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W.H.Bartlett J.C.Buttre

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THE

COTTAGE BIBLE,

AND

FAMILY EXPOSITOR;

CONTAINING THE

OLD AND NEW TESTAMENTS,

WITH

PRACTICAL EXPOSITIONS AND EXPLANATORY NOTES;

BY THOMAS WILLIAMS,

AUTHOR OF "THE AGE OF INFIDELITY," IN ANSWER TO PAINE; A NEW TRANSLATION OF SOLOMON'S SONG; AN HISTORIC DEFENCE OF EXPERIMENTAL RELIGION; A DICTIONARY OF ALL RELIGIONS, RELIGIOUS DENOMINATIONS, ETC, ETC.

TO WHICH ARE ADDED,

THE REFERENCES AND MARGINAL READINGS

OF THE

POLYGLOTT BIBLE,

TOGETHER

WITH ORIGINAL NOTES, AND SELECTIONS FROM BAGSTER'S COMPREHENSIVE BIBLE, AND OTHER STANDARD WORKS, INTRODUCTORY AND CONCLUDING REMARKS ON EACH BOOK OF THE OLD AND NEW TESTAMENTS, AND A VALUABLE CHRONOLOGICAL INDEX.

THE WHOLE CAREFULLY REVISED,

AND ADAPTED TO THE USE OF SUNDAY SCHOOLS, BIBLE CLASSES, AND CHRISTIANS GENERALLY

EMBELLISHED WITH MAPS AND ENGRAVINGS.

EDITED BY REV. WILLIAM PATTON, D. D.

Understandest thou what thou readest? How can I, except some man should guide me? *Acts* viii, 30, 31.
They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. *Nehemiah* viii 8.

Complete in Two Volumes.—Vol. II.

HARTFORD, CONN.:
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1867.

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THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENTS.

THE BOOKS OF THE OLD TESTAMENT.

GENESIS *hath Chapters*	50	I. KINGS	22	ECCLESIASTES	12	OBADIAH	1
EXODUS	40	II. KINGS	25	SONG OF SOLOMON	8	JONAH	4
LEVITICUS	27	I. CHRONICLES	29	ISAIAH	66	MICAH	7
NUMBERS	36	II. CHRONICLES	36	JEREMIAH	52	NAHUM	3
DEUTERONOMY	34	EZRA	10	LAMENTATIONS	5	HABAKKUK	3
JOSHUA	24	NEHEMIAH	13	EZEKIEL	48	ZEPHANIAH	3
JUDGES	21	ESTHER	10	DANIEL	12	HAGGAI	2
RUTH	4	JOB	42	HOSEA	14	ZECHARIAH	14
I. SAMUEL	31	PSALMS	150	JOEL	3	MALACHI	4
II. SAMUEL	24	PROVERBS	31	AMOS	9		

THE BOOKS OF THE NEW TESTAMENT.

MATTHEW *hath Chapters*	28	II. CORINTHIANS	13	I. TIMOTHY	6	II. PETER	3
MARK	16	GALATIANS	6	II. TIMOTHY	4	I. JOHN	5
LUKE	24	EPHESIANS	6	TITUS	3	II. JOHN	1
JOHN	21	PHILIPPIANS	4	PHILEMON	1	III. JOHN	1
THE ACTS	28	COLOSSIANS	4	TO THE HEBREWS	13	JUDE	1
TO THE ROMANS	16	I. THESSALONIANS	5	EPISTLE OF JAMES	5	REVELATION	22
I. CORINTHIANS	16	II. THESSALONIANS	3	I. PETER	5		

THE CHRONOLOGICAL ORDER,

WITH THE ABBREVIATIONS USED IN THE REFERENCES.

THE BOOKS OF THE OLD TESTAMENT.

B. C.		B. C.		B. C.	
1491	GENESIS . . . Ge.	1004	I. KINGS, I.—XI . . 1 Ki.	623	II. CHRONICLES, X. &c. . . 2 ch
	JOB . . . Job.	1004	II. CHRONICLES, I.—IX. . . 2 Ch.	590	II. KINGS . . . 2 Ki
1491	EXODUS . . . Ex.	1000	PROVERBS . . . Pr.	588	JEREMIAH . . . Je.
1490	LEVITICUS . . . Le.	975	ECCLESIASTES . . . Ec.	588	LAMENTATIONS . . . La.
1451	DEUTERONOMY . . . De.	897	I. KINGS, XII. &c. . . 1 Ki.	587	OBADIAH . . . Ob.
1451	NUMBERS . . . Nu.	862	JONAH . . . Jo.	574	EZEKIEL . . . Eze
1427	JOSHUA . . . Jos.	800	JOEL . . . Joel.	534	DANIEL . . . Da.
1406	JUDGES . . . Ju.	787	AMOS . . . Am.	520	HAGGAI . . . Hag.
1312	RUTH . . . Ru.	750	MICAH . . . Mi.	520	ZECHARIAH . . . Zec.
1055	I. SAMUEL . . . 1 Sa.	740	HOSEA . . . Ho.	509	ESTHER . . . Es.
1018	II. SAMUEL . . . 2 Sa.	713	NAHUM . . . Na.	457	EZRA . . . Ezr.
1015	I. CHRONICLES . . . 1 Ch.	698	ISAIAH . . . Is.	434	NEHEMIAH . . . Ne.
	PSALMS . . . Ps.	630	ZEPHANIAH . . . Zep.	397	MALACHI . . . Mal.
1013	SONG OF SOLOMON . . . Ca.	626	HABAKKUK . . . Hab.		

THE BOOKS OF THE NEW TESTAMENT.

A. D.		A. D.		A. D.	
38 & 61	MATTHEW . . . Mat.	61	JAMES . . . Ja.	64	I. PETER . . . 1 Pe.
52	I. THESSALONIANS . . . 1 Th.	62	COLOSSIANS . . . Col.	64 or 65	JUDE . . . Jude
62	II. THESSALONIANS . . . 2 Th.	62	PHILEMON . . . Phil.	65	II. TIMOTHY . . . 2 Ti.
52 or 53	GALATIANS . . . Ga.	62 or 63	PHILIPPIANS . . . Phi.	65	II. PETER . . . 2 Pe
57	I. CORINTHIANS . . . 1 Co.	63	HEBREWS . . . He.	68	I. JOHN . . . 1 Jn.
58	ROMANS . . . Ro.	63 or 64	LUKE . . . Lu.	69	II. JOHN . . . 2 Jn.
58	II. CORINTHIANS . . . 2 Co.	63 or 64	ACTS . . . Ac.	69	III. JOHN . . . 3 Jn.
51	MARK . . . Ma.	64	I. TIMOTHY . . . 1 Ti.	96 or 97	REVELATION . . . Re.
61	EPHESIANS . . . Ep.	64	TITUS . . . Tit.	97 or 98	JOHN . . . Jn.

TABLES OF JEWISH MONEYS, WEIGHTS, AND MEASURES

MONEY.

REDUCED TO DOLLARS AND CENTS.

	D.	C.
A Shekel of Silver	0	50
Do. of Gold	8	9
A Drachm (silver)	0	18
A Bekah, Didrachma, or Half-shekel	0	24
A Gerah (1-20th of ditto) about	0	2
A Maneh, or Mina (50 shekels)	25	43
A Talent of Silver	1,519	32
Ditto of Gold	23,309	0

*** Silver is here reckoned at $1.12, and Gold at $17.75, per ounce.

WEIGHTS.—TROY.

	lb.	oz.	dwts.	grs.
A Gerah	0	0	0	12
A Shekel (20 geraha)	0	0	10	0
A Maneh (60 shekels)	2	6	0	0
A Talent (50 manehs)	125	0	0	0

MEASURES.—LIQUID.

REDUCED TO ENGLISH WINE MEASURE.

	galls.	qts.	pts.
A Log (1-72d of an ephah) about	0	0	0½
An Omer (1-10 ditto)	0	3	0
A Cab (1-18 ditto)	0	0	3½
A Hin (1-6th ditto)	1	1	0
A Seah (1-3d ditto)	2	2	0
An Ephah, or Bath	7	2	0½
An Homer (Chomah), or Cor	75	2	1

*** Carefully distinguish between an Omer and a Homer, which contains 100 Omers.

DRY, OR CORN MEASURE.

	pks.	gals.	pts.
A Cab, nearly	0	0	3
An Omer (or Gomer)	0	5	1
A Seah	1	0	1
An Ephah	3	0	3
A Letech, or Half-homer	16	0	0
A Homer, or Cor	32	0	1

MEASURES OF LENGTH.

	paces.	ft.	in.
A Digit (or finger) nearly	0	0	1
A Palm, or Hand's-breadth	0	0	3½
A Span (three palms) nearly	0	0	11
A Sacred ditto	0	1	9½
A Common Cubit	0	1	6
A Fathom	0	7	3
A Pace	0	5	0
A Furlong, or Stadium	145	4	7

A Sabbath Day's Journey, about an English mile

ROMAN MONEYS

MENTIONED IN THE NEW TESTAMENT

Reduced to Dollars and Cents.

	D.	C.
A Mite, about equal, in our money, to	0	1½
A Farthing (two mites)	0	3
A Penny (*denarius*)	0	18
A Pound (*mina*)	14	9

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INTRODUCTION TO THE PROPHETS.

"THE early Prophets committed nothing to writing; their predictions being only or chiefly of a temporal nature, are inserted in the historical books, together with their fulfilment. Such appears to have been the case with Elijah, Elisha, Micaiah, and others; but those who were gifted with the spirit of prophecy in its most exalted sense, and were commissioned to utter predictions, the accomplishment of which was as yet far distant, were directed to write them, or cause them to be written in a book. (Compare Isa. viii. 1.; xxx. 8. Jer. xxx. 2.; xxxvi. 2, 28. Ezek. xliii. 11. Hab. ii. 2, &c.) The predictions thus committed to writing were carefully preserved, under a conviction that they contained important truths, thereafter to be more fully revealed, which were to receive their accomplishment at the appointed periods. It was also the office of the Prophets to commit to writing the history of the Jews; and it is on this account that, in the Jewish classification of the books of the Old Testament, we find several historical writings arranged among the Prophets. Throughout their prophetic and historical books, the utmost plainness and sincerity prevail. They record the idolatries of the nation, and foretel the judgments of God, which were to befall the Jews, in consequence of their forsaking his worship and service: and they have transmitted a relation of the crimes and misconduct of their best princes, David, Solomon, and others—(who were types of the Messiah and from whose race they expected that he would descend: regarding the glories of their several reigns, as presages of his)—who are described, not only without flattery, but also without any reserve or extenuation. They write like men who had no regard to any thing but truth and the glory of God.

"The *manner* in which the Prophets announced their predictions varied according to circumstances. Sometimes they uttered them aloud in a public place: and it is in allusion to this practice that Isaiah is commanded to 'cry aloud, spare not, lift up his voice like a trumpet, and show the people of God their transgressions, and the house of Jacob their sins.' (Isa. lviii. 1.) Sometimes their predictions were affixed to the gates of the temple, where they might be generally read; (Jer. vii. 2,;) but upon important occasions, 'when it was necessary to rouse the fears of a disobedient people, and to recall them to repentance, the Prophets, as objects of universal attention, appear to have walked about publicly in sackcloth, and with every external mark of humiliation and sorrow. They then adopted extraordinary modes of expressing their convictions of impending wrath, and endeavoured to awaken the apprehensions of their countrymen, by the most striking illustrations of threatened punishment. Thus Jeremiah made bonds and yokes, and put them on his neck, (Jer. xxvii.) strongly to intimate the subjection that God would bring on the nations whom Nebuchadnezzar should subdue. Isaiah likewise walked *naked;* that is, without the rough garment of the prophet; and barefoot, (Isa. xx. 2.) as a sign of the distress that awaited the Egyptians. So Jeremiah broke the potter's vessel; (xix. 10.;) and Ezekiel publicly removed his household goods from the city, more forcibly to represent, by these actions, some correspondent calamities ready to fall on nations obnoxious to God's wrath; this mode of expressing important circumstances by action being customary and familiar among all Eastern nations.

"Sometimes the prophets were commanded to seal and shut up their prophecies, that the originals might be preserved until they were accomplished, and then compared with the event, (Isa. viii. 16. Jer. xxxii. 14. Dan. viii. 26.; and xii. 4.) For, when the prophecies were not to be fulfilled till after many years, and in some cases, not till after several ages, it was requisite that the original writings should be kept with the utmost care; but when the time was so near at hand, that the prophecies must be fresh in every person's recollection, or that the originals could not be suspected or supposed to be lost, the same care was not required, (Rev. xxii. 10.) It seems to have been customary for the Prophets to deposit their writings in the tabernacle, or lay them up before the Lord. (1 Sam. x. 25.) And there is a tradition, that all the canonical books, as well as the law, were put into the side of the ark."—*Horne's* Introduction.

We here subjoin the following passages from other writers of eminence, on two important points connected with this subject:—

ON PROPHETIC ACTION.

"There is a circumstance running through the Old and New Testament, which has puzzled many serious inquirers, owing to their unacquaintance with former manners: I speak of the mode of information by action. In the first ages, when words were few, men made up the deficiency of speech by action, as savages are observed to do at this day: so that conveying ideas by action was as usual as conveying them by speech. This practice, from its significancy and strong tendency to imprint vivid pictures on the imagination, endured long after the reasons for its origination ceased. It appears to have been confined to no particular country. The Scythians sent Darius a mouse, a frog, and a bird, which action spoke as plainly as words could do, and much more energetically, that he should fly with all speed to inaccessible fastnesses. When the son of Tarquinius Superbus had counterfeited desertion to Gabii, and had secured the confidence of the citizens, he sent a trusty messenger to his father to know how he should conduct himself. Tarquin led him into a garden, struck off the heads of the highest poppies in his presence; which being related to Sextus, he knew that he should take off the heads of the principal inhabitants. Conformable to this usage, when Jacob feared the wrath of Esau, an angel wrestled with him: thereby signifying that his apprehensions were groundless, and that, as he had prevailed with a divine Being, so he should be powerful over man. Conformable to this, Ezekiel puts on a yoke to represent the bondage of his countrymen, and walks without his upper garment to represent their nakedness in captivity. Conformable to this, Jesus Christ curses the fig tree, to prefigure the fate of a people unfruitful in good works. Agabus binds himself with Paul's girdle, to prefigure the imprisonment of the latter; and a mighty angel, in the Revelation, cast a huge stone into the sea, saying, *Thus shall Babylon be cast down, and found no more* at *all for ever.*—At other times this information was conveyed in visions, and not literally transacted; as when Ezekiel is said to lie many days on one side; to carry a wine-cup to the neighbouring kings; and to bury a book in the Euphrates. The reader must own now that in this mode of instruction there was nothing fanatic; for fanaticism consists in a fondness for unusual actions, or modes of speech: whereas these were general, and accommodated to the ruling taste. If God spoke in the language of eternity, who could understand him? He, like the prophet, shrinks himself into the proportion of the child, which he means to revive."—(*Murray's* evidences of the Jewish and Christian Revelations.)

THE SUBJECTS OF PROPHECY.

The subjects of prophecy are various and extensive, indeed so much so, as has been shown by Bishop *Newton*, that they form a chain of predictions from the beginning to the end of the Bible, and the world; but the grand subject of prophecy is the coming and kingdom of the Messiah, who was promised as the seed of the woman and of Abraham, the son of David and of God. This is indeed the prominent topic of most of the Prophets now before us, and especially of Isaiah. Many of his predictions will be found to refer to him *alone;* and others, though they may have a partial accomplishment in nearer events and inferior circumstances, have in him their final and complete accomplishment.

"The argument from prophecy, (says the learned Bishop *Hurd*) is not to be formed from the consideration of single prophecies, but from all the prophecies taken together, and considered as making one system; to which, from the mutual dependance and connexion of its parts, preceding prophecies prepare and illustrate those which follow; and these again reflect light on the foregoing; just as, in any philosophical system, that which shows the solidity of it, is the harmony and correspondence of the whole; not the application of it in particular instances.

"Hence, though the evidence be but small, from the completion of any one prophecy taken separately, yet, that evidence being always something, the amount of the whole evidence resulting from a great number of prophecies, all relative to the same design, may be considerable; like many scattered rays, which, though each be weak in itself, yet, concentred into one point, shall form a strong light, and strike the sense very powerfully. Still more: this evidence is not simply a growing evidence, but is indeed multiplied upon us, from the number of reflected lights which the several component parts of such a system reciprocally throw upon each; till, at length, the conviction rises unto a high degree of moral certainty." (*Hurd's* Sermons on Prophecy.)

It is certain that the writings of the ancient Prophets were carefully preserved during the captivity, and they are frequently referred to and cited by the later Prophets. Thus the prophecy of Micah is quoted in Jer. xxvi. 18, a short time before the captivity, and, under it the prophecy of Jeremiah is cited in Dan. ix. 2, and the Prophets generally in ix. 6. Zechariah not only quotes the former Prophets, (i. 4.) but supposes their writings to be well known to the people, (vii. 7.) It is evident that Ezra, Nehemiah, Daniel, Zechariah, and the other Prophets, who flourished during the captivity, carefully preserved the writings of their inspired predecessors; for they very frequently cited and appealed to them, and expected deliverance from their captivity by the accomplishment of their predictions.

Although some parts of the writings of the Prophets are clearly in prose, of which instances occur in the prophecies of Isaiah, Jeremiah, Ezekiel, Jonah, and Daniel, yet by far the larger portion of the prophetic writings are classed by Bishop *Lowth* among the poetical productions of the Jews, and (with the exception of certain passages in Isaiah, Habakkuk, and Ezekiel, which appear to constitute complete poems of different kinds, odes as well as elegies) form a particular species of poesy, which he distinguishes by the appellation of *prophetic.* "The prophetic poesy," says the same learned Prelate, "is more ornamented, more splendid, and more florid, than any other. It abounds more in imagery, at least that species of imagery which, in the parabolic style, is of common and established acceptation; and which, by means of a settled analogy, always preserved, is transferred from certain and definite objects, to express indefinite and general ideas. Of all the images peculiar to the parabolic style, it most frequently introduces those which are taken from natural objects and sacred history; it abounds in metaphors, allegories, comparisons, and even in copious and diffuse descriptions; it excels in the brightness of imagination, and in clearness and energy of diction, and consequently rises to an uncommon pitch of sublimity."

As it is well known the Prophets did not live nor write in the order in which their books are inserted in our Bible, we shall here introduce a Chronological Table of their respective dates, from Horne. The four greater prophets (as they are called) we shall distinguish by putting their names in capitals.

These Prophets, *Horne* remarks, may be arranged under three periods:—

1. Before the Babylonian captivity—Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah: For the history of this period, see the second book of the Kings and Chronicles.

2. During the captivity, in part or in whole—Jeremiah, Habakkuk, Daniel, Obadiah, and Ezekiel.

3. After the return—Haggai, Zechariah, Malachi. Compare the Books of Ezra and Nehemiah as to this period.

TABLE OF THE PROPHETS.

NAMES.	YEARS B. C.	KINGS OF JUDAH'S REIGNS.	KINGS OF ISRAEL'S REIGNS.
			Jehu & Jehoahaz—(Bp. *Lloyd.*)
Jonah - - -	856 to 784.		Joash & Jeroboam—(*Blair.*)
Amos - - -	810 to 785.	Uzziah, chap. i. 1.	Jeroboam II. chap. i. 1.
Hosea - -	810 to 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam II. chap. i. 1.
ISAIAH - -	810 to 698.	Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1, and perhaps Manasseh.	
Joel - - -	810 to 660.	Uzziah, or possibly Manasseh.	
Micah - -	758 to 699.	Jotham, Ahaz, and Hezekiah, chap. i. 1.	Pekah (or Pekahiah) & Hosea.
Nahum - -	720 to 698.	Probably towards the close of Hezekiah's reign.	
Zephaniah -	640 to 609.	In the reign of Josiah, chap. i. 1.	
JEREMIAH	628 to 586.	In the thirteenth year of Josiah.	
Habakkuk -	612 to 598.	Probably in the reign of Jehoiakim.	
DANIEL -	606 to 534.	During all the captivity.	
Obadiah - -	588 to 583.	Between the taking of Jerusalem by Nebuchadnezzar and the destruction of the Edomites by him.	
EZEKIEL -	595 to 536.	During part of the captivity.	
Haggai - -	520 to 518.	After the return from Babylon.	
Zechariah -	520 to 518.		
Malachi - -	436 to 420.		

THE BOOK OF THE PROPHET ISAIAH.

ISAIAH, who is placed first in our sacred volume, prophesied at least during four reigns, as stated chap. i. 1; he flourished between A. M. 3194 and 3306, or B. C. 810 and 698; and, as some think, also, during part of the reign of Manasseh, whom the Jews charge with being his murderer, by sawing him asunder at a very advanced age. He calls himself the son of Amoz—not Amos the prophet; but Amoz, the son of Joash, and brother of Uzziah, king of Judah. His style of writing is so sublime and beautiful, that Bishop *Lowth* calls him, 'the prince of all the prophets." He has been also called the Evangelical Prophet, from the many discoveries he exhibits of the work and character of the Messiah.

As we have hitherto acknowledged the principal help we have received from commentators and critics on *separate* books, it may be proper here to state, that on the Prophets we have regularly consulted *Lowth*, *Blaney*, and *Newcome;* but our obligations are the most considerable to a small volume by Dr. *John Smith*, of Cambleton, in which he has admirably condensed the substance of their remarks, with many beautiful thoughts and pious reflections of his own. To this valuable book we have had recurrence, even more frequently than we have thought it necessary to express.—We have not, however, omitted to consult the general Commentators, and the New Translation of Dr. *Boothroyd*. On this book of Isaiah we have had also repeated reference to the "Annotations" put forth by "The Westminster Assembly of Divines," whose exposition of this and some other of the Prophets, is well known to have been written by the very learned *Gataker*, who was one of their body.

CHAPTER I.

1 Isaiah complaineth of Judah for her rebellion. 5 He lamenteth her judgments. 10 He upbraideth their whole service. 16 He exhorteth to repentance, with promises and threatenings. 21 Bewailing their wickedness, he denounceth God's judgments. 25 He promiseth grace, 28 and threateneth destruction to the wicked.

A. M. 3244. B. C. 760.

THE vision [a] of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days [b] of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

2 [c] Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up [d] children, and they have rebelled against me.

3 The [e] ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

4 Ah sinful nation, a people [f] laden with [g] iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are [h] gone away backward.

5 ¶ Why [i] should ye be stricken any more? ye will [j] revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with [k] ointment.

7 Your country *is* [l] desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as [m] overthrown by strangers.

8 And the daughter of Zion is left [n] as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

9 Except [o] the LORD of hosts had left unto us a very small remnant, we should have been as [p] Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpose [q] *is* the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [r] he-goats.

12 When ye come to [s] appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more vain [t] oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; *it is* [u] iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear *them*.

15 And when [v] ye spread forth your hands, I will hide mine eyes from you: yea, when ye [w] make many prayers, I will not hear: your hands are full of [x] blood.

16 ¶ Wash [y] you, make you clean; put away the evil of your doings from before mine eyes; cease [z] to do evil;

17 Learn to do well; seek judgment, [a] relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason [b] together, saith the LORD: though your sins be as scarlet, they shall be as white [c] as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD [d] hath spoken *it*.

21 ¶ How is the faithful city become a [e] harlot! it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy silver is become dross, thy wine mixed with water:

23 Thy princes *are* rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of

a Nu.12.6.
b 2 Ch.c.26 ..32.
c De.32.1. Je.2.12. Mi.6.1,2.
d c.63.16.
e Je.8.7.
f *of heaviness.*
g Mat.11.28
h *alienated* or, *separated.* Ps.58.3.
i Je.2.30.
j *increase revolt.*
k or, *oil.*
l De.28.51.
m *the overthrow of.*
n La.2.6.
o La.3.22. Ro.9.29.
p Ge.19.24.
q Ps 50 8, &c. Am.5.21, 22.
r *great he-goats.*
s *be seen.*
t Lu.11.42.
u or, *grief.*
v Mi.3.4.
w *multiply prayer.*
x *bloods.*
y Je.4.14.
z 1 Pe.3.11.
a or, *righten*
b c.43.26.
c Ps.51.7.
d Le.26.33.
e Je.2.20,21.

CHAP. I. Ver. 1–31. *Isaiah upbraids the ingratitude and hypocrisy of Judah, and exhorts them to repentance.*—The first verse we consider as a general title to Isaiah's prophecies, which were delivered during several successive reigns. *Lowth* is of opinion, that the first five chapters were written during the reign of king Uzziah. If so, the desolation it describes must allude to the calamities which had been previously occasioned by Jehoash, king of Israel, (2 Kings xiv. 12—14.) But as prophecies are not always arranged according to the order of time in which they were delivered, Bishop *Horsley* and others refer it to the time of Ahaz, (which it appears to suit better,) and to the invasion of Rezin and Pekah: and some place it still later, when Jerusalem was besieged by Sennacherib.

The prophet, with a boldness and majesty becoming the herald of the Most High, begins with calling on the whole creation to attend, while Jehovah himself speaks; and a charge of gross insensibility and ingratitude is then brought against the Jews, by contrasting their conduct with that of the ox and the ass, the most stupid of all animals. This leads to an amplification of their guilt, highly aggravated by their slighting the chastisements and judgments of God, though repeated till they had been left almost like Sodom and Gomorrah. The incidental mention of those places leads to an address to the

CHAP. I. Ver. 6. *Have not been closed.*—*Lowth*, "pressed," which seems to intimate that the modern practice of binding wounds was not then unknown.

Ver. 7. *Overthrown by strangers*—That is, by a foreign power. Many critics, however, read, "by an inundation."

Ver. 8. *As a cottage . . . a lodge*, &c.—That is, a temporary hut, for a guard against wild beasts. &c. *Lowth.*

Ver. 11. *I am full*—Lowth, "cloyed."

Ver. 12. *To tread my courts*—*Lowth*, following the LXX., begins the next verse with these words: "Tread my courts no more: bring no more."

Ver. 13. *His iniquity.*—[*Lowth* renders, "the fast and the day of restraint;" reading, with the LXX., instead of *aven*, "iniquity," *tzom*, "the fast;" which, however, is not sanctioned by any MS. The version for the use of the Spanish Jews has, *tortura y detenimento*, "it is pain and restraint to me:" but we may render it with *Weston*, connecting it with the preceding. "I cannot bear wickedness and a solemn assembly," meaning a wicked solemn assembly.]—*Bagster.*

Ver. 14. *They are a trouble.*—*Lowth*, "A burden."—*Weary to bear.*—*Lowth*, "Weary of bearing."

Ver. 17. *Relieve.*—See margin; i. e. do justice to the oppressed.

Ver. 18. *As wool*—Meaning, *white* as wool; i. e. cleansed from the guilt of blood, ver. 15.

Ver. 20. *Devoured with the sword.*—*Lowth*, "Ye shall be food for the sword."

Ver. 23. *Come unto them.*—*Lowth*, "Come before them."

hosts, the mighty One of Israel, Ah, I will ease [f] me of mine adversaries, and avenge me of mine enemies:

25 And [g] I will turn my hand upon thee, and [h] purely purge away thy dross, and take away all thy tin:

26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and [i] her converts with [j] righteousness.

28 ¶ And the [k] destruction of the transgressors and of the sinners *shall be* [l] together, and they that forsake [m] the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen.

30 For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water.

31 And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench *them*.

CHAPTER II.

[1] Isaiah prophesieth the coming of Christ's kingdom. 6 Wickedness is the cause of God's forsaking. 10 He exhorteth to fear, because of the powerful effects of God's majesty.

THE word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And [a] it shall come to pass in the last days, *that* the mountain of the LORD's house shall be [b] established in the top of the mountains, and shall be exalted above the hills; and all [c] nations shall flow unto it.

3 And many people shall go and say, Come [d] ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion [e] shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they [f] shall beat their swords into ploughshares, and their spears into [g] pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk [h] in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished [i] from the east, and *are* soothsayers [j] like the Philistines, and they [k] please themselves in the children [l] of strangers.

7 Their [m] land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of [n] idols; they worship the work of their own hands, that which their own fingers have made:

9 And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.

10 ¶ Enter [o] into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks [p] of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that [q] day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up; and he shall be brought low:

13 And upon all the cedars [r] of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all [s] pleasant pictures.

17 And [t] the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day.

18 And [u] the idols he shall utterly abolish.

19 And they shall go into the holes of the

A. M. 2990
B. C. 1014.

f De.28.63. Eze.5.13.

g Mal.3.3.

h *according to pureness.*

i or, *they that return of her.*

j 1Co.1.30.

k *breaking.*

l Ps.125.5. Lu.12.45, 46.

m Zep.1.6.

a Mi.4.1, &c.

b or, *prepared.*

c Ps.2.8.

d Je.31.6. 50.5. Zec.8.21, 23.

e Lu.24.47.

f Ps.46.9. Ho.2.18.

g or, *scythes.*

h Ep.5.8.

i or, *more than.*

j De.18.14.

k or, *abound with.*

l Ne.13.23.

m De.17.17.

n Je.2.28.

o ver.19,21. Re.6.15,16

p Ps.18.27. ver.17. c.5.16.

q Zep.3.11, 16. Zec.9.16.

r Eze.31.3. Zec.11.1,2

s *pictures of desire.*

t ver.11.

u or, *shall utterly pass away.*

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rulers and people of Judah, (under the character of princes of Sodom and people of Gomorrah,) no less spirited and elegant. In verse 10, and following, the vanity of trusting to the performance of outward rites and ceremonies of religion is exposed; and the necessity of repentance and reformation strongly urged, as well by the most encouraging promises, as by the most awful threatening. The prophet, aware that neither of these motives would produce their proper effect, he bitterly laments their degeneracy; and concludes with declaring, in the name of Jehovah, his purpose of inflicting still heavier judgments, such as would destroy the wicked, and excite in the righteous (who should also pass through the furnace) an everlasting shame and abhorrence of every thing connected with idolatry, the source of all their misery.

"The whole chapter affords a beautiful example of this great prophet's manner; whose writings, like his lips, were touched with hallowed fire."

CHAP. II. Ver. 1—22. *Isaiah prophecies the coming of Messiah's kingdom, and the destruction of idolatry.*—This and the two following chapters make one section of prophecy, to which the verse with which it opens is the title. The first five verses foretel the kingdom of the Messiah, and the conversion of the Gentiles: for it is the opinion of the most learned Rabbins, that the term "latter days" always refers to the times of the Messiah. In the remaining part of the chapter is foretold the punishment of the unbelieving Jews for their idolatrous practices; their self-confidence and distrust in God; also the destruction of idolatry, in consequence of the establishment of Messiah's kingdom. The description which this chapter contains of the terrible consternation that will seize the wicked, who shall in vain seek for rocks and mountains to hide them from the face of God in the day of his judgments, is beautifully and highly worked up. But to what period these judgments are to be referred is doubtful. Some have applied them to the first, and some to the second coming of our Lord; some to the destruction of the Jews, and some to the fall of Anti christ! Perhaps we ought not to confine the words to any one of these events exclusively. The prophecy has, no doubt, been in a great measure fulfilled by the early and astonishing success of the gospel: yet the happy period so beautifully predicted in verse 4th, has only yet dawned, and some signal revolutions may yet be necessary to the establishment of universal peace.

Of part of these predictions at least we have lived to see the fulfilment. Messiah is come; the Gentiles have been admitted

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Ver. 25. *And I will turn,* &c.—*Lowth,* "I will bring again my hand over thee, and I will purge in the furnace thy dross, and I will remove all thine alloy."

Ver. 27. *Her converts.*—See margin. *Lowth,* "Her captives."

Ver. 29. *The oaks . . . . the gardens*—That is, the scene and object of their idolatries. [*Ailah* is supposed by *Celsius* to denote the *terebinth* or *turpentine* tree, as the LXX. sometimes render, though in other cases they have *an oak*. *Lowth*, however, supposes it to denote the *ilex* (which *Vossius* derives from the Hebrew word) or *holly-oak*, which, in a good soil, grows to a considerable height. The leaves are from three to four inches long, one broad near the base, and gradually lessening towards a point, of a lucid green on the upper side, but whitish and downy on the lower, standing on pretty long foot-stalks, and retaining their verdure throughout the year.]—*Bagster.*

Ver. 31. *And the maker.*—"And his work." So *Lowth.*

CHAP. II. Ver. 1. *That Isaiah saw.*—*Lowth,* "That was revealed to Isaiah."

Ver. 4. *Pruning-hooks.*—[The highly poetical and beautiful image used here to describe a well established peace, has also been employed by the Roman poets: "Sweet peace has transformed me: I was once the property of a soldier, and am now the property of the husbandman." *Martial.*]—*Bagster.*

Ver. 6. *Replenished from the East.*—*Lowth,* "Filled (with diviners) from," &c.——*They please themselves.*—*Lowth,* "They multiply a spurious brood of strange children." This refers to the illegitimate produce of their licentious connexion with the heathen, which is here compared (in the original) with the corn, or grass, springing from seed accidentally scattered.

Ver. 7. *Full of silver and gold . . . . horses,* &c.—This was contrary to Deut. xvii. 16, 17. He followed the example of Solomon, 2 Chron. i. 14, 15.

Ver. 9. *The mean man boweth,* &c.—That is, all ranks bow down to idols; but *Lowth* renders this in the future; "therefore shall the mean man be bowed:" so *Boothroyd.*——*Forgive them not.*—*Lowth,* "Thou wilt not forgive them."

Ver. 12. *Shall be upon.*—"Is against," and so in the four following verses, *Lowth.*

Ver. 13. *Cedars of Lebanon,* &c.—That is, great men, princes, &c.

Ver. 14. *High mountains.*—Kingdoms, states, &c.

Ver. 15. *Every high tower.*—Military state.

Ver. 16. *Ships of Tarshish.*—Maritime powers.——*Pleasant pictures.*—See margin. *Lowth,* "Every lovely work of art."

Ver. 18. *And the idols,* &c.—See margin *Lowth,* "Totally disappear."

rocks, and into the caves of the [v] earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly [w] the earth.

20 In that day a man shall cast [x] his idols of silver, and his idols of gold, which they made [y] *each one* for himself to worship, to the moles and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 Cease [z] ye from man, whose breath *is* in his nostrils: for wherein is he to be accounted of?

CHAPTER III.

1 The great confusion which cometh by sin. 9 The impudency of the people. 12 The oppression and covetousness of the rulers. 16 The judgments which shall be for the pride of the women.

FOR, behold, the Lord, the LORD of hosts, doth take away [a] from Jerusalem and from Judah the stay and [b] the staff, the whole stay of bread, and the whole stay of water,

2 The mighty [c] man, and the man of war, the judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and [d] the honourable man, and the counsellor, and the cunning artificer, and the [e] eloquent orator.

4 And I will give children [f] *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he [g] swear, saying, I will not be a [h] healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is [i] ruined, and Judah is fallen: because [j] their tongue and their doings *are* against the LORD, to provoke the [k] eyes of his glory.

9 The show of their countenance [l] doth witness against them; and they declare their sin as Sodom, they hide *it* not. Wo unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say ye to the righteous, that [m] *it shall be* well *with him:* for they shall eat the fruit of their doings.

11 Wo unto the wicked! *it shall be* ill *with him:* for the reward of his hands shall be [n] given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them. O my people, they which [o] lead thee cause *thee* to err, and [p] destroy the way of thy paths.

13 The LORD standeth up to [q] plead, and standeth to judge the people.

14 The LORD will enter into judgment with the ancients of his people, and the princes thereof: for ye have [r] eaten up the [s] vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat [t] my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and [u] wanton eyes, walking and [v] mincing *as* they go, and making a tinkling with their feet:

17 Therefore the LORD will smite with a scab the crown of the head of the daughters of Zion, and the LORD will [w] discover their secret parts.

18 In that day the LORD will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* [x] cauls, and *their* round tires like the moon,

19 The [y] chains and the bracelets, and the [z] mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the [a] tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

A. M. 2990. B. C. 1014.

v *dust.*
w Hag.2.6, 21. He.12.26, 27.
x *the idols of his silver.*
y or, *for him.*
z Ps.146.3,4 Je.17.5.
a c.36.12. Je.38.9.
b Le.26.26.
c 2Ki.24.14.
d *a man eminent in countenance.*
e or, *skilful of speech.*
f Ec.10.16.
g *lift up the hand.* Ge.14.22.
h *binder up.*
i Mi.3.12.
j La.5.16, 17.
k 1Co.10.22.
l Je.3.3.
m Ec.8.12, 13.
n *done to.*
o or, *call thee blessed.*
p *swallow up.*
q Mi.6.2.
r or, *burnt.*
s Mat.21.33
t c.58.4.
u *deceiving with their eyes.*
v or, *tripping nicely.*
w *make naked.*
x or, *net-works.*
y or, *sweet balls.*
z or, *spangled ornaments.*
a *houses of the soul.*

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into his church. Idolatry in many nations has been suppressed; and, even in our own time, the inhabitants of the South Sea Islands, as also of some parts of Africa, and even India, have thrown away their idols. We cannot indeed say that men "learn war no more;" but the calamities attending the late European wars, have induced the nations to make a pause; and it is now generally admitted among civilized governments, that no wars are defensible that are not founded on principles of justice. This is a grand point gained, and, we think, may lead eventually to the attainment of universal peace, the principles of which cannot be too much cherished in the Christian world.

CHAP. III. Ver. 1—26. *Judgments on the wickedness of the men, and the pride and folly of the women.*—The whole of this chapter, with the first verse of the following, is a prophecy of the Babylonian invasion and captivity, in which all ranks of society were involved. These calamities are represented as so great, and so general, that even the honour of government should be declined, from the desperate state of the country, as affording no ground to hope the return of its prosperity. Its governors are declared to be weak as women, capricious as children, and corrupt as Sodom, whereby they had brought these evils upon themselves. Amidst all the evils denounced, however, an exception is made in favour of good men—"Say ye to the righteous, that it is, and shall be well!"

The latter part of the chapter is a particular amplification of the distress of the delicate daughters of Zion, whose deplorable situation is finely contrasted with their former luxury and ease.

Some think that this prophecy may likewise refer to the destruction of Jerusalem by the Romans; and it is remarkable, that on a medal struck by Vespasian on that occasion, Jerusalem is represented in the very posture described by the last words of this chapter, under the figure of a disconsolate mother bewailing the unhappy fate of her children. (See Psalm cxxxvii.)

Ver. 20. *To the moles and to the bats.*—That is, for shame and fear, he shall hide them in darkness and obscurity. [Three MSS. read *chepharphatroth*, in one word; which, from *chaphar*, to *dig*, *delve*, is an excellent periphrasis for the *mole*, which is formed to *burrow* and live wholly under the earth. It is less than a rat, and bigger than a mouse, with a coat of fine, short, glossy, black hair; nose, long and pointed; eyes, scarcely discernible, but sufficient for a creature which lives in *darkness;* ears, merely two holes; neck, short; body, thick and round; tail, small and short; legs, very short, the hind being longer and weaker than the fore, which are very short and strong, each furnished with five claws, turned outwards and backwards, by which it throws back the earth with ease.—*Bats.—Atallaiph*, from *atal*, "darkness," and *aiph*, "flying," well characterizes the *bat*, which only flies abroad in the *night*. It has the body of a mouse, and wings of a leathery skin, with feet or claws growing out of them. They frequent tops of houses, *caves*, and *old ruins*, and live upon flies, insects, &c.]—*Bagster.*

CHAP. III. Ver. 7. *Clothing*, &c.—[Princes and great men in the East, as Sir *J. Chardin* testifies, are obliged to have a great stock of clothes in readiness for presents on all occasions; and a great quantity of provisions for the table is equally necessary, (see 1 Kings iv. 22, 23. Ne. v. 17, 18.) Hence the person desired to undertake the government, alleges as an excuse that he is not able to support the dignity of his station.]—*Bagster.*

Ver. 8. *The eyes of his glory.*—That is, his omniscience.

Ver. 12. *And destroy.*—See margin. So the monsters of the deep destroy: but to "swallow a way," seems to refer to an inundation of error and vice, which prevented their progress in the way of duty.

Ver. 14. *The ancients.*—*Lowth*, "Elders."

Ver. 16. *Wanton eyes.*—See margin: i. e. by amorous glances. *Lowth* thinks this refers to painting the eyes. See Jer. iv. 30.—*Tinkling with their feet.*—[The Eastern ladies wear on their ankles large rings, to which smaller ones are attached, which make a tinkling sound as they move nimbly. *Roger.*]—*B.*

Ver. 17. *Discover their secret parts.*—*Lowth*, "Nakedness." The text refers to the barbarous custom of exposing captives naked.

Ver. 18. *Tinkling ornaments.*—*Lowth*, "Feet-rings;" i. e. rings on the toes, which tinkled in tripping as they went. See ver. 16.—*Round tires*, &c.—*Lowth*, "Crescents."

Ver. 19. *The chains.*—*Lowth*, "The pendants."—*The mufflers.*—See margin. *Lowth*, "Their veils."

Ver. 20. *The bonnets.*—*Lowth*, "Tires;" i. e. high head-dresses.—*The tablets.*—See margin; which *Lowth* ingeniously explains of "perfume boxes," and the ear-rings as "amulets," or ornaments worn as charms against disease.

Ver. 21. *Nose jewels* were certainly used by ladies in the East, as they are in some parts to this day. See note on Gen. xxiv. 47; also, Ezek. xvi. 12. *Lowth* reads, "Jewels of the nostril."

Ver. 22. *The changeable suits*, &c.—*Lowth*, "The embroidered robes and the tunics."—*The wimples and the crisping pins.*—*Lowth*, "The cloaks and the little purses."

23 The glasses, and the fine linen, and the hoods, and the vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair [b] baldness; and instead of a stomacher a girding of sackcloth; *and* burning instead of beauty.

25 ¶ Thy men shall fall by the sword, and thy [c] mighty in the war.

26 And [d] her gates shall lament and mourn; and she *being* [e] desolate shall sit upon [f] the ground.

CHAPTER IV.

In the extremity of evils, Christ's kingdom shall be a sanctuary.

AND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let [a] us be called by thy name, [b] to take away our reproach.

2 ¶ In that day shall the branch [c] of the LORD be [d] beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for [e] them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called [f] holy, *even* every one that is written [g] among the living in Jerusalem:

4 When the LORD shall have [h] washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by [i] night: for [j] upon all the glory *shall be* a [k] defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of [l] refuge, and for a covert from storm and from rain.

CHAPTER V.

1 Under the parable of a vineyard God excuseth his severe judgment. 8 His judgments upon covetousness, 11 upon lasciviousness, 13 upon impiety, 20 and upon injustice. 25 The executioners of God's judgments.

NOW will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a [a] vineyard in [b] a very fruitful hill:

A. M. 3244. B. C. 760.

b Mi.1.16.
c *might.*
d La.1.4.
e *cleansed,* or, *emptied.* 2Ki.21.13.
f La.2.10.
a *thy name be called upon us.*
b *or, take thou away.*
c Je.23.5,6. Zec.6.12, 13.
d *beauty and glory.*
e *the escaping of Israel.*
f c.60.21. He 12.14.
g *or, to life.* Re 21.27.
h Zec.13.1.
i Zec.2.5.
j *or, above.*
k *covering.*
l c.25.4.
a Lu.20.9, &c.
b *the horn of the son of oil.*
c *or, made a wall about it.*
d Je.2.21.
e *hewed.*
f Ps.80.12, 13.
g *for a treading.*
h *plant of his pleasures.*
i *a scab.*
j Mi.2.2.
k *ye.*
l *or, this is in mine ears.*
m *if not.*
n Hag.1.9.. 11.
o *or, pursue them.*
p Am.6.5,6.
q Ps.28.5.
r Ho.4.6. Lu.19.44.
s *glory are men of famine*

2 And he [c] fenced it, and gathered out the stones thereof, and planted it with the choicest [d] vine, and built a tower in the midst of it, and also [e] made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: I will take away the [f] hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be [g] trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [h] his pleasant plant: and he looked for judgment, but behold [i] oppression; for righteousness, but behold a cry.

8 ¶ Wo unto them that join [j] house to house, *that* lay field to field, till *there be* no place, that [k] they may be placed alone in the midst of the earth!

9 [l] In mine ears *said* the LORD of hosts, [m] Of a truth many houses shall be desolate, *even* great and fair, without inhabitant.

10 [n] Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah.

11 ¶ Wo unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [o] inflame them!

12 And [p] the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they [q] regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, because [r] *they have* no knowledge: and [s] their honourable men *are* famished, and their multitude dried up with thirst.

CHAP. IV. Ver. 1—6. *A prophecy of Christ, the Branch; and the blessings to spring from him.*—The first verse of this chapter (which ought not to have been separated from the preceding) represents the havock occasioned by war, and other calamities which the Prophet had been describing, so great, that seven women should be left to one man; in consequence of which, they, instead of being courted, shall be compelled to become suitors, and that, upon any terms, to take away their reproach. The following verses promise to the remnant that should escape those severe trials, a restoration to the divine favour, and a share in the blessings of the man whose name is The Branch, one of the appropriated names of the Messiah. (See Zech. iii. 8; vi. 12.)

The great blessings of the gospel are frequently set forth (as in ver. 5.) by allusions to the glory and pomp of the Mosaic dispensation; so the protection and glory afforded by Messiah shall be equal to that of the divine Shechinah, under the Mosaic dispensation: nay more, for it shall not only be a pillar of fire and of cloud, but also the new tabernacle, or Christian Church, shall be a place of refuge from every danger, and a covert from every storm.

CHAP. V. Ver. 1—30. *Under the Parable of a Vineyard, God justifies himself, and reproves the Jews.*—This chapter opens with a parable of the class called by the Hebrews, "Songs of Love," a term nearly corresponding to pastoral, of which we have examples in the 45th Psalm, and in the Songs of Solomon. In the first seven verses, by a beautiful allegory, God represents his care and tenderness towards the house of Israel, and particularly Judah, and the ungrateful returns with which his kindness had been requited. In verse 8 the parable is dropped; and the Prophet, in plain terms, reproves and threatens the nation for their wickedness; particularly for their covetousness, intemperance, and inattention to the warnings of providence. Then follows an enumeration of God's judgments as the necessary consequence. Captivity and famine appear, with all their horrors; Hell, (or the grave,) like a ra-

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Ver. 23. *The glasses.*—*Lowth,* "The transparent garments;" a kind of silken gauze, worn by women of light character.—*The hoods and the veils.*—*Lowth,* "The turbans and the mantles."

Ver. 24. *Instead of a sweet smell, a stink.*—*Lowth,* "Instead of a perfume, a putrid ulcer."—*Instead of a girdle, a rent.*—*Lowth,* "Instead of well-girt raiment, rags."—*A stomacher.*—*Lowth,* "A zone."—*And burning.*—*Lowth,* "A sun-burnt skin."

Ver. 26. *And she* (being) *desolate, shall sit upon the ground.*—See Lam. ii. 8. *Addison* remarks, that on several coins of Vespasian and Titus, *Judæa Capta* is so represented.

CHAP. IV. Ver. 2. *The branch of the Lord.*—"The Messiah of Jehovah," says the Chaldee.—*Fruit of the earth.*—*Lowth,* "Of the land;" i. e. of Judah. By this expression, if not exactly parallel with the preceding, *Lowth* would understand *its fruit;* "the blessings consequent upon his redemption."

Ver. 3. *Among the living*—i. e. enrolled among the remnant left. See Ezek. xiii. 9.

Ver. 4. *A spirit of burning.*—"Meaning the fire of God's wrath, by which (in his furnace) he will purify his people." *Lowth.* See Ezek. xxii. 17—22

Ver. 5. *Upon all the glory shall be a defence.*—Heb. "Above all the glory shall be a covering." See Exod. xiii. 21. xl. 38.

CHAP. V. Ver. 1. *In a very fruitful hill.*—[Rendered by *Lowth,* "on a high and fruitful hill." The situation of Canaan, being high and mountainous, is represented by a *horn,* which is higher than any other part of the animal; and the "son of oil" is a Hebraism denoting fertility, oil olive being one of the most esteemed and valuable productions of the land.]—*Bagster.*

Ver. 2. *He fenced it.*—"Made a wall about it, which was generally formed of the stones found upon the land."—*The choicest vine.*—[*Sorek.* in Arabic, *sharik,* certainly denotes an *excellent vine;* but some, with Bishop *Lowth,* retain it as a proper name. *Sorek* was a valley lying between Askalon and Gaza, so called from the excellence of its vines. Ju. 16. 4.]—*Bagster.*—*Built a tower.*—See Matt. xxi. 23.—*Made a wine-press.*—See margin Not the press itself, but the lake, which received the *must* from the wine press, which was often under ground, in the recess of a rock, &c.—*Wild grapes.*—*Lowth,* "Poisonous berries." See 2 Kings iv. 39—41. also, Deut. xxxii. 32, 33.

Ver. 9. *In mine ears* said, &c.—*Lowth,* "In mine ears hath the Lord revealed it."—*Of a truth.*—A usual form of swearing. *Lowth,* "Surely"

Ver. 10. *One bath.*—Less than eight gallons. *Lowth.*

14 Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and [t] God that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 ¶ Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19 That say, Let [u] him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Wo unto them that [v] call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.

21 Wo unto *them that are* wise in their own [w] eyes, and prudent in [x] their own sight!

22 Wo unto *them that are* mighty to drink wine, and men of strength to mingle strong drink:

23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

24 Therefore as the [y] fire devoureth the stubble, and the flame consumeth [z] the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did [a] tremble, and their carcasses *were* [b] torn in the midst of the streets. For all [c] this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:

27 None [d] shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind:

29 Their roaring *shall be* like a lion, they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them like the roaring of the sea: and if *one* look unto the land, behold darkness *and* [e] sorrow, [f] and the light is darkened in the heavens thereof.

A. M. 3244. B. C. 760.

t *the God the holy, or, the holy God.*

u 2Pe.3.3,4.

v *say concerning evil, it is good.*

w Pr 26.12.

x *before their face*

y *tongue of fire.*

z Mat.3.12.

a Hab.3.6.

b *or, as dung.*

c Le.26.14, &c.

d Joel 2.3., 11.

e *or, distress*

f *or, when it is light, it shall be dark in the destructions thereof.*

CHAPTER VI.

1 Isaiah, in a vision of the Lord in his glory, 5 being terrified, is confirmed for his message. 9 He showeth the obstinacy of the people unto their desolation. 13 A remnant shall be saved.

IN the year [a] that king Uzziah died I saw [b] also the Lord sitting upon a throne, high and lifted up, and [c] his train filled the temple.

2 Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain [d] he covered his feet, and with twain he did fly.

3 And [e] one cried unto another, and said, Holy, holy, holy, *is* the LORD of hosts: [f] the whole earth, *is* full of his glory.

4 And the posts of the [g] door moved at the voice of him that cried, and the house was filled with smoke.

5 ¶ Then said I, Wo *is* me! for I am [h] undone; because [i] I *am* a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, [j] having a live coal in his hand, *which* he had taken with the tongs from off the [k] altar:

7 And he [l] laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, [m] Here *am* I; send me.

A. M. 3245. B. C. 759.

a 2 Ki.15.7.

b 1Ki.22.19.

c *or, the skirts thereof.*

d Eze.1.11.

e *this cried to this.*

f *his glory is the fulness of the whole earth.*

g *thresholds.*

h *cut off.*

i Zep.3.1..7

j *and in his hand a live coal.*

k Re.8.3.

l *caused it to touch.*

m *Behold me.*

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venous monster, opens wide its jaws, and swallows down its myriads. Distress lays hold on all ranks of people, and one judgment follows another, until the whole land is left desolate; a place for the flocks and herds to range in. The Prophet then goes on to threaten and reprove them; and, finally, sums up the whole of his awful denunciation in a very lofty and spirited conclusion.

The God of armies, having hitherto corrected to no purpose, is represented, with inimitable majesty, as only giving the *hist*, and the heathen nations, like swarms of bees, hasten to his standard; and, upon the first permission, keen, cruel, and resolute, they fly immediately to execute their commission, and leave the land desolate and dark, without one ray of comfort to cheer the gloom. Their approach is compared to the roaring of lions and of the ocean; and the consequence is universal desolation, darkness, and distress.

CHAP. VI. Ver. 1—13. *Isaiah's vision of the divine glory, and prophecy respecting the Jews.*—Bishop *Lowth* remarks, 'In this vision the ideas are taken, in general, from Royal Majesty, as displayed by the Monarchs of the East: for the Prophet could not represent the ineffable presence of God by any other than sensible and earthly images. The particular scenery of it is taken from the Temple. God is represented as seated on his throne above the Ark, in the most holy place, where the glory appeared above the Cherubim, surrounded by his attendant ministers. This is called, by God himself, 'The place of his throne, and the place of the soles of his feet.' (Ezek. xliii. 7.) 'A glorious throne, exalted of old, is the place of our sanctuary,' saith the prophet Jeremiah, (chap. xvii. 12.) The very posture of sitting is a mark of state and solemnity: as is observed by Jerome. St. John, who has taken many sublime images from the Prophets of the Old Testament, and in particular from Isaiah, hath exhibited the same scenery, drawn out into a greater number of particulars. (Rev. iv. 2—8.)

"The veil separating the most holy place from the holy, or outermost part of the Temple, is here supposed to be taken away; for the Prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the Temple—(compare Ezek. xliii. 5, 6.)—which was filled with the train of the robe, the spreading and overflowing

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Ver. 14. *Hell.*—*Lowth,* "Hades," which he here explains of the grave. See Hab. ii. 5.

Ver. 17. *The lambs . . . . after their manner.*—That is, in their own way, without guidance or restraint. *Lowth,* with a slight variation, reads, "Kids shall depasture the desolate fields of the luxurious." But if we adhere to the present text, we must explain it of foreigners.

Ver. 18. *Cords of vanity*—Seem to be long and thin cords: by a cart-rope is evidently meant, a thick and strong cord, such as are used for the traces of a wagon; taking both images together, the sense is, they use all possible means to accomplish their ends.

Ver. 24. *As the fire devoureth.*—[That is, as a Rabbin explains it, the *flame*, so called from its resemblance to a *tongue*. The metaphor, as *Lowth* observes, is so exceedingly obvious, as well as beautiful, that one may wonder it has not been more frequently used. *Virgil* elegantly intimates, rather than expresses, the image: "With gentle touch the *lambent flame* glides harmless along his hair, and feeds around his temples." And more boldly of Etna darting out flames: "And throws up globes of flame, and *licks* the stars."]—*Bagster.*

Ver. 28. *Will hiss* (*Lowth,* "hist") *unto them.*—It alludes to the practice of those who keep bees, who hiss or whistle to draw them from their hives. *Lowth.* See chap. vii. 18.

CHAP. VI. Ver. 1. *In the year.*—*Lowth, Wells,* and *Lightfoot,* think this was just after Uzziah's death. In this verse, more than fifty MSS., and one edition, (and in ver. 8. nearly as many,) for *Adonai* read JEHOVAH. See note on Ps. cx. 1.—*His train.*—*Lowth,* "The train of his robe." N. B. Ver. 1—3, also, 5 and 6 of this chapter, are admitted to be prose.

Ver. 2. *Seraphims.*—The Hebrew word "Seraphim" is plural, without the (s.)

Ver. 3. *The whole earth, &c.*—See margin. In this anthem, and in ver. 8. where the Divine Being uses the first person plural, *we, &c.* both the Christian fathers and the most ancient Rabbins find intimations of the Holy Trinity. See Dr. *P. Smith's* Messiah, and *Lowth's* quotation from Jerome. Compare Gen. i 26, with our exposition.

Ver. 4. *The posts.*—*Lowth,* "Pillars of the vestibule."

Ver. 5. *I am undone.*—*Lowth,* "Struck dumb"

9 And he said, Go, and tell this people, Hear ye [n] indeed, but understand not; and see ye [o] indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be [p] utterly desolate,

12 And the LORD have removed [q] men far away, and *there be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, [r] and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose [s] substance *is* in them, when they cast *their leaves: so* the holy seed *shall be* the substance thereof.

CHAPTER VII.

1 Ahaz, being troubled with fear of Rezin and Pekah, is comforted by Isaiah. 10 Ahaz, having liberty to choose a sign, and refusing it, hath for a sign, Christ promised. 17 His judgment is prophesied to come by Assyria.

AND [a] it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, but could not prevail against it.

2 And it was told the house of David, saying, Syria [b] is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, and [c] Shear-Jashub thy son, at the end of the conduit of the upper pool in the [d] highway of the fuller's field;

4 And say unto him, Take heed, and be quiet; fear not, [e] neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,

6 Let us go up against Judah, and [f] vex it, and let us make a breach therein for us, and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, It shall not stand, neither shall it come to pass.

8 For the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and within threescore and five years shall Ephraim be broken, [g] that it be not a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. [h] If ye will not believe, surely ye shall not be established.

10 ¶ [i] Moreover the LORD spake again unto Ahaz, saying,

11 Ask thee a sign [j] of the LORD thy God; [k] ask it either in the depth, or in the height above.

12 But Ahaz said, I will not ask, neither will I tempt the LORD.

13 And he said, Hear ye now, O house of David; *Is it* a small thing for you to weary men, but will ye weary my God also?

14 Therefore the LORD himself shall give you a sign; [l] Behold, a virgin shall conceive, and bear a son, and [m] shall call his name [n] Immanuel.

15 Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

16 For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall hiss for the fly that *is* in the uttermost part of the rivers of Egypt, and for the bee that *is* in the land of Assyria.

19 And [o] they shall come, and shall rest all of them in the desolate valleys, and in the

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A. M. 3245. B. C. 759.

n *in hearing, or, without ceasing.*

o *in seeing.*

p *desolate with desolation.*

q 2Ki.25.21.

r or, *when it is returned and hath been browsed.*

s or, *stock, or, stem.*

A. M. 3262. B. C. 742.

a 2 Ki.16.5.

b *resteth on.*

c i. e. *the remnant shall return.* c.10.21.

d or, *causeway.*

e *let not thy heart be tender.*

f or, *weaken.*

g *from a.*

h or, *Do ye not believe? it is because ye are not stable.*

i *And the LORD added to speak.*

j c.38.7,22.

k or, *make thy petition deep.*

l Lu.1.31.. 35.

m Mat.1.23.

n or, *thou, O Virgin, shalt.*

o Je.16.16.

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of Divine Glory. The Lord upon the throne, according to St. John, (chap. xii. 41.,) was Christ, and the vision related to his future kingdom, when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind; which is likewise implied in the hymn of the Seraphim, [which Jerome considers as a demonstration of the trinity.] It (the prophecy) relates indeed primarily to the Prophet's own time, and the obduration of the Jews of that age, with their punishment by the Babylonish captivity; but extends, in its full latitude, to the age of Messiah, and the blindness of the Jews to the Gospel—(see Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8.)—the desolation of their country by the Romans, and their being rejected by God; that, nevertheless, a holy seed, a remnant, should be preserved, and that the nation should sprout out and flourish again from the old stock."

CHAP. VII. Ver. 1—25. *Deliverance promised to Ahaz, which is farther typical of salvation by the Messiah.*—"The king of Judah and the royal family being in the utmost consternation," on account of the invasion of their country by Rezin and Pekah, the kings of Syria and Israel, (see 2 Kings xvi. 5—7.) on this occasion the prophet is sent to assure them, that God would make good his promises to David and his house; so that, although they might be corrected, they should not be destroyed, while these remained to be accomplished. This is the subject of the 7th, 8th, and beginning of the 9th chapters. This 7th chapter begins with an account of the occasion of the prophecy, and then follows a prediction of the ill success of the Israelites and Syrians against Judah. The particular period in which Ephraim (or Israel) should be no more a nation, is foretold, ver. 8. (*viz.* 65 years,) when this prophecy was punctually fulfilled by the total depopulation of

Ver. 10. *Fat.—Lowth,* "Gross."——*And convert.—Lowth,* "Be converted."

Ver. 12. *A great forsaking.—Lowth,* "Many a deserted woman." See chap. iv. 1.

Ver. 13. *But yet,* &c.—This verse is very obscure; but *Lowth* reads, "And though there be a tenth part remaining in it, even this shall undergo a repeated destruction. Yet as the ilex (or teil tree) and the oak, though cut down, hath its stock remaining, a holy seed shall be the stock of the nations." [The *teil tree* is the linden or lime tree, a species of the orange tree very common in Palestine; the leaf of which resembles that of the laurel, and its flower that of the olive. But the original *aliah,* which our translators render the *oak,* (but here distinguished from *allon,* the oak,) and *Lowth* the *ilex,* in chap. i. 29, 30. probably denotes, as *Celsius* contends, the *terebinth:* it is an evergreen of moderate size, but having the top and branches large in proportion to the trunk; leaves, like those of the olive, but green intermixed with red and purple; flowers, like those of the vine, growing in bunches, and purple; fruit, of a ruddy purple, the size of a juniper berry, hanging in clusters, very juicy, and containing a single seed of the size of a grape stone; wood, hard and fibrous, from which a resin distils; with an excrescence scattered among the leaves, of the size of a chestnut, of a purple colour, variegated with green and white. See *Mariti's* Travels.]—*Bagster.*

CHAP. VII. Ver. 1 to 3. inclusive, are prose.

Ver. 2. *Syria is confederate with—Lowth,* "Is supported by" *Ephraim.*

Ver. 3. *Sheer-jashub*—means as in the margin.

Ver. 4. *Tails of these smoking firebrands*—i. e. the remains of half-burnt sticks which must soon expire.—*Harmer.*

Ver. 8. *Head of Syria.*—[*Jubb* transposes the former part of ver. 9. and renders, "Though the head of Syria be Damascus; and the head of Damascus, Rezin; and the head of Ephraim be Samaria; and the head of Samaria, Remaliah's son: yet within threescore and five years Ephraim shall be broken that he be no more a people." This renders the passage perfectly clear, and the prophecy received its full accomplishment when Esarhaddon carried away the remains of the ten tribes.]—*Bagster.*——*That it be not*—a *people.* This is reckoned from the second year of Ahaz. *Jubb,* in Lowth's notes. That the land was not wholly stripped of its inhabitants before this period, see 2 Ch. xxxiv. 6, 7, 33. and xxxv. 18. 2 Kings xxiii. 19, 20.

Ver. 14. *A sign.*—This sign, as Bishop *Hurd* remarks, was to Ahaz a simple assurance of deliverance at hand; to the house of David a type of Christ and a pledge of full deliverance by him.——*A virgin shall conceive.—Lowth,* "The virgin conceiveth."——IMMANUEL—or "Emmanuel;" that is, "God with us." Matt. i. 23.

Ver. 15. *Butter* (or cream) *and honey*—the usual food of children, and even grown persons, in times of prosperity, 2 Sam. xvii. 29.——*That he may know. Lowth,* "When he shall know." With submission, however, we should prefer rendering the particle *lamed* "for," or, because of, as Psalm cxix. 20. He would eat it, *because* he knew what was good. [Connecting this verse with the preceding and following, we may render with Dr. *Jubb* and *Lowth,* "Behold *the virgin* (*haalmah,* as the word uniformly signifies) shall conceive and bear a son, and thou shalt call his name Immanuel; butter and honey shall he eat *when* he shall know to refuse the evil and choose the good. For before," &c.]—*Bagster.*

holes of the rocks, and upon all thorns, and upon all [p] bushes.

20 In the same day shall the LORD shave with a razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow, and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left [q] in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a thousand vines at a thousand silverlings, it shall *even* be for briers and thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAPTER VIII.

1 In Maher-shalal-hash-baz, he prophesieth that Syria and Israel shall be subdued by Assyria. 5 Judah likewise for their infidelity. 9 God's judgments shall be unresistible. 11 Comfort shall be to them that fear God. 19 Great afflictions to idolaters.

MOREOVER the LORD said unto me, Take thee a great roll, and write in it with a man's pen concerning [a] Maher-shalal-hash-baz.

2 And I took unto me faithful witnesses to record, Uriah [b] the priest, and Zechariah the son of Jeberechiah.

3 And I [c] went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

A. M. 3252. B. C. 742.

p or, *commendable trees.*

q *in the midst of.*

a *in making speed to the spoil, he hasteneth the prey,* or, *make speed,* &c.

b 2Ki.16.10.

c *approached.*

d c.7.16.

e or, he that is *before the king of Assyria shall take away the riches.*

f 2Ki.15.29. 16.9. c.17.3.

A. M. 3253. B. C. 741.

g Ne.3.15. Jn.9.7.

h c.7.16,17.

i *fulness of the breadth of thy land shall be the stretchings out of thy wings.*

j c.36.1,&c.

k or, *yet.*

l c.37.36.

m Ps.46.1,7.

n *in strength*

o Pr.1.15.

p 1 Pe.3.14, 15.

q 1 n.12.5.

r Eze.11.16.

s 1 Pe.2.8.

t Mat.13.57.

4 For [d] before the child shall have knowledge to cry, My father, and my mother, [e] the riches of Damascus and the spoil of Samaria shall be taken [f] away before the king of Assyria.

5 ¶ The LORD spake also unto me again, saying,

6 Forasmuch as this people refuseth the waters of Shiloah [g] that go softly, and rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the LORD bringeth up upon them the waters of the river, strong and many, *even* [h] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, he shall reach *even* to the neck; and the [i] stretching out of his wings shall fill [j] the breadth of thy land, O Immanuel.

9 ¶ Associate yourselves, O ye people, [k] and ye shall be broken [l] in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God [m] *is* with us.

11 ¶ For the LORD spake thus to me [n] with a strong hand, and instructed me that I should not [o] walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them to* whom this people shall say, A confederacy; neither [p] fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; and *let* him [q] *be* your fear, and *let* him *be* your dread.

14 And he shall be for a [r] sanctuary; but for a stone of [s] stumbling and for a rock of [t] offence to both the houses of Israel, for a gin

their country by Esar-haddon, who gleaned away all the remains that had been left by former conquerors. From this period, the ten tribes were confounded with the people of Judah in the captivity, and with them have been comprehended, ever since, in the general name of Jews. (See note.)

The period here referred to being, however, at the distance of more than threescore years, the king is allowed to ask a miracle, as Gideon had done formerly. (Judges vi. 36—42.) and Hezekiah did afterwards, (2 Kings xx. 8—11.) in assurance of immediate deliverance; but Ahaz not having confidence in the prophet, nor in his God, declines this, under a pretence of modesty, though, in fact, as his character shows, from a principle of unbelief.

The prophet then addresses himself, not to Ahaz personally, but to the house and family of David, and delivers what may be justly called (as it is by *Chandler* and *Hurd*,) a *typical* prophecy of the Messiah: "A virgin shall conceive," &c. *Lowth* renders this in the present tense, *conceiveth* and *beareth*, which we can only admit upon the principle of the prophetic spirit realizing events yet to come, and calling things future as though they were really present. It is admitted, however, that the words might have a primary reference to some betrothed virgin that should now prove pregnant of a son: and before "this boy" should come to years of distinguishing "good and evil," or right and wrong, the invaders should be destroyed, and peace and plenty, for a time, restored.

But this prophecy is here introduced with so much solemnity; the circumstances of it are so peculiarly marked, and the name of the child so emphatic, that, however applicable the terms might be to the case immediately in view, they must be allowed to refer chiefly to the great Deliverer, who was afterwards to be "born of a virgin," and who, in the sequel of this very prophecy, (viii. 8.) is characterized as Lord, or prince of the land of Judah. We must always remember, that it is the manner of this prophet to connect temporal and spiritual deliverances together, and that frequently the view of the latter rushing powerfully on his mind, absorbs, as it were, the former.—(See *Lowth's* Isaiah, *Chandler's* Def. of Christianity, *Hurd* on the Prophecies, and Dr. *J. P. Smith's* Messiah.)

"With regard to the more immediate accomplishment of this prophecy, see 2 Kings xv. 30. and xvi. 9. where we have an account of the captivity of Israel and Syria by Tiglath-pileser, and of the death of Pekah and Rezin, all within three years after the date of this prediction.

"Notwithstanding the prophet's assurance of deliverance, Ahaz could not trust in God, but applied for aid to the king of Assyria, (2 Kings xvi. 7,8.) upon which the prophet foretels the calamities about to ensue from this powerful ally, "the hired razor," whose forces, aided by Egyptian auxiliaries, God would hist, like so many swarms of insects, for the purpose of desolating all parts of his country, and plundering, or cutting off, all ranks of people, from the highest to the lowest.

"The remaining verses (21—25) contain a beautiful and pathetic description of a land utterly desolate and forsaken; 'The vineyards and cornfields, before well cultivated, are now overrun with weeds, briers, and thorns; the pasture so rank, and the cattle left upon it so few, that a young cow, and a couple of sheep, having full range, shall yield abundance of milk to the scanty family of the owner: the thinly scattered people live, not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land is given up to the wild beasts; so that the miserable inhabitants are forced to go out with bows and arrows, either to defend themselves against those wild beasts, or procure sustenance by hunting.'" (See Bp. *Lowth* and Dr. *J. Smith.*)

CHAP. VIII. Ver. 1—22. *The subjection both of Israel, and subsequently of Judah, to the Assyrian power.*—The foregoing chapter, and the first four verses of this, refer only to the kingdom of Judah; the 6th and 7th verses appear to include Israel, which, for rejecting the gentle stream of Shiloah, (nigh Jerusalem,) should be overthrown by the great river of Assyria; alluding to the conquests of Tiglath-pileser and Shalmanezer over that kingdom. The 8th verse again refers to the kingdom

Ver. 20. *A razor that is hired.*—Namely, the king of Assyria.

Ver. 23. *Silverlings.*—*Lowth*, "Pieces of silver."

Ver. 25. *There shall not come*, &c.—*Lowth*, "Where the fear of thorns and briers never came, shall be for the range of the ox," &c.

CHAP. VIII. Ver. 1. *A great roll.*—The papyrus (or Egyptian reed) of which, probably, the first paper was made, was always rolled; it would not bear folding. *Lowth*, however, renders this word a *mirror*; i. e. a polished metal tablet: so instead of *pen* he reads, "a workman's tool."—*Maher-shalal-hash-baz.*—i. e. "Making speed to the spoil, he hasteneth the prey." *Lowth*, "To hasten the spoil, to take quickly the prey."—The first three verses of this chapter are prosaic.

Ver. 6. *Waters of Shiloah.*—"A small fountain and brook, just without Jerusalem, which supplied a pool within the city. [The brook and the river, as Bishop *Lowth* remarks, are put for the kingdoms to which they belong. So *Juvenal*, inveighing against the corruption of Rome by the importation of Asiatic manners, says, with great elegance, "the Orontes has been long discharging itself into the Tiber." And *Virgil*, to express the submission of some of the Eastern countries to the Roman arms, says, "The waters of the Euphrates now flowed more humbly and gently." But the happy contrast between the brook and the river gives a peculiar beauty to this passage of the prophet; with which the simple figure in the Roman poets, however beautiful, yet uncontrasted, cannot contend.]—*Bagster.*

Ver. 12. *Say ye not. A confederacy.*—*Lowth*, "Say ye not, It is holy." &c. but, with Dr. *Boothroyd*, we prefer the common rendering.

and for a snare to the inhabitants of Jerusalem.

15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal [u] the law among [v] my disciples.

17 And [w] I will wait upon the LORD, that hideth [x] his face from the house of Jacob, and I will look for him.

18 [y] Behold, I and the children whom the LORD hath given me *are* for signs and for wonders in Israel from the LORD of hosts, which dwelleth in mount Zion.

19 And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?

20 To [z] the law and to the testimony: if they speak not according to this word, *it is* because *there is* no [a] light in them.

21 And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret [b] themselves, and [c] curse their king and their God, and look upward.

22 And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and *they shall be* driven to darkness.

A. M. 3283. B. C. 741.

u Re.5.1,5.

v Pr.8.8,9. Mat.13.11

w c.50.10. 54.8.

x Hab.2.3.

y He.2.13.

z Lu.16.29. Jn.5.39.

a *morning.*

b Pr.19.3.

c Re.16.11.

CHAPTER IX.

1 What joy shall be in the midst of afflictions, by the kingdom and birth of Christ. 8 The judgments upon Israel for their pride, 13 for their hypocrisy, 18 and for their impenitency.

NEVERTHELESS the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee [a] of the nations.

A. M. 3264. B. C. 740.

a or, *populous.*

b Mat.4.15, 16.

c or, *to him.*

d or, *when thou brakest.*

e Ju.7.21. &c.

f or, *when the whole.*

g or, *and it was.*

h *meat.*

i Lu.2.11.

j Mat.28.18.

k He.1.8.

l Ep.2.14.

m Da.2.44. 1Co.15.25.

n *mingle.*

2 The [b] people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* not [c] increased the joy: they joy before thee according to the joy in harvest, *and as men* rejoice when they divide the spoil.

4 [d] For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day [e] of Midian.

5 [f] For every battle of the warrior *is* with confused noise, and garments rolled in blood; [g] but *this* shall be with burning *and* [h] fuel of fire.

6 For unto us a child is born, unto [i] us a son is given: and the government [j] shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty [k] God, The everlasting Father, The Prince of [l] Peace.

7 Of the increase of *his* government and peace *there shall be* no [m] end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and [n] join his enemies together;

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of Judah, which would be in such imminent danger from the same quarter (under Sennacherib) as a man that is drowning when he can but just keep his head above the waters.

The two next verses (9,10) are addressed by the prophet to the Israelites and Syrians, confederated against Judah, and perhaps to all the enemies of God's people: assuring them that all their efforts would be fruitless, for that the promised IMMANUEL (or "God with us") would be the defence of his people. He then proceeds to warn his countrymen against false alarms on the one hand, and against idolatry, divination, and the like sinful practices, on the other; exhorting them to trust in God, and seek direction from his word; professing, in a beautiful apostrophe to God, (ver. 17.) that this was his own determined resolution. And to enforce this counsel, and strengthen their faith, he points to his children, whose symbolic names were signs or pledges of the divine promises: the one (chap. vii. 13.) implying that a remnant should return from the captivity; the other (chap viii. 1, 3.) tha ttheir enemies were devoted to destruction: intimating withal, that the faithful, who should attend to his counsels, should find security; while the generality of the nation would be involved in the utmost distress, in consequence of their rejecting it. This part of the prophecy respects principally the time of the Messiah's manifestation, when the generality of the Jews, rejecting God's foundation, stumbled at that stone which he had laid in Zion, and all their hopes were "broken" on the stone on which they ought to have been built. (See Ps. cxviii. 22. Rom. ix. 33. 1 Pet. ii. 8.) And this led to the awful destruction of their city and their temple, when they themselves were "driven into darkness and despair."

CHAP. IX. Ver. 1—21. *A prophecy of the blessings of Messiah's kingdom, and judgments denounced against the impenitent.*—The first verse of this chapter connects intimately with the close of the preceding, from which it is improperly divided. There, the unbelieving Jews, who rejected God's counsels, and even his Messiah, are represented as plunging deeper and deeper into the gloom of national troubles. Here is a dawn of better days, even in the parts most grievously afflicted by the invasion of Tiglath-pileser; namely, "lands of Zebulun and Naphtali, and that part of Galilee beyond Jordan." (2 Kings xv. 29.) Here, it is predicted, should arise the first dawn of salvation by the Messiah. Here, accordingly, our Lord began his ministry, as St. Matthew informs us, with reference to this very chapter. (See Matt. iv. 12—16.) Here "the Sun of Righteousness" arose, and spread his influences like the morning light, first over the land of Judah, and then through the Gentile world. His conquests are represented as no less extraordinary than those of Gideon over the Midianites. (Judges viii.) But their success, in the gradual establishment of peace, and truth, and righteousness, throughout the earth,

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Ver. 19. *That peep.*—*Lowth*, "Speak inwardly."—*For the living*, &c.—We also prefer in the last clause, the translation of Dr. *Boothroyd*, (following the LXX.) "Should they seek concerning the living to the dead?"

Ver. 20. *Because there is no light in them.*—Hebrew, "No dawn," which is the obscurity of the morning: *Lowth* and others therefore translate, "In which (meaning God's word) there is no obscurity." If they reject this, it follows,

Ver. 21. *They shall pass through it*—that is, the land, &c.

CHAP. IX Ver. 1. *Such as was in her vexation.*—Here the Chaldee and Vulgate, Drs. *Lowth* and *Mede*, divide the chapters: but [Bishop *Lowth* connects this with the preceding chapter, and renders, "But there shall not hereafter be darkness in the land which was distressed: in the former time he debased the land of Zebulun and the land of Naphtali; but in the latter time he hath made it glorious; even the way of the sea, beyond Jordan, Galilee of the nations."]—*Bagster.*—*In her vexation.*—The same word as (in ch. viii. 22.) is rendered "anguish."—*When at the first*, &c.—Different scenes of affliction are evidently here referred to in the invasions of the country, each increasing in calamity.

Ver. 3. *And not increased the joy.*—Our marginal notes here intimate a different reading: and Bishop *Lowth* remarks, that instead of *la*, "not," eleven MSS. (two of which are ancient) read *lo*, "to him;" he therefore reads in the affirmative, "Thou hast increased *their* joy"

Ver. 4. *The staff of his shoulder.*—*Lowth*, "The staff laid on his shoulder."

Ver. 5. *For every battle of the warrior*, &c.—The word rendered "*battle*," occurs only in this place, and is of very doubtful meaning. *Lowth* renders it "greaves," (i. e. leg-armour,) and reads the verse thus: "For the greaves of the armed warrior in the conflict, and the garment rolled in much blood, shall be for a burning, even fuel for the fire." This learned critic mentions, that "a medal, struck by Vespasian, on finishing his wars, represents the goddess Peace, holding an olive-branch in one hand, and, with a lighted torch in the other, setting fire to a heap of armour." Compare Psalm xlvi. 9. Ezek. xxxix. 8—10.

Ver. 6. *The government*—that is, the *key*, and other ensigns of government. See ch. xxii. 22.—*The everlasting Father.*—Some (as Dathe) read, 'The father of eternity:" meaning, "the eternal" But *Lowth*, and many others, following the LXX. read, "The father of the future age;" meaning, the Christian dispensation.

Ver. 9. *And all the people shall know.*—"Know what?" says Bp. *Lowth* suspecting an error in the Hebrew text; but we conceive that nothing is wanting but to supply the pronoun *it*, as is often done; namely, that the word is from God. So *Gataker*.

Ver. 10. *The bricks*, &c.—The bricks of the ancients were, in general, of clay, dried in the sun; consequently, much inferior to stone.

Ver. 11. *Adversaries of Rezin*—namely, the Assyrians. See 2 Kings xvi. 6

12 The Syrians before, and the Philistines behind; and they shall devour Israel with [o] open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day.

15 The ancient and honourable, he *is* the head; and the prophet that teacheth lies, he *is* the tail.

16 For [p] the leaders of this people cause *them* to err; and *they that are* [q] led of them *are* destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* a hypocrite and an evil-doer, and every mouth speaketh [s] folly. For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness burneth [t] as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land [u] darkened, and the people shall be as the [v] fuel of the fire: no man shall spare his [w] brother.

20 And he shall [x] snatch on the right hand, and be hungry; and [y] he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.

CHAPTER X.

1 The wo of tyrants. 5 Assyria, the rod of hypocrites, for his pride shall be broken. 20 A remnant of Israel shall be saved. 24 Israel is comforted with promise of deliverance from Assyria.

WO [a] unto them that decree unrighteous decrees, and [b] that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless!

3 And [c] what will ye do in the day of visitation, and in the desolation *which* shall come from afar? to whom will ye flee for help? and where will ye leave your glory?

4 Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ [d] O [e] Assyrian, the rod [f] of mine anger, [g] and the staff in their hand is mine indignation.

6 I will send him against an hypocritical nation, and against the people of my wrath will I give him a [h] charge, to take the spoil, and to take the prey, and to [i] tread them down [j] like the mire of the streets.

7 Howbeit he [k] meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

9 *Is* not [l] Calno [m] as [n] Carchemish? *is* not Hamath as Arpad? *is* not Samaria as [o] Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the LORD hath performed his whole work upon mount Zion and on Jerusalem, I will [p] punish [q] the fruit of the [r] stout heart of the king of Assyria, and the glory of his high [s] looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like [t] a valiant *man:*

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the axe boast itself against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if [u] the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [v] *itself, as if it were* no wood.

A. M. 3264. B. C. 740.

o *whole.*
p or, *they that call them blessed.*
q or, *called blessed.*
r *swallowed up.*
s or, *villany.*
t Mal. 4. 1.
u Ac. 2. 20.
v *meat.*
w Mi. 7. 2, 6.
x *cut.*
y Le. 26. 26. Je. 19. 9.

A. M. 3291. B. C. 713.

a Ps. 94. 20.
b or, *to the writers that.*
c Job 31. 14. Ho. 9. 7. Re. 6. 17.

d or, *wo to the Assyrian.*
e *Asshur.*
f Je. 51. 20, 21.
g or, *though.*
h Je. 47. 6, 7.
i *lay them a treading.*
j c. 37. 26.
k Mi. 4. 12.
l 2 Ki. 18. 33. 19. 12, 13.
m Am. 6. 2.
n 2 Ch. 35. 20.
o 2 Ki. 16. 9.
p *visit upon.*
q Je. 50. 18.
r *greatness of the heart.*
s Ps. 18. 27.
t or, *many people.*
u or, *a rod should shake them.*
v or, *that which is not wood.*

was to be effected, not by "the battle of the warriors," but by the incarnation of the prince of peace. His first appearance in our world is, however, in the form of infancy; but as his character is developed, his dominion spreads, till it becomes supreme, universal, and eternal.

From ver. 8. of this chapter to the end of ver. 4. of the next, though broken by an improper division of the chapter, is one distinct prophecy; a beautiful piece of poetry, remarkable for its elegance and regularity. It relates chiefly, if not altogether, to the kingdom of Israel, and is divided into four parts, or stanzas, each threatening the particular punishment of some henious sin; as of pride, in defying the divine judgments; also habits of vice, profligacy, and impiety, which, spreading like a conflagration, threatened to devour the whole country. To each part is added a distich, menacing farther judgments, and forming, as it were, the burden of the song. "But for all this his anger is not turned away, but his hand is stretched out still."

CHAP. X. Ver. 1—34. *Judgment is denounced against all oppressors, and particularly against Assyria, from whom Israel is promised deliverance.*—The first four verses of this chapter (as already intimated) are connected closely with the preceding. But the 5th verse begins a new and distinct prophecy, which is continued to the end of chap. xii. The subject of it is, the invasion of Judah by Sennacherib, king of Assyria, and the destruction of his army. "That mighty monarch is represented as a rod in the hand of God to correct his people for their sins: and his ambitious purposes, contrary to his own intentions, are made subservient to the great designs of Providence. Having accomplished the work allotted him, the Al-

Ver. 12. *The Syrians before.*—"On the East."—*With open mouth.*—The meaning is, that the Syrians, who had before joined with Israel, having fallen under the power of Assyria, now combined with that power to destroy them "with open mouth," like ravenous beasts.

Ver. 16. *The leaders . . . . and they that are led.*—See margin; the former meaning either the priests, whose office it was; or the false prophets, who flattered them with success: the latter (they that are blessed) means certainly the people.

Ver. 18. *The briers and thorns,* &c.—That is, it shall devour every thing. See Ezek. xx. 47.

Ver. 20. *The flesh of his own arm.*—[The Alexandrine copy of the LXX. has "the arm of his brother;" and *Secker* suspected that, instead of *zeroo,* "his arm," we should read *reo,* "his friend" or neighbour. This probable conjecture seems confirmed by the Chaldee, which has *keerevath,* "his neighbour;" and is adopted by Bishop *Lowth.*]—*Bagster.*

CHAP. X. Ver. 3. *Leave your glory?*—*Lowth,* "Deposit your wealth?"

Ver. 5. *O Assyrian!*—[Bishop *Lowth* renders, "Ho to the Assyrian." This is a distinct prophecy concerning the invasion of Sennacherib, delivered, as appears from ver. 9—11, after the taking of Samaria by Shalmaneser.]—*Bagster.*

Ver. 9. *Calno.*—[*Calno,* is probably the same as *Calneh,* a city built by Nimrod, which the Jerusalem Targum, *Jonathan, Eusebius, Jerome, Ephraim* the Syrian, and *Abulfaragius,* say is *Ctesiphon,* a noble city on the eastern shore of the Tigris, about three miles below Seleucia, (now Bagdad,) and some time the winter residence of the Parthian kings. The district around it, according to *Pliny,* had hence the name of *Chalonitis;* and *Ammianus* says, that Pacorus, a Parthian king changed its name into Ctesiphon. It is now called *Modain;* and the remains which still exist, indicate it to have been of some extent.]—*Bagster.*

Ver. 11. *As I have done.*—From this and preceding verses, *Lowth* infers, that this prophecy was delivered after the taking of Samaria by Shalmaneser, in the sixth year of Hezekiah, and before the invasion of Sennacherib, in the fourteenth.

Ver. 14. *Opened the mouth, or peeped.*—*Lowth,* "Opened the beak, or chirped;" i. e. he gathered the riches of the nations, almost without opposition

16 Therefore [w] shall the Lord, the Lord of hosts, send among his fat ones [x] leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a [y] fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one [z] day;

18 And shall consume the glory of his forest, and of his fruitful field, [a] both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be [b] few, that a child may write them.

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote [c] them; but shall stay upon the [d] Lord, the Holy One of Israel, in truth.

21 The remnant [e] shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, *yet* [f] a remnant [g] of them shall return: the consumption [h] decreed shall overflow [i] with righteousness.

23 For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not [j] afraid of the Assyrian: he shall smite thee with a rod, [k] and shall lift up his staff against thee, after the manner of Egypt.

25 For yet a very little while, and the indignation [l] shall cease, and mine anger in their [m] destruction.

26 And the Lord of hosts shall stir up a scourge for him according to the slaughter of Midian [n] at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* his burden shall [o] be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the [p] anointing.

A. M. 3291. B. C. 713.

w Ac.12.23.
x Ps.106.15.
y He.12.29.
z c.37.36.
a *from the soul and even to the flesh.*
b *number.*
c 2Ch.28.20
d Ho.14.3.
e c.6.13. 65.8,9.
f Ro.9.27,28
g *in, or, among.*
h c.28.22. Da.9.27.
i or, *in.*
j c.37.6.
k or, *but he shall.*
l Da.11.36.
m 2Ki.19.35
n Ju.7.25.
o *remove.*
p Da.9.24.
q Je.31.15.
r *cry shrill with.*
s or, *mightily.*
a c.53.2.
b Ac.13.23. Re.22.16.
c Zec.6.12.
d Mat.3.16. Jn.3.34.
e 1 Co.1.30.
f *scent, or, smell.*
g Ps.72.2,4. Re.19.11.
h *argue.*
i Re.2.16. 19.15.
j Ep.6.14.
k c.65.25.

28 ¶ He is [q] come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at Geba; Ramah [q] is afraid; Gibeah of Saul is fled.

30 [r] Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold the Lord, the Lord of hosts, shall lop the bough with terror: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forest with iron, and Lebanon shall fall [s] by a mighty one.

CHAPTER XI.

1 The peaceable kingdom of the Branch out of the root of Jesse. 10 The victorious restoration of Israel, and vocation of the Gentiles.

AND [a] there shall come forth a rod out of the stem [b] of Jesse, and a [c] Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon [d] him, the spirit of wisdom [e] and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick [f] understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But [g] with righteousness shall he judge the poor, and [h] reprove with equity for the meek of the earth: and he shall smite the earth with the rod [i] of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the [j] girdle of his loins, and faithfulness the girdle of his reins.

6 The [k] wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

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mighty takes account of his impious vauntings, and threatens utter destruction to the small and great of his army, represented by the thorns, and the glory of the forest. With this prediction the prophet consoles his countrymen. The close of the chapter gives a brief description of the march of Sennacherib towards Jerusalem, and of the alarm and terror which he spread everywhere as he hastened forward. The spirit, and the rapidity of the description, is admirably suited to the subject. You see the affrighted people fleeing, and the eager invader pursuing. You hear the cries of one city echo to those of another, and groan swiftly succeeds to groan, till at length the rod is lifted over the last citadel. In this critical situation, however, the promise of a divine interposition is seasonably renewed; the scene instantly changes, the uplifted arm of this mighty tyrant is at once arrested, and laid low by the hand of heaven; and the mind is equally pleased with the equity of the judgment, and the beauty and majesty of the description."—Dr. *J. Smith.*

CHAP. XI. Ver. 1—16. *The peaceable kingdom of Messiah, the return of the Jews, and the calling of the Gentiles.*—In the close of the preceding chapter, Bp. *Lowth* remarks, "the prophet had described the destruction of the Assyrian army, under the image of a mighty forest . . . . now laid low by the axe, wielded by the hand of some powerful and illustrious agent. In opposition to this, he represents the Great Person who makes the subject of this chapter, as a slender twig, shooting up from the trunk of an old tree, cut down and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful, and prosper. This contrast shows plainly the connexion between this and the preceding chapter, ... and affords a striking instance of that method so common with the prophets, especially with Isaiah, of taking occasion from the mention of some great temporal deliverance, to launch out into the display of the spiritual deliverance of God's people by the Messiah." The beautiful assemblage of images by which the peace and happiness of his kingdom are set forth in this

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Ver. 25. *For.*—*Lowth*, "But." *Gesenius* remarks, *Kî* is so rendered, Gen. xlv. 8. Ex. xvi. 8. 1 Kings xxi. 15.

Ver. 27. *Because of the anointing.*—Heb. "Before the oiled." The word is used Judges iii. 19. for lusty, powerful men. Some, however, apply it to Hezekiah, as a type of Messiah.

Ver. 28. *Aiath.*—[This is a prophetical description of the march of Sennacherib's army approaching Jerusalem in order to invest it, and of the terror and confusion spreading and increasing through the several places as he advanced; expressed with great brevity, but finely diversified. *Aiath*, or *Ai*, was situated a little east of Bethel, about twelve miles north of Jerusalem; *Michmash*, about three miles nearer, where there was a narrow pass between two sharp hills; *Geba* and *Ramah*, about three miles more to the south; *Gibeah*, a mile and a half more southward; *Anathoth*, within three miles of Jerusalem; to the westward of which, towards Lydda, was *Nob*, from which place Sennacherib might have a prospect of Zion, and near which, it would appear, his army was destroyed.]—*Bagster.*

Ver. 29. *Gone over the passage.*—*Lowth*, "They have passed the strait;" viz. Michmash, a very narrow passage between two sharp hills. See 1 Sam. xiv. 4 5.

Ver. 32. *Remain at Nob.*—Probably within two or three miles of Jerusalem, and *Lowth* thinks Sennacherib's army was destroyed very near this place.

CHAP. XI. Ver. 1. *A branch shall grow.*—Hebrew, "Shall become fruitful." [The prophet having described the destruction of the Assyrian army under that of a mighty forest, here takes occasion to represent the great Person, who makes the subject of this chapter, as a slender twig, shooting out of the trunk of an old tree; which tender twig, though weak in appearance, should become fruitful and prosper.]—*Bagster.* The Targum of *Jonathan* expressly refers this to the Messiah, and St. John applies it to our Lord. Rev. v. 5.; xxii. 16.

Ver. 4. *Rod*—or sceptre; Chaldee, "word." But *Houbigant* and *Lowth* read (by the exchange of a letter) "blast." Compare 2 Thes. ii. 8.

Ver. 6. *Wolf also.*—[The Oriental poets elegantly apply the same ideas to show the effects of justice impartially administered. "Through the influence of righteousness, the hungry wolf becomes mild, though in the presence of the white kid."]—*Bagster.*

Ver. 7. *Shall feed.*—That is, feed *together*, as in the next clause. So LXX and Syriac.——*Eat straw.*—That is, chopped straw, which was used to fodder cattle. See Gen. xxiv. 25.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [l] cockatrice's den.

9 They shall not hurt [m] nor destroy in all my holy mountain: for [n] the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And in that day there shall be a [o] root of Jesse, which shall stand for an ensign of the people; to it shall the [p] Gentiles seek; and his rest [q] shall be [r] glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from [s] Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign [t] for the nations, and shall assemble the outcasts [u] of Israel, and gather together the dispersed [v] of Judah from the four [w] corners of the earth.

13 The [x] envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil [y] them of the east together: [z] they shall lay their hand upon Edom and Moab; and [a] the children of Ammon [b] shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over [c] dry shod.

16 And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was [d] to Israel in the day that he came up out of the land of Egypt.

A. M. 3291. B. C. 713.

l or, *adders.*
m Isa. 5.23. c.65.9. Ps.21.27. n Ps. 72.19. Hab. 2.14.
o ver. 1.
p Ro.15.9., 12.
q Mat.11.28 He.4.1, &c.
r *glory.*
s Zec.10.10, 11.
t c.18.3.
u Ps.147.2. c.27.13. 56.8
v Jn 1.1.
w *wings.*
x Je 3.18. Eze.37.17, 22 Ho.1.11.
y *the children.*
z *Edom and Moab shall be the laying on of their hand.* Da.11.41.
a c.60.14.
b *their obedience.*
c *in shoes.*
d Ex.14.29.

a Ps.34.1, &c.
b Ps.30.5. c.54.7,8. Ho.6.1.
c Ps.118.14.
d Ca.2.3.
e Jn 4.10,14.
f Ps.145.4.. 6.
g or, *proclaim.*
h Ex 15.1, 21.
i Ps.98.1.
j Zep. 3.14.
j *inhabitress.*
k Ps.89.18.
A. M. 3292. B. C. 712.
a c.21.17.
b Je c.50.51.
b Joel 2.11.
c *the likeness.*

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND in that day thou shalt say, O LORD, I [a] will praise thee: though [b] thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, God *is* my salvation; I will trust, and not be afraid: for [c] the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore with joy [d] shall ye draw water [e] out of the wells of salvation.

4 And in that day shall ye say, [f] Praise the LORD, [g] call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing [h] unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry [i] out and shout, thou [j] inhabitant of Zion: for [k] great *is* the Holy One of Israel in the midst of thee.

CHAPTER XIII.

1 God mustereth the armies of his wrath. 6 He threateneth to destroy Babylon by the Medes. 19 The desolation of Babylon.

THE burden of [a] Babylon, which Isaiah the son of Amoz did see.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called my [b] mighty ones for mine anger, *even* them that rejoice in my highness.

4 The noise of a multitude in the mountains, [c] like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

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chapter, cannot be sufficiently admired. The wolf and the leopard, no longer fierce, lie down with the lamb and the kid; the calf and the young lion, are led in the same peaceful band, and that by a little child; also the heifer and the she-bear feed together, and lodge their young, of whom they used to be so jealous, in the same place; all the serpent kind are so harmless, that the sucking child may put his hand on the basilisk's den, and play on the hole of the aspic.

"The Greek and Latin poets have painted their *golden age* in very beautiful colours, but the exquisite imagery of Isaiah stands unequalled and inimitable.

"It is hardly necessary to observe, that these figurative expressions of the prophet denote the power of the gospel in changing the hearts, tempers, and lives of the worst of men. Of this happy power there has been, in every age, a cloud of witnesses, although its most glorious era, predicted here, may not yet be arrived.

"The latter part of the chapter, in which there are many beautiful allusions to the Exodus from Egypt, seems to refer principally to the future restoration of the Jews from their several dispersions, and to that happy period when they and the Gentiles shall stand together under the banner of Jesus, and unite their zeal in extending the limits of his kingdom."—Dr. *J. Smith.*

With this prediction the following hymn is evidently connected, by the opening words, "in that day thou shalt say," &c. Certainly whenever *that* day shall come which is here alluded to; when Israel shall be restored to their own land, under the standard of that Messiah, whom they have so long rejected; it will be a matter of universal joy to all the church of God.

CHAP. XII. Ver. 1—6. *A song of triumph in God's salvation.*—"This hymn (says Bishop *Lowth*) seems, by its whole tenor, ... much better calculated for the use of the Christian church, than for the Jewish, in any circumstances, or at any time that can be assigned. The Jews themselves seem to have applied it to the times of the Messiah. On the last day of the feast of tabernacles, they fetched water in a golden pitcher from the fountain of Shiloah, springing at the foot of mount Sion, without the city: they brought it through the watergate into the temple, and poured it, mixed with wine, on the sacrifice, as it lay on the altar, with great rejoicing." Some add, that during this ceremony, they sung at least a part of this hymn, (ver. 3.) looking forward to the gift of the Holy Spirit, which they expected in the times of the Messiah, and of which this ceremony was a very significant emblem. Thus the Jerusalem Talmud expounds it, and in this sense our Saviour applies the passage to himself, and to the blessings of gospel times. (See John vii. 37, 39.)

CHAP. XIII. Ver. 1—22. *Judgments denounced against Babylon.*—This and the following chapter (deducting the last five verses) contain the fate of Babylon, and its destruction by the Medes and Persians. The oracle was delivered, according to *Vitringa* and *Lowth*, nearly 200 years before its accomplishment. The captivity itself, which the prophet here takes for granted as a thing certain, without mentioning it, did not fully take place till about 130 years after this prediction was delivered; and the Medes, who are expressly mentioned (ver. 7.) as the principal agents in overturning this great monarchy, and releasing the Jews from their captivity, were at that time a people of no account, forming only a province of the Assyrian empire.

Ver. 8. *The weaned.*—*Lowth*, "The new-weaned child."——*Cockatrice.*—*Lowth*, "Basilisk."——*Cover the sea.*—*Lowth*, "The depths of the sea."

Ver. 11. *Pathros.*—[*Pathros* is probably the same as the *Phaturites* of *Pliny*, a nome or district in the Thebais in Upper or Southern Egypt. This is a prophecy which certainly remains to be fulfilled.]—*Bagster. Cush*, Ethiopia, or Arabia; *Elam* is Persia; *Shinar*, Babylon; *Hamath*, on the confines of Judea; *Islands of the sea*, Europe.

Ver. 14. *They shall fly upon the shoulders.*—*Lowth*, "Invade the borders *of the Philistines.*" "I take the expression to be idiomatic." *Boothroyd.* ——*Spoil them*—i. e. "the children *of the East.*"——*They shall lay*, &c.—[Edom and Moab *shall be* the laying on of their hand; the children of Ammon their obedience.]—*Bagster.*

Ver. 15. *Utterly destroy.*—*Lowth*, "Smite with a drought;" i. e. dry it, so as to render it fordable. Compare Rev. xvi. 12.——*Shall smite it in*, &c.—*Lowth*, "Shall smite it into seven streams." This has been sometimes done by cutting various streams from a river, to divide the current. See *Orient. Cus.* No 1056. The *tongue* of a sea, or river, is its bay.

CHAP. XII. Ver. 1. *Comfortedst.*—*Lowth*, "Hast comforted."

Ver. 3. *Wells of salvation.*—The purifying, fertilizing, and consolatory influences of the Holy Spirit are commonly denoted, under the emblem of springing water. This water flows through the mediatory work of Christ, and is conveyed to the souls of men by the ordinances of God's worship. When the gospel is preached in any place, "wells of salvation" are opened, which communicate with the Fountain of life in Christ: and in the predicted times, this Fountain of life, and these "wells of salvation," though long hidden from Israel, will be discovered to them, and they will praise God with joyful hearts. The Jews themselves seem to have applied it to the times of the Messiah.—*T. Scott.*

Ver. 4. *Praise*, &c.—See 1 Chron. xvi. 8.——*His doings.*—*Lowth*, "His mighty deeds."

Ver. 6. *Inhabitant.*—Heb. "Inhabitress."

CHAP. XIII. Ver. 3. *My sanctified ones.*—Not holy, but separated; "Mine enrolled warriors," says *Lowth.*

Ver 5. *Weapons of his indignation.*—*Lowth*, "Instruments of his wrath.

6 ¶ Howl ye; for the day [d] of the LORD *is* at hand; it shall come as a destruction from the Almighty.

7 Therefore shall all hands [e] be faint, and every man's heart shall melt:

8 And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall [f] be amazed [g] one at another; their faces *shall be as* [h] flames.

9 Behold, the day [i] of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

13 Therefore [j] I will shake the heavens, and the earth [k] shall remove out of her place, in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And *it* shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

A. M. 3292. B. C. 712.

d Zep. 1.7. Re.6.17.

e or, *fall down.*

f *wonder.*

g *every man at his neighbour.*

h *faces of the flames.*

i Mal.4.1.

j Hag.2.6.

k 2 Pe.3.10, 11.

l Ps.137.8,9.

m Da.5.28, 31.

n *the overthrowing of.*

o Ge.19.24.

p Je.50.3,39. 51.29,62. Re.18.2. &c.

q *Ziim.*

r *Ochim.*

s or, *ostriches,* Heb. *daughters of the owl*

t *Jim.*

u or, *palaces.*

v De.32.35, 36.

a Ps.102.13.

b Zec.1.17. 2.12

c c.18.7. 60.4,&c. 66.20.

16 Their children also shall be [l] dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

17 Behold, I will stir up the [m] Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

19 ¶ And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be [n] as when God [o] overthrew Sodom and Gomorrah.

20 It [p] shall never be inhabited, neither shall it be dwelt in from generation to generation: neither sha [t] the Arabian pitch tent there; neither shall the shepherds make their fold there.

21 But [q] wild beasts of the desert shall lie there; and their houses shall be full of [r] doleful creatures; and [s] owls shall dwell there, and satyrs shall dance there.

22 And the [t] wild beasts of the islands shall cry in their [u] desolate houses, and dragons in *their* pleasant palaces: and her time *is* near [v] to come, and her days shall not be prolonged.

CHAPTER XIV.

1 God's merciful restoration of Israel. 4 Their triumphant insultation over Babel. 24 God's purpose against Assyria. 28 Palestina is threatened.

FOR [a] the LORD will have mercy on Jacob, and will yet choose [b] Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2 And the people shall take them, and bring [c] them to their place: and the house of Israel shall possess them in the land of the LORD for

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The prophecy divides itself into two parts; the first is remarkable for sublimity of thought and elegance of style, and the latter (chap. xiv.) is a triumphant ode, of unequalled excellence. The subject opens with the command of God to assemble the forces destined for this service. "Upon this, the prophet (says *Lowth*) immediately hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute the divine wrath. 'They come from a far country .... to destroy the whole land.' He proceeds to describe the dreadful consequences of this visitation; the consternation which should seize those who are the subjects of it; and transferring unawares the speech from himself to God, (ver. 11.) sets forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, and the everlasting desolation to which that great city was doomed."

Babylon, whose destruction and utter ruin are here predicted, was situated in the midst of a large plain, having a very deep and fruitful soil, on the Euphrates, about 252 miles south-east of Palmyra, and the same distance north-west of Susa and the Persian gulf, in lat. 32° 30′ N. and long. 44° 20′ E. According to *Herodotus*, it formed a perfect square, each side of which was 120 stadia, and consequently its circumference 480 stadia, or 60 miles; inclosed by a wall 200 cubits high, and 50 wide, on the top of which were small watch-towers, of one story high, leaving a space between them, through which a chariot and four might pass and turn. On each side were 25 gates of solid brass; from each of which proceeded a street, 150 feet broad, making in all 50 streets; which, crossing each other at right angles, intersected the city into 676 squares, extending four stadia and a half on each side, along which stood the houses, all built three or four stories high, and highly decorated towards the street; the interior of these squares being employed as gardens, pleasure grounds, &c. Its principal ornaments were the temple of Belus, having a tower of eight stories, upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens, or artificial mountains raised upon arches, and planted with large and beautiful trees. Cyrus took it by diverting the waters of the Euphrates, which ran through the midst, and entering by the channel: and the river being never restored to its proper course, overflowed the whole country, and made it a morass. Darius Hystaspes afterwards depopulated the place, lowered the walls, and demolished the gates; Xerxes destroyed the temples; the building of Seleucia nearly exhausted it of its inhabitants; a king of the Parthians carried a number of them into slavery, and destroyed the most beautiful parts: so that modern travellers describe it as a mass of shapeless ruins, the habitation of wild beasts.

CHAP. XIV. Ver. 1—32. *God's mercy to Israel. A song of triumphant exultation over fallen Babylon.*—The deliverance of Judah from captivity, the immediate consequence of this great revolution, is here gratefully mentioned, without being enlarged upon, and this introduces, with the utmost propriety, the triumphant song which follows; "the beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, (says *Lowth*) I shall here endeavour to point out.

"A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir trees, and the cedars of Libanus, frequently used to express any thing in the political or religious world, that is super-eminently great and majestic: the whole earth shouteth for joy: the cedars of Libanus utter a severe taunt against the fallen tyrant, and boast their security, now he is no more.

"The scene is immediately changed; and a new set of persons is introduced; the regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming: and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopœias, (or personifications) that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force which, in a great subject, naturally results from both. The image of the state of the dead, or the *infernum poeticum* (the poetical hell) of the Hebrews, is taken from their custom of burying those at least of the higher ranks in large sepulchral vaults, hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah. (See Maundrell, p. 76.) You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern,

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Ver. 14. *It shall be*—What? *Lowth*, following the LXX. supplies, "The remnant."

Ver. 17. *Not regard silver.*—It is remarkable, that Xenophon makes Cyrus open a speech to his army, particularly the Medes, with telling them, he knew that they had not accompanied him with any view of acquiring wealth.

Ver. 18. *Their bows also shall dash.*—The Persians (and probably the Medes) used long bows, and if they were made of metal, (as Psalm xviii. 35.) they might well dash men to pieces.

Ver. 21. *Doleful creatures.*—*Lowth*, "Howling monsters."—*Satyrs.*—These are commonly supposed to have been goats; but *Doederlein* supposes them to have been a species of ape, "shaggy, like goats."—*Harris's* Natur l Hist. of the Bible, in *Satyr.*

Ver. 22. *Wild beasts.*—*Lowth*, "Wolves"

servants and handmaids: and they shall take them captives, whose [d] captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass in the day that the LORD shall give thee rest [e] from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That [f] thou shalt take up this [g] proverb against the king of Babylon, and say, How hath the oppressor ceased! the [h] golden city [i] ceased!

5 The LORD hath broken the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote [j] the people in wrath with a [k] continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

7 The whole earth is at rest, *and* is quiet: they break forth into singing.

8 Yea, the fir trees [l] rejoice at thee, *and* the cedars of Lebanon, *saying*. Since thou art laid down, no feller is come up against us.

9 [m] Hell [n] from beneath is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [o] chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

12 How art thou fallen from heaven, O [p] Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars [q] of God: I will sit also upon the mount of the congregation, in the sides [r] of the north:

14 I will ascend above the heights of the clouds; I will be [s] like the Most High.

15 Yet [t] thou shalt be brought down to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof; *that* [u] opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: the [v] seed of evil-doers shall never be renowned.

21 Prepare slaughter for his [w] children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then [x] shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* the purpose that is purposed upon the whole earth: and this *is* the hand that is stretched out upon all the nations.

27 For [y] the LORD of hosts hath purposed, and who shall disannul *it?* and his hand *is* stretched out, and who shall turn it back?

28 In the year [z] that king Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Palestina, because [a] the rod of him that smote thee is broken: for out of the serpent's root shall come forth a [b] cockatrice, and his [c] fruit *shall be* a fiery flying serpent.

30 And the first-born of the poor shall feed, and the needy shall lie down in safety: and I will kill thy root with famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and [d] none *shall be* alone in his [e] appointed times.

32 What shall *one* then answer the messengers of the nation? That [f] the LORD hath founded Zion, and the [g] poor of his people shall [h] trust in it.

A. M. 3292. B. C. 712.

d *that had taken them captives.*

e Eze.28.24.

f Hab.2.6.

g or, *taunting speech.*

h or, *exactress of gold.*

i Re.18.16.

j c.33.1.

k *a stroke without removing.*

l Eze.31.16.

m or, *the graves.*

n Eze.32.21.

o *leaders, or, great goats.*

p or, *day-star.*

q Da.8.10.

r Ps.48.2.

s 2 Th.2.4.

t Mat.11.23.

u or, *did not let his prisoners loose homewards.*

v Job 18.16. Ps.37.28.

w Ex.20.5.

x c.10.27.

y 2Ch.20.6. Job 23.13. Pr.21.30. Da.4.35.

A. M. 3278. B. C. 726.

z 2Ki.16.20.

a 2Ch.26.6.

b or, *adder.*

c 2 Ki.18.8.

d or, *he shall not.*

e or, *assemblies.*

f Ps.87.1..6.

g Zep.3.12.

h *betake themselves unto it.*

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all round the sides of which there are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him. (See Ezek xxxii. 27.) These illustrious shades rise at once from their couches, as from their thrones, and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.

"The Jews now resume the speech: they address the king of Babylon as the morning star, fallen from heaven; as the first in splendour and dignity in the political world, fallen from his high state, they introduce him as uttering the most extravagant vaunts of his power, and ambitious designs, in his former glory: these are strongly contrasted in the close, with his present low and abject condition.

"Immediately follows a different scene, and a most happy image, to diversify the same subject, and to give it a new turn, and an additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out and lying naked on the bare ground among the common slain, just after the taking of the city; covered with wounds, and so disfigured that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered, which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace.

"To complete the whole, God is introduced, declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath."

For the fulfilment of this prophecy, see Dan. v. 30.

The five last verses of this chapter contain severe threatenings against the *Philistines*. During the distress of Ahaz, they invaded Judea, and possessed themselves of some of its

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CHAP. XIV. Ver. 3. *In the day.—Lowth*, "In *that* day."

Ver. 9. *Hell.*—See margin. *Lowth*, "Hades;" i. e. the invisible world.

Ver. 12. *Son of the morning.*—Or, "Morning star."

Ver. 17. *That opened not the house of his prisoners.*—See margin. *Lowth*, "That never dismissed his captives to their home."

Ver. 19. *As the raiment . . . of the slain.—Lowth*, "With the slain."

Ver. 22. *The nephew.—Lowth*, "Son's son."

Ver. 23. *I will sweep it* with the besom of destruction.—*Lowth* reads, "I will plunge it in the miry gulf of destruction" following the LXX. and others: but *Aristophanes* is quoted as using the same figure; "O Jove . . . lay down thy besom: sweep not Greece."

Ver. 28. *In the year*, &c.—This evidently begins a new subject, and gives the date of it.

Ver. 31. *Thou, whole Palestina, art dissolved.—Lowth*, "O Philistin, thou art altogether sunk in consternation."—*From the north cometh a smoke*—That is, says Bishop *Lowth*, a cloud of dust, raised by Hezekiah's army from Jerusalem.—*And one shall be alone*, &c.—See margin. *Lowth*, "There shall not be a straggler among his levies."

CHAPTER XV.

The lamentable state of Moab.

THE [a] burden of Moab. Because in the night Ar of Moab is laid waste, *and* [b] brought to silence; because in the night Kir of Moab is laid waste, *and* brought to silence;

2 He is gone to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: on all their heads *shall be* baldness, *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, [c] weeping abundantly.

4 And Heshbon shall cry, and Elealeh: their voice shall be heard *even* unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 My [d] heart shall cry out for Moab; [e] his fugitives *shall flee* unto Zoar, a heifer of three years old: for by the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [f] destruction.

6 For the waters of Nimrim shall be [g] desolate: for the hay is withered away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [h] brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring [i] more upon Dimon, lions [j] upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER XVI.

1 Moab is exhorted to yield obedience to Christ's kingdom. 6 Moab is threatened for her pride. 9 The prophet bewaileth her. 12 The judgment of Moab.

SEND ye the lamb [a] to the ruler of the land from [b] Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that*, as a wandering bird cast [c] out of the nest, *so* the daughters of Moab shall be at the fords of [d] Arnon.

3 [e] Take counsel, execute judgment; make thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

4 Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the [f] extortioner is at an end, the spoiler ceaseth, the [g] oppressors are consumed out of the land.

5 And in mercy shall the throne be [h] established: and [i] he shall sit upon it in truth in the tabernacle of David, [j] judging, and seeking judgment, and hasting righteousness.

6 ¶ We have heard of the pride [k] of Moab; *he is* very proud: *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of Kir-hareseth [l] shall ye [m] mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof, they are come *even* unto Jazer, they wandered *through* the wilderness: her branches are [n] stretched out, they are gone over the sea.

9 Therefore [o] I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: for [p] the shouting for thy summer fruits and for thy harvest is fallen.

10 And [q] gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels [r] shall sound like a harp for Moab, and mine inward parts for Kir-haresh.

12 And it shall come to pass, when it is seen that Moab is weary [s] on the high place, that he shall come to his sanctuary to pray; but [t] he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab since that time.

14 But now the LORD hath spoken, saying,

A. M. 3278. B. C. 726.

a Je 48.1, &c. Eze.25.8.. 11 Am.2.1 3.

b or, *cut off*

c *descending into weeping*, or, *coming down with weeping.*

d c.16.11.

e or, *to the banters thereof, even as a heifer.*

f *breaking.*

g *desolations.*

h or, *valley of the Arabians.*

i *additions.*

j 2Ki.17.25.

a 2 Ki.3 4.

b *a rock*, or, *Petra.*

c or, *a nest forsaken.*

d Nu.21.13.

e *bring.*

f *wringer.*

g *treaders down.*

h or, *prepared.*

i Da.7.14, 27. Mi.4.7. Lu.1.32, 33.

j Ps.72.2.

k Zep.2.10.

l 2 Ki.3.25.

m or, *mutter.*

n or, *plucked up.*

o Je.48.32, &c.

p or, *the alarm is fallen upon.*

q c.24.8.

r c.63.15.

s c.26.16.

t Pr.1.28.

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cities. On the death of Ahaz, Isaiah here threatens them with the destruction that Hezekiah his son, and the grandson of Uzziah, should bring upon them: Uzziah, therefore, was the rod, and Hezekiah the serpent. (See 2 Kings xviii. 8.)

CHAP. XV. Ver. 1—9. *The oracle concerning Moab.*—This and the following chapter are one prophecy, probably delivered in the first, and accomplished in the fourth year of Hezekiah, (xvi. 14.) when Shalmanezer invaded the kingdom of Israel. He might perhaps march through Moab, take possession of its principal strong places, Ar, and Kirares, and occasion that general distress which the prophet paints in such strong and lively colours. The usual methods of expressing grief are here stated, and are not very different from those of the Greeks, as described by *Homer:*

"O'er the congenial dust enjoined to shear
The graceful curl, and drop the tender tear."

The cries and howlings here ascribed to Moab, though to us they may appear extravagant, are perfectly in character with Eastern manners. (Compare Jer. xlviii. 31—39.) And when they made these lamentations, it appears they carried their lamentations to the altars of their gods, and wept on the high places. But, alas! their gods could neither hear nor see, much less relieve their troubles. (See 1 Kings xviii. 26—29.)

CHAP. XVI. Ver. 1—14. *The oracle concerning Moab continued.*—The distress of Moab, by this invasion, is still more pathetically described, by a variety of circumstances connected with the desolation of the country. She is compared to a bird driven from her nest, and her *daughters*, (*i. e.* her inhabitants) are represented as obliged to wade through the fords of Arnon, the boundary of their country, to seek protection in a foreign land. If we admit the reading of Bp. *Lowth*, and suppose the heir to the crown to be a fugitive among the rest,

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CHAP. XV. Ver. 2. *He is gone up*, &c.—*Lowth*, "He goeth up to Beth-Dibon," understanding these as one place.

Ver. 3. *Weeping abundantly.*—See margin. That is, they pass down the streets.

Ver. 4. *His life*, &c.—*Lowth*, "Her life is grievous unto her."

Ver. 5. *His fugitives* shall *flee.*—See margin. *Boothroyd*, "Her fugitives, along even unto Zoar, cry out like the lowing of a young heifer."——*By the mounting.*—*Lowth*, "Yea, the ascent of Luhith, with weeping shall they ascend."

Ver. 8. *Eglaim.*—[*Eglaim* is called *Agallim* by *Eusebius*, who places it eight miles south from Ar or Areopolis.)—*Bagster.*

Ver. 9. *Dimon.*—[Some have *Dibon;* and *Jerome* says that the same town was called both *Dibon* and *Dimon.*)—*Bagster.*——*Bring more.*—That is, more evils.——*Escapeth.*—[Bishop *Lowth*, upon the authority of the LXX., renders, "upon the escaped of Moab, and Aᵓel, and the remnant of Admah."]—*Bagster.*

CHAP. XVI. Ver. 1. *Send ye the lamb.*—By 2 Sam. viii. 2, we learn that David conquered the Moabites, and laid on them a tribute, which they paid in small cattle. At Solomon's death, the kings of Israel obtained this tribute till the death of Ahab, when it was refused. 2 Kings iii. 4. The prophet, therefore, here advises to restore this tribute, which he calls "the ruler's lamb," from all parts of the country. *Gataker, Boothroyd.* It may be proper, however, to remark, that *Lowth*, for *Kar*, a lamb, reads *Bar*, a son, on the authority of the Syriac, and one MS. He therefore translates, "I will send forth the son of the ruler," &c., but we think unnecessarily.——*From Sela* (or Petra) *to* (rather "of") *the wilderness*, &c.—This is thought to be a city on the confines of Moab and Edom.—*Gataker.*

Ver. 2. *For it shall be*, &c.—*Boothroyd*, "For as a wandering bird driven from the nest; so shall the daughters of Moab," &c., therefore are they, in the next verse, exhorted to take pity on them.

Ver. 3. *Make thy shadow as the night.*—That is, effectually hide them.

Ver. 4. *The extortioner.*—See margin; i. e. who wrings the last penny from the poor.——*The oppressors.*—See margin; i. e. those who trample upon the distressed.

Ver. 5. *And he shall sit*—i. e. Messiah. Ezek. xxi. 27.

Ver. 7. *Moab howl for Moab.*—Rather, "to" Moab; that is, every man to his neighbour, throughout the land.——*For the foundation of Kir-hareseth;*—the parallel passage, Jer. xlviii. 31, reads, "for the men of Kir-hareseth." So *Lowth* here ——*Shall ye mourn.*—See margin. *Lowth*, "Make a moan."

Ver. 8. *Lords of the heathen.*—[Rather," whose choice plants overpowered (*halemoo*, knocked down; see Jer. xxviii.) the lords of the nations; they are come unto Jazer," &c. The meaning of which is, says Bishop *Lowth*, that the wines of Sibmah and Heshbon were in high repute with the princes of the neighbouring nations, who indulged themselves even to excess in the use of them.]—*Bagster.*

Ver. 9. *For the shouting*, &c.—*Lowth* corrects this verse by the parallel passage, Jer. xlviii. 32. "The spoiler (or destroyer) hath fallen upon thy summer fruits, and upon thy vintage."

Within three years, as [t] the years of a hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant *shall be* very small *and* [v] feeble.

CHAPTER XVII.

1 Syria and Israel are threatened. 6 A remnant shall forsake idolatry. 9 The rest shall be plagued for their impiety. 12 The wo of Israel's enemies.

THE [a] burden of Damascus. Behold, Damascus [b] is taken away from *being* a city, and it shall be a ruinous heap.

2 The cities of Aroer *are* forsaken: they shall be for flocks, which shall lie down, and [c] none shall make *them* afraid.

3 The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of Jacob shall be made thin, and [d] the fatness of his flesh shall wax lean.

5 And [e] it shall be as when the harvest-man gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man look [f] to his Maker, and his eyes shall have respect to the Holy One of Israel.

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves, or the [g] images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

A. M. 3278
B. C. 720.

u c 21.16.
v or, *not many.*
A. M. cir. 3263.
B. C. cir. 741.
a Je.49.23, &c. Am.1.3..5 Zec.9.1, *calthisit.*
b 2 Ki.16.9.
c Je.7.33.
d c 10.16.
e Je.51.33.
f Mi.7.7.
g or, *sun images.*

10 Because [h] thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall* [i] *be* [j] a heap in the day of grief and of desperate sorrow.

12 ¶ Wo to the [k] multitude of many people, *which* make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [l] mighty waters!

13 The nations shall rush like the rushing of many waters: but [m] *God* shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like [n] a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; *and* before the morning he *is* not. This *is* the portion of them [o] that spoil us, and the lot of them that rob us.

h Je.17.13.
i Je 5.31.
j or, *removed in the day of inheritance, and there shall be deadly sorrow.*
k or, *noise.*
l or, *many.*
m Ps.9.5.
n or, *thistle down.*
o Je.2.3.
A. M. cir. 3290.
B. C. cir. 714.
a c.20.3..5. Eze.30.4.. 9. Zep.2.12. 3.10.
A. M. 3290.
B. C. 714.
b or, *outspread and polished.*
c *of line, and line, and treading under foot,* or, *that meteth out and treadeth down.*
d or, *despise*
e c.5.26.
f or, *regard my set dwelling.*

CHAPTER XVIII.

1 God in care of his people will destroy the Ethiopians. 7 An access thereby shal grow unto the church.

WO to the land shadowing with wings, which *is* beyond the [a] rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to a nation [b] scattered and peeled, to a people terrible from their beginning hitherto; a nation [c] meted out and trodden down, whose land the rivers [d] have spoiled!

3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign [e] on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will [f] consider in my dwelling

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the picture becomes still more distressing. "Indeed, all the circumstances that enter into the description—the languishing of the vine—the ceasing of the vintage-shouting—and the sound of the prophet's bowels, quivering like a harp—are most happily chosen. Ver. 3 to 5 are addressed to Zion, recommending mercy towards her enemies in their distress, and encouraging her to look for more signal blessings under the Messiah, and more immediately, under Hezekiah, who was a type of him."

CHAP. XVII. Ver. 1—14. *The oracle concerning Damascus and Israel.*—"This prophecy, by its title, (says Bp. *Lowth*,) should relate only to Damascus; but it full as much concerns, and more largely treats of, the kingdom of Samaria, and the Israelites, who confederated with Damascus and Syria against Judah." The first three verses describe the judgments of Damascus; the next five those of Israel; and the good effects of those judgments on the small remnant, or gleaning, that should escape them; the following verses represent the same judgments in other, but stronger terms, and impute them to their irreligion and neglect of God.

"This prophecy was fulfilled by Tiglath-pileser's taking Damascus, and carrying the people captives to Kir, (2 Kings xvi. 9.) and by his over-running great part of the kingdom of Israel, and carrying a great number of the Israelites also captive to Assyria. In regard to Israel, the prophecy was still more fully accomplished by the final overthrow of the kingdom, and the captivity of the people, a few years after, by Shalmanezer.

"The three last verses of the chapter are a distinct prophecy, a beautiful detached piece, worked up with the greatest elegance, sublimity, and propriety; and forming a noble description of the formidable invasion and sudden overthrow of Sennacherib, exactly agreeable to the event, (ch. xxxvii. 35—38.) Such ruin, remarks the prophet, (ver. 14.) is the portion of the enemies of God's people." Dr. *J. Smith.*

CHAP. XVIII. Ver. 1—7. *Predictions, supposed to relate*

Ver. 14. *Three years.*—[That is, exactly three years; which are to be computed from the death of Ahaz, and end the third year of Hezekiah, three years before the taking of Samaria by Shalmaneser; who did not ruin Moab completely, but left the final desolation of it to Nebuchadnezzar.]—*Bagster.*

CHAP. XVII. Ver. 1. *The burden.*—Heb. *Mashal.* See this word explained in the note on Prov. i. 1. But in the prophets, it usually means an *Oracle* (or inspired prediction) of some great calamity. (This prophecy, as Bishop *Lowth* observes, was probably delivered soon after the prophecies of the seventh and eighth chapters: and was fulfilled by Tiglath Pileser's taking Damascus, and carrying the people captives to Kir. 2 Ki. xvi. 9.]—*Bagster.*

Ver. 2. *The cities of Aroer are forsaken.*—[This *Aroer* was probably not the city of Moab on the Arnon, but the plain of Damascus, called *El Gauta*; *Aroer*, it is probable, being the same as the Arabic *ghaour*, a *valley*, or *plain*, which is also applied to Phœnicia and a district in Arabia.]—*Bagster. Lowth* follows the LXX. in reading, "The cities are deserted (or forsaken) for ever;" and the difference in the original is but small.

Ver. 8. *The altars, the work of his hands.*—That is, "dedicated" to his idols. *Lowth.*—*Either the groves*, &c.—*Lowth*, "Nor the groves, nor the solar statues." See margin.

Ver. 9. *His strong cities be as a forsaken bough*, &c.—That is, as a bough stripped of leaves and fruit, and therefore totally disregarded; so shall their cities be stripped of inhabitants and treasure. But *Lowth*, following the LXX., reads, "His strongly fenced cities shall become like the desertion of the *Hivites* and *Amorites*, when they deserted the land before the face of the sons (or children) of Israel; and the land shall become a desolation."

Ver. 10. *Therefore.*—Literally, "Upon now," at the time when; (as 1 Sam. ix. 13.) i. e. when thou shalt plant, &c.

Ver. 11. *The harvest* shall be *a heap.*—See margin. The meaning is, that after taking the greatest possible pains to cultivate their vineyards and their gardens, the enemy shall forcibly take away the produce.

CHAP. XVIII. Ver. 1. *Wo*, &c.—The Hebrew particle *Ho*, here used, is sometimes a note of exclamation, and at others, of lamentation, according to the context; and is therefore differently rendered, either "Wo, alas!" or Ho! come on;" which seems to be its meaning here.—*Shadowing with wings.*—To *shadow*, is to protect, to screen; and though Egypt had originally been the chief enemy of the Jews, their kings often applied thither for protection. See 2 Kings xviii. 21. Jer. xxvi. 21.; xli. 17.; xlii. 19.—*Ethiopia.*—Heb. "Cush." See note on 2 Kings xix. 9. Whether these were the Eastern branches of the Nile, toward Arabia, or the parts of the Upper Nile, towards Ethiopia, says Bishop *Lowth*, "it is not easy to determine." *Boothroyd* understands it of Nubia.

Ver. 2. *Vessels of bulrushes.*—*Lowth*, "of papyrus." It is well known that the Egyptians formerly used, and still use, on the Nile, a light sort of boats, made of these reeds. See *Orient. Lit.* No. 914.—*Go, ye swift messengers.*—That is, travellers, or couriers, who, by means of the canals, could easily and speedily convey the news through Egypt.—*To a nation scattered and peeled.*—[Or, outspread and polished; or, as Bishop *Lowth* renders, "stretched out in length and smoothed." *Egypt*, which is situated between 24° and 32° N. lat., and 30° and 33° E. long.; being bounded on the south by Ethiopia, on the north by the Mediterranean, on the east by the mountains of Arabia, and on the west by those of Lybia, is one long vale, 750 miles in length, through the middle of which runs the Nile, in breadth from one to two or three days' journey, and even at the widest part of the Delta, from Pelusium to Alexandria, not above 250 miles broad.]—*Bagster.* By "smoothed," *Lowth* means, levelled by the overflowing of the Nile. *Boothroyd*, "To a nation extended and fierce," which he applies to the Nubians, who had, for some time, dominion over Egypt.—*Meted out, and trodden down.*—See margin. This is supposed to allude to the measuring of Egypt, after the Nile had overflowed it; and to treading in the seed, by means of small cattle, particularly hogs. See *Lowth.*—*Whose land the rivers have spoiled—Lowth*, "Nourished." But when the waters rise above a certain height, the land is "spoiled," and the harvest is destroyed. See note on Gen. xli. 2. See also *Orient. Cust.* No. 243.

Ver. 4. *I will take my rest.*—Sennacherib invaded Egypt, and laid it nearly waste. No-ammon (or Thebes) was destroyed, Nahum iii. 10. He besieged Pelusium, but was obliged to raise the siege by Tirhakah, king of Nubia, though he afterwards overthrew the Nubians. During these events, the Lord is represented as sitting still, and protecting his own land: and mitigating the violence of their afflictions, as the dew does the heat of harvest.

place like a clear heat [g] upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away *and* cut down the branches.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time shall the present [h] be brought unto the LORD of hosts of a people [i] scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 The confusion of Egypt. 11 The foolishness of their princes. 18 The calling of Egypt to the church. 23 The covenant of Egypt, Assyria, and Israel.

THE burden of [a] Egypt. Behold, the LORD rideth [b] upon a swift cloud, and shall come into Egypt: and the idols [c] of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

2 And I will [d] set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And the spirit of Egypt shall [e] fail [f] in the midst thereof; and I will [g] destroy the counsel thereof: and they shall seek [h] to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I [i] give over into the hand of a cruel [j] lord, and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river shall be wasted and dried up.

6 And they shall turn the rivers far away; *and* the brooks [k] of defence shall be emptied and dried up: the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and [l] be no *more*.

8 The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover they that work in fine [m] flax, and they that weave [n] networks, shall be confounded.

10 And they shall be broken in the [o] purposes thereof, all that make sluices *and* ponds [p] for fish.

11 ¶ Surely the princes of Zoan [q] *are* fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I *am* the son of the wise, the son of ancient kings?

12 Where [r] *are* they? where *are* thy wise

A. M. 3290. B. C. 714

g or, *after rain.*
h Ps.68.31. 72.10. c.16.1.
i or, *outspread and polished.* ver.2.
a Je.46.13. Eze.29.30.
b Ps.18.10. 104.3
c Ex.12.12. Je.43.12.
d *mingle.*
e *be emptied.*
f Eze.22.14.
g *swallow up.*
h c.8.19. 47.12.
i or, *shut up.*
j c.20.4.
k 2Ki.19.24.
l *shall not be.*
m 1 Ki.10. 28.
n or, *white works.*
o *foundations.*
p *of living things.*
q Nu.13.22.
r 1 Co.1.20.

to Egypt and to Israel.—This prophecy is very obscure, and the history and people to which it refers, doubtful. It was probably designed to give the Jews, and perhaps the Egyptians, (supposed to be intended, verses 1, 2.) with whom many Jews resided, an intimation of God's interposition in favour of Zion, and of his counsels in regard to the destruction of their common enemy, Sennacherib; that his vast army, just as he thought his projects ripe, and ready to be crowned with success, should become a prey to the beasts of the field, and to the fowls of heaven; and that Egypt should be grateful to God for the deliverance vouchsafed her. (Compare ver. 7. with 2 Chron. xxxii. 23.)

Bp. *Lowth*, (following *Bochart*,) instead of "the land shadowed with wings," as in our version, renders it, "the land of the winged cymbal," meaning the *sistrum*, a tinkling instrument, somewhat like the cymbal in its sound and object; but in its form more like a *battledore*, having thick lateral wires, running through from side to side, with an imagined similitude to wings. This instrument was used by the Egyptians in all their sacrifices to Isis. Their country is a long vale, extending to 750 miles; made level and smooth by the overflowing of the Nile. The prophecy is delivered to messengers that were probably sent by the Egyptians, either to bring tidings of Sennacherib, or to form an alliance with the Jews against him.

Bp. *Horsley*, however, is of opinion, that it refers to the Jews, at the period of their restoration, and the destruction of Antichrist. It is very true, that the Jews answer well to the character of "a nation scattered and peeled;" and that the standard upon the mountains, and the trumpet blown at the same time, well represent the promulgation of the gospel; but then "the vessels of bulrushes," the land "meted out and trodden down," will scarcely apply to any country beside that of Egypt. We must, however, conclude as we begun, with confessing our inability to give a clear elucidation of the chapter.

Bp. *Lowth* himself says, "This is one of the most obscure prophecies in the whole book of Isaiah." (See notes.)

CHAP. XIX. Ver. 1—25. *An oracle respecting Egypt.*—Not many years after the destruction of Sennacherib's army, before Jerusalem, by which the Egyptians were freed from so powerful an enemy, their country became a prey to intestine broils, which ended in anarchy, and in the division of the kingdom among twelve tyrant princes. To this succeeded the sole dominion of Psammiticus for 54 years. This was followed by the conquest of Egypt, by Nebuchadnezzar, and then by the Persians under Cambyses, the son of Cyrus. But the yoke of the Persians was so grievous, that the conquest of them by Alexander may well be considered as a deliverance to Egypt, which he and his successors greatly favoured and improved. To all these events Bp. *Lowth* conceives the Prophet had a view in this chapter. He likewise intimates (ver. 18, &c.) the spread of the Jewish religion in Egypt and Syria, under Alexander, and his successors. The Ptolemies, the first of whom, called *Soter*, (or the deliverer,) may be alluded to in verse 20; although, in their highest sense, the words must undoubtedly be referred to a greater Saviour. In the time of this Ptolemy, Philo reckons that there was one million of Jews in that country, who all worshipped the God of their fathers, taught and spread the knowledge of him, and consequently paved the way for an early reception of the gospel in this and the neighbouring countries. (See Bp. *Newton's* Dissert. xii.) For the dispersion of the Jews of old, was like casting the seed of true religion abroad in the earth, as they every where carried with them the knowledge of the true God, and an expected Messiah. And it is not impossible but even their present dispersion may, in the issue, prove equally beneficial in its consequences to the world at large.

As to the Egyptians, their chief boast was in the antiquity of their nation, their acquaintance with the occult sciences, their fisheries and canals, and their flax-manufactories; all which are alluded to in this chapter. But these the threatened failure of the Nile would of course destroy; and all their arts and wisdom must fail, when the judgments of God should visit them. He, however, who wounded them, would also heal. We have already remarked the spread of Judaism in Egypt; and may now add, that Jeremiah, for a time, resided there, and there delivered many of his prophecies. (Jer. xliii. 5, &c.) Among the first converts to Christianity we also find "dwellers in Egypt," and all the neighbouring parts. (Acts ii. 10; viii. 27, &c.) Also before the erection of the see of Constantinople, Alexandria ranked next to Rome; and there are still great

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Ver. 5. *Afore* (or before) *the harvest.*—This evidently refers to the grape harvest; i. e. the gathering of the vintage.—*Sprigs.*—*Lowth*, "Shoots."

CHAP. XIX. Ver. 2. *I will set.*—This refers to the civil dissensions mentioned in our exposition.

Ver. 3. *The spirit of Egypt shall fail, and will destroy*, &c.—[This is a prophecy of what took place in Egypt about twenty-two years after the destruction of Sennacherib's army: when, upon the death of Tirhakah, not being able to settle about the succession, they continued for two years in a state of anarchy, confusion, and civil wars; which was followed by the tyranny of twelve princes, who, dividing the country among them, governed it for fifteen years; and at last, by the sole dominion of Psammiticus, which he held for fifty-four years.]—*Bagster.*

Ver. 4. *Give over.*—Hebrew, "Shut up;" alluding to the case of prisoners of war.—*A cruel lord.*—[Rather, "cruel lords," agreeably to the LXX., Syriac, Vulgate, and the original, *adonim kashen.* Nebuchadnezzar, who first conquered and ravaged Egypt, B. C. 573, and the following year; and then, not only his successors, but Cambyses, (who invaded Egypt B. C. 526,) the son of Cyrus, and the whole succession of Persian kings till the time of Alexander, who were in general hard masters, and grievously oppressed the country.]—*Bagster.*

Ver. 5. *From the sea.*—So the Nile was called, when it overflowed the country.

Ver. 6. *And they shall turn the rivers far away.*—*Lowth*, "And the streams shall become putrid." So *Boothroyd.*—*And the brooks of defence.*—By these, *Lowth* and others understand, "the canals of Egypt."

Ver. 7. *The paper reeds by the brooks.*—The papyrus being included among the reeds, &c. in verse 6. *Lowth* renders this, "The meadows by the canal," and *Boothroyd*, (after Kimchi,) "The marshy meadows at the mouth of the river."

Ver. 10. *And they shall be broken in the purposes thereof.*—See margin; that is, in modern terms, the weavers shall be *bankrupt*, their trade being ruined, as well as that of the fish dealers.

men ? and let them tell thee now, and let them know what [s] the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become [t] fools, the princes of Noph [u] are deceived; they have also seduced Egypt, *even* [v] *they that are* the stay of the tribes thereof.

14 The [w] LORD hath mingled a [x] perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be like [y] unto women: and it shall be afraid and fear because of the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt speak [z] the language [a] of Canaan, and swear to the LORD of hosts; one shall be called, The city of [b] destruction.

19 In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a [c] pillar at the border thereof to the LORD.

20 And it shall be for a sign [d] and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do [e] sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt: he shall smite and heal *it*: and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a [f] highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my [g] people, and Assyria the work [h] of my hands, and Israel mine inheritance.

A. M. 3290. B. C. 714.

s c.44.7,8.

t Ro.1.22.

u Je.2.16.

v *the corners*, or, *governors*.

w 1 Ki.22. 22,23.

x *spirit of perverseness*.

y Je.51.30. Na.3.13.

z *lip*.

a Zep.3.9.

b or, *Heres*, or, *the sun*.

c Ge.28.18. Ex.24.4.

d Jos.4.20.

e Mal.1.11.

f c.11.16.

g 1 Pe.2.10.

h Ep.2.10.

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year [a] that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

2 At the same time spake the LORD [b] by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away [c] the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the [d] shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this [e] isle shall say in that day, Behold, such [f] *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

a 2Ki.18.17.

b *by the hand of*.

c *captivity of Egypt*.

d *nakedness*.

e or, *country*. Je.47.4.

f Job 6.20.

CHAPTER XXI.

1 The prophet, bewailing the captivity of his people, seeth in a vision the fall of Babylon by the Medes and Persians. 11 Edom, scorning the prophet, is moved to repentance. 13 The set time of Arabia's calamity.

THE burden of the desert of the sea. As [a] whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A [b] grievous vision is declared unto me; the treacherous dealer [c] dealeth treacherously, and the spoiler spoileth. Go [d] up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

3 Therefore [e] are my loins filled with pain: pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*; I was dismayed at the seeing *of it*.

4 My [f] heart panted, fearfulness affrighted

a Zec.9.14.

b *hard*.

c c.33.1.

d c.13.17. Je.49.34.

e c.15.5.

f or, *My mind wandered*.

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numbers of nominal Christians in that country, which may serve as the foundation of a future church.

CHAP. XX. Ver. 1—6. *An oracle against Ashdod and Egypt.*—Tartan, general to Sargon, (one of the names of Sennacherib,) king of Assyria, besieged Ashdod, (or Azotis,) which probably belonged at that time to the king of Judah. (2 Kings xviii. 18.) The inhabitants expected to be relieved by the Cushites (or Ethiopians) and Egyptians. Isaiah was ordered to go uncovered; that is, without his upper garment, (the rough mantle worn by the prophets, Zech. xiii. 4.) probably three days, a day for a year, according to the prophetic rule, (Num. xiv. 34. Ezek. iv. 6.) to show that within three years, Ashdod should be taken, after the defeat of the Cushites and Egyptians; and that the king of Assyria should carry away the inhabitants naked and barefooted, as typified by the dress, or rather undress, of the prophet. Had he walked thus for three years, till the event took place, Bp. *Lowth* remarks, it would have been *no sign*.

This warning had a view to the nation of the Jews, (ver. 6.) who were generally inclined to rely on the aid of Egypt, more than on that of God; which is, indeed, far too generally the case with us all: we look to the creature, instead of the Creator.

CHAP. XXI. Ver. 1—17. *Oracles respecting Babylon, Edom, and Arabia.*—"The first ten verses of this chapter (says Bp. *Lowth*) contain a prediction of the taking of Babylon by the Medes and Persians. It opens with the prophet's seeing at a distance the dreadful storm that is gathering, and ready to burst on Babylon," which, by the flooding of the Euphrates, sometimes became a marshy desert. The event is intimated in general terms; and the Almighty orders the Persians and Medes to set forward on the expedition. Upon this, the prophet enters at once into the midst of the action; and in the person of Babylon, strongly expresses the astonishment and horror that seize her, on the sudden surprise of the city, at the very season dedicated to pleasure and festivity, (ver. 4.) The prophet then, in his own person, describes the false security of the

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Ver. 12. *Let them know.*—*Boothroyd*, "Make known."

Ver. 13. *Even they that are the stay.*—*Lowth*, "The chief pillars of the tribes."

Ver. 18. *One of* them *shall be called, The city of destruction.*—See margin. The Jews on the building of *Heliopolis*, (the city of the sun,) called it the city of righteousness, and regarded it as a rival of the temple of Jerusalem; but their brethren in Palestine, by a play on the word, called it, in aversion, "the city of destruction."

Ver. 19. *An altar*, &c.—i. e. the worship of the true God shall be received and maintained, according to his appointment. See Josh. xxii. 21—29. Zeph. iii. 9 Rom. xv. 6.

CHAP. XX. Ver. 1. *Sargon*—is generally supposed to be another name for Sennacherib, but this is by no means certain. *Vitringa* supposes him to have been Psalmaneser, father of Sennacherib, but *Rosenmuller*, that he was his successor.

Ver. 3. *Naked and barefoot three years.*—*Lowth*, "A sign and a prodigy of three years upon Egypt and upon Cush," (or Ethiopia.) Bishop *Lowth* supposes the words three days, may have been dropped by the transcriber, or that the word *days* may have been changed for years; but *Gataker* thinks that the Hebrew might be rendered, "a three years sign and wonder upon Egypt," &c. which is nearly the version of *Lowth*.

CHAP. XXI. Ver. 1. *The desert of the sea.*—"The country about Babylon, and especially toward the sea, was a great, flat morass, often overflowed by the Euphrates and Tigris. It became habitable through being drained, by the many canals that were made in it."—*Lowth.*—*It cometh from the desert.*—[The whirlwinds in Arabia, to the south of Judea, often come with the most destructive fury; and thus ruin would irresistibly come upon Babylon from Persia and Media, the armies of which were very terrible, through the deserts that intervened between those countries.]—*Bagster.*

Ver. 2. *The treacherous dealer*, &c.—*Lowth*, "The plunderer is plundered and the destroyer is destroyed!"——*O Elam.*—The ancient name of Persia

Ver. 4. *My heart panted.*—See margin. *Lowth*, "is bewildered."

me; the [g] night of my pleasure hath he [h] turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: arise, ye princes, *and* anoint the shield.

6 For thus hath the LORD said unto me, Go, set a watchman, let him declare what he seeth.

7 And he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and he hearkened diligently with much heed:

8 And he cried, [i] A lion: My lord, I stand continually upon the watch-tower in the [j] daytime, and I am set in my ward [k] whole nights:

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, Babylon [l] is fallen, is fallen; and [m] all the graven images of her gods he hath broken unto the ground.

10 O my threshing, and the [n] corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared [o] unto you.

11 ¶ The burden of [p] Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema [q] brought water to him that was thirsty, they prevented with their bread him that fled.

A. M. 3290.
B. C. 714.

g Da.5.5, &c.

h *put.*

i or, *as a lion.*

j Hab.2.1.

k or, *every night.*

l Je.51.8, Re.14.8.

m Je.50.2.

n *son.*

o Eze.3.17..19. Ac.20.26, 27.

p 1Ch.1.30. Je.49.7, &c. Eze.25.2, &c. Ob.1, &c.

q or, *bring ye.*

15 For [r] they fled [s] from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the LORD said unto me, Within a year, according to the years of a [t] hireling, and all the glory of Kedar [u] shall fail:

17 And the residue of the number of [v] archers, the mighty men of the children of Kedar, shall be diminished: for the LORD God of Israel hath spoken *it.*

r Job 6.19, 20.

s *from the face of, or, for fear.*

t Job 7.1.

u c.60.7.

v *bows.*

A. M. cir. 3292.
B. C. cir. 712.

CHAPTER XXII.

1 The prophet lamenteth the invasion of Jewry by the Persians. 8 He representeth their human wisdom and worldly joy. 15 He propheseth Shebna's deprivation, 20 and Eliakim, prefiguring the kingdom of Christ, his substitution.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the [a] house-tops?

2 Thou that art full of stirs, a tumultuous city, a [b] joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled [c] together, they are bound [d] by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me; I will [e] weep [f] bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hosts in the valley of vision, breaking down the walls, and of crying to the mountains.

6 And Elam [g] bare the quiver with chariots of men *and* horsemen, and Kir [h] uncovered the shield.

a De.22.8.

b c.32.13.

c 2 Ki.25.5, 11.

d *of the bow.*

e *be bitter in weeping.*

f Je.4.19. 9.1. La.1.2.

g Je.49.35.

h *made naked.*

Babylonians; and in the midst of their feasting is given the sudden alarm of war. The event is now depicted in a very peculiar manner. God orders the prophet to set a watchman to look out, and to report what he sees. He sees two companies marching onward, representing, by their appearance, the two nations that were to execute God's orders, and immediately upon hearing this, the prophet declares that the fall of Babylon is come: "Babylon is fallen—is fallen." (Comp. Rev. xiv. 8.) The fulfilment of this prophecy will be found in Dan. chap. v.

The prophet then makes a short application of the prophecy to his countrymen; "O my threshing," &c.—as if he had said, "O my people, against whom I have been long denouncing the severe operations of the great Husbandman, who will 'thoroughly purge his floor;' that accomplished, now shall ye be delivered and avenged!" And then he adds, like a faithful messenger from God, "That which I have heard of the Lord of hosts, the God of Israel, that have I declared unto you."

The short prophecy in the 11th and 12th verses, called "the burden," (or oracle of Dumah,) is generally understood, and we think justly, to refer to *Edom*, (or Idumea,) because the inquiring voice came from Mount Seir. It is certainly obscure, and perhaps enigmatical. Watchmen were always stationed in fortresses, and it should seem, at certain periods, gave reports of the progress of time, and possibly of the weather. Prophets were watchmen, (Ezek. iii. 17.) whose office it was to warn the people of the advance of divine judgments or deliverances. The inquiry is made in a tone of earnestness and apparent impatience; the answer implies, that the prophet had no commission to announce present deliverance to them; but directs them to wait and watch for it, as God was bringing many revolutions to pass; and to come again from time to time, till he should have an answer for them.

The remaining verses of this chapter (ver. 13 to the end) contain a burden or oracle respecting Arabia. It was probably delivered about the same time with the prophecies immediately preceding, that is, about the 14th year of Hezekiah, and immediately preceding Sennacherib's invasion of Judea. It is supposed, that in his return from his Egyptian expedition, or soon after, he might overrun these Arab clans, and that their distress on that occasion forms the subject of these predictions, which were fulfilled in the year following that in which they were delivered.

CHAP. XXII. Ver. 1—25. *The burden* (or oracle) *of the Valley of Vision.*—The prophecy which begins this chapter, and ends with verse 14, relates to Jerusalem; but why this should be called the valley of vision, is not so easy to explain, especially as Jerusalem was not built in a valley, but on two

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Ver. 5. *Prepare the table.—Lowth* reads, "The table is prepared; the watch is set; they eat," &c. "In the Hebrew, the words are in the infinitive absolute."——*Anoint the shield.*—That is, prepare for war. We have elsewhere supposed it was customary to anoint the shield when done with: by this it should seem that it was also an act of military preparation, and perhaps of consecration also. Compare note on 1 Sam. i. 21. and see chap. xxii. 6. The shields of the ancients were commonly of wood, covered with ox-hides. See *Orient. Lit.* No. 918.

Ver. 6. *Thus hath* (or had) *the Lord said.*—The former verse states that the Babylonians had set a watch, which had given the note of alarm; "Anoint the shield:" this informs us, that the prophet himself had been ordered to set a watch also, who had given a like alarm.

Ver. 7. *And he saw a chariot.*—The great ambiguity of the Hebrew word for a *chariot*, renders this passage very obscure. It signifies both a chariot and a rider. *Lowth* renders it, "A chariot with two riders; a rider on an ass, a rider on a camel." But *Boothroyd* reads, "And he saw chariots and bands of horsemen; riders on asses, and riders on camels;" which also *Lowth* hints at. It is, however, agreed, that the Medes and Persians are here intended, led on by Darius and Cyrus. We are told that the latter, in his engagements with Crœsus, took the baggage from off his camels, and mounted his cavalry on them, and the enemy's horses were so offended with the smell of the camels, that they turned back, and fled. (*Lowth.*)

Ver. 8. *And he cried, "A lion."*—See margin. But we conceive this was a proverbial expression, and the common note of alarm. Thus the sluggard, as an excuse for keeping within doors, says, "There is a lion in the way—a lion in the street." Prov. xxvi. 13. So when Jeremiah gives the alarm to Judah, (ch. iv. 7.) he says, "The lion is come up!" it was a note of danger.

Ver. 9. *A chariot of men, with a couple of horsemen.—Lowth*, "A man, one of the two riders;" *Boothroyd*, "Chariots with men and bands of horsemen."——*And he answered.*—This is differently explained; but we conceive them to be the words of the prophet, who immediately perceived the fall of Babylon was now approaching. See *Gataker* in Assembly's Ann

Ver. 10. *O my threshing.*—The term threshing is here used *passively*, for the grain threshed.——*The corn* of my floor;—implying, that his office was to thresh and to winnow the Lord's harvest.

Ver. 11. *Dumah.*—[*Dumah* is probably the same as *Dumatha*, a city of Arabia mentioned by *Stephanus*; and the modern *Dumah* and *Dumathatgandel* on the borders of Arabia and Syria in a rocky valley. See *Michaelis*, Supplem. The Edomites, says Bishop *Lowth*, as well as Jews, were subdued by the Babylonians. They inquire of the prophet, how long their subjection is to last: he intimates that the Jews should be delivered from their captivity; not so the Edomites.—"The morning cometh, and also the night."]—*B.*

Ver. 12. *Return, come.*—That is, in the Hebrew idiom, Come again.

Ver. 13. *The burden upon*—or, oracle concerning *Arabia.* Bishop *Lowth* expresses some doubts concerning this title, as being wanting in some of the best copies of the LXX., but we do not find it wanting in the Hebrew.

Ver. 14. *Brought water, &c.*—These were the usual acts of hospitality in the East. See Gen. xxiv. 32, 43.

CHAP. XXII. Ver. 1. *The valley of vision.*—Some think mount Moriah, on which the temple stood, was called the mount of vision, because there the Lord appeared to Abraham. See Gen. xxii. 14. Possibly the term *valley*, may be used mystically, as "the valley of death!" but this is offered only as a suggestion.——*Gone up to the house-tops.*—[The eastern houses are but t with a court within, into which chiefly the windows open; those that open to the street being so obstructed with lattice work, that no one can see through them. Whenever therefore any thing is to be seen or heard in the streets, any public spectacle, or any alarm, every one immediately goes up to the house-top to satisfy his curiosity. Hence all the people running to the top of their houses, gives a lively image of a sudden general alarm.]—*Bagster.*

Ver. 3. *All thy rulers are fled.*—This is supposed to allude to the flight of Zedekiah and his attendants, who were pursued and overtaken, and, it is here said, were bound by the archers. Compare 2 Kings xxv. 4, 5.

Ver. 6. *Kir uncovered the shield.*—Kir was a city of the Medes, subject to the Assyrians in Hezekiah's time; and so perhaps Elam, or the Persians. See

7 And it shall come to pass, *that* [i] thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array [j] at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour of the house [k] of the forest.

9 Ye [l] have seen also the breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also a ditch between the two walls for the water of the old pool: but ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.

12 And in that day did the Lord God of hosts call [m] to weeping, and to mourning, and to [n] baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let [o] us eat and drink; for to-morrow we shall die.

14 And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts.

15 ¶ Thus saith the Lord God of hosts, Go, get thee unto this treasurer, *even* unto [p] Shebna, which *is* over the house, *and say*,

16 What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, [q] *as* he that heweth him out a sepulchre on high, *and* that graveth a habitation for himself in a rock?

17 Behold, the Lord [r] will carry thee away with [s] a mighty captivity, and will surely cover thee.

18 He will surely violently turn and toss thee *like* a ball into a [t] large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant [u] Eliakim the son of Hilkiah:

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his [v] shoulder; so he shall [w] open, and none shall shut; and he shall shut, and none shall open.

23 And I will fasten him *as* a nail [x] in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the [y] vessels of flagons.

25 In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the Lord hath spoken *it*.

A. M. cir. 3292.
B. C. cir. 712.

i *the choice of thy.*

j or, *toward.*

k 1 Ki 7 2. 10.17

l 2 Ch.32.4.

m Joel 1.13.

n Job 1 20. Mi.1.16.

o c.56.12.

p 2Ki.18.37.

q or, *O he.*

r or, *who covereth thee with an excellent covering, and clothed thee gorgeously, shall surely.* ver.18.

s *the captivity of a man.*

t *land large of spaces.*

u 2Ki.18.18.

v c.9.6.

w Job 12.14. Re.3.7.

x Ezr.9.8.

y or, *instruments of viols.*

A. M. 3289.
B. C. 715.

a Je.25.22. 47.4. Eze.26.28. Am.1.9,10 Zec.9.2,4.

b ver.12. Je.2.10.

c *silent.*

CHAPTER XXIII.

1 The miserable overthrow of Tyre. 17 Their unhappy return.

THE burden of [a] Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim [b] it is revealed to them.

2 Be [c] still, ye inhabitants of the isle; thou whom the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor, the

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hills, Zion and Moriah, on the side of the latter of which stood the temple; where the Lord usually revealed himself, and which was the more usual residence of the *seers*, or those who saw visions. But though Jerusalem was not properly a valley, but an elevated situation, yet was it much lower (according to *Gataker*) than the mountains by which it was surrounded. This, indeed, is not very satisfactory; there can be little doubt, however, of its being so called, though we may not be able to determine why. The prophecy foretels the invasion of that city by the Assyrians, under Sennacherib; or by the Chaldeans, under Nebuchadnezzar; or probably it may have a view to both. So *Vitringa* and Bp. *Horsley*. (See the notes.)

The prophecy concerning Shebna, the treasurer, which comes next, (ver. 15—25.) seems to have little or no relation to the foregoing, only that Shebna appears to have been a principal person among those whose luxury and profaneness the prophet had been reprehending. Eliakim, who is spoken of as his successor, according to the prediction, was actually treasurer in the time of Sennacherib's invasion. (Chap. xxxvi. 22. 2 Kings xviii. 18.) In the last verse, the sentence against Shebna is confirmed. He who appeared firmly fixed in his office, as a nail, or peg, inserted into the wall from its erection, shall be removed, and Hilkiah fill his place, who, both from his character and office, is here represented as a type of the Messiah. (Comp. ver. 21—24, with chap. ix. 6, 7, and Rev. iii. 7.)

Chap. XXIII. Ver. 1—18. *An oracle concerning Tyre and Tarshish*—This prophecy denounces the destruction of Tyre by Nebuchadnezzar. It was delivered at least 125 years before its accomplishment, at a time when the Babylonians were the subjects and slaves of the Assyrian empire, (ver. 13.) and when such an event was, in human appearance, very improbable. It opens with an address to the Tyrian traders and

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2 Kings xvi. 9. [Ancient warriors were particularly attentive to their shields, which they took care frequently to scour, polish, and anoint; after which they were placed in a case, when not in use, to prevent them from becoming rusty.] —*Bagster.*

Ver. 8. *And he discovered the covering of Judah.*—*Lowth*, "The barrier of Judah shall be laid open."——*To the armour.*—*Lowth*, "To the arsenal."

Ver. 9. *Ye gathered together the waters.*—This verse evidently alludes to the precautions taken by Hezekiah.

Ver. 8 to 11. Bishop *Lowth* renders in the future, and is followed by Dr. *Boothroyd.*

Ver. 11. *But ye have not looked unto the Maker thereof.*—*Lowth*, "But ye look not to him that hath disposed this."

Ver. 14. *Till ye die.*—That is, so long as you live, my judgments shall follow you.

Ver. 15. *Even unto Shebna.*—This Shebna, according to *Lowth*, was a different person from the scribe mentioned ch. xxxvi. 3. [This prophecy concerning *Shebna* seems to have been delivered about the same time as the preceding; and probably he was a principal person among those whose luxury and profaneness are so severely reprehended by the prophet.]—*Bagster.*

Ver. 16. *A sepulchre here, &c.*—*Lowth*, "For thyself. O thou that hewest out here a sepulchre for thyself." This was considered as a mark of great vanity and ambition. [There are some monuments, still remaining in Persia, of great antiquity, says Bishop *Lowth*, called Naksi Rustam, which give a clear idea of Shebna's pompous design for his sepulchre. They consist of several sepulchres, each of them hewn in a high rock near the top. The front of the rock to the valley below is adorned with carved work in relievo, being the outside of the sepulchre. Some of these sepulchres are about thirty feet in the perpendicular from the valley; which is itself raised perhaps about half as much by the accumulation of the earth since they were made.]—*Bagster.*

Ver. 17. *And will surely cover thee.*—See margin; that is, thy face; as was the custom with persons disgraced, or condemned. See Esther vi. 12. —vii. 8.

Ver. 18. *And toss thee like a ball.*—That is, toss thee as a ball, or a stone, in a sling.——*Into a large* country.—*Lowth*, "A wide country," where he should die in captivity.

Ver. 20. *Eliakim.*—The same mentioned Isaiah xxxvi. 22.; xxxvii. 2. This Eliakim is understood to be the successor of Shebna, and a type of the Messiah. Compare ch. ix. 6.

Ver. 22. *Key . . . . upon his shoulder.*—[As the robe and the baldric, observes Bishop *Lowth*, mentioned in the preceding verse, were the ensigns of power and authority; so likewise was the *key* the mark of office, either sacred or civil. The priestess of Juno is said to be the key-bearer of the goddess. To comprehend how the key could be borne on the shoulder, it will be sufficient to observe, that the ancient keys were of considerable magnitude, and much bent.]—*Bagster.*

Ver. 23. *A nail in a sure place.*—That is, a permanent situation. See note on Ezra ix. 8. Ec. xii. 11.

Ver. 24. *To all the vessels of flagons.*—*Lowth*, "To every sort of meaner vessels;" literally, "bottles;" (i. e. earthen bottles,) i. e. all the other offices of government shall depend on him. Compare xli. 40—44.

Chap. XXIII. Ver. 1. *Tyre.*—[*Tyre*, whose destruction by Nebuchadnezzar is here foretold, was a city of Phœnicia, on the shore of the Mediterranean, twenty-four miles south of Sidon, and thirty-two north of Accho or Ptolemais, according to the Antonine and Jerusalem Itineraries, about latitude 33° 18. N. longitude 35° 10′ E. There were two cities of this name; one on the continent called Palæ Tyrus, or Old Tyre, according to *Strabo*, thirty stadia south of the other, which was situated on an island, not above seven hundred paces from the main land, says *Pliny*. Old Tyre was taken by Nebuchadnezzar, after a siege of thirteen years, B. C. 573. (*Josephus.*) which he so utterly destroyed, that it never afterwards rose higher than a village. But previous to this, the inhabitants had removed their effects to the island; which afterwards became so famous by the name of Tyre, though now consisting of only about eight hundred dwellings.]—*Bagster.*——*For it* (i. e. Tyre) *is laid waste . . . . no entering in.*—*Boothroyd*, "Nor any to enter it." Both houses and inhabitants were destroyed.——From the land of *Chittim*;—i. e. the isles and coast of the Mediterranean; for *Jerome* says, "they fled in their ships, and took refuge in Carthage, and in the isles of the Ionian and Egean sea." So also Rabbi *Jarchi.*

Ver. 3. *By great waters.*—*Boothroyd*, "The seed of Sihor, (or Sichor,) amidst abundant waters." The Nile was called *Sichor*, (and by the Greeks *Melas.*) for its black mud, which rendered Egypt so fertile that it supplied with corn (here called its seed) all the surrounding countries.

harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report [d] concerning Egypt, *so* shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

7 *Is* this your joyous *city*, whose antiquity *is* of ancient days? her own feet shall carry her [e] afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to [f] stain the pride of all glory, *and* to bring [g] unto contempt all the honourable of the earth.

10 Pass through thy land as a river, O daughter of Tarshish: *there is* no more [h] strength.

11 He stretched out his hand over the sea, he shook the kingdoms: the LORD hath given a commandment [i] against [j] the merchant *city*, to destroy the [k] strong holds thereof.

12 And he said, Thou shalt no [l] more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to [m] Chittim; there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, *till* the Assyrian founded it for them [n] that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; *and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years [o] shall Tyre sing as a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she [p] shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness [q] to the LORD: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for [r] durable clothing.

CHAPTER XXIV.

1 The doleful judgments of God upon the land. 13 A remnant shall joyfully praise him. 16 God in his judgments shall advance his kingdom.

BEHOLD, the LORD maketh the earth empty, and maketh it waste, and [a] turneth it upside down, and scattereth abroad the inhabitants thereof.

2 And it shall be, as with the people, so with [b] the [c] priest; as with the servant, so with his master; as [d] with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth *and* fadeth away, the world languisheth *and* fadeth away, the [e] haughty people of the earth do languish.

5 The earth also is defiled under the inhabitants thereof: because [f] they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

6 Therefore [g] hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are [h] burned, and few men left.

7 The [i] new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth [j] of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

10 The city of confusion is broken down: every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.

12 In [k] the city is left desolation, and the gate [l] is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be* as the

A. M. 3389. B. C. 715.

d c.19.16.

e *from afar off*

f *pollute.*

g 1 Co.1.28, 29.

h *girdle.*

i or, *concerning a merchant man.*

j *Canaan.*

k *strengths.*

l Re.18.22.

m ver.1.

n Ps.72.9.

o *it shall be unto Tyre as the song of.*

p Re.17.2.

q Zec.14.20, 21.

r *old.*

A. M. 3292. B. C. 712.

a *perverteth the face thereof.*

b Ho.4.9.

c or, *prince.* Ge.41.45.

d Ep.6.8,9.

e *height of the.*

f Ge.3.17. Nu.35.33.

g Mal.4.6.

h 2 Pe.3.10.

i c.16.8,9. Joel 1.10, 12.

j Je.7.34. Ho.2.11. Re.18.22.

k La.1.1.

l La.2.9.

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sailors in Tarshish, (or Tartessus, in Spain,) a place which they much frequented. The flourishing state of Tyre is then enlarged upon, and contrasted with its impending ruin. After this, the prophet foretels it should again recover its splendour, when the period fixed for the duration of the Babylonian empire should expire; which accordingly it did; not only after its first destruction by Nebuchadnezzar, but also after a second destruction by Alexander. Tyre, on account of her promiscuous commerce with all nations, is compared to a harlot, receiving all comers. Her hire is the produce of her commerce, and that, being consecrated to the Lord, is thought to refer to her early conversion to Christianity. St. Paul found a number of Christians there, in his journey to Jerusalem. (Acts xxi. 4.) Thus God tempers his judgments with mercy; but that mercy, when abused, calls for judgments still more severe. Accordingly Tyre, which continued Christian to the seventh century, is now a mere ruin; or, to use the words of another prophet, a bare rock—"a place to spread nets upon." (Ezek. xxvi. 14.)

CHAP. XXIV. Ver. 1—23. *The divine judgments on the land of Israel.*—Having declared the fate of several other nations, (from chap. xiii.) the prophet now declares the judgments that were impending over the people of God themselves, and which were to extend equally to all classes of society. The picture of distress is delineated in strong colours, heightened by the enumeration of many striking and concomitant circumstances. But whether the desolation here spoken of was that occasioned by Shalmanezer, Nebuchadnezzar, or the Romans, is not certain. Perhaps it may have a view to all the three; though to the last, some parts of the description seem more especially applicable. But the images, though thus general, sufficiently show the greatness of the calamity, which

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Ver. 4. *Be thou ashamed, O Zidon.*—Zidon (or Sidon) was considered as the mother of Tyre, which was built by the Sidonians, when they lost their own city.—*The strength of the sea.*—*Lowth*, "The mighty fortress of the sea."—*I travail not*, &c.—Taking the words as in our translation, they imply that the population of Tyre was stopped, which may probably be the sense of the prophet; but Bishop *Lowth*, supplying the particle of comparison, "as," renders the verse in the past tense.; "I am as if I had not travailed, nor brought forth," &c. that is, I am bereaved of all my children.

Ver. 5. *As at the report.*—*Boothroyd*, "As if the report had been concerning Egypt," &c.

Ver. 7. *Of ancient days.*—See Josh. xix. 29.—*Afar off.*—*Lowth*, "Far away" *to sojourn.*

Ver. 8. *The crowning city.*—*Lowth*, "Who dispensed crowns."

Ver. 10. *Daughter of Tarshish.*—[Tyre is probably called the "daughter of Tarshish," from the close connexion and perpetual intercourse between them, to which the former owed much of her greatness.]—*Bagster.*

Ver. 12. *To Chittim.*—See note, ver. 1. "The Sidonians," says *Justin*, "when their city was taken by the king of Ascalon, betook themselves to their ships; and landed and built Tyre." Sidon was therefore the mother city.]—*Bagster.*

Ver. 13. *And he brought it to ruin.*—*Lowth*, "This people (i. e. the Chaldeans) hath reduced her to ruin." In the days of Job, the Chaldeans were freebooters, like the Arabs. See Job i. 17.

Ver. 15. *The days of one king*—That is, of one kingdom, Dan. vii. 17.; viii. 20. Tyre was conquered early in the reign of Nebuchadnezzar; from the commencement of his reign to the taking of Babylon by Cyrus, was seventy years. Compare Jer. xxv. 11.—*Lowth.*—*Sing as a harlot*—That is, with great gayety and mirth. Compare Rev. xviii. 3, 7, 22, &c.

CHAP. XXIV. Ver. 4. *The haughty people.*—See margin. *Lowth*, "The lofty people of the land."

Ver. 6. *Therefore hath the curse devoured the earth.*—*Lowth*, "A curse devoured the land." So throughout the chapter; *land for earth.*

Ver. 10. *The city of confusion is broken down.*—*Lowth*, "The city is broken down: it is desolate."

shaking of an olive tree, *and* [m] as the gleaning grapes when the vintage is done.

14 They [n] shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify [o] ye the LORD in the [p] fires, *even* the name of the LORD God of Israel in the isles [q] of the sea.

16 ¶ From the [r] uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, [s] My leanness, my leanness, wo unto me! the treacherous dealers have dealt [t] treacherously; yea, the treacherous dealers have dealt very treacherously.

17 [u] Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for the windows from on high are open, and the foundations [w] of the earth do shake.

19 The earth [x] is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall reel [y] to and fro like a drunkard, and shall be removed [z] like a cottage; and the transgression thereof shall be [a] heavy upon it; and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [b] punish the host of the high ones *that are* on high, and the [c] kings of the earth upon the earth.

22 And they shall be gathered together, [d] *as* prisoners are gathered in the [e] pit, and shall be shut up in the prison, and after many days shall they be [f] visited.

23 Then [g] the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and [h] before his ancients gloriously.

CHAPTER XXV.

1 The prophet praiseth God, for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.

O LORD, thou *art* my God; I will [a] exalt thee, I will praise thy name; for thou hast done wonderful *things; thy* counsels of old *are* faithfulness [b] *and* truth.

2 For thou hast made of a city a heap; *of* a defenced city a [c] ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify [d] thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in this mountain [e] shall the LORD of hosts make unto all people a feast [f] of fat things, a feast of wines on the lees, of fat things full of marrow, of wines [g] on the lees well refined.

7 And he will [h] destroy in this mountain the face of the covering [i] cast over all people, and the vail [j] that is spread over all nations.

8 He will [k] swallow up death in victory; and the Lord GOD will wipe [l] away tears from off all faces; and the rebuke of his people shall he take away [m] from off all the earth: for the LORD hath spoken *it*.

9 And it shall be said in that day, Lo, this *is* our God; we have waited [n] for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be [o] trodden down under him, even as straw [p] is trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

A. M. 3392
B. C. 712.

m c.6.13. 17.5,6. Mic.2.12.
n Zep.2.14, 15.
o 1 Pe.3.15.
p or, *valleys.*
q Zep.2.11.
A. M. cir. 3292.
B. C. cir. 712.
r *wing.*
s *leanness to me,* or, *my secret to me.*
t c.48.8. Je.5.11.
u Je.48.43, 44.
v Ge.7.11.
w Ps.18.7.
x Je.4.23.
y c.19.14.
z Re.21.1.
a Zec.5.5,8.
b *visit upon*
c Ps.76.12.
d *with the gathering of prisoners.*
e or, *dungeon.*
f or, *found wanting.*
g Eze.32.7.
h or, *there shall be glory before his ancients.*
a Ps.46.10.
b Nu.23.19.
c Je.51.37.
d Re.11.13.
e c.2.2,3.
f Mat.22.2, &c.
g Ca.5.1.
h *swallow up.*
i *covered.*
j 2 Co.3.16, 18.
k Ho.13.14. 1 Co.15.54.
l Re.21.4.
m Mal.3.17, 18.
n Tit.2.13.
o *threshed.*
p or, *threshed in Madmenah.*

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would only leave a small remnant in the land, as it were the gleanings of the vintage. The rest, scattered over all the neighbouring countries, spread there the knowledge of God, and paved the way for the introduction of the gospel. In the close of the chapter, God (in alluding to the eastern custom of allowing persons to remain long in a dungeon before their cause is inquired into) promises to revisit and restore his people in the last age, when the kingdom of God shall be established in such perfection, as wholly to eclipse the glory of the temporary and typical kingdom which then subsisted.

CHAP. XXV. Ver. 1—12. *An ode of thanksgiving for the deliverance just announced.*—The short glance which the prophet gave, of the deliverance of Israel, and the Messiah's kingdom, in the close of the preceding chapter, makes him here break out into a song of praise; whereas, though he first alludes to temporal deliverances, the prophetic spirit carries out his mind in the ecstatic contemplation of the glory and blessedness of the gospel dispensation, which he compares, 1. To a rich and plentiful feast, of which all nations were invited to partake, "without money and without price." 2. He compares it to the dawn of light, which "lifts the veil of darkness from all faces." 3. He who brings "life and immortality to light," (2 Tim. i. 10.) will, at the same time, throw into darkness and oblivion the errors and superstitions of paganism; and finally,

Ver. 15. *Wherefore glorify ye the Lord in the fires.*—See margin. *Gesenius* explains this of the north country; but *Lowth*, by a slight variation in the text, reads, "In the distant coasts."

Ver. 16. *My leanness.*—See margin. *Lowth*, "Wretchedness;" *Boothroyd*, "My calamity."—*The treacherous dealers have dealt treacherously.*—"The plunderers plunder; yea, the plunderers continually plunder."

Ver. 17. *Fear.*—*Lowth*, "Terror." [This alludes to the ancient modes of hunting wild beasts. The *fear* or *terror* was a line strung with feathers of all colours, which fluttering in the air, frightened them into the toils or *pit*; which was dug deep in the ground, and covered with green boughs, turf, &c.; and the *snare*, or *toil*, was a series of nets, enclosing at first a great space of ground, and then drawn into a narrower compass, till the animals were at last closely shut up, and entangled in them.]—*Bagster.*

Ver. 18. *From the noise of the fear.*—*Lowth*, "From the terror."—*The windows.*—*Lowth*, "The flood-gates."

Ver. 20. *And shall be removed*, &c.—*Lowth*, "And moveth this way and that, like a lodge for the night."

Ver. 21. *The Lord shall punish.*—*Lowth*, "Shall summon on high the host that is on high," &c. i. e. all the ecclesiastical and civil, spiritual and temporal, powers of the nation.

Ver. 23. *The moon shall be confounded*, &c.—That is, all other powers and potentates shall hide themselves in obscurity, when the Lord assumes his glory.—*Before his ancients gloriously.*—*Lowth*, "Before his ancients shall he be glorified;" i. e. before the elders of his ancient church, Israel.

CHAP. XXV Ver. 2. *A city . . . a defenced* (or fortified) *city*—and not being named, the ode is equally applicable to the fall of Babylon, or any stronghold of their Pagan enemies.—*A palace of strangers.*—This, we conceive, confines it to some great commercial city, where splendid residences were built for foreigners engaged with them in commerce. Not considering this, some great critics, on the authority of a few MSS. read, "the proud." So *Lowth*, &c.

Ver. 3. *The strong people*—those who boasted themselves invincible.

Ver. 4. *A strength*—that is, "a defence."—*As a storm* against *the wall.*—*Lowth*, "Rages like a winter storm;" *Boothroyd*, "As a rapid torrent." Either makes a good sense, and may be derived from the Hebrew: but the common version gives an excellent sense, "when God protects his people, their enemies spend their rage like a storm upon the walls of a fortress."

Ver. 5. *Strangers.*—See note on ver. 2. But perhaps the term as used by the Jews, simply meant *heathens*—"aliens from the commonwealth of Israel." Ephes. ii. 12.—*Thou shalt bring down*, &c.—The verse is rendered by *Lowth*, "As the heat in a parched land, the tumult of the proud (or strangers) shalt thou bring low; as the heat by a thick cloud, the triumph of the formidable (or terrible ones) shall be humbled." So *Gataker* and *Boothroyd*. [Or, as *Weston* renders, "as heat in drought;" observing, that the hottest part of the day is always the quietest, the heat making men languid, spiritless, and quiet: and the rays of the sun are sometimes intolerably hot under a thin cloud, and burn as if they came through a lens.]—*Bagster.*

Ver. 6. *In this mountain*—that is, Zion. See ch. xxiv. 23.—*A feast of fat things*—or of fatlings, Matt. xxii. 4. the richest kind of meats.—*Wine on* (rather, "from") *the lees, well refined.*—According to *Harmer*, "filtered." The sense is, undoubtedly, old and choice wines.

Ver. 10. *Rest.*—*Lowth*, "Give rest."—"And Moab shall be threshed in his place, as the straw is threshed under the wheels of the car." *Boothroyd*, however, adheres to our translation, "As straw (i. e. the refuse of it) is trodden down for the dunghill." Comp. marginal note, and see our note on De. xxv. 4.; also ch. xxviii. 27. of this book.

Ver. 11. *Spread forth his hands.*—*Lowth* and others apply this to Moab, compared here to a man who, in the fear of drowning, spreads forth his hands to swim, but in vain, for God will enervate his hands, alluding, perhaps, to the *cramp*, which sometimes seizes and drowns the swimmer. This is very nearly the version of *Lowth*, "With the sudden gripe of his hands [meaning, that God should seize him as a beast of prey. See Lam. iii. 10. These last

CHAPTER XXVI.

1 A song, inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people. 20 An exhortation to wait on God.

IN that day shall this song be sung in the land of Judah; We have a strong [a] city; salvation will *God* appoint *for* [b] walls and bulwarks.

2 Open [c] ye the gates, that the righteous nation which keepeth the [d] truth may enter in.

3 Thou wilt keep *him* [e] in perfect [f] peace, *whose* [g] mind *is* stayed *on thee:* because he trusteth in thee.

4 Trust [h] ye in the LORD for ever: [i] for in the LORD JEHOVAH *is* [j] everlasting strength:

5 ¶ For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The [k] foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way [l] of the just *is* uprightness: [m] thou, most upright, dost weigh the path of the just.

8 Yea, in the way of thy [n] judgments, O LORD, have we waited for thee; the desire [o] of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul have I desired thee in the [p] night; yea, with my spirit within me will I seek thee early: for when [q] thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let [r] favour be showed to the wicked, *yet* will he not learn righteousness: in [s] the land of uprightness will he deal unjustly, and will not behold the majesty [t] of the LORD.

11 LORD *when* thy hand is lifted up, they [u] will not see: *but* they shall [v] see, and be ashamed for *their* envy [w] at the people; yea, the fire [x] of thine enemies shall devour them.

12 ¶ LORD, thou wilt ordain peace [y] for us: for thou also hast wrought all our works [z] in us.

13 O LORD our God, *other* [a] lords beside thee have had dominion over us: *but* [b] by thee only will we make mention of thy name.

14 *They are* dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: thou art glorified: thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble [c] have they visited thee, they poured out a [d] prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.

19 Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing ye [e] that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, the LORD cometh [f] out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her [g] blood, and shall no more cover her slain.

CHAPTER XXVII.

1 The care of God over his vineyard. 7 His chastisements differ from judgments. The church of Jews and Gentiles.

IN that day the LORD with his sore and great and strong sword shall punish leviathan [a] the [b] piercing serpent, even leviathan that

A. M. 3292. B. C. 712.

a Ps.31.21.
b c.60.18.
c Ps.118.19.
d *truths.*
e *peace, peace.*
f Ph.4.7.
g or, *thought, or, imagination.*
h Ps.62.8.
i Ps.125.1.
j *the rock of ages.*
k Mal.4.3.
l Ep.2.10.
m Ps.37.23.
n c.64.4,5.
o Ps.63.1..6
p Ca.3.1.
q Ps.58.11.
r Ec.8.11. Re.2.21.
s Ec.3.16.
t c.2.10.
u Je.5.3.
v Re.1.7.
w or, *toward thy.*
x Da.3.22, 25.
y ver.3.
z or, *for.*

a 2 Ch.28.5, 6. Ro.6.16.. 18.
b Ps.71.15, 16.
c Ho.5.15.
d *secret speech.*
e Da.12.2.
f Jude 14,15.
g *bloods.*
a Ps.74.14.
b or, *crossing like a bar.*

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by his own death, eventually destroy (or, in the Hebrew idiom, swallow up) death itself—wipe away all tears—and introduce into the New Jerusalem above, everlasting joy, and peace, and happiness. (See Rev. xxi. 1—4.)

CHAP. XXVI. Ver. 1—21. *Another hymn of triumphant praise.*—This chapter, like the foregoing, is a song of praise, in which thanksgivings for temporal and spiritual mercies are beautifully mingled, though the latter still predominate. This hymn, like the preceding, is beautifully diversified by the frequent change of speakers. It opens with a chorus of the church, celebrating the protection vouchsafed by God to his people, and the happiness of the righteous, whom he protects, contrasted with the misery of the wicked, whom he punishes. To this very naturally succeed their own pious resolutions of obedience, and trust and delighting in God. Here the prophet breaks in, in his own person, eagerly catching the last words of the chorus, which were perfectly in unison with his own feelings; these he beautifully repeats, as one musical instrument reverberates the sound of another in unison with it. He makes, likewise, a suitable response to what had been said on the judgments of God; and observes their different effects on good and bad men, improving the one, and hardening the other.

Ver. 12. is supposed to commence another chorus, in which the hand of God is acknowledged, all idol worship is abjured, and God is praised for increasing the nation, and enlarging its boundaries. In verses 16 to 18, Israel is compared to a woman supposing herself pregnant, first pouring out her sorrows in secret, and afterwards more vehemently, in the agony of supposed labour, which, however, proves to be a mistake. They conceived and brought forth wind. They made great professions of reform, and in consequence of those professions, indulged hopes of deliverance; but their professions were hypocritical, and their hopes were disappointed. Still, however, they are encouraged to hope; and though their situation is compared to that of the dead, they are directed to look to him who is able to raise the dead, for a moral and political resurrection. From hence, says Bishop *Lowth*, justly, "It appears that the doctrine of the resurrection of the dead was at that time a popular and common doctrine; for an image which is assumed in order to express or represent any thing in the way of allegory, or metaphor, whether poetical or prophetical, must be an image commonly known and understood; otherwise it will not answer the purpose for which it is assumed." The chapter closes with inviting God's people to fly to him in prayer, while he arises to punish sinners.

CHAP. XXVII. Ver. 1—13. *God's conduct toward his church represented by the care of a husbandman over his vineyard.* The first verse evidently belongs to the preceding chapter. God there announces his rising to execute judgment: here he states the objects of his vengeance. The straight serpent is plainly the crocodile—the crooked serpent, probably the *Boa-constrictor*, and the Sea-serpent, (perhaps

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verses are extremely difficult to translate, (as *Gataker* has sufficiently shown,) but of the general sense, as implying the subjugation and overthrow of Moab, there can be no doubt.

CHAP. XXVI. Ver. 1. *A strong city*—in opposition to that of the enemy overthrown, chap. xxv. 2.—*In the land of Judah.*—*Lowth* unites this with the latter clause, instead of the preceding: "In the land of Judah we have a strong city."

Ver. 3. *In perfect peace.*—"Peace, peace;" the word being repeated by way of emphasis.—*Whose mind* (imagination or thoughts) *is stayed*—settled, unwavering.

Ver. 7. *Uprightness.*—*Lowth.* "Perfectly straight."—*Thou dost weigh.*—*Lowth,* "Thou exactly levellest;" the word signifies to regulate, either by weight or measure. See Prov. iv. 26.

Ver. 9. *Will I seek.*—*Lowth,* "Have I sought."

Ver. 11. *For their envy at the people.*—*Lowth,* "They shall see with confusion thy zeal for thy people."

Ver. 13. *By thee only.*—*Lowth,* "Thee only, and thy name, henceforth will we celebrate."

Ver. 15. *Removed it far* unto.—Read the text without the supplementary words. "Thou hadst removed far all *ends,* borders (or boundaries) of, not *the earth,* but the land."

Ver. 16. *Poured out a prayer.*—See margin; a whisper; i. e. a private prayer. But *Lowth* renders it, "Humble supplication."

Ver. 17. *Like as a woman with child.*—*Lowth,* "That hath conceived."

Ver. 18. *We have been with child.*—*Lowth,* "We have conceived." The case here stated is that of a woman suffering under a disorder, with all the symptoms of pregnancy, arising from wind only.

Ver. 19. *Together with,* &c.—*Lowth* omits the supplementary words in italics, and reads, "My deceased, they shall rise." All the ancient versions read in the plural.—*Dew of herbs.*—*Boothroyd* reads, "Mallows," which are said to imbibe much dew; but *Lowth* renders it, "Of the dawn." As dew raises the vegetable world to new life, (as it were,) so God's Spirit acts upon the moral world.—*And the earth shall cast out the dead.*—*Lowth* renders this, "But the earth shall cast forth (as an abortion) the deceased tyrants:" the word here used, is *Rephaim,* giants, tyrants, alluding to ver. 14.; whose carcasses are represented as "cast forth," but not resuscitated. See note on Job xxvi. 5.

CHAP. XXVII. Ver. 1. *Leviathan.*—The name is used for any great monster, either by sea or land, and especially for the crocodile; see exposition of Job xli. [The animals here mentioned, says Bishop *Lowth,* (which he thinks are the *crocodile, serpent,* and *whale,*) are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God: but to spe-

crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day sing ye unto her, A vineyard [b] of red wine.

3 I [d] the LORD do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [e] go through them, I would burn them together.

5 Or let him take hold of my [f] strength, *that* he may make peace [g] with me; *and* he shall make peace with me.

6 He shall cause them that come of Jacob to take [h] root: Israel shall blossom and bud, and [i] fill the face of the world with fruit.

7 ¶ Hath he smitten him, [j] as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when [k] it shooteth forth, thou wilt debate with it: [l] he stayeth his [m] rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be [n] purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and [o] images shall not stand up.

10 ¶ Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for [p] it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will show them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and [q] ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet [r] shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 The prophet threateneth Ephraim for their pride and drunkenness. 5 The residue shall be advanced in the kingdom of Christ. 7 He rebuketh their error. 9 Their untowardness to learn, 14 and their security. 16 Christ the sure foundation is promised. 18 Their security shall be tried. 23 They are incited to the consideration of God's discreet providence.

WO to the crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [a] overcome with wine!

2 Behold, the LORD hath a mighty and strong one, *which* as a tempest [b] of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim, shall be trodden [c] under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, shall be [d] a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [e] eateth it up.

5 ¶ In that day shall the LORD of hosts be for

A. M. 3292. B. C. 712.

c Lu.20.9, &c.

d Ps.121.4, 6.

e or, *march against.*

f e.45.24.

g Job 22.21.

h Ps.92.13., 15. Ho.14.5,6

i Ro 11.12.

j *according to the stroke of.*

k or, *thou sendest it forth.*

l or, *when he removeth it.*

m c.57.16.

n He.12.6.

o or, *sun images.*

p De.32.28. Ho.4.6.

q Jn.6 37.

r Mat.24.31 1 Th.4.16. Re.11.15.

A. M. 3279. B. C. 725.

a *broken.*

b Eze.13.11.

c *with.*

d Ps.73.19, 20.

e *swallowed.*

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that enormous creature lately seen upon the American shores,) though generally supposed to be the whale. These were undoubtedly designed to typify tyrannical powers of the first class, but *which* of them it is not easy, nor perhaps possible to ascertain.

Then comes in the beautiful parable of the Vineyard, which is doubtless designed to represent the nature of God's dealings with his people Israel, in a kind of dialogue (called in the original "a responsive song") between Jehovah, the great Husbandman, (John xv. 1.) and the people of Israel, who are his vineyard. According to Bishop Lowth's view of this passage, "The church wishes for a wall, or a defence of thorns; human strength and protection: Jehovah replies that this would nought avail her, nor defend her against his wrath: he counsels her therefore to betake herself to his protection. On which she entreats him to make peace with her."—Such is the import of this "responsive song."

The prophet then compares the afflictions of Israel with the more terrible judgments against their enemies, and asks, 'Hath he smitten him (Jacob) as he smote those that smote him?" *i. e.* their enemies. The answer is, No: his judgments on Israel are tempered with mercy (ver. 8.) and intended to purify and not destroy. And therefore when their enemies shall be utterly destroyed, as fuel for the fire, they shall be gathered, like fruit, from every country into which they have been scattered.

CHAP. XXVIII. Ver. 1—29. *Judgments denounced, both against Israel and Judah—but intermixed with mercy.*—This chapter begins with a denunciation of the approaching ruin of the Israelites by Shalmanezer, whose power is compared to a tempest or flood, and his keenness to the avidity with which one plucks and swallows the fruit that is first ripe, and which, according to Dr. *Shaw*, is a great delicacy in the east. Ver. 5. the Prophet turns to the kingdom of Judah, to whom the Lord promises, in opposition to the fading crowns of Ephraim, to be himself a crown of glory, which is thought to have reference to the reign of Hezekiah. But Judah also degenerated to intemperance and profaneness; for they are introduced as not only scornfully rejecting, but also mocking and ridiculing the instructions of the Prophet. "Whom shall he teach?" &c. To this God immediately retorts, in terms alluding to their own mocking, but differently applied. "Yes, my dealing with you shall be according to your own words; in a country whither you shall be carried captives, you must,

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cify the particular persons or states designed by the prophet under these images is a matter of great difficulty.]—*Bagster.*

Ver. 2. *Sing ye.—Lowth,* "Sing ye a responsive song," which the Hebrew certainly implies. (See Neh. xii. 31—40. with our notes.)——*A vineyard of red wine.—Lowth,* "The beloved vineyard;" so a great number of MSS., some printed editions, the LXX., and Chaldee. The Hebrew in no case has any remark to distinguish the speakers, as we have; but the learned Bishop just quoted, distributes them thus:

Ver. 3. (*Jehovah.*)
It is I, Jehovah, that preserve her;
I will water her every moment;
I will take care of her by night;
And by day I will keep guard over her.

Ver. 4. (*Vineyard.*)
I have no wall for my defence;
O that I had a fence of the thorn and brier!

(*Jehov.*) Against them should I march in battle;
I should burn them up together.

5. Ah! let her rather take hold of my protection.

(*Viney.*) Let him make peace with me!
Peace let him make with me.

3 (*Jeh.*) They that come, &c.
This verse seems to end the dialogue.

To this version and distribution, Dr. *Boothroyd* adheres very nearly, except in the sixth verse. To render this intelligible, it may be proper to remark on ver. 4. that hedges of thorn and brier are often used instead of stone; but in those hot countries they are so combustible as easily to take fire, and are often employed for fuel.

In ver. 4, instead of *Fury is not in me, Lowth* reads, "I have no wall;" which, however, does not differ widely in the original; for the Hebrew word for *fury*, by the insertion of a *vau*, becomes "a wall;" and in this change he is supported by the LXX. and the Syriac.

Ver. 8. *In measure when it shooteth forth.*—See margin; that is, the rod of correction, "Thou wilt debate with it." This, though rejected by the Bishop and Dr. *Boothroyd*, we think very beautiful; it is the portrait of a father chastising his child, and hesitating, or debating with the rod, that it be not too severe. Again *he stayeth*, holdeth back, (see Prov. xxx. 4.) the roughness of the wind in the day of tempest.

Ver. 9. *And this is all the fruit.—Boothroyd,* "This shall be the whole fruit;" i. e. the ultimate consequence, even "the removal of his sin."—*When he maketh,* &c.—That is, when he destroyeth all the vestiges of idolatry, and particularly the "sun images," as the margin reads. (See chap. xvii. 8.)

Ver. 10. *The defenced* (or fortified) *city.*—Dr. *Boothroyd* refers this to Babylon, which, like a worthless vine, was to be broken down and burnt.

Ver. 12. *The Lord shall beat off,* &c.—*Boothroyd,* "Shall gather his fruit, from the flood of the river unto," &c. This was done by beating the fruit from the trees.

CHAP. XXVIII. Ver. 1. *The crown of pride.*—Bishop *Lowth* considers the city of Samaria situated upon a hill of oval form, surrounded with a rich valley, and then with other hills, as suggesting the idea of a chaplet; such as was worn in banquets, not only by the Greeks, but the luxurious Israelites, as appears in ver. 1, 3, 4; and from the apocryphal book of Wisdom, ch. ii. 7, 8. This to drunkards was the "crown of pride," though composed but of "fading flowers."

Ver. 2. *A mighty and strong one.*—This evidently refers to Shalmanezer, king of Assyria, as related 2 Kings xviii. 9—12.——*With the.—Lowth,* "His" *hand.*

Ver. 4. *It seeth.—Houbigant,* by the transposition of only a letter, reads, "He plucketh it," which avoids tautology, and is followed both by *Lowth* and *Boothroyd.* ["No sooner," says Dr. *Shaw,* "doth the *boccore* (or early fig) draw near to perfection in the middle or latter end of June, than the *kermez*, or summer fig, begins to be formed, though it rarely ripens before August, about which time, the same tree frequently throws out a third crop, or winter fig, as we may call it. This is usually of a much longer shape and darker complexion than the kermez, hanging and ripening upon the tree even after the leaves are shed; and, provided the winter proves mild and temperate, is gathered as a delicious morsel in the spring."]—*Bagster.*

a crown of glory, and for a diadem of beauty, unto the residue of his people.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also have erred through [f] wine, and through strong drink are out of the way; the [g] priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ Whom [h] shall he teach knowledge? and whom shall he make to understand [i] doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 For precept [j] *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [k] stammering lips and another tongue [l] will he speak to this people.

12 To whom he said, This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear.

13 But [m] the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that [n] they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come [o] unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16 ¶ Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a [p] stone, a tried stone, a precious corner *stone*, a sure foundation: he [q] that believeth shall not make haste.

17 ¶ Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through; then ye shall be [r] trodden down [s] by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only [t] *to* understand the report.

20 For the bed is shorter than that *a man* can stretch himself *on it:* and the covering narrower than that he can wrap himself *in it*.

21 For the LORD shall rise up as [u] *in* mount Perazim, he shall be wroth as [v] *in* the valley of Gibeon, that he may do his work, his strange [w] work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord GOD of hosts a [x] consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in [y] the principal wheat and the appointed barley and the [z] rye in their [a] place?

26 [b] For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread *corn* is bruised; because he will not ever be threshing it, nor break *it with* the wheel of his cart, nor bruise it *with* his horsemen.

29 This also cometh forth from the LORD of hosts, *which* is wonderful [c] in counsel, *and* excellent in working.

A. M. 3279. B. C. 725.

f Ho.4.11.

g c.56.10.. 12.

h Je.6.10.

i *the hearing.*

j or, hath been.

k *stammerings of.*

l or, *he hath spoken.*

m Ho.6.5. 8.12.

n Mat.13.14

o Ec.8.8.

p Ps.118.22 Mat.21.42 Ac.4.11. Ro.9.33. Ep.2.20.

q Ro.10.11.

r *a treading down to it.*

s Mal.4.3.

t or, when *he shall make you to understand doctrine.*

u 2Sa.5.20.

v Jos.10.10, &c. 1Ch.14.16

w La.3.33.

x Da.9.27.

y or, *the wheat in the principal place, and barley in the appointed place.*

z or, *spelt.*

a *border.*

b or, *and he bandeth it in such sort as his God doth teach him*

c Ps.92.5. Je.32.19. Ro.11.33.

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like children, learn a strange language, with a stammering tongue; it shall then be command upon command for your punishment; it shall be line upon line to mark out your ruin; (compare 2 Kings xxi. 13;) it shall come upon you at different times, and by different degrees, till all my threatenings against you be fulfilled." The Prophet then (ver. 14.) addresses these profane scoffers, who considered themselves secure from every evil, and assures them that there was no method but one, by which they could be saved; namely, by faith in him, and in the means of his appointment. (Compare ver. 16. with Ephes. ii. 20.) The Prophet concludes with a beautiful parable in explanation and defence of God's dealings with his people.—"As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seeds to be sown, with a due observation of times and seasons; and when he hath gathered in the harvest, employs methods as various in separating the corn from the straw and chaff by different instruments, according to the nature of the different sorts of grain:—so God, with unerring wisdom and impartial justice, instructs, admonishes, and corrects his people; chastises and

Ver. 6 *That turn the battle to the gate.*—That is, according to *Lowth*, "That repel the war," (to the gate of the enemy.) See the fulfilment of this in 2 Kings xviii. 8.

Ver. 7. *The priest and the prophet.*—It is much to be feared, that being destitute both of the spirit of prophecy and the fervour of devotion, these might seek inspiration from their liquor, and in that state did they "err in vision," by substituting the dreams of intemperance for prophetic visions, and mock the true prophets of the Lord.

Ver. 9. *Whom shall he teach?*—i. e. does the prophet think we are but babes? So *Lowth*, who reads the whole of this verse in the interrogative.

Ver. 10. *Precept* must be.—*Lowth*, "is;" but there is no verb in the original. *Lowth* considers this verse also as the language of these drunken prophets. *Boothroyd* takes a different view of the passage, which we subjoin. He considers ver. 9. as the language of the prophet, who represents these Jewish priests, &c. as utterly incompetent to be teachers; "Whom can such teach knowledge?" and adds, "They are like children weaned from the milk," &c. And what is said ver. 10, "Precept upon precept," &c. he considers as referring to their imperfect method of instruction, by bits and scraps, and in stammering accents.

Ver. 11. *For with stammering lips and another* (i.e. a foreign) *tongue will he speak.*—See margin. Both interpretations consider this and the following verses as the language of the prophet Isaiah. The substance of the Bishop's exposition is given in ours; and Dr. *Boothroyd* does not here materially differ.

Ver. 12. *This is the rest.*—That is, the true rest: namely, trust in God's word.

Ver. 13. *But the word of the Lord was.*—*Lowth*, "Shall be." So *Boothroyd*.

Ver. 14. *That rule this people.*—*Lowth*, "Ye people that utter sententious speeches," or parables; such as here follow.

Ver. 15. *We have made a covenant with death and with hell,* &c.—*Lowth*, "The grave."—"To be in covenant with a thing, says Bishop *Lowth*, is a proverbial expression to denote perfect security from mischief or evil of which it is the cause. *Lucan*, speaking of the Psylli, whose peculiar property it was to be unhurt by the bite of serpents, with which their country abounded, approaches very nearly to the expression of Isaiah: "Truce with the dreadful tyrant death they have, And border safely on his realm, the grave." *Rowe.*]—*Bagster.*

Ver. 19. *Only to understand,* &c.—See margin. *Lowth*, "Even the report alone shall cause terror."

Ver. 20. *For the bed is shorter,* &c.—Another proverbial saying, implying that all means would be inadequate to their protection.

Ver. 25. *Made plain.*—That is, even, level.—*Fitches.*—[*Fitches* is a corruption of *vetches*, a kind of tare; but *ketzach*, is interpreted by the LXX., Vulgate, Syriac, Arabic, and the Rabbins, of the *gith;* which is a plant, says *Bachester*, commonly met with in gardens; and grows to a cubit in height; the leaves are small like those of fennel, the flower blue, which disappearing, the ovary shows itself on the top, like that of a poppy, furnished with little horns, oblong, divided by membranes into several partitions, or cells, in which are enclosed seeds of a very black colour, not unlike those of a leek, but of a very fragrant smell.]—*Bagster.*—*Cummin* is supposed to be an herb resembling fennel, still largely cultivated in Malta.

Ver. 27. *Not threshed.*—Four different methods of threshing, appropriated to different grain, &c., are here referred to: viz. 1. The staff, or flail; 2. The drag, somewhat resembling our harrows; 3. The cart-wain; and, 4. The treading of cattle.

Ver. 28. *Horsemen.*—*Lowth*, "The hoofs of his cattle." So Syriac, Symmachus, Theodocius, and Vulgate: the original varying but one letter, *samech* for *shin*.

Ver. 29. *This also cometh,* &c.—[As the husbandman adopts his land to the different seeds to be sown, and employs different methods of threshing according to the nature of the grain, so God, to whom he is indebted for this wisdom and discretion, with unerring wisdom and strict justice, instructs admonishes, and corrects his people.]—*Bagster.*

CHAPTER XXIX.

God's heavy judgment upon Jerusalem. 7 The unsatiableness of her enemies. 9 The senselessness, 13 and deep hypocrisy of the Jews. 15 A promise of sanctification to the godly.

A. M. 3292. B. C. 712.

WO [a] to Ariel, to Ariel, [b] the city *where* [c] David dwelt! add ye year to year; let them [d] kill sacrifices.

2 Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel.

3 And I will camp against thee round about, and will lay siege [e] against thee with a mount, and I will raise forts against thee.

4 And thou shalt be brought [f] down, *and* shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall [g] whisper out of the dust.

5 Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones *shall be* as chaff [h] that passeth away: yea, it shall be at an instant [i] suddenly.

6 Thou [j] shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And the multitude of all the nations that fight against Ariel, even all [k] that fight against her and her munition, and that distress her, shall be as a dream [l] of a night vision.

8 It shall even be as when a hungry *man* dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; [m] cry ye out, and cry: they are drunken, [n] but not with wine; they stagger, but not with strong drink.

10 For [o] the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your [p] rulers, the seers [q] hath he covered.

11 And the vision of all is become unto you as the words of a [r] book that is [s] sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

13 ¶ Wherefore the LORD said, Forasmuch as this people draw near *me* with their [t] mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of [u] men:

14 Therefore, behold, I will [v] proceed to do a marvellous [w] work among this people, *even* a marvellous work and a wonder: for [x] the wisdom of their wise *men* shall perish, and the understanding of their prudent *men* shall be hid.

15 Wo unto them that seek deep to hide [y] their counsel from the LORD, and their works are in the dark, and they say, Who [z] seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for [a] shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned [b] into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And [c] in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek [d] also shall [e] increase *their* joy in the LORD, and the poor [f] among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to [g] nought, and the scorner is consumed, and all that watch [h] for iniquity are cut off:

21 That make a man an offender for a word, and [i] lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the [j] LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not [k] now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work [l] of my hands, in the midst of him, they shall

a or, *O Ariel, i.e. the lion of God.*
b or, *of the city.*
c 2 Sa. 5. 9.
d *cut off the heads.*
e 2 Ki. 25. 1, &c.
f La. 1. 9.
g *peep,* or, *chirp.*
h Job 21. 18.
i 1 Th. 5. 3.
l c. 30. 30
k c. 41. 11, 12.
l c. 37. 36.
m or, *take your pleasure and riot.*
n c. 51. 21.
o Ro. 11. 8.
p *heads.* c. 1. 5.
q 1 Sa. 9. 9
r or, *letter.*
s Da. 12. 4, 9. Re. 5. 1. 9.
t Eze. 33. 31. Mat. 15. 8 ..9.
u Col. 2. 22.
v *add.*
w Hab. 1. 5.
x Je. 49. 7. Ob. 8. 1 Co. 1. 19.
y Ps. 139. 7, &c. c. 30. 1.
z Ps. 94. 7.
a c. 45. 9. Ro. 9. 20.
b c. 32. 15. Mat. 19. 30
c c. 35. 5. Lu. 7. 22.
d c. 61. 1.
e *add.*
f Ja. 2. 5.
g c. 51. 13. Re. 12. 10.
h Ps. 64. 6. Je. 20. 10.
i Am. 5. 10, 12.
j Jos. 24. 3.
k c. 54. 4.
l c. 60. 21. Ep. 2. 10.

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punishes them in various ways, as the exigency of the case requires; always tempering justice with mercy, in order to reclaim the wicked, to improve the good, and, finally, to separate the one from the other." Bishop *Lowth.*

CHAP. XXIX. Ver. 1—24. *The invasion of Judah by Sennacherib announced.*—"The subject of this, and the four following chapters, is the invasion of Sennacherib: the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour: the subsequent prosperous state of the kingdom under Hezekiah, interspersed with severe reproofs, and threats of punishment for their hypocrisy, stupidity, infidelity; their want of trust in God, and their vain reliance on the assistance of Egypt; with promises of better times, both immediately to succeed, and to be expected in the future age (of the Messiah;) the whole making, not one continued discourse, but rather a collection of different discourses upon the same subject; which is treated with great elegance and variety." Bishop *Lowth.* The chapters are not ill-divided, but it may be proper to mark the transitions from one topic to another as we proceed.

Ariel is here certainly Jerusalem; and the opening of the chapter represents the distress of the city on Sennacherib's invasion, with their recourse to necromancers; then follows the defeat of the haughty monarch by divine Providence, without human aid, and the utter destruction of his army. Finally, the Prophet describes and bewails the perverseness of

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CHAP. XXIX. Ver. 1. *Wo to Ariel.*—Ariel, according to some, means, "the lion of God;" according to others, and to which *Lowth* inclines, "the fire of God," which interpretation seems countenanced by ver. 2.— *The city where David dwelt*—i. e. Jerusalem.——*Add ye year to year.*—Spoken ironically, according to *Lowth*: "Go on, year after year, keep your solemn feasts: yet know that God will punish you for your hypocritical worship, consisting of mere form, destitute of true piety."

Ver. 2. *As Ariel.*—Either as "the lion of God," i. e. a strong lion, or "the fire of God," the sacred fire: but why so called, is still a question. The modern Persians say that their capital was called *Shiraz*, "a lion," for the great quantity of provisions it consumed. See *Orient. Cust.* No. 1074. So might Jerusalem be called "the lion of God," or a strong lion, for the vast quantity of flesh it consumed, the sacrifices included; or, "the fire of God," from its being the residence of the sacred fire. *As Ariel* may therefore mean, "fierce as a lion," as *Boothroyd* explains it,—[or, as Bishop *Lowth* renders, "and it shall be unto me as the *hearth of the great altar*;" that is, it shall be the seat of the fire of God, which shall issue from thence to consume his enemies. The hearth of the altar is expressly called *ariel* by Ezekiel, chap. xliii. 15; which is put, in the former part of the verse, for Jerusalem, the city in which the altar was.]—*Bagster.*

Ver. 4. *Shalt speak out of the ground.*—It was a popular notion of the heathen, that ghosts uttered, "hollow sepulchral sounds," which seems here alluded to. The Necromancers were, many of them, Ventriloquists, and whispered "as out of the dust." *Lowth.*

Ver. 5. *The multitude of thy strangers.*—Here as elsewhere, (see note on xxv. 2.) Bishop *Lowth* exchanges the term strangers for "the proud," as we conceive, without necessity. The "multitude of strangers" here, we consider as "the multitude of all nations;" ver. 7.

Ver. 9. *Cry ye out and cry.*—See margin. The cry is here, not perhaps either that of distress or revelry, but the noise of faction, quarrelling among themselves. It might therefore be rendered, "Amuse yourselves with your own noise." But Gesenius renders it, "Be ye dazzled and blinded;" which agrees very well with the context.

Ver. 11. *A book that is sealed.*—That is, the Lord had given them up to the blindness of their own hearts, (see Ephes. iv. 18.) so that God's word had become to them utterly unintelligible.

Ver. 13. *Their fear toward me,* &c.—The Evangelist Matthew (chap. viii 9.) quotes this from the Septuagint, "But in vain do they worship me, teaching (for) doctrines the commandments of men."

Ver. 16. *Surely your turning,* &c.—This very obscure passage is thus rendered by *Lowth*, "Perverse as ye are! shall the potter be esteemed as the clay?" and *Boothroyd* to the same effect.

Ver. 17. *Lebanon shall be turned into a fruitful field.*—*Lowth*, "Shall become like Carmel, and Carmel," &c. i. e. great changes must be expected; which some think may refer to the rejection of the Jews, and calling of the Gentiles. See *Lowth.*

Ver. 18. *In that day.*—That is, under the gospel dispensation. See chap. ii 11, 17.; xii. 1.; xix. 21.; xxvi. 1, &c.

Ver. 21. *That make a man an offender,* &c.—*Lowth* and *Boothroyd* continue the sentence; "Who made a man offender," &c.; or, as Dr. *B.* turns it

sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They [m] also that erred in spirit shall [n] come to understanding, and they that murmured shall learn doctrine.

CHAPTER XXX.

1 The prophet threateneth the people for their confidence in Egypt. 8 and contempt of God's word. 18 God's mercies towards his church. 27 God's wrath, and the people's joy, in the destruction of Assyria.

WO [a] to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover [b] with a covering, but not of my spirit, that they may [c] add sin to sin:

2 That [d] walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

4 For his princes were at Zoan, and his ambassadors came to Hanes.

5 They were all ashamed [e] of a people *that* could not profit them, nor be a help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them*.

7 For [f] the Egyptians shall help in vain, and to no purpose: therefore have I cried [g] concerning this, Their [h] strength *is* to sit still.

8 ¶ Now go, write it before them in a table, and note it in a book, that it may be for the [i] time to come for ever and ever:

9 That this *is* a rebellious [j] people, lying children, children *that* will not hear the law of the LORD:

10 Which say [k] to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us [l] smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust [m] in [n] oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach [o] ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break [p] it as the breaking of the [q] potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, the Holy One of Israel; In returning and [r] rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not.

16 But ye said, No; for we will flee upon horses; therefore shall ye flee: and, We will ride upon the swift; therefore shall they that pursue [s] you be swift.

17 One thousand [t] *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as [u] a beacon upon the top of a mountain, and as an ensign on a hill.

18 ¶ And therefore will the LORD [v] wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: [w] blessed *are* all they that wait for him.

19 For the people shall dwell [x] in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when [y] he shall hear it, he will answer thee.

20 And *though* [z] the LORD give you the bread of adversity, and the water of [a] affliction, yet shall not thy teachers be [b] removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This [c] *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of [d] thy graven images of silver, and the ornament of thy molten images of gold: thou shalt [e] cast them away as a menstruous cloth; thou shalt say unto it, Get thee [f] hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses that ear the ground shall eat [g] clean proven-

A. M. 3292. B. C. 712.

a 1Co.6.11.

n *knowunderstanding.*

A. M. cir. 3291. B. C. cir. 713.

a De.29.19, 20.

b c.29.15.

c Ro.2.5.

d c.31.1.

e Je.2.36.

f Je.37.7.

g or, *to her.*

h ver.15.

i *latter day.*

j De.32.20.

k Je.11.21. Am.2.12. 7.13. Mi.2.6,11.

l 1Ki.22.13.

m Ps.62.10.

n or, *fraud*

o Ps.62.3.

p Ps.2.9. Je.19.11.

q *bottle of potters.*

r ver.7.

s 2Ki.25.5.

t De.32.30.

u or, *a tree bereft of branches*, or, *bought* or, *a mast*

v Ho.5.15.

w Ps.34.8.

x c.65.9,24.

y Je.29.12., 14.

z Ps.80.5.

a or, *oppression.*

b Ps.74.9. Am.8.11, 12.

c Ps.32.8.

d *the graven images of thy silver.*

e *scatter.*

f Ho.14.8.

g *leavened*, or, *savoury*

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the Jews, predicts their rejection and the calling of the Gentiles, and concludes with a farther reference to the progress of Messiah's kingdom.

CHAP. XXX. Ver. 1—33. *The Jews threatened for their reliance on Egypt, and the awful destruction of Assyria again predicted.*—The folly of the former, in their sending ambassadors with enormous presents into Egypt, through the wilderness of wild beasts and serpents, is exposed and ridiculed. For this foolish and rebellious conduct they are severely threatened; and it is predicted that Egypt, in which they trusted, should not only afford them no protection; but, like a tottering wall, should fall suddenly on them, and overwhelm them with destruction.

Ver. 18. Consolation is, however, afforded them in promises of mercy and deliverance; which, though long delayed, shall not fail; "Blessed are all they that wait for him." A holy people shall yet be restored to Zion, to be dispersed and weep no more. Divine instruction shall be afforded them; idolatry shall be utterly suppressed, and temporal prosperity shall be restored. That these promises have reference to the new dispensation of the Messiah there can be no doubt, for to that only can be applied the promises of increasing light and glory in verse 26, when the day of knowledge and of grace is to be increased to a sevenfold degree of splendour. The latter part of the chapter relates evidently to the terrible overthrow of Sennacherib and his army, which were to be utterly destroy-

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"Who accounted a man guilty for a word, and laid snares," &c. Bishop *Stock* refers this to judicial proceedings, and renders the clause, "That cause the poor man to be cast in the process."

CHAP. XXX. Ver. 1. *That cover with a covering.*—"Who pour out a libation," to ratify their covenant with Egypt, "but not of my spirit." The appointed libations had a reference to God's spirit, (see exposition of chap. xii.) but this alludes, probably, to some heathen rite.

Ver. 4. *Hanes.*—[The Chaldee, paraphrast and others, by *Hanes* understand *Tahpanhes*, or *Daphnes*, but it is probably the same as *Anysis*, the royal city of a king of the same name, mentioned by *Herodotus*. The learned *Forster* is of opinion that it is the same city as the *Thennesum* of *Cassianus*, situated on the Mendesian lake.]—*Bagster.*

Ver. 6. *The burden of the beasts of the south.*—*Lowth*, "Going southward:" i. e. with presents to Egypt, to secure their alliance.—*The land of trouble.*—[Or, as Bishop *Lowth* renders, "through a land of distress and difficulty:" the same deserts are here spoken of which the Israelites passed through. De. viii. 15.; xvii. 16.]—*Bagster.*

Ver. 7. *Their strength is to sit still.* Applying this to Israel, it may mean the 'and better sit still and not go to seek help in Egypt. Or to Egypt, it means, that all they could do would be in vain, and amount to nothing. See *Gataker*. Ver. 15 inclines us to the former.

Ver. 8. *In a table.*—or on a tablet.—*That it may be for the time to come.*—See margin. Even *for ever and ever*; referring to Messiah's kingdom.

Ver. 11. *Cause the Holy One of Israel to cease from before us.*—*Lowth* "Remove from our sight the Holy One of Israel." See Job xxi. 14, 15.

Ver. 14. *He shall break.*—*Lowth*, "It shall be broken, as one breaketh a potter's vessel."

Ver. 15. *In returning.*—That is, in returning to put their confidence in God.

Ver. 16. *Ride upon the swift.*—*Boothroyd*, "Horses;" *Lowth*, "Coursers."

Ver. 17. *At the rebuke of five.*—Something is evidently to be here understood; *Gataker* supplies the word *all*; "Ye shall *all* flee," and the LXX. the word *many*; but *Lowth*, from a comparison of this text with Levit xxvi. 8 and Deut. xxxii. 30, supplies "10,000," which, in the Hebrew, is expressed nearly the same as "many." So *Boothroyd*.

Ver. 19. *For the people.*—LXX. "A holy people;" which is followed by *Lowth* and *Boothroyd*.

Ver. 22. *Ye shall defile.*—That is, treat it as an abomination.—*Cast them away, as a polluted garment.*—This is the version of Bishop *Lowth*.

der, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every [h] high hill, rivers *and* streams of waters in the day of the great slaughter, when the towers fall.

26 Moreover the light [i] of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, burning *with* his anger, and [j] the burden *thereof is* [k] heavy: his lips are full of indignation, and his tongue as a devouring [l] fire:

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift [m] the nations with the sieve of vanity: and *there shall be* a bridle [n] in the jaws of the people, causing *them* to err.

29 Ye shall have a song, as [o] in the night *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the [p] mighty One of Israel.

30 And the LORD shall cause [q] his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And [r] *in* every place where the grounded staff shall pass, which the LORD shall [s] lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight [t] with it.

33 For Tophet [u] *is* ordained [v] of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, like a stream of [w] brimstone, doth kindle it.

A. M. cir. 3291
B. C. cir. 713

h *lifted up.*
i c.60.19,20.
j or, *grievousness of flame.*
k *heaviness.*
l Zep.3.8.
m Lu.22.31.
n c.37.29.
o Ps.42.3,4.
p *Rock.*
q *the glory of his voice.*
r *every passing of the rod founded.*
s *cause to rest.*
t or, *against them.*
u Je.7.31.
v *from yesterday.*
w Re 14.9, 10.

a Ho.7.7.
b *remove.*
c Ho.11.10.
d or, *multitude.*
e Ps.46.5.
f Je.3.12.
g Ho.9.9.
h *the idols of his gold.*
i c.37.36.
j or, *for fear of.*
k *for melting, or, tribute, or tributary*
l *his rock shall pass away for fear.*
m or, *strength.*
n Ps 45.6,7. Je.23.5,6. Zec.9.9. Ro.5.21.

CHAPTER XXXI.

1 The prophet showeth the cursed folly in trusting to Egypt, and forsaking of God. 6 He exhorteth to conversion. 8 He showeth the fall of Assyria.

WO to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong; but [a] they look not unto the Holy One of Israel, neither seek the LORD!

2 Yet he also *is* wise, and will bring evil, and will not [b] call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion [c] and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the [d] noise of them: so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend [e] Jerusalem; defending also he will deliver *it; and* passing over he will preserve *it.*

6 ¶ Turn [f] ye unto *him from* whom the children of Israel have deeply [g] revolted.

7 For in that day every man shall cast away his idols of silver, and [h] his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall [i] with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee [j] from the sword, and his young men shall be [k] discomfited.

9 And [l] he shall pass over to his [m] strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

CHAPTER XXXII.

1 The blessings of Christ's kingdom. 9 Desolation is foreshown. 15 Restoration promised to succeed.

BEHOLD, a king shall reign in [a] righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding place from

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ed, like the sacrifices in the valley of Hinnom, here called Tophet.

CHAP. XXXI. Ver. 1—9. *The Jews are again reproved for their confidence in Egypt.*—This chapter is very similar to the preceding. Their folly is strongly exhibited in a contrast between the weakness of creatures and the power of the Creator: What is flesh to spirit? what is man compared with God? Two fine comparisons are here introduced. The former, verse 4. represents the weakness of Egypt as a protecting power, no more able to secure Israel against their offended God, than a company of unarmed shepherds to oppose the mighty lion. The other, verse 5. exhibits the divine protection of his people, in allusion to the mounting eagle guarding her own nest. "As the mother-birds hovering over their young; so shall Jehovah God of hosts protect Jerusalem: protecting and delivering; leaping forward and rescuing her."—*Lowth.* Compare Deut. xxxii. 11.—The Jews are then exhorted to repentance, and to the rejection of their idols.

The chapter concludes like the last, with again predicting the fall of Sennacherib. It was proper to dwell much on this important event, which, in human appearance, was very unlikely, the Assyrian being at that time the greatest empire in all the world. But what is all the world before the power of Jehovah?

CHAP. XXXII. Ver. 1—20. *The blessings of Messiah's kingdom, with a warning to hypocrites and unbelievers.*—The opening verses of this chapter have been applied to the reign of Hezekiah; but in their full and literal sense have their fulfilment only in his government, who is emphatically "the King of righteousness and of peace." (Heb. vii. 2.) The pro-

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Ver. 25. *When the towers.*—*Lowth,* "The mighty" fall; i. e. in the day when God shall destroy his enemies, and the enemies of his people.

Ver. 27. *The name of the Lord.*—The report of his great judgments, his mighty fame.——*And the burden* thereof is *heavy.*—*Lowth,* "His wrath burneth, and the flame rageth." So *Boothroyd.*

Ver. 28. *His breath.*—*Lowth,* "Spirit."——*The sieve of vanity.*—[Bishop *Lowth* renders, "to toss the nations with the van of perdition;" that is, says *Kimchi,* nothing useful shall remain behind, but all shall come to nothing and perish. The van of the ancients was a large instrument, somewhat like a shovel, with a long handle, with which they tossed the corn mixed with the chaff and chopped straw into the air, that the wind might separate them.]—*Bagster.* See Matt. iii. 12.——*There shall be a bridle.*—That is, they shall be infatuated with a sense of their own security, which shall lead them blindfold to ruin.

Ver. 29. *A song as in the night.*—That is, in the eve preceding every great festival.

Ver. 30. *And shall show the lighting down of his arm.*—So the Lord is said to "make bare his arm." See chap. lii. 10.

Ver. 31. Which *smote with a rod.*—We think, with *Gataker,* this refers to the Lord's smiting the Assyrian "as with a rod," supplying *as* instead of *which.* Compare Ps. ii. 9.

Ver. 32. *And in every place,* &c.—See margin. On the authority of two or three MSS. only, *Lowth* reads, "the rod of correction," but we think improperly, since it was the rod of destruction, as appears by the context. We would propose to read, "And in every place where the passing staff is grounded. . . . it shall be," &c. We consider it an allusion to a criminal being scourged to the place of execution, and at every pause of the scourging rod, Israel exult in songs.——*And with battles of shaking,* &c.—*Lowth,* "And with fierce battles shall he fight against them."

Ver. 33. *Tophet is ordained of old.*—[*Tophet* was a part of the valley of Hinnom, south-east of Jerusalem, where the Canaanites, and afterwards the Israelites, sacrificed their children to Moloch, with the sound of drums. So was Assyria to be consumed amid the noise of triumph. And it is here used by metonymy, for the place where the Assyrian army was destroyed, which appears to have really happened on the opposite side of Jerusalem, near Nob. chap. x. 32.]—*Bagster.*

CHAP. XXXI. Ver. 2. *Not call back.*—See margin. *Lowth,* "Not set aside."

Ver. 5. *Passing over.*—[Or rather, as Bishop *Lowth* renders, "leaping forward," *pasoach.* As the mother bird spreads her wings to cover her young, throws herself before them, and opposes the rapacious bird that assaults them; so shall JEHOVAH protect, as with a shield, Jerusalem from the enemy, protecting and delivering, *springing forward* and rescuing her.]—*Bagster.*

Ver. 8. *Not of a mighty man,* &c.—*Lowth,* "Not of man;" the meaning is, he should not fall by the sword of man, but of God.——*His young men shall be discomfited.*—*Lowth,* "The courage of his young (or chosen) men shall fail."

Ver. 9. *He shall pass over to his strong hold.*—*Lowth,* "Beyond his strong hold," even to Nineveh, where he was slain. Ch. xxxviii. 37, 38.——*Afraid of the ensign.*—*Lowth,* "Struck with consternation at his flight."

CHAP. XXXII. Ver. 2. *A man.*—*Lowth,* "The man;" i. e. the king just named.——*Shadow.*—[The shadow of a great projecting rock, observes Bishop *Lowth,* is the most refreshing that is possible in a hot country: not only as

the wind, and a covert [b] from the tempest; as rivers [c] of water in a dry place, as the shadow of a [d] great rock in a weary land.

3 And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the [e] rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak [f] plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will [g] speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even when [h] the needy speaketh right.

8 But the liberal deviseth liberal things; and by liberal things shall he [i] stand.

9 ¶ Rise up, ye women that are at [j] ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [k] Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones: strip you, and make you bare, and gird *sackcloth* upon *your* loins.

12 They shall lament for the teats, for the [l] pleasant fields, for the fruitful vine.

13 Upon the land of my people shall come up thorns [m] *and* briers; [n] yea, upon all the houses of joy *in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the [o] forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until the spirit [p] be poured upon us from on high, and the wilderness be a fruitful field, and [q] the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be [r] peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable [s] habitation, and in sure dwellings, and in quiet resting places;

19 When it shall [t] hail, coming down on the forest; and the city shall be [u] low in a low place.

20 Blessed *are* ye that sow beside all [v] waters, that send forth *thither* the feet of the ox and the ass.

A. M. cir. 3291. B. C. cir. 713.

b c.4.6.
c c.44.3.
d *heavy.*
e *hasty.*
f or, *elegantly.*
g Je.13.23.
h or, *he speaketh against the poor in judgment.*
i or, *be established.*
j Am.6.1.
k *days above a year.*
l *fields of desire.*
m Ho.10.8.
n or, *burning upon.*
o or, *clifts and watch towers.*
p Joel 2.28.
q Ps.107.33, &c.
r Ps.85.10. Ja.3.18.
s He.4.9.
t c.30.30.
u or, *utterly abased.*
v Ec.11.1,2.

CHAPTER XXXIII.

1 God's judgments against the enemies of the church. 13 The privileges of the godly

WO to thee that [a] spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou [b] shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; we have waited for thee: be thou their arm every morning, our salvation also in the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered *like* the gathering of the caterpillar: as the running to and fro of locusts shall he run upon them.

5 The LORD is [c] exalted; for he dwelleth on high: he hath filled Zion with [d] judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of [e] salvation: the fear [f] of the LORD *is* his treasure.

7 Behold, their [g] valiant ones shall cry without: the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth: he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The earth mourneth *and* languisheth: Lebanon is ashamed *and* [h] hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off *their fruits.*

10 Now will I rise, saith the LORD; now will I be [i] exalted; now will I lift up myself.

11 Ye shall conceive chaff, ye shall bring

a c.21.2. Hab.2.8.
b Re.13.10.
c Ps.97.9.
d Ro.3.26.
e *salvations.*
f Pr.14.27.
g or, *messengers.*
h or, *withered away.*
i Ps.46.10.

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tection which he, and which he only, can afford, is illustrated by a comparison of great beauty, in reference to the climate of the Eastern countries. He is a rock, and, as such, affords refuge from all the tempests of man's rage and of God's wrath; while the shadow which he yields, is like that of "a great rock" in a weary and parched land. Thus is he at once a defence from the wintry storm and the summer heat. There was also a rock which yielded to Israel, not only shade, but water; that followed them through the wilderness, and "that rock was (typically) Christ"—the King here spoken of.

Warnings are then given against oppression and hypocrisy, and to all those sinners (here spoken of as women) who were at ease in Zion, indifferent to its interests and its prosperity. They are threatened with want, and directed to clothe themselves in mourning, and like public mourners lament the miseries of their country. The troubles of God's people, however, are not like those of the world around them. They may be severe, but they are not perpetual. We look for the fulfilment of Messiah's promises, that "the spirit shall be poured upon us from on high;" and that not once only, but again and again as our exigencies and the progress of his kingdom may require. In the mean time, let us sow the seed of his word "beside (or upon) all waters." Wherever the leadings of providence may direct, or the streams of divine influence flow—let us cast "the seed of the word," and we shall find it "after many days." (Eccles. xi. 1.)

CHAP. XXXIII. Ver. 1—24. *Sennacherib again threatened, and the church encouraged to trust in God.*—The Prophet ad-

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most perfectly excluding the rays of the sun, but also having in itself a natural coolness, which it reflects and communicates to every thing about it. "Let the cool cave, and shady rock, protect them." *Virgil.*]—*Bagster.*

Ver. 3. *Shall not be dim.*—Bishop *Lowth* rejects the negative here, with considerable reason, as an error of the transcribers, (of which there are several acknowledged instances,) and is followed by *Boothroyd*, who reads, "The eyes of those that see shall regard him."

Ver. 4. *The heart also.*—*Lowth*, "Even the heart," &c.

Ver. 5. *The churl.*—*Lowth*, "Niggard." So in ver. 7.

Ver. 7. Even when the needy speaketh right.—*Lowth*, "And to defeat the assertions of the poor in judgment." So *Boothroyd.*

Ver. 12. *They shall lament for the teats*—that is, the milk of the kine and flock. But *Lowth* connects this line with the preceding, thus: "Gird ye sackcloth upon your loins, and upon your breasts." But the Hebrew (*shu dim*) signifies *fields*, as well as breasts; we therefore decidedly prefer the version of Parkhurst, "For the lamented fields for the fields of desire;" i. e. these were to be the objects of their regret.

Ver. 13. *Yea, upon all the houses of joy.*—The eastern houses were built with flat roofs (and often gardens on them) with court yards in the centre: when these houses were deserted, grass and weeds would fill the latter, and, in many cases, cover the former.

Ver. 19. *When it shall hail, &c.*—*Lowth*, "But the hail shall fall, and the forest shall be brought down and the city be laid level with the plain."—See margin. By this city, some understand Nineveh, and others Babylon; but Jerusalem and the Jews may possibly be intended, as in ver. 13 and 14. They were to be humbled and then restored. See *Gataker.*

Ver. 20. *Blessed are ye, &c.*—Here is an evident allusion to the manner of sowing their grain in Egypt, and treading it in by the feet of the small cattle.

CHAP. XXXIII. Ver. 1. *Wo unto thee.*—These words are supposed to be addressed to Sennacherib, remonstrating with him on the injustice of his conduct.

Ver. 2. *Their arm.*—[Or rather, as *Lowth* reads, on the authority of the Syriac, Chaldee, and Vulgate, instead of *zeroam*, "their arm," *zeroenoo*, "our arm;" as otherwise the prophet, who is here praying against the enemies of God's people, would appear as if praying in their behalf.]—*Bagster.*

Ver. 4. *And your spoil, &c.*—is also addressed to the haughty enemy of Judah, whose very name was a terror to the nations, and implies, that the spoil of his army should be gathered with the same avidity as the locust and the caterpillar plunder the fields of grain, or the trees of fruit.—*Shall he run upon them.*—*Lowth*, "Shall they run and seize it."

Ver. 6. *Strength, &c.*—Rather, "The strength of (thy) salvation."—*His treasure.*—Some of the ancient versions read in the second person, "thy treasure," and the sense seems to require it.

Ver. 7. *Their valiant ones.*—See margin.—Heb. "Heroes," and some few copies read, "their lions of God," or strong lions; a term still in use among the Arabians.

forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime: *as* thorns cut up shall they be burned in the fire.

13 ¶ Hear, ye *that are* far off, what I have done; and, ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised [i] the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?

15 He [k] that walketh [l] righteously, and speaketh [m] uprightly; he that despiseth the gain of [n] oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of [o] blood, and shutteth his [p] eyes from seeing evil;

16 He shall dwell on [q] high: his place of defence *shall be* the munitions of rocks: bread shall be given him; his waters *shall be* sure.

17 Thine eyes shall see the [r] king in his beauty: they shall behold the land [s] that is very far off.

18 Thy heart shall meditate terror. Where *is* the scribe? where *is* the [t] receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive; of a [u] stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever [v] be removed, neither shall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place [w] of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

A. M. cir. 3291
B. C. cir. 713.

[j] Mat. 22. 12.

[k] Ps. 15. 2.

[l] *in righteousness.*

[m] *uprightnesses.*

[n] *or, deceits.*

[o] *bloods.*

[p] Ps. 119. 37.

[q] *heights, or, high places.*

[r] Jn. 17. 24.

[s] *of far distances.*

[t] *weigher.*

[u] *or, ridiculous*

[v] Re. 3. 12.

[w] *broad of spaces, or, hands.*

[x] *statute-maker.*

[y] *or, they have forsaken thy tacklings.*

[x] 1 Co. 1. 27.

[a] Re. 21. 4.

[b] Je. 50. 20.

[a] Ps. 49. 1.

[b] De. 32. 1.

[c] *the fullness thereof.*

[d] Zep. 3. 8.

[e] Ps. 102. 26. Eze. 32. 7, 8 Joel 2. 31. 3. 15, 16 Mat. 24. 29 2 Pe. 3. 10. Re. 6. 13, 14.

[f] Je. 49. 6.

[g] c. 63. 1, &c.

[h] *or, rhinoceroses.*

[i] *or, drunken.*

[j] Je. 46. 10.

22 For the LORD *is* our judge, the LORD *is* our [x] lawgiver, the LORD *is* our king; he will save us.

23 [y] Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame [z] take the prey.

24 And the inhabitant shall not say, I am [a] sick: the people that dwell therein *shall be* forgiven [b] *their* iniquity.

CHAPTER XXXIV.

1 The Judgments wherewith God revengeth his church. 11 The desolation of her enemies. 16 The certainty of the prophecy.

COME [a] near, ye nations, to hear; and hearken, ye people: let the [b] earth hear, and [c] all that is therein; the world, and all things that come forth of it.

2 For [d] the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood.

4 And [e] all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig tree.

5 For my sword shall be bathed in heaven: behold, it shall come down upon [f] Idumea, and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood, it is made fat with fatness, *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for the LORD hath a sacrifice in [g] Bozrah, and a great slaughter in the land of Idumea.

7 And the [h] unicorns shall come down with them, and the bullocks with the bulls; and their land shall be [i] soaked with blood, and their dust made fat with fatness.

8 For *it is* the day [j] of the LORD's vengeance,

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dresses himself to Sennacherib, remonstrating against the injustice of his ambitious designs, and denouncing a just retaliation: at the same time praying for an interference on behalf of Israel.

In verse 5. according to Bishop *Lowth*, "A chorus of Jews is introduced, acknowledging the mercy and power of God, who had undertaken to protect them: extolling it in direct opposition to the boasted power of their enemies, and celebrating the wisdom and piety of their King, Hezekiah, who had placed his confidence in the favour of God." To him are addressed the following words, (ver. 6.) "Wisdom and knowledge are the stability of thy times," &c.

Verses 7 to 9, describe the distress and despair of the Jews, (as it were, the whole face of nature languishing) on Sennacherib's marching against their city, after Hezekiah, according to treaty, had actually paid him an immense sum of money. (See 2 Kings xviii. 14—26.)

Ver. 10. the Almighty is introduced, declaring he will arise and interpose in this critical juncture, and destroy the enemies of his people.

Then follows, (ver. 11 to 22.) according to the same learned prelate, a description of the dreadful apprehensions of the wicked in those times of distress and danger: finely contrasted with the calm confidence and security of the righteous, and their trust in the promises of God, that he will be their never-failing strength and protector.

The whole concludes with a description of the security of the Jews under the protection of God, and of the wretched state of Sennacherib and his army, wholly discomfited, and exposed to be plundered by the weakest of the enemy. The images employed to represent the security of Israel, and the debilitated state of Assyria, are very beautiful. The Lord protects Israel, as by a stormy impassible sea, where, in the seaphrase, "no galley with oars, nor gallant ship," can *live;* whereas the Assyrian power is represented as reduced to the state of an old vessel, worn out and laid by, and no longer *seaworthy*, as the sailors' phrase is.

CHAP. XXXIV. Ver. 1—17. *The church avenged of her enemies.*—This and the following chapter, as Bp. *Lowth* observes, form one distinct prophecy; an entire, regular,

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Ver. 11. *Your breath, as fire,* &c.—The sense seems to be, that their schemes of ambition should be worthless as stubble, and destroyed by their own breath. See Job iv. 8; Ps. vii. 14.

Ver. 12. *As the burnings of lime.—Lowth,* "The people shall be burned, as the lime is burned."

Ver. 14. *Devouring fire*—referring, in the first instance, to the burnings just mentioned, and probably to the burnings in the valley of Tophet, chap. xxx. 33.——*Everlasting burnings.—Lowth* and *Boothroyd,* "Perpetual burnings."

Ver. 15 *Walketh righteously.*—See margin—so also "uprightness, bloods," &c. all plural, for emphasis.

Ver. 17. *The king in his beauty*—That is, Hezekiah, in his royal robes, instead of sackcloth. . . . . *The land that is very far off*—see margin—i. e. says Dr. *Boothroyd,* "the siege being ended, and the enemy destroyed, any part of the land may be visited at pleasure; or any foreign land."

Ver. 18. *Thy heart shall meditate terror*—That is, according to *Lowth,* "Shall reflect on the past terror." . . . . *Where is the scribe,* &c.—*The scribe* who took down the names of those who were to pay tribute. *The receiver*—See margin—i. e. of tribute, who received the money. *He that counted the towers*—he that directed the siege. See *Boothroyd.* These were all now done away with.

Ver. 19. *Of a stammering*—See margin—"Tongue;" i. e. foreigners, whose language they could not understand.

Ver. 21. *A place of broad rivers,* &c.—the Lord shall protect them, like an impassable sea.

Ver. 23. *Thy tacklings are loosed.*—The prophet compares the enemy to a ship, worn out and laid by; for to the enemy this must be addressed.—*Boothroyd.*

Ver. 24. *I am sick.—Lowth,* "Disabled with sickness;" i. e. pestilence as well as war are now removed, and the nation pardoned.

CHAP. XXXIV. Ver. 2. *He hath destroyed . . . Lowth,* "Devoted" *them.*

Ver. 3. *Mountains shall melt down with their blood.*—An image of uncommon boldness, implying, perhaps, that the sanguinary torrent should flow down like a hail storm, carrying all before it. Compare Micah i. 3, 4.

Ver. 4. *And all the host of heaven shall be dissolved.*—Sir Isaac Newton remarks, that "the figurative language of the prophets is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic. Accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people." On this principle, the dissolution of the host of heaven must mean, the overthrow of thrones and governments; and the falling of stars, the subjection of kings, &c. as we shall have farther occasion to remark. The rolling together of the firmament as a scroll of parchment, must therefore imply, the removal of the existing powers, political or ecclesiastical, as a finished scroll. This interpretation of these figures in the prophets, is admitted by all judicious critics.

Ver. 5. *My sword shall be bathed in heaven.*—Taken literally, it may allude to the practice of cavalry, who flourish their swords in air, when advancing to battle; but figuratively, (as just explained,) it intimates great slaughter among the higher ranks of society. But the late *Levi,* a Jewish expositor, renders this verse, "For my sword that is in heaven, shall be satiated with blood: behold, on Edom (or Idumea) it shall descend;" and to this we feel much inclined. By *Bozrah,* however, Mr. *L.* and his Jewish brethren understand *Rome,* the great enemy (by its persecutions) both of Jews and Christians and they infer from ver. 9 and 10, that *that* city shall be literally visited by the same

and the year of recompenses for the controversy [k] of Zion.

9 And [l] the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched night nor day; the [m] smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 But the [n] cormorant [o] and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line [p] of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there, and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, *and* a court for [q] owls.

14 [r] The wild beasts of the desert shall also meet with [s] the wild beasts of the island, and the satyr shall cry to his fellow; the [t] screech owl also shall rest there, and find for herself a place of rest.

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek [u] ye out of the book of the LORD, and read: no one [v] of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

CHAPTER XXXV.

1 The joyful flourishing of Christ's kingdom. 3 The weak are encouraged by the virtues and privileges of the gospel.

THE wilderness and the solitary place shall be glad for them; and [a] the desert shall rejoice, and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon [b] shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ Strengthen [c] ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a [d] fearful heart, be strong, fear [e] not: behold, your God will come *with* vengeance, *even* God *with* a recompense; he will come and save [f] you.

5 Then [g] the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame *man* leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters [h] break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs [i] of water: in the habitation of dragons, where each lay, *shall be* [j] grass with reeds and rushes.

8 And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean [k] shall not pass over it; [l] but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No [m] lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there:*

10 And the ransomed [n] of the LORD shall return, and come to Zion with [o] songs and everlasting joy [p] upon their heads: they shall obtain joy and gladness, and [q] sorrow and sighing shall flee away.

CHAPTER XXXVI.

1 Sennacherib invadeth Judah. 4 Rab-shakeh, sent by Sennacherib, by blasphemous persuasions solliciteth the people to revolt. 22 His words are told to Hezekiah.

NOW [a] it came to pass in the fourteenth year of king Hezekiah, *that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 ¶ And the king of Assyria sent Rab-shakeh from Lachish to Jerusalem unto king Hezekiah

A. M. cir. 3291.
B. C. cir. 713.

k Mi 6 1.
l De 29 23.
m Re 19 2,3 nor, *pelican.*
o Zep 2.14. Re 18.2
p 2Ki 21.13.
q *daughters of the owl,* or, *ostriches.* c 13.21,22
r Zam.
s Ijim.
t or, *night monster.*
u c 8.20. Jn.5.39. 2 Pe.1.19.
v Mat.5.18. Lu.21.33.
a c.55.12,13

b Ho.14,5,6.
c He 12.12.
d *hasty.*
e c.41.2.
f c.25.9 Lu.21.28.
g Mat.11.5.
h c.41.18. 43.19.
i Jn.4.14. 7.38.
j or, *a court for reeds.*
k c.52.1. Joe 3.17. Re 21.27.
l or, *for he shall be with them.*
m Eze.34.25.
n c.51.11.
o Re.5.9.
p Jude 24.
q Re.7.17. 21.4.
a 2Ki.18.13, &c. 2Ch.32.1, &c.

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and beautiful poem, consisting of two parts. The first containing a denunciation of Divine vengeance against the enemies of the people or church of GOD. The second describing the flourishing state of that church consequent upon those judgments. The event foretold is represented as of the highest importance, and of universal concern: *all nations* are called upon to attend to the declaration of it; and the wrath of GOD is denounced against all the nations who had provoked to anger the Defender of the cause of Zion. By a figure very common in the prophetical writings, the cities and people mentioned here, who were remarkably distinguished as the enemies of the people of GOD, are put for those enemies in general.

Edom and Bozrah are mentioned, a part for the whole. Accordingly, the Edomites and neighbouring nations were subdued by Nebuchadnezzar. (Jer. xxv. 15—26.) But this event, though it may not be excluded, "seems by no means to come up to the terms of this prophecy, or to justify so highly wrought and terrible a description." . . . . . "It seems, therefore, reasonable to suppose, with many learned expositors, that this prophecy has a farther view to events still future; to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the scriptures warrant us to expect." (Bp. *Lowth*)

CHAP. XXXV. Ver. 1—10. *The blessings consequent on Messiah's incarnation.*—That this second part of the prophecy before us, describing the flourishing state of the church of God consequent to those judgments, is to be understood of the gospel-times, is plain from every part of it.—The 5th and 6th verses had their literal accomplishment in our Saviour. He quoted them to the messengers of John the Baptist, who were directed to compare with them what they saw and heard, as affording satisfactory proofs of his divine mission and character. (Matt. xi. 4, 5.) But Bp. *Lowth* supposes that "they may have a farther view;" and that "this part of the prophecy may run parallel to the former, and relate to the future advent of Christ, to the conversion of the Jews, and their restoration to their own land; to the greater influence and extension of the Christian faith; events predicted in the holy scriptures as antecedent and preparatory" to that period.—"Much of the imagery of this chapter seems to allude to the exodus from Egypt; but is greatly enlivened by the life, sentiments, and passions ascribed to inanimate objects. All nature is represented as rejoicing with the people of God in consequence of their deliverance, and administering, in an unusual manner, to their relief and comfort," insomuch that, by many, this part of the prophecy is understood as referring to the final happiness of heaven. "And in this sense, which cannot be wholly excluded, many of the words may be illustrated by expressions parallel to them in the New Testament." Dr. *J. Smith.*

CHAP. XXXVI. Ver. 1—22. *Blasphemy of Sennacherib.*—Infidels, in every age, deride the dependence placed by believe

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judgments as Sodom and Gomorrah, in which some Protestant commentators agree with them. See Rev. xviii 18.—xix. 3, 17, 18

Ver. 11. *The cormorant and the bittern.*—*Lowth*, "The pelican and the porcupine."—*The line of confusion. Lowth*, "Of devastation." . . . *And the stone.*—*Lowth*, "Plummet of emptiness."

Ver. 12. *They shall call the nobles thereof to the kingdom,* &c.—*Boothroyd*, "As to her nobles, there shall be none, whom they may call to rule over them, for all her princes shall utterly fail."

Ver. 14. *Satyr*—Sair, the *he-goat.* Goats are remarkable for calling one another, and delight to browse among ruined buildings.]—*Bagster.*

Ver. 15. *Great owl.*—[*Kippoz*, in Arabic, *kafazat*, the *darter*, a species of serpent; some of which we know are oviparous, and hatch their eggs on the ground.—*See Aristotle*, Hist. Anim.]—*Bagster.*

CHAP. XXXV. Ver. 7. *The parched ground.*—*Lowth*, "The glowing sand."—*In the habitation of dragons* (or serpents)—"shall spring forth grass," &c.

Ver. 8. *And a way.*—Sixteen MSS. omit these words, and *Lowth* thinks they were repeated by an error of the scribes.—*Wayfaring men,* . . . . *shall not err therein.*—Bishop *Warburton* says "Take a plain man with an honest heart, give him his Bible, and make him conversant in it, and I will engage for him that he will never be at a loss to know how to act agreeably to his duty, in every circumstance of life. Yet give this man a good English translation of Aristotle's Ethics, one of the most complete works for method in its kind, and by the time he has got to the end of it, I dare say he will not understand one word he has been reading."

Ver. 9. *It shall be for those.*—*Lowth*, "He (God) shall be with them, walking in the way, and the foolish shall not err therein."

Ver. 10. *And everlasting joy upon their heads.*—*Lowth*, "And perpetual gladness shall crown their heads."

CHAP. XXXVI. As many of Isaiah's predictions related to the events here recorded; it was proper that the history contained in this and the following chapters should be inserted: but, as it has before been fully considered, it will not be necessary to add more than a few hints in this place. "We may probably conjecture, that this was part of that history of Hezekiah's reign, which Isaiah wrote, as we read 2 Chron. xxxii. 32." *Lowth.*—*T. Scott.*

Ver. 2. Three verses found in Kings, are here omitted. Hezekiah on this first invasion of the land, submitted to the invader, and gave Sennacherib all his

with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hilkiah's son, which was over the house, and Shebna the [b] scribe, and Joah, Asaph's son, the recorder.

4 And Rab-shakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?

5 I say, *sayest thou*, (but *they are but* [c] vain words,) [d]*I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken [e] away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [f] pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand [g] horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt [h] for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD [i] said unto me, Go up against this land, and destroy it.

11 Then said Eliakim and Shebna and Joah unto Rab-shakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rab-shakeh said, Hath [j] my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rab-shakeh stood, and cried with [k] a loud voice in the Jews' language, and said, Hear ye the words of the [l] great king, the king of Assyria.

A. M. 3294. B. C. 710.

b or, *secretary.*

c *a word of lips.*

d or, but *counsel and strength are for the war.*

e 2 Ki.18.4.

f or, *hostages.*

g Ps.20.7,8. Ho.14.3.

h Je.2.36.

i c 37.28. Am.3.6.

j Ps.31.18.

k Ps.17.10., 13.

l Ps.82.6,7. Da.4.37.

m Ps.71.10, 11.

n *with me a blessing,* or, *seek my favour by a present.*

o Zec.3.10.

p Pr.12.10.

q Da.3.15.

r 2Ki.18.10.

s c.37.18,19. 45.16,17.

t Pr.26.4.

a 2 Ki.19.1, &c.

b Job 1.20.

c ver.14.

d Joel 1.13.

e Ps.50.15.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither [m] let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, Make [n] *an agreement* with me *by* a present, and come out to me: and eat ye every one of his [o] vine, and every one of his fig tree, and drink ye every one the waters of his own cistern;

17 Until [p] I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. [q] Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out [r] of my hand?

20 Who *are they* among all the gods [s] of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him [t] not.

22 Then came Eliakim, the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-shakeh.

CHAPTER XXXVII.

1 Hezekiah mourning sendeth to Isaiah to pray for them. 6 Isaiah comforteth them 8 Sennacherib, going to encounter Tirhakah, sendeth a blasphemous letter to Hezekiah. 14 Hezekiah's prayer. 21 Isaiah's prophecy of the pride and destruction of Sennacherib, and the good of Zion. 36 An angel slayeth the Assyrians. 37 Sennacherib is slain at Nineveh by his own sons.

AND [a] it came to pass, when king Hezekiah heard *it*, that he rent [b] his clothes, and covered himself with sackcloth, and went [c] into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests covered with [d] sackcloth, unto Isaiah the prophet the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of [e] trouble, and of

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ers on an invisible protection: but their own self-confidence will terminate in shame, when the hope, which rests on the word of God, shall "be found to praise, and honour, and glory." The afflicted servant of God will generally find it best to leave ungodly men to revile, boast, insult, and menace, without making any reply: for humiliation, faith, and prayer, are our proper employment, in seasons of personal or public distress. And, however, men attempt to discourage or exasperate us, they will not do us any real harm; unless they can prevail with us to neglect or violate the commandments of our Lord and Master.—*T. Scott.*

CHAP. XXXVII. Ver. 1—38. *Hezekiah's pious conduct.* —Tempters and persecutors are effectually subservient to our highest interest, when their endeavours to terrify us, or seduce us from God, make us more simple in our dependence, and more fervent in our prayers: and when they revile us for the Lord's sake, and for our reliance on him, and devoted obedience to him; they engage him on our side, and ensure our victory. Those exploits, in which powerful and wicked men glory, form a counterpart of the conduct of the devil, their father: and when their course is run, some unexpected event sends them to their "own place." But the Lord will defend his church, for his own sake, and that of his annointed King; and those, who fix their hopes and love on him, shall witness the destruction of all their enemies, and triumph in the most complete answer of their largest prayers.—*T. Scott.*

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treasures as the price of peace: but soon after, probably the next year, Sennacherib sent Rab-shakeh, and others, with a great army, as here recorded. It is also added in the parallel passage, that Rab-shakeh and his companions "called to the king," or demanded an audience of him.—*T. Scott.*

Ver. 3. *Shebna.*—"This declareth, that there were but few godly to be found in the king's house, when he was driven to send this wicked man in so weighty a matter."—*T. Scott.*

Ver. 4. *Rab-shakeh.*—[The history of the invasion of Sennacherib, observes Bishop *Lowth*, and the miraculous destruction of his army, which makes the subject of so many of Isaiah's prophecies, is very properly inserted here, as affording the best light to many parts of these prophecies; and as almost necessary to introduce the prophecy in the thirty-seventh chapter, being the answer of God to Hezekiah's prayer, which could not be properly understood without it. Sennacherib succeeded his father Shalmaneser on the throne of Assyria, A. M. 3290. B. C. 714., and reigned only about eight years. Tob. i. 15. —*Assyria.*—*Assyria* proper, now *Kourdistan*, was bounded by Armenia on the north, Media and Persia on the east, Babylonia on the south, and the Tigris, which divides it from Mesopotamia, on the west, between 33° and 38° N. latitude, and 42° and 46° E. longitude. But the Assyrian empire, the bounds of which were different at different times, in its most flourishing state, according to the descriptions of the Greek and Roman writers, comprehended all the countries and nations between the Mediterranean on the west, and the Indus on the east, and between the deserts of Scythia on the north, and the Indian Ocean on the south.]—*Bagster.*

Ver. 10. "He interprets his former successes, as if they were an argument that Heaven was on his side: or he may mean, that some *oracle* or *idol* . . . had promised him success: and this pretended deity he impiously calls by the name of the true God."—*Lowth.*

Ver. 11. *The Syrian.*—"The Syrian tongue is what we now call Chaldee, Dan. ii. 4. Ezra iv. 7."—*Lowth.*

Ver. 18. *Beware lest*, &c.—In Kings we read, after "a land of bread and vineyards," (17.)—"A land of oil olive and of honey; that ye may live and not die: and hearken not unto Hezekiah, when he persuadeth you."—*T. Scott.*

Ver. 19. *Sepharvaim.*—[*Calmet* is of opinion, that *Sepharvaim* was the capital of the *Saspires*, who, according to *Herodotus*, were the only people that inhabited between the Colchians and Medes; and probably the *Sarapases* whom *Strabo* places in Armenia. *Hiller* considers the name as denoting *Sephar of the Parvaim*, i. e. Mount Sephar adjacent to the regions of Arabia called Parvaim. But it is more probable, as *Wells* and others suppose, that *Sepharvaim* is the *Sipphara* of *Ptolemy*, the city of the *Sipparent*, mentioned by *Abydenus*, and probably the *Hipparenum* of *Pliny*, a city of Mesopotamia, situated upon the Euphrates near where it is divided into two arms, by one of which, it is probable, it was divided into two parts.]—*B.*

[f] rebuke, and of [g] blasphemy: for the children are come to the birth, and *there* [h] *is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rab-shakeh, whom the king of Assyria his master hath sent to reproach [i] the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [j] remnant that is [k] left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid [l] of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will [m] send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned, and found the king of Assyria warring against [n] Libnah: for he had heard that he was departed from [o] Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done [p] to all lands by destroying them utterly; and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed, *as* [q] Gozan, and [r] Haran, and Rezeph, and the children of [s] Eden which *were* in Telassar?

13 Where *is* the king of [t] Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up [u] unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest [v] *between* the cherubims, thou [w] *art* the God, *even* thou [x] alone, of all the kingdoms of the earth: thou hast made heaven and earth.

17 Incline [y] thine ear, O LORD, and hear; open thine [z] eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [a] nations, and their countries,

19 And have [b] cast their gods into the fire: for they *were* no gods, but [c] the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know [d] that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed [e] to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised [f] thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

24 By [g] thy servants hast thou reproached the LORD, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the [h] tall cedars thereof, *and* the choice fir trees thereof: and I will enter into the height of his border, *and* the forest [i] of his Carmel.

25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the [j] besieged places.

26 Hast thou not heard [k] long ago, *how* I have done it; *and* of ancient times, that I have formed it? now have I [j] brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [m] of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb, *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

28 But I know thy [n] abode, and thy going out, and thy coming in, and thy rage against me.

29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook [o] in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And [p] the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and [q] they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with [r] shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

A. M. 3284. B. C. 710.

f c.25.8. Re.3.19.
g or, provocation.
h c.66.9.
i ver.23,24. c.51.7,8.
j Ro.9.27.
k *found.*
l c.43.1,2. 51.12,13.
m or, *put a spirit into him.* 1 Ki.22.23.
n Nu.33.20, 21. Jos.21.13. 2 Ch.21.10
o Jos.10.31, 34.
p c.14.17.
q 2 Ki.17.6. 18.11.
r Ge.12.4. 28.10.
s Am.1.5.
t c.10.9. Je.49.23.
u ver.1. Joel 2.17., 20.
v Ex.25.22. Ps.80.1. 99.1.
w c.43.10, 11.
x Ps.86.10.
y Da.9.18.
z Job 36.7.
a *lands.*
b *given.*
c Ps.115.4, &c. c.40.19, 20., 41.7, 44.9, &c.
d Ps.46.10. c.42.8.
e Pr.15.29. La.3.8.
f Ps.31.18. 46.1.,2.
g *the hand of thy.*
h *tallness of the cedars thereof, and the choice of the fir trees thereof.*
i or, *and his fruitful field.*
j or, *fenced and closed.*
k or, *how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps?*
l c.10.5,6.
m *short of hand.*
n or, *sitting*
o c.30.28. Eze.38.4.
p *the escaping of the house of Judah that remaineth.*
q *the escaping.*
r *shield.*

CHAP. XXXVII. Ver. 3. *The children.*—"We are in as great sorrow as a woman that travaileth of child, and cannot be delivered."—*T. Scott.*

Ver. 9. *Ethiopia.*—[*Cush*, which is generally rendered *Ethiopia*, is applied in Scripture to at least three distinct and different countries. 1. The country watered by the Gihon or Araxes, (Ge. ii. 13.) also called Cuth, 2 Kings xvii. 20. 2. A country of Arabia Petræa, bordering upon Egypt, which extended from the northern extremity of the Red sea along its eastern shore. (Compare Ex. iii. 1. with Num. xii. 1. Hab. iii. 7. and see *Bochart.*) 3. *Ethiopia* Proper, an extensive country of Africa, comprehending Nubia and Abyssinia, being bounded on the north by Egypt, on the east by the Red sea and Indian ocean, and on the south and west by various nations of Africa, and extending from about 6° to 24° N. lat. and 25° to 45° E. long. It is probable that it was this latter *Cush*, or *Ethiopia*, of which Tirhakah was king: he being in league with his kinsman Sevechus, son of So or Sabacon, king of Egypt, against Sennacherib the king of Assyria. See *Prideaux.*]—*Bagster.*

Ver. 12. *Eden*, &c.—"The country where Paradise was situated, was in Mesopotamia, as learned men are generally agreed: and one good proof of that opinion is taken from this text, and from Ezra xxvii. 23. in both of which it is joined with Haran, a noted city in Mesopotamia."—*Lowth.*

Ver. 20. *That all the kingdoms*, &c.—"He declareth for what cause he prayed that they might be delivered; to wit, that God might be glorified thereby, throughout the world."—*T. Scott.*

Ver. 24. *The forest of his Carmel.*—"The forest *and* his fruitful field."—*T. Scott.*

Ver. 26. *Hast thou*, &c.—"These are the words of God in answer to the boasts of the proud Assyrian, wherein he puts him in mind that all his successes ought to be ascribed to God: that it was his providence pre-determined these events, and brought them to pass in their appointed time; and made him the instrument of the divine vengeance upon such cities as deserved utter destruction, and weakened the hands of their inhabitants, so that they were not able to defend themselves."—*Lowth.*

Ver. 29. *Therefore will*, &c.—"Just as at this day, they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them and to govern them when they were unruly."—*Lowth.*

35 For I [o] will defend this city to save it for mine own sake, and for my servant David's sake.

36 ¶ Then [t] the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote [u] him with the sword; and they escaped into the land of [v] Armenia: and Esar-haddon his son reigned in his stead.

CHAPTER XXXVIII.

1 Hezekiah, having received a message of death, by prayer hath his life lengthened. 8 The sun goeth ten degrees backward, for a sign of that promise. 9 His song of thanksgiving.

IN [a] those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, [b] Set thy house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember [c] now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [d] sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go, and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a sign [e] unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the [f] sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I [g] said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even* the LORD, in [h] the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off [i] with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I chatter: I did mourn [j] as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; [k] undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* I shall go softly all my years in the bitterness of my soul.

16 O LORD, by these *things men* [l] live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, [m] for peace I had great bitterness: but thou hast [n] in love to my soul *delivered it* from the pit [o] of corruption: for thou hast cast all my sins behind thy back.

18 For the grave [p] cannot praise thee, death can *not* celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father [q] to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house [r] of the LORD?

CHAPTER XXXIX.

1 Merodach-baladan, sending to visit Hezekiah because of the wonder, hath notice of his treasures. 3 Isaiah, understanding thereof, foretelleth the Babylonian captivity.

AT [a] that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters

A. M. 3291. B. C. 713

a c. 36 6 Je. 17. 25, 26.

t c. 10. 12, &c.

u c. 14. 9. 12.

v *Ararat.*

A. M. 3291. B. C. 713.

a 2 Ki. 20. 1, &c. 2 Ch. 32. 24

b *give charge concerning thy house.*

c Ne. 13. 14. He. 6. 10.

d *with great weeping.*

e c. 7. 11, 14.

f *degrees by, or, with the sun.*

g Job 7. 7, &c. Ps. 77. 3, &c.

h Ps. 27. 13.

i or, *from the thrum.*

j c. 59. 11.

k or, *ease me.*

l Mat. 4. 4.

m or, *on my peace came.*

n *loved my soul from the pit.*

o Ps. 40. 2.

p Ps. 6. 5.

q Ps. 78. 3, 4.

r Ps. 84. 2.

A. M. cir. 3292. B. C. cir. 712.

a 2 Ki. 20. 12, &c. 2 Ch. 32. 31

CHAP. XXXVIII. Ver. 1—22. *Hezekiah's thanksgiving for his recovery.*—These verses contain (says Dr. *J. Smith*) a tender and beautiful song of thanksgiving, in which this pious king breathed out the sentiments of a grateful heart, when his life was, as it were, restored. This ode may be adapted to other cases, and will always afford profit and pleasure to those who are not void of feeling and of piety." This document of Hezekiah's piety is omitted in the book of Kings, and to be found only here; but the reader may compare with it our remarks on Hezekiah's sickness. (2 Kings, ch. XX.)

CHAP. XXXIX. Ver. 1—8. *Hezekiah's evil conduct.*—"Merodach was the name of an idol worshipped by the Baby-

Ver. 38. *Esar-haddon.*—[*Esar-haddon*, called *Asar-addinus* in the *Canon* of *Ptolemy*, was the third son of Sennacherib; and having reigned twenty-nine years over the Assyrians, he took advantage of the anarchy and confusion which followed the death of Mesessimordacus, and seized upon Babylon; which he added to his former empire, and reigned over both for thirteen years; when he was succeeded by his son Saosduchinus, A. M. 3336. B. C. 668.]—*Bagster.*

CHAP. XXXVIII. Ver. 1. *In those days*, &c.—The first eight verses of this chapter are an abridgment of 2 Kings XX. ver. 1 to 11, to which, therefore, we refer our readers.

Ver. 8. *Sun dial.*—[Or, as the Hebrew might be rendered, "the steps of Ahaz." The researches of curious travellers, in Hindostan, observes Bishop *Stock*, have lately discovered in that country, three observatories of similar form, the most remarkable of which is to be seen within four miles of Delhi, the ancient capital of the Mogul empire. A rectangled triangle, whose hypothenuse, is a staircase, (apparently parallel to the axis of the earth,) bisects a zone, or coping of a wall, which wall connects the two terminating towers at right and left. The coping itself is of a circular form, and accurately graduated, to mark, by the gnomon above, the sun's progress before and after noon. According to the known law of refraction, a cloud, or body of air, of different density to the common atmosphere, interposed between the gnomon and the coping, or dial plate below, would, if denser, cause the shadow to ascend the steps on the coping by which it had gone down, and if rarer, a contrary event would take place.]—*Bagster.*

Ver. 10. *I said in the cutting off*, &c.—*Lowth*, "I said when my days were going to be cut off;" see verse 12.——*Gates of the grave*—or of *Hades;* the unseen world.

Ver. 12 *Mine age*—Hebrew, "generation,"—*is departed.* The word signifies a *circle;* the circle of human life; the circle of a family, including posterity; and the meaning seems to be that his house, his family, and his name, would all become extinct, as Hezekiah, at this time, appears to have had no heir, which to a man, among the Jews, was considered as great an evil as barrenness among their women. See *Parkhurst* and *Gesenius.*——*As a shepherd's tent*—which is often and easily removed.——*I have cut off.*—*Lowth*, "My life is cut off, as by the weaver." So Syriac, Chaldee, and Vulgate.——*From day to night.*—*Lowth*, "In the course of the day thou wilt finish me." So *Boothroyd.*

Ver. 13. *I reckoned till morning.*—That is, all night I thought.—By the morning, *he will break all my bones like a lion.*—This intimates pain in all his limbs.

Ver. 15. *He hath both spoken*, &c.—*Lowth*, "He hath given me a promise, and he hath performed it."——*I shall go softly all my days.*—*Gesenius* seems to give the true sense here. "I will go in procession (so the Hebrew implies) all my years, (or every year,) on account of the sufferings of my soul;" namely, those from which God had delivered him, and which he promises never to forget.

Ver. 16. *By these things*—namely, God's promises and their fulfilment, as in the preceding verse.

Ver. 21. *For Isaiah had said.*—[*Lowth*, after *Houbigant*, inserts these two concluding verses after ver. 6. But it is probable, as Bishop *Stock* supposes, that they were added by Isaiah as an after-explanation of the preceding story. Considered as necessary to complete the narrative, they were inserted in their natural place by the historian of the kings, who copied from the prophet.]—*Bagster.*

CHAP. XXXIX. Ver. 1. *At* (or about*e this time.*—See 2 Kings XX. 12—19. which are almost verbatim the same with this chapter.——*Merodach baladan.*—[*Merodach-baladan*, called *Berodach-baladan* by the mutation of *mem* and *baith*, is called *Mardoc-empadus* in the *Canon* of *Ptolemy*, who says he began to reign at Babylon twenty-six years after the æra of Nabonassar, A. M. 3283. B. C. 721. For after the death of Belesis Baladan, or Nabonassar, his father, several other princes succeeded in Babylon, before the crown came to him. See *Prideaux.*——*Letters*, &c.—Bishop *Lowth* observes, the LXX. add here, "and ambassadors," which word seems necessary to the sense, though omitted in the Hebrew text both here and in the other copy. P. W. v. 12. For

and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them, and showed them the house of his [b] precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his [c] armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thy house? And Hezekiah answered, All that *is* in my house have they seen: there is nothing among my [d] treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days [e] come, that all that *is* in thy house, and *that* which thy fathers have laid up in store until this day, shall be carried [f] to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and [g] they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [h] Good *is* the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

CHAPTER XL.

1 The promulgation of the gospel. 3 The preaching of John Baptist. 9 The preaching of the apostles. 12 The prophet, by the omnipotency of God, is and his incomparableness, 26 comforteth the people.

COMFORT [a] ye, comfort ye my people, saith your God.

2 Speak ye [b] comfortably to Jerusalem, and cry unto her, that her [c] warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double [d] for all her sins.

3 ¶ The voice [e] of him that crieth in the wilderness, Prepare [f] ye the way of the LORD, make straight in the desert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked [g] shall be made [h] straight, and the rough places [i] plain:

5 And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? All [j] flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The [k] grass withereth, the flower fadeth: but the word [l] of our God shall stand for ever.

9 ¶ O [m] Zion, that bringest good tidings, get thee up into the high mountain; O [n] Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, the Lord GOD will come [o] with strong *hand*, and his arm shall rule for him: behold, his reward [p] *is* with him, and [q] his work before him.

11 He shall feed his flock like a [r] shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that [s] are with young.

12 ¶ Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a [t] measure, and weighed the mountains in scales, and the hills in a balance?

13 Who [u] hath directed the Spirit of the LORD, or *being* [v] his counsellor hath taught him?

14 With whom took he counsel, and *who* [w] instructed him, and taught him in the path of

A. M. cir. 3382
B. C. cir. 712

b or, *every* c *vessels*, or, *instruments*, or, *jewels*.
d Pr. 23. 5.
e Je. 20. 5.
f 2 Ki. 25. 6, &c.
g fulfilled. Da. 1. 2, 7.
h 1 Sa. 3. 18.
a He. 6. 17, 18.
b *to the heart*.
c or, *appointed time*.

d c. 61. 7.
e Mat. 3. 3.
f Mal. 3. 1.
g c. 45. 2.
h or, *a strait place*.
i or, *a plain place*.
j Ps. 103. 15. Ja. 1. 10, 11
k 1 Pe. 1. 24, 25.
l Ma. 13. 31.
m or, *thou that tellest good tidings to Zion*. c. 41. 27.
n or, *thou that tellest good tidings to Jerusalem*.
o or, *against the strong*
p Re. 22. 12.
q or, *recompense for his work*. 1 Ch. 49. 4.
r Ps. 23. 1 Jo. 10. 11.
s or, *give suck*.
t *herce*
u Ro. 11. 34.
v *man of his counsel*.
w *made him understand*.

lonians; and Baal or Bel was another: Jer. l. 2. and these two idols, with the addition of *Adan*, or *Adon*, which signifies *lord*, gave a name to this king of Babylon. It was usual for the Babylonian kings to take their names from the idols which they worshipped. Thus we find one of the kings was called Evil-merodach. 2 Kings xxv. 27.—Nebo was another idol of the Babylonians, . . . whence Nebonassar, Nebuchadnezzar, and several other kings of Babylon took their names. . . . One reason of sending this embassy was, to satisfy himself about the prodigy of the sun's going backward upon the king's recovery. (2 Chr. xxxii. 31.)—The Babylonians were famous for the study of astronomy, which made their king the more inquisitive about so extraordinary a *phenomenon*."—*Lowth.*

Even eminent believers are apt to forget the mercies of God, and to be elated with pride when they ought to be animated in gratitude, and to adoring thanksgivings. On some occasions, also, they value too highly the friendly notice of ungodly men, in exalted stations. But such coalitions with the world ensure painful consequences; and the Lord will rebuke and correct those whom he loves. Their submission, however, to distressing appointments, shows that grace has regained the ascendency; and thus truth and peace shall yet be with them through time and to eternity.—*T. Scott.*

CHAP. XL. Ver. 1—31. *Predictions of Judah's return from captivity, and of the coming of Messiah.*—"The course of prophecies which follow from hence to the end of the book, and which, taken together, constitute the most elegant part of the sacred writings of the Old Testament, interspersed also with many passages of the highest sublimity, was probably delivered in the later part of the reign of Hezekiah. [To him] the Prophet had delivered a very explicit declaration of the impending dissolution of the kingdom, and of the captivity of the royal house of David, and of the people, under the kings of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the Prophet are not confined to this event, as the restoration of the royal family, and of the tribe of Judah, which would otherwise have soon become undistinguished and have been irrecoverably lost, was necessary for the fulfilling of God's promise, of establishing a more glorious and an everlasting kingdom under the Messiah; to be born of the tribe of Judah, and of the family of David. The Prophet connects these two events together, and hardly ever treats of the former, without throwing in some intimations of the latter; and, sometimes, is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question." Bishop *Lowth.*

In this chapter the Prophet opens the subject with great force and elegance; declaring God's commands to his messengers (the Prophets) to comfort his people in their captivity, and to impart to them the glad tidings that their sins were

the subsequent narration refers to them all along, "these men, whence came they?" &c.; plainly supposing them to have been personally mentioned before. See *Houbigant.*]—*Bagster.*

CHAP. XL. Ver. 2. *She hath received . . . . double for all her sins.*—Neither the matter of fact, nor our reverence for the divine justice, will allow us to suppose the Jews have been punished more than they deserve. Dr. *Boothroyd* seems to have given the true sense of this important phrase, which he renders, "a full measure of punishment," &c. *Daubuz* (on Rev. xviii. 6.) remarks, that "God's justice is more severe upon his own people than on others. On the other hand, when they repent, a double reward is promised for their sufferings." See Isa. lxi. 7. and our note on Job xi. 6.

Ver. 3. *Voice that crieth.*—[The idea, observes Bishop *Lowth*, is taken from the practice of eastern monarchs, who, whenever they entered upon an expedition, especially through desert countries, sent harbingers to prepare for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins call *stratores* See *Diodorus'* account of the march of Semiramis.] *Bagster*

Ver. 4. *Every valley.*—That is, the way should be prepared, by levelling the roads, and removing obstructions, as was common before travelling monarchs. This refers, 1, to preparing the way for Judah's return from Babylon; and, 2, for the ministry of the Messiah.

Ver. 7. *The spirit.*—*Lowth.* "Wind;" alluding to the blighting winds of the wilderness, which destroy vegetation. See Ps. ciii. 16.

Ver. 10. *With strong hand.*—See margin. So *Lowth;* but more literally, "in might."

Ver. 11. *Those that are with young.*—See margin. So *Lowth*, "The nursing ewes."—[A beautiful image, as Bishop *Lowth* remarks, expressive of the tender attention of the shepherd to his flock. That the greatest care in driving the cattle, in regard to the dams and their young, was necessary, appears clearly from Jacob's apology to his brother Esau, Gen. xxxiii. 13. Which is set in a still stronger light by the following remarks of Sir *J. Chardin*. "Their flocks feed down the places of their encampments so quick, by the great numbers that they have, that they are obliged to remove them often; which is very destructive to their flocks on account of the young ones, who have not strength enough to follow."]—*Bagster.*

judgment, and taught him knowledge, and showed to him the way of [x] understanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as [y] nothing; and they are counted to him less than [z] nothing, and vanity.

18 ¶ To whom then will ye liken God? or what likeness [a] will ye compare unto him?

19 The workman [b] melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that [c] *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot; he seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have [d] ye not known? have ye not heard? hath it not been told you [e] from the beginning? have ye not understood from the foundations of the earth?

22 *It is* [f] he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that stretcheth out the [g] heavens as a curtain, and spreadeth them out as a tent to dwell in:

23 That bringeth the princes to [h] nothing; he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To [i] whom then will ye liken me, or shall I be equal? saith the Holy One.

26 ¶ Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth [j] them all by names by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest, O Israel, My [k] way is hid from the LORD, and my judgment is passed over from my God?

28 Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth [l] not, neither is weary? [m] *there is* no searching of his understanding.

29 He [n] giveth power to the faint, and to *them that have* no might he increaseth strength.

30 Even the youths shall faint and be weary, and the young men shall utterly fall:

31 But [o] they that wait upon the LORD shall [p] renew [q] *their* strength; they shall mount up with wings as eagles; they shall [r] run, and not be weary; *and* they shall walk [s] and not faint.

A. M. 3292. B. C. 712.

x *understandings*
y Da.4.35.
z Ps.62.9.
a Ac.17.29.
b c.41.6,7. 44.12,&c. Je.10.3, &c.
c *is poor of oblation.*
d Ps.19.1. Ac.14.17. Ro.1.19, 20.
e Ro.3.1,2.
f or, *him that sitteth.*
g Job 9.8.
h Job 12.21. Ps.107.40.
i De.4.23, &c
j Ps.147.4.
k Ps.77.7, &c.
l c.59.1.
m Ps.147.5. Ro.11.33.
n 2 Co.12.9.
o Ps.84.7. 92.1,13.
p *change.*
q Ps.103.5.
r He.12.1.
s Mi.4.5.
a Zec.2.13.
b *righteousness.*
c c.46.11.
d Ezr.1.2.
e *in peace.*
f Re.1.17. 22.13.
g *strong.*
h c.40.19.
i or, *the founder.*
j or, *the smiting.*
k or, *saying of the solder, It is good.*
l Ps.135.4.
m 2 Ch.20.7. Ja.2.23.
n ver.13,14. c.43.5.
o De.31.6,8.
p c.40.29.

CHAPTER XLI.

1 God expostulateth with his people, about his mercies to the church, 10 about his promises, 21 and about the vanity of idols.

KEEP [a] silence before me, O islands; and let the people renew *their* strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up [b] the righteous *man* from the east, called [c] him to his foot, gave [d] the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed [e] safely; *even* by the way *that* he had not gone with his feet.

4 Who hath wrought and done *it*, calling the generations from the beginning? I the LORD, the [f] first, and with the last; I *am* he.

5 The isles saw *it*, and feared; the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be [g] of good courage.

7 So [h] the carpenter encouraged the [i] goldsmith, *and* he that smooth*eth with* the hammer [j] him that smote the anvil, [k] saying, It *is* ready for the soldering: and he fastened it with nails, *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have [l] chosen, the seed of Abraham my [m] friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou *art* my servant; I have chosen thee, and not cast thee away.

10 ¶ Fear [n] thou not; for I *am* with [o] thee: be not dismayed; for I *am* thy God: I will strengthen [p] thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness.

a Ps.19.1. Ac.14.17. Ro.1.19, 20.
b Ro.3.1,2.
c or, *him that sitteth.*
d Job 9.8.
e Job 12.21. Ps.107.40.
f Da.4.23, &c
g Ps.147.4.
h Ps.77.7, &c.
i c.59.1.
j Ps.147.5. Ro.11.33.
k 2 Co.12.9.
l Ps.84.7. 92.1,13.
m *change.*
n Ps.103.5.
o He.12.1.
p Mi.4.5.
q Zec.2.13.
r *righteousness.*
s c.46.11.
t Ezr.1.2.
u *in peace.*
v Re.1.17. 22.13.
w *strong.*
x c.40.19.
y or, *the founder.*
z or, *the smiting.*
a or, *saying of the solder, It is good.*
b Ps.135.4.
c 2 Ch.20.7. Ja.2.23.
d ver.13,14. c.43.5.
e De.31.6,8.
f c.40.29.

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pardoned, and that deliverance was at hand.—Immediately a harbinger is introduced, giving orders (as is usual in the march of Eastern monarchs) to remove every obstruction, and to prepare the way for their return to their own land. The same words, however, in a higher sense, relate to the opening of the Messiah's kingdom by the preaching of John the Baptist. (Matt. iii. 3, 4.) Accordingly, this subject, coming once in view, is principally attended to in the sequel. Of this the Prophet gives us sufficient notice, by introducing (ver. 6) a voice commanding another proclamation, which calls off our attention from all temporary fading things to the spiritual and eternal things of the Gospel; (see 2 Pet. i. 24, 25,) and to the character of the great Deliverer, "Behold your God!"—And, to remove every obstacle in the way of the prophecy, in either sense, he enlarges on the power and wisdom of God, and concludes by showing that both are engaged in promoting the salvation of his people.

"It is impossible to read this description of God, the most sublime that ever was penned, without being struck with inexpressible reverence and self-abasement. The contrast between the great JEHOVAH and every thing reputed great in this world; how admirably imagined! how exquisitely finished! What atoms and inanities are they all before Him who sitteth on the circle of the immense heavens, and views the potentates of the earth in the light of grasshoppers! "those poor insects that wander over the barren heath for sustenance, spend the day in insignificant chirping, and take up their contemptible lodging at night on a blade of grass!"—Dr. *J. Smith.*

CHAP. XLI. Ver. 1—29. *God's expostulation with his people on their ingratitude.*—The Prophet having intimated the deliverance from Babylon, and the still greater redemption couched under it, resumes the subject, foretells the success of the deliverer that should release them from their captivity, and the ineffectual attempts of the nations and their idols to impede his progress. He then encourages the seed of Abraham not to fear; for that God would subdue all their enemies under them, and furnish every thing necessary to refresh and comfort them in their passage homewards through the desert. These he exhibits, under the figures of fountains and rivers, and the cultivation of the barren deserts. The Prophet then takes occasion to extol the prescience of God, in his knowledge of future events; and justly challenges the idols of the

Ver. 15. *As a very little thing.*—*Lowth*, "An atom."

Ver. 19 *Melteth.*—That is, casteth.—*And casteth silver chains.*—That the heathen chained their gods, see *Orient. Lit.* No. 931.

Ver. 22. *As a curtain.*—[Or, "as a thin veil," as *Lowth* renders; which he illustrates by the following passage from Dr. *Shaw*. "It is usual, in the summer season, and upon all occasions, when a large company is to be received, to have the court sheltered from heat, or inclemency of the weather, by a *velum*, umbrella, or veil, as I shall call it; which, being expanded on ropes from one end of the parapet to the other, may be folded or unfolded at pleasure. The Psalmist seems to allude to some covering of this kind, in that beautiful expression of spreading out the heavens as a curtain."]—*Bagster.*

Ver. 27. *My judgment passed over.*—*Lowth*, "My cause passeth unregarded."

Ver. 29. *He increaseth.*—Heb. "Multiplieth strength."

Ver. 31. *Shall renew their strength.*—It was the general opinion of the ancients, that eagles moulted in old age. See *Lowth*, and our note on Psalm ciii. 5.

CHAP. XLI. Ver. 2. *As the dust to his sword.*—That is, numerous as the dust. See chap. xvii. 13. xxix. 5.

Ver. 5. *They drew near, and came.*—That is, the heathen, struck with astonishment, flew to idols for protection.

Ver. 7. *The carpenter encouraged the goldsmith.*—*Lowth*, "The carver

11 Behold, all they that were incensed against thee shall be ashamed [q] and confounded: they shall be as nothing; and [r] they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [s] them that contended with thee: [t] they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy [u] right hand, saying unto thee, Fear not; I will help thee.

14 Fear not, thou worm Jacob, *and* ye [v] men of Israel; I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel.

15 Behold, I will make thee a new sharp threshing instrument having [w] teeth: thou shalt thresh the [x] mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou shalt fan [y] them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in [z] the LORD, *and* shalt glory [a] in the Holy One of Israel.

17 *When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers [b] in high places, and fountains in the midst of the valleys: I will make the wilderness [c] a pool of water, and the dry land springs of water.

19 I [d] will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, *and* the pine, and the box tree together:

20 That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ [e] Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them [f] bring *them* forth, and show us what shall happen: let them show the former things, what they *be*, that we may [g] consider them, and know the latter end of them, or declare us things for to come.

23 Show the things that are to come hereafter, that we may know that ye *are* gods: yea, do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ye *are* [h] of nothing, and your work [i] of nought: an abomination *is he that* chooseth you.

25 I [j] have raised up *one* from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath declared from the beginning, that we may know? and beforetime, that we may say, *He is* righteous? yea, *there is* none that showeth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one [k] that bringeth good [l] tidings.

28 For I beheld, and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [m] answer a word.

29 Behold, they *are* all vanity, their works *are* nothing: their molten images *are* wind and confusion.

CHAPTER XLII.

1 The office of Christ, graced with meekness and constancy. 5 God's promise unto him. 10 An exhortation to praise God for his gospel. 17 He reproveth the people of incredulity.

BEHOLD my servant, whom I uphold; mine [a] elect, *in whom* my soul [b] delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the [c] smoking flax shall he not [d] quench: he shall bring forth judgment unto truth.

4 He shall not fail nor be [e] discouraged, till he have set judgment in the earth: and the isles shall wait for his [f] law.

5 ¶ Thus saith God the LORD, he that created the heavens, and stretched them out; he that

A. M. 3292. B. C. 712.

q c 45.24. Zec 12.3.
r *the men of thy strife.*
s *the men of thy contention.*
t *the men of thy war.*
u De 33.26 ..29.
v or, *few men.*
w *mouths.*
x Mi.4.13.
y Mat.3.12.
z Ro.5.11.
a c.45.25.
b Ps.105.41.
c Ps.107.35.
d c.55.13.
e *cause to come near.*
f Jn.13.19.
g *set our heart upon.*
h or, *worse than nothing.*
i or, *worse than of a vaper.*
j ver.2.
k c 40.9.
l ..n.2.10,11
m *return.*
a Ep.1.4.
b Mat.17.5.
c or, *dimly burning.*
d *quench it.*
e *broken.*
f Ge.49.10

heathens to give the like proof of their pretended divinity. But they are all vanity, and accursed are they that choose or serve them.

The chief question in this chapter regards "the righteous person from the east," concerning whom there are two principal opinions. Bishop *Lowth*, following the Chaldee and the great stream of Jewish interpreters, understands it of *Abraham;* but with all our reverence for the learned prelate, we confess ourselves more inclined to the interpretation which explains it of *Cyrus*, who is expressly named by the Prophet, chap. xliv. and xlv.; in the last verse of the former being called the Lord's "Shepherd," and in the first of the latter "the Lord's anointed," and before whom the Lord had promised to break his enemies in pieces. The advocates of both these interpretations, however, give the text a reference ultimately to the Messiah, in whom centre all the rays of typical and prophetic glory. The latter interpretation (as referring to Cyrus) is sanctioned also by names of great eminence, among whom we shall only mention *Gataker*, Dr. *J. Smith*, and Dr. *Boothroyd*.

CHAP. XLII. Ver. 1—25. *A prophecy of the Messiah.*—Here the Prophet drops the veil, and brings the Messiah into full view, without type or allegory: "Behold my servant Messiah," says the Chaldee. St. Matthew, (chap. xii. 18, &c.) has applied this directly to Jesus Christ; nor can it (says Bishop *Lowth*) with any justice or propriety be applied to any other person whatever. The Prophet then expatiates on the meekness of his character, and the extent and blessings of his kingdom, particularly among the Gentiles; and calls upon all nations to join in one song of praise to God on his incarnation. After this, (ver. 13.) he seems again to glance at the deliverance from the captivity, although the words no less aptly apply to the deliverance vouchsafed the Church, the overthrow of her most powerful enemies, and to the prevalency of true religion over idolatry and error. Lastly, the Prophet reproves the blindness and infidelity of the Jews, in rejecting their Messiah, and gives intimation of those awful judgments, which their guilt would at length draw upon them.

There is some difficulty as to the person spoken of in verse 21. Lowth and Boothroyd supply the pronoun "him"—meaning Israel; but we are much disposed to refer back to verse 1. (the more early antecedent,) the Lord's "elect" (or chosen, servant, "in whom his soul delighteth."—In him, we apprehend, the Lord was well pleased, for his (Messiah's) righteousness' sake—"He (Messiah) will magnify the law, and make it (or him) honourable:" and this agrees exactly with the doctrine of the New Testament, (see Matt. iii. 17. Rom. iii. 25, 26.) This, however, is offered to the reader's consideration: it is

encouraged the smith."—*Him that smote.—Lowth*, "Smiteth."—*Saying it is ready*, &c.—See margin. So *Lowth*.

Ver. 11. *They that strive with thee.*—See margin. So next verse, "Men of thy contention, of thy war."

Ver. 15. *Having teeth.*—[Or, as Bishop *Lowth* renders, "a threshing wain; a new corn drag armed with pointed teeth." The *drag* consisted of a sort of strong planks, made rough at the bottom with hard stones or iron; and was drawn by horses or oxen over the corn sheaves spread on the floor, the driver sitting upon it. The *wain* was much like the former; but had wheels with iron teeth, or edges like a saw. In Syria they use a drag constructed in the same manner: it not only forces out the grain, but cuts the straw in pieces for fodder.]—*Bagster*.

Ver. 19. *Shittah tree.—Lowth*, "The acacia."—*Oil tree.*—[This cannot de note the *olive tree*, from which it is expressly distinguished in Neh. viii. 15. *Jackson* says, the *argan tree* "produces a kind of olive, from the kernel of which the Shellucks express an *oil*, much superior to butter for frying fish."]—*B.*

Ver. 21. *Your strong* reasons.—This last word seems improperly supplied. *Lowth* reads, "Your mighty powers;" but, with submission, we should rather supply "statements;" we conceive the language to be judicial, and the idols (see ver. 23.) are challenged to state their cause (or controversy, Jer. xxv. 31.) in the strongest terms.

Ver. 24. *Ye are of nothing . . . of nought.—Lowth*, "Less than nothing . . . . less than nought."

Ver. 25. *From the north*, &c.—[Jehovah here predicts the victories of Cyrus over the Chaldeans and their allies, at least 150 years before the event, as one instance of his foreknowledge and invincible power. Media lay north of Babylon, and Persia eastward; and Cyrus commanded the forces of both these nations; and, by his wonderful success, he trampled down mighty monarchs as mortar, and as the potter treads the clay.]—*Bagster*.

Ver. 28. *Even amongst them.*—Meaning the idols. So *Lowth*.

CHAP. XLII. Ver. 2. *He shall not cry nor lift up.—Lowth*, "Nor raise a clamour." The meaning evidently is, we conceive, that he should not raise a sedition, or attempt to excite tumult, in which respect our Saviour was eminently distinguished from all the false messiahs of whom we read.

spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the LORD have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light [g] of the Gentiles;

7 To open the blind eyes, to bring [h] out the prisoners from the prison, *and* them that sit in darkness [i] out of the prison house.

8 I *am* the [j] LORD: that *is* my name: and [k] my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before [l] they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new [m] song, *and* his praise from the end of the earth, ye that go down to the sea, and [n] all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

12 Let [o] them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a [p] man of war: he shall cry, yea, roar; he shall [q] prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* [r] will I cry like a travailing woman; I will destroy and [s] devour at once.

15 I will make waste [t] mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And [u] I will bring the blind [v] by a way *that* they knew not; I will lead them in paths [w] *that* they have not known: I will make darkness light before them, and crooked things [x] straight. These things will I do [y] unto them, and not [z] forsake them

17 They [a] shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ [b] Hear, ye deaf; and look, ye [c] blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD'S servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

A. M. 3292. B. C. 712

g Lu 2.32. Ac.13.47
h 29.18. 42.16.
i 1 Pe.2.9.
j Ps.83.18.
k c.48.11.
l Ac.15.18.
m Re.5.9.
n *the fulness thereof.*
o Ps.117.1.
p Ex.15.3.
q or, *behave himself mightily.*
r Job 32.18. 20
s *swallow, or, sup up.*
t c.49.11.
u Ho 2.14.
v Ep 5.8.
w Ho.2.6.
x *into straitness.*
y Eze.14.23.
z He.13.5.
a Ps.97 7.
b c.6.10.
c Jn 9.39. Re.3.17, 18.

d Ps.71.16, 19. Ro.10.3,4 Ph.3.9.
e Mat.5 17.
f or, *him.* Jn.17.1.
g c.18.2.
h or, *engraving all the young men of them.*
i *treading.*
j *aftertime.*
k Jn 2.14. Ne.9.26, 27.
l De.32.22.
m Ho 7 9.
a Je.33.24.. 26.
b Ps.66.12.
c Ac.27.20. 25.
d Da.3.25, 27.
e Pr.21.18.
f or, *person.*
g c.18.7.
h Ja.2.7.
i Ep.2.10.
j Eze.12.2

21 The LORD is well pleased for [d] his righteousness' sake; he will magnify [e] the law, and make [f] *it* honourable.

22 But this *is* a people robbed and [g] spoiled; [h] *they are* all of them snared in holes, and they are hid in prison houses: they are for a prey, and none delivereth; for a [i] spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* will hearken and hear for the [j] time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he [k] against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire [l] round about, yet [m] he knew not; and it burned him, yet he laid *it* not to heart.

CHAPTER XLIII.

1 The Lord comforteth the church with his promises. 8 He appealeth to the people for witness of his omnipotency. 14 He foretelleth them the destruction of Babylon. 18 and his wonderful deliverance of his people. 22 He reproveth the people as inexcusable.

BUT [a] now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When [b] thou passest through the [c] waters, I *will be* with thee; and through the rivers, they shall not overflow thee: when thou walkest through the [d] fire, thou shalt not be burned; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, the Holy One of Israel, thy Saviour: I [e] gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [f] life.

5 Fear not: for I *am* with thee: I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: bring [g] my sons from far, and my daughters from the ends of the earth;

7 *Even* every one that is called [h] by my name: for I have created him for my glory, I have formed him; yea, I have made [i] him.

8 ¶ Bring forth the blind [j] people that have eyes, and the deaf that have ears.

9 Let all the nations be gathered together, and let the people be assembled: who among

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certain, that when God or Christ is spoken of, as being the great subject of revelation, the relative is often omitted, or left at a considerable distance.

CHAP. XLIII. Ver. 1—28. *The church encouraged with promises of salvation.*—We have here the pleasing prospect of those times of reconciliation and favour which should hereafter succeed, when, with tender care, God should gather again his people from their several dispersions throughout the world, and bring them safely to their own land. Struck with astonishment at so clear a display of an event so distant, the Prophet again challenges all the pagan nations and their idols to produce an instance of such foreknowledge, and intimates that the Jews should remain (as at this day) a separate people, to witness the truth of the prediction, till it should at length be completely fulfilled by the Almighty power of God. He then returns to their nearer deliverance, from the captivity of Babylon, which, as usual, he illustrates by allusions to that from Egypt: (see Exod. xiv.:) than which this is represented as much more wonderful. On this occasion the Prophet represents the tender care of God, in comforting and refreshing his people on their way through the desert, to be so great as to make even the wild beasts haunting those places sensible of the blessing of the copious streams then provided by him. This leads finally to a beautiful contrast of the ingratitude of

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Ver. 6. *Have called thee.*—This is addressed expressly to Messiah; compare chap. xlix. 8. Luke ii. 32.

Ver. 7. *To open the blind eyes.*—See chap. xxxv. 5. lxi. 1. Luke iv. 18.

Ver. 11. *Let the wilderness.*—[The most uncultivated and uncivilized people, says Bishop *Lowth*, shall confess and celebrate with thanksgiving the blessing of the knowledge of God graciously imparted to them. By the *desert* is meant Arabia Deserta; by the *rocky country*, [Arabia Petræa; by the *mountains*, probably those celebrated ones, Paran, Horeb, and Sinai, in the same country; to which also belonged *Kedar*, a clan of Arabians dwelling for the most part in tents.]—*Bagster.*

Ver. 13. *He shall cry, yea roar.*—This alludes to the shout of war; see Josh. vi. 5, 10, 16.

Ver. 14. *I will destroy and devour at once.*—*Lowth* refers this, as the clause preceding, to a woman in travail; "breaking short, and drawing in my breath with violence;" or, as *Boothroyd*, "at once drawing in my breath."

Ver. 15. *Dry up all their herbs.*—*Lowth*, "Burn up all the grass."—*I will make the rivers islands.*—*Lowth*, "Deserts."

Ver. 16. *Crooked things straight.*—*Lowth*, "The rugged ways smooth."

Ver. 19. *Deaf as my messenger.*—[Or rather, "Who is blind, but my servant, and deaf, as he to whom I have sent my messengers? Who is blind, as he who is perfectly instructed; and deaf as the servant of Jehovah."]—*B*

Ver. 20. *Seeing many things.*—*Boothroyd*, "Thou verily seest, but wilt not regard. Thine ears are open, yet wilt thou not hear." *Lowth* to the same effect.

Ver. 22. *They are all.*—See margin. To the same effect, *Lowth*. . . . *For a spoil.*—See margin; i. e. to be trodden under foot.

CHAP. XLIII. Ver. 2. *Walkest through the fire.*—*Harmer* thinks this alludes to setting on fire fields of grass.

Ver. 3. *Egypt for thy ransom.*—"God (says *Lowth*) has often saved his people at the expense of other nations, whom he has (as it were) given up to destruction."—[When Sennacherib was just ready to fall upon Jerusalem, soon after entering Judea, he was providentially diverted from that design, and turned his arms against the Egyptians and their allies, the Ethiopians, and probably Sabeans; and it is very likely, that these nations, when vanquished by Cyrus, might be considered as a ransom paid him for the release of the Jews.]—*Bagster*

them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, *It is* truth.

10 Ye [k] *are* my witnesses, saith the LORD, and my servant [l] whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me [m] there was [n] no God formed, neither shall there be after me.

11 I, *even* I, *am* the LORD; and beside me *there is* no [o] saviour.

12 I have declared, and have saved, and I have showed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

13 Yea, before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who [p] shall [q] let it?

14 ¶ Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their [r] nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the creator of Israel, your King.

16 Thus saith the LORD, which [s] maketh a way in the sea, and a path in the mighty waters;

17 Which bringeth forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, *and* rivers in the desert.

20 The beast of the field shall honour me, the dragons and the [t] owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This people have I formed for myself; they [u] shall show forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary [v] of me, O Israel.

23 Thou hast not brought me the [w] small cattle of thy burnt-offerings; neither hast thou honoured me with thy sacrifices. I have not caused thee to [x] serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou [y] filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied [z] me with thine iniquities.

25 I, *even* I, *am* he that blotteth [a] out thy transgressions for mine own [b] sake, and will not remember [c] thy sins.

26 Put me in remembrance: let us plead together: declare thou, that thou mayest be [d] justified.

27 Thy first father hath sinned, and thy [e] teachers have transgressed against me.

28 Therefore I have profaned the [f] princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

1 God comforteth the church with his promises. 7 The vanity of idols, 9 and folly of idol makers. 21 He exhorteth to praise God for his redemption and omnipotency.

YET now hear, O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD that made thee, and formed thee from the womb, *which* will help [a] thee; Fear not, O Jacob, my servant; and thou, [b] Jesurun, whom I have [c] chosen.

3 For [d] I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy [e] seed, and my blessing upon thine offspring:

4 And they shall spring up [f] *as* among the grass, as willows by the water courses.

5 One [g] shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and his redeemer [h] the LORD of hosts; I [i] *am* the first, and I *am* the last; and beside [j] me *there is* no God.

7 And [k] who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them.

8 Fear [l] ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my [m] witnesses. Is there a God beside me? yea, *there is* no [n] God; I know not *any*.

9 ¶ They [o] that make a graven image *are* all of them vanity; and their [p] delectable things shall not profit; and they *are* their own witnesses; they see not, nor know; that they may be ashamed.

10 Who hath formed a god, or molten a graven image *that* is profitable [q] for nothing?

11 Behold, all his fellows shall be [r] ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 The smith [s] with [t] the tongs both worketh

A. M. 3292
B. C. 712.

k c. 41.8.
l Ph 2.7.
m Col.1.17.
n or, *nothing formed of God.*
o Ho.13.4. Ac.4.12.
p c.46.10. Da.4.35.
q *turn it back.*
r *bars.*
s Ex.14.16, 22. Ps.77.19.
t *daughters of the owl, or, ostriches.*
u Ep.1.6,12
v Mal.1.13.
w *lambs, or, kids.*
x Mat.11.30
y *made me drunk, or, abundantly moistened*
z Mal.2.17.

a Je.50.20. Ac.3.19.
b Eze.36.22, 32.
c Je.31.34.
d Ro.8.33.
e *interpreters.* Mal.2.7,8
f or, *holy princes.*
a Ps.46.5. He.4.16.
b De.32.15.
c Ro.9.30. Ep.1.4. 1 Th.1.4.
d Jn.7.38.
e c.59.21.
f Ac.2.41.
g Je.50.5. 2 Co.8.5.
h c.43.14.
i Re.1.8,17
j De.4.35,39 32.39.
k c.46.9,10.
l Pr.3.25,26.
m 1 Jn.5.10.
n *rock.* De.32.4.
o c.41.24,29.
p *desirable.*
q Hab.2.18. 1 Co.8.4.
r Ps.97.7.
s c.40.19,&c
t or, *an axe.*

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the Jews, and a vindication of God's dealings toward them.—In a figurative sense, this prophecy may be well applied to the redemption by Messiah, the effects of his gospel among the Gentiles, and the rejection of the Jews at the same time for their infidelity.

Ver. 10. *Neither shall there be after me.*—*Lowth*, "And after me none shall exist."

Ver. 12. *I have showed*, &c.—*Lowth*, "I made it known; nor was it any strange god among you."

Ver. 14. *Nobles.*—Heb. "Bars." A class of Chaldean nobles might be called *bars*, with as much propriety as the pope's nobles are called "cardinals;" i. e. *hinges.*—*Whose cry*, &c.—[This is a prediction of the destruction of the navigation of the Babylonians, by the Euphrates to the Persian gulf, by Cyrus, who diverted the river from its course, and thus inundated the neighbouring country.]—*Bagster.*

Ver. 24. *No sweet cane.*—*Savary* (Letters on Egypt) says, "perhaps the sugar cane which grew spontaneously near the Nile." (See Ex. xxx. 23. and Jer. vi. 20.)

Ver. 27. *Thy first father.*—*Lowth*, "Thy chief leader." . . . *Thy teachers*—See margin. *Lowth*, "Public teachers."

CHAP. XLIV. Ver. 4. *As among the grass.*—*Lowth* reads, "As grass among the waters." So the LXX., and the sense obviously requires it.

Ver. 5. *Subscribe* with *his hand.*—The preposition "with" is not in the original, and probably should not be supplied. It was customary to mark some part of the body, as the forehead, arm, or hand, with punctures, which were made indelible. "The slave was marked with the name of his master; the soldier, of his commander; the idolater, with the name or ensign of his god; and the Christians seem to have imitated this practice." Procopius says, "Many marked their wrists or arms with the sign of the cross, or the name of Christ." Bp. *Lowth.* Compare Rev. xx. 4.

Ver. 10. *Who hath formed.*—*Lowth* connects this verse with the preceding, thus; "That every one may be ashamed that he hath formed a god." See his reasons, which appear satisfactory to *Boothroyd*, who hath followed his version.

Ver. 11. *They are of men*—rather, "They are men only," or "but men."—*Boothroyd.*

Ver. 12. *The smith with the tongs.*—[The Sacred Writers, observes *Lowth*, are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12—20, far exceeds any thing ever written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success: *Wisd.* xiii. 11—19. xv. 7, &c. *Baruch*, ch. vi., especially the latter; who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary, a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received. "For

CHAP. XLIV. Ver. 1—28. *Promises of God's Spirit, and an exposure of the folly of idolatry.*—This chapter, besides promises of redemption, of the effusion of the Spirit, and success of the gospel, sets forth, in a very sublime manner, the supreme power and foreknowledge of the one true God, and

in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he [u] strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied, yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 They [v] have not known nor understood: for [w] he hath [x] shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none [y] considereth [z] in his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to [a] the stock of a tree?

20 He feedeth on ashes: a deceived heart [b] hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

A. M. 3292. B. C. 712.

u or, *taketh courage.*

v c.45.20.

w c.6.9,10.

x *doubled.*

y *setteth to.*

z Ho.7.2.

a *that which comes of.*

b Ho.4.12. Ro.1.21. 2Th.2.11.

c c.49.14,15

d Ps.103.12. c.1.18.

e 1 Co.6.20. 1 Pe.1.18. Re.5.9.

f Ps.96.11, 12. Re.18.20.

g Eze.36.1, &.

h c.55.13.

i ver.6.

j Ga.1.15.

k Ps.104.2.

l 2Ch.18.11, 34. Je.50.36. 1 Co.3.19.

m Zec.1.6. 2 Pe.1.19.

n *wastes.*

o Ezr.1.1, &c.

a or, *strengthened.*

b Da.5.6,30.

c Ps.107.16.

21 ¶ Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten [c] of me.

22 I [d] have blotted [d] out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed [e] thee.

23 Sing, O ye [f] heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye [g] mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified [h] himself in Israel.

24 Thus [i] saith the LORD, thy redeemer, and he that formed thee from [j] the womb, I *am* the LORD that maketh all *things*; that [k] stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;

25 That [l] frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise *men* backward, and maketh their knowledge foolish;

26 That confirmeth [m] the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the [n] decayed places thereof:

27 That saith to the deep, Be dry, and I will dry up thy rivers:

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be [o] built; and to the temple, Thy foundation shall be laid.

CHAPTER XLV.

1 God calleth Cyrus for his church's sake. 5 By his omnipotency he challengeth obedience. 20 He convinceth the idols of vanity by his strong power.

THUS saith the LORD to his anointed, to Cyrus, whose right hand I [a] have holden, to subdue nations before him; and I will loose [b] the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;

2 I will go before thee, and make the crooked places straight: I will break [c] in pieces the gates of brass, and cut in sunder the bars of iron:

3 And I will give thee the treasures of dark-

exposes the absurdity of idolatry with admirable force and spirit.

The God of Israel, being reconciled to his people, promises to blot out or forgive their sins, as the rising sun disperses the morning vapour, or the driving wind the more heavy clouds. The prophet then calls upon all nature to unite with Israel in a song of universal praise. Verse 27th plainly alludes to the stratagem used by Cyrus to draw off the waters of the Euphrates, while his army entered the dry bed of the river, by night, at a time when the Babylonians were all intoxicated and asleep, of which we shall remark farther particulars in the next chapter.

The prophet concludes with announcing by name *Cyrus* as their deliverer from Babylon; and this remarkable prediction, which has excited the admiration, as well of heathens as of Jews and Christians, appears to have been recorded more than 200 years before Cyrus himself was born.

CHAP. XLV. Ver. 1—25. *God calleth Cyrus to deliver his people, and encourages him to trust in him.*—"The predictions of the prophets," says Dr. *J. Smith*, "became always the clearer, in proportion as they approached the event predicted. Isaiah at length particularizes the very circumstances and manner of the taking of Babylon by Cyrus. He had already alluded to the drying up of the Euphrates, and now he mentions the gates of brass being opened before him, and that the treasures he should find there should be immense. (Ver. 1—3.) Accordingly, the historians of this event, (Herodotus and Xenophon,) with a most astonishing conformity to the prophecy, tell us, that Cyrus contrived the stratagem of diverting the river Euphrates into a channel cut by the kings of Babylon, to receive a part of its waters in times of an inundation; and of entering the city upon the night of an annual festival, in the empty channel, which ran in through the midst of it; that after he and his army had got into the bed of the river, they might have been taken there as in a net, if the brazen gates which led from the streets to the river had not on that night been providentially left open, by which means they got in; and then the gates of the palace were opened by the king's orders, to inquire into the cause of the tumult. So clearly are the most contingent circumstances foreseen by God!" (See

merly I was the stump of a fig-tree, a useless log; when the carpenter, hesitating whether to make me a *Priapus* or a *stool*, at last determined to make me a *god*: thus I became a god, and a great terror to thieves and birds." See Note on Ps. cxv. 4.)—*Bagster.*

Ver. 13. *With a line.*—*Lowth*, "He marketh the form of it with red ochre:" so Kimchi. See *Orient. Cust.* No. 1079. . . . . *With planes.*—*Lowth*, "with a sharp tool."

Ver. 14. *Which he strengtheneth*, &c.—*Boothroyd*, "And prepareth for himself the trees of the forest."

Ver. 16. *He eateth flesh.*—*Lowth*, "He dresseth flesh and eateth."

Ver. 18. *He hath shut*—*their eyes. Harmer* explains this of closing, or sealing, the eyes with gum, &c. by way of punishment. *Observ.* vol. ii. p. 278.

Ver. 20. *He feedeth on ashes*—a proverbial expression for labouring to no purpose. Compare Hos. xii. 1.

Ver. 22. *I have blotted out as a cloud*, &c.—*Boothroyd*, "I have blotted out thy transgressions as a cloud, and thy sins as a thick cloud."

Ver. 25. *Of the liars.*—*Lowth*, "Impostors." The Hebrew word *badim* here means a species of conjurors who affected solitude, and pretended to be divine, as is common among the heathen, both in the east and west, even to the present day. Comp. ch. xlvii. 12, 13. Jer. l. 36.

Ver. 27. *Be dry.*—[This alludes to the taking of Babylon by Cyrus (here foretold by name more than a century before his birth,) by laying the bed of the Euphrates dry and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event actually corresponded with the prophecy, was also noted by the prophet Jeremiah.]—*Bagster.* Compare Jer. l. 38.—li. 36.

CHAP. XLV. Ver. 1. *Subdue nations.*—[*Xenophon* says, that Cyrus conquered the Syrians, Asayrians, Arabians, Cappadocians, both the Phrygians, Lydians, Carians, Phœnicians, Babylonians; and also reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagones, and Mariandyni. See Ezr.i.2.]—*Bagster.*—*I will loose the loins of kings*—that is, loose their girdles, which rendered them unfit for exertion. Compare ver. 5.—[All the streets of Babylon, leading on each side to the river, were secured by two-leaved brazen gates, and these were providentially left open when Cyrus's forces entered the city in the night through the channel of the river, in the general disorder occasioned by the great feast which was then celebrated; otherwise, says *Herodotus*, the Persians would have been shut up in the bed of the river as in a net, and all destroyed. The gates of the palace were also imprudently opened to ascertain the occasion of the tumult; when the two parties under Gobrias and Gadatas rushed in, got possession of the palace, and slew the king.—*Xenophon.*]—*Bagster.*

Ver. 2. *Break in pieces.*—They were rendered useless, in the first instance, by being left open, and they were doubtless eventually destroyed.

Ver. 3. *Treasures of darkness*—that is, hidden treasures, as in the next clause. Cyrus had conquered Cræsus, proverbial for his riches, before he took Babylon.

ness, and hidden riches of secret places, that thou mayest know that I, the LORD, which [d] call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

5 ¶ I [e] *am* the LORD, and [f] *there is* none else, *there is* no God beside me: I girded [g] thee, though thou hast not known me:

6 That [h] they may know from the rising of the sun, and from the west, that *there is* none beside me. I *am* the LORD, and *there is* none else.

7 I [i] form the light, and create darkness: I make [j] peace, and create [k] evil: I the LORD do all these *things*.

8 Drop [l] down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and [m] let righteousness spring up together; I the LORD have created it.

9 Wo unto him that striveth with his Maker! *Let* the potsherd [n] *strive* with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Wo unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my [o] sons, and concerning the work of my hands command ye [p] me.

12 I [q] have made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and all their host have I commanded.

13 I have raised him up in righteousness, and I will [r] direct all his ways: he shall build [s] my city, and he shall let go my captives, not for price [t] nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over [u] unto thee, and they shall be thine: they shall come after thee; in [v] chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely [w] God *is* in thee; and *there is* none else, *there is* no God.

A. M. 3292.
B. C. 712.

d c.48.15.
e De.4.35, 39.
f ver.14,18, 22.
g Ps.18.32, 39.
h c.37.20. Mal.1.11.
i Ge.1.3,4
j Ps.29.11
k Am.3.6
l Ps.78.11.
m Ps.72.3.
n Je.18.6
o Je.31.1 Ga.3.26
p Jn.16.23.
q Ps.102.25. He.1.1,3.
r or, *make straight.*
s 2Ch.36.22. Ezr.1.1, &c.
t c.52.3.
u Ps.68.31. 72.10,11. c.49.23. 60.9 16. Zec.8.22, 23.
v Ps.149.8. w 1 Co.14. 25.

x Ps.44.24. c.8.17
y Ps.97.7.
z Ro.2.28, 29; 11.26.
a Je.31.3.
b Ps.25.2,3.
c 1 Pe.2.6.
d De.29.29. 30.11, &c.
e Ps.9.10. 69.32.
f Ep.2.12. 16.
g Ro.3.26.
h Ps.22.27. Jn.3.14,15
i Ge.22.16. He.6.13.
j Ph.2.10.
k De.6.13.
l or, *he shall say of me, In the LORD is all righteousness and strength.*
m *righteousnesses.* Re.19.8.
n Je.23.6. 1 Co.1.30, 31.
o Zec.10.6, 12. Ep.6.10.
p Jn.12.32.
q Ro.5.1.
a Je.50.51.
b Je.48.1, &c.
c Je.10.5.
d *their soul.*

15 Verily thou *art* a God that [x] hidest thyself, O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion [y] together *that are* makers of idols.

17 *But* Israel [z] shall be saved in the LORD with an everlasting [a] salvation: ye shall not be [b] ashamed nor [c] confounded world without end.

18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I *am* the LORD; and *there is* none else.

19 I have not spoken in [d] secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me [e] in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the [f] nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me; a just [g] God and a Saviour; *there is* none beside me.

22 ¶ Look [h] unto me, and be ye saved, all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn [i] by myself, the word is gone out of my mouth *in* righteousness, and shall not return, That unto [j] me every knee shall bow, every tongue shall [k] swear.

24 Surely, [l] shall *one* say, in the LORD have I [m] righteousness [n] and [o] strength: *even* to him [p] shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be [q] justified, and shall glory.

CHAPTER XLVI.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable to God for power, 12 or present salvation.

BEL [a] boweth down, Nebo [b] stoopeth, their idols were upon the [c] beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden to the weary *beast*.

2 They stoop, they bow down together; they could not deliver the burden, but [d] themselves are gone into captivity.

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note ver. 1.) The same historians mention, that the treasures which Cyrus found there and in Sardis (the court of Crœsus) amounted to more than 550 millions of our money. That Cyrus might know to whom he was indebted for this wonderful success, and on what account, the prophet tells him that it was to the God of Israel; and then exposes the absurd opinion of the Persians, (of whom Cyrus was king,) that there were two supreme beings, an evil and a good one, represented by light and darkness, which are here declared to be both the work of the One great Supreme. From this the prophet, in his usual way, makes a transition to the still greater work of salvation displayed in the dispensation of the gospel, and calls, in a strain of sublime eloquence, for righteousness and truth to spring out of the earth, and to drop down from heaven. (See Psalm lxxxv. 10—14.)

To this subject the latter part of the chapter is devoted; and the magnificent language employed respecting God, the Creator and Saviour of the world, is expressly applied to Jesus Christ, in St. Paul's Epistles. (See Rom. xiv. 10—12. Phil. ii. 10, 11.) Whether the passages were originally intended by the prophet in reference to the Messiah, or only accommodated to him by St. Paul, as Dr. *Pye Smith* observes, it equally affords a proof of his divine nature, since an inspired apostle would never apply to a mere creature the peculiar honours of the Creator.

CHAP. XLVI. Ver. 1—13. *The idols of Babylon could neither save their worshippers, nor themselves.*—The prophet here represents the gods of Babylon as so far from being able to save others, that they should themselves be carried into captivity by common beasts of burden, themselves "a burden to the weary beasts." With this description he then contrasts the tender care of the God of Israel toward his people, whom, as a tender father, he had carried in his arms from their earliest days; delivering them from time to time from all their enemies, and from all their troubles. (See Numb. x. 12.)

The prophet then adverts to his favourite topic, and forcibly exposes the folly of idolatry, and the utter uselessness of those idols, who, instead of protecting their devotees, on every victory obtained over them, were usually carried captive with them. (See Jer. xlviii. 7. Dan. xi. 8.) He then returns (ver. 9) to a contemplation of the perfections of the true God, particularly that prescience which foretold events so distant as the deliverance of Israel from Babylon by Cyrus, and an eternal salvation by Messiah.—It is remarkable that Cyrus, compared in verse 11 to an *Eagle*, (so the word translated *ravenous bird*

Ver. 11. *Ask me*—or, "Ask ye me?" direct ye me? This whole verse should certainly be rendered in the interrogative, as by *Gataker*, *Lowth*, and *Boothroyd*.

Ver. 13. *I have raised him up.*—That is, Cyrus; mentioned ver. 1. and in chap. xli. 2. called "the righteous man from the east!" Here is another instance of referring to a remote antecedent, remarked expos. chap. xlii.

Ver. 14. *Sabeans.*—[That the *Sabeans* were of a most majestic appearance is particularly remarked by *Agatharchides*, an ancient Greek historian quoted by *Bochart.*]—*Bagster.*

Ver. 15. *Hidest thyself.*—That is, thy counsels and designs.

Ver. 19. *In a dark place*, &c.—This alludes to the heathen oracles, which were generally in deep and obscure caverns, as particularly that at Delphi.

CHAP. XLVI. Ver. 1. *Bel* was the chief idol of the Babylonians, called by profane writers *Jupiter Belus*, and supposed to be the same with the *Baal* of the Canaanites.——*Nebo* delivered oracles, and is said to have presided over prophecy.

Ver. 2. *They could not deliver the burden.*—That is, they could not save themselves from being carried away captive. See Jer. x. 5

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne [e] *by me* from the belly, which are carried from the womb:

4 And *even* to *your* old age [f] I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you.*

5 ¶ To whom will ye liken me, and make *me* equal, and compare me, that we may be like?

6 They [g] lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and show yourselves men: bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for I *am* God, and *there is* none else; *I am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous bird from the east, the man [h] that executeth my counsel from a far country: yea, I have spoken *it,* I will also bring it to pass; I have purposed *it,* I will also do it.

12 ¶ Hearken unto me, ye [i] stout-hearted, that *are* far from righteousness:

13 I bring near my [j] righteousness; it shall not be far off, and my salvation shall not [k] tarry: and I will place salvation in Zion for [l] Israel my glory.

CHAPTER XLVII.

[1] God's judgment upon Babylon and Chaldea, 6 for their unmercifulness, 7 pride, 10 and overbokiness, 11 shall be unresistible.

COME [a] down, and sit in the dust, O virgin daughter of Babylon, sit on the ground: *there is* no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be [b] uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* a man.

A. M. 3292. B. C. 712.

e Ex. 19.4. Ps. 71.6,18

f Ps. 92.14.

g c. 41.7, &c.

h *of my.*

i Ac. 7.51.

j Ro. 1.17.

k Ps. 46.1,5. Hab. 2.3.

l Ps. 14.7.

a Ps. 18.27. Je. 48.18.

b Je. 13.22, 26. Na. 3.5.

c Je. 50.34.

d 2 Ch. 28.9. Zec. 1.15.

e Ob. 10..16.

f Re. 18.7.

g Zep. 2.15.

h Ec. 8.8.

i Ps. 94.7.

j or, *caused thee to turn away.*

k *the morning thereof.*

l *expiate.*

m 1 Th. 5.3.

n Eze. 24.12.

o *viewers of the heavens.*

p Da. 2.2.

q *that give knowledge concerning the months.*

r Na. 1.10.

s *their souls.*

t c. 56.11.

4 *As for* our [c] redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called, The lady of kingdoms.

6 I [d] was wroth with my people, I have polluted mine inheritance, and given them into thy hand: thou [e] didst show them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I [f] shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that [g] dwellest carelessly, that sayest in thy heart, I *am,* and none else beside me; I shall not sit *as* a widow, neither shall I know the loss of children:

9 But these two *things* shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast trusted in thy [h] wickedness: thou hast said, None seeth [i] me. Thy wisdom and thy knowledge, it hath [j] perverted thee; and thou hast said in thy heart, I *am,* and none else beside me.

11 Therefore shall evil come upon thee; thou shalt not know [k] from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [l] put it off: and desolation shall come upon thee [m] suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied [n] in the multitude of thy counsels. Let now the [o] [p] astrologers, the stargazers, [q] the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as [r] stubble; the fire shall burn them; they shall not deliver [s] themselves from the power of the flame: *there shall* not *be* a coal to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants, from thy youth: they shall wander every one to his [t] quarter; none shall save thee.

should be rendered,) is said by Xenophon to have had a golden *eagle* for his ensign, using, without knowing it, the identical word of the prophet. So exact is the correspondence between the prophet and the historian; between the prediction and the event. (See Bp. *Lowth.*)

CHAP. XLVII. Ver. 1—15. *God's judgments against Babylon.*—The destruction of Babylon is denounced by a beautiful detail of particulars, in which her state of high prosperity is contrasted with her approaching adverse and miserable condition. She is represented as a tender and delicate virgin, reduced to the work and abject condition of a slave, and bereaved of every comfort and enjoyment. This reverse of circumstances is stated to be on account of her cruelty, (particularly to God's people,) her pride, voluptuousness, sorceries, and incantations. The folly of these superstitious practices, the prophet elegantly exposes in the latter part of the chapter, in terms strikingly applicable to our modern prognosticators and almanac makers—"the astrologers, the star-gazers, the monthly prognosticators:"—Let them "stand up and save thee!"

As the deliverance of the Jews was intimately connected with the fall of Babylon, a chorus of that nation breaks in (ver. 4.) in the very middle of the prophet's denunciations, to praise God, in a distich (in the original) of a different measure and construction, which adds to its fine effect, considered in

Ver. 11. *A ravenous bird—Ait,* "the eagle," the very word, remarks *Lowth,* used by Xenophon, with a Greek termination, (*aetos,*) in speaking of the ensign of Cyrus.

Ver. 12. *Ye stout-hearted.—Lowth,* "Stubborn of heart."

Ver. 13. *I will bring near my righteousness.*—That is, make it evident in the fulfilment of my promises.

CHAP. XLVII. Ver. 2. *Take the millstones.—Lowth,* "The mill." In the East, it was (and still is) the custom to employ female slaves to grind the corn, with hand mills. Matt. xxiv. 41. See *Harmer's* Obs.—*Pass over.—Lowth,* "Wade through."

Ver. 3. *I will not meet* thee *as a man.—Lowth,* "I will suffer no man to intercede."

Ver. 5. *Lady of kingdoms.*—[After Babylon was taken by Cyrus, instead of being, "the lady of kingdoms," the metropolis of a great empire, and mistress of all the East, it became subject to the Persians; and the imperial seat being removed to Susa, instead of having a king, it had only a deputy residing there, who governed it as a province of the Persian empire.]—*Bagster.*

Ver. 6. *I was wroth.*—From this verse we may learn, that when God is angry with any, we ought rather to be compassionate and kind, for we also are sinners.

Ver. 7. *Not remember the latter end of it.—Lowth,* "Thou didst not think what was in the end to befall thee."

Ver. 9. *In a moment.*—[That is, suddenly. Cyrus suddenly and unexpectedly entering the city while the Babylonians were engaged in revelling and drunkenness, slew their king and many of the inhabitants; and when Darius took the city by stratagem, A. M. 3888, B. C. 516, he beat down the walls from 200 to 50 cubits; and impaled 3000 of its principal inhabitants.]—*Bagster.*—*In their perfection.*—Heb. "Completely, entirely;" or, according to some, "all at once." So LXX., *Lowth, Boothroyd,* &c.—*For.—Lowth,* "Notwithstanding," &c.

Ver. 11. *Thou shalt not know from whence it riseth.*—See margin.—*Not be able to put it off.*—See margin. That is, by any idolatrous sacrifices, —*Which thou shalt not know.—Lowth,* "Of which thou shalt have no apprehension."

Ver. 12. *Stand now with,* &c.—*Lowth,* "Persist now in," &c.

Ver. 14. *Not a coal.*—That is, they shall all be quickly and entirely destroyed, like a blaze of stubble; not a coal, that is, no remains of them, shall be left.

Ver. 15. Even *thy merchants.*—That is, those (meaning the astrologers, &c.) with whom thou hast trafficked (or done business) from thy youth.—*Shall wander.*—[Babylon was replenished from all nations by a concourse of people, whom Jeremiah (chap. l. 37.) calls "the mingled people;" and *Æschylus* denominates the inhabitants of the same capital, "a mixture of all sorts." All these, at the approach of Cyrus, sought to escape to their several countries —*Bagster.*

CHAPTER XLVIII.

God, to convince the people of their forelmown obstinacy, revealed his prophecies and his severe trials for his elect's sake. 12 He exhorteth them to obedience, because of his power and providence. 16 He lamenteth their backwardness. 20 He powerfully delivereth his people out of Babylon.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters [a] of Judah, which swear by the name of the LORD, and make mention of the God of Israel, *but* not [b] in truth, nor in righteousness.

2 For they call themselves of the holy [c] city, and stay [d] themselves upon the God of Israel; The LORD of hosts *is* his name.

3 I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did *them* suddenly, and they came to pass.

4 Because I knew that thou *art* [e] obstinate, and thy neck [f] *is* an iron sinew, and thy brow brass;

5 I have even from the beginning declared *it* to thee; before it came to pass I showed *it* thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have showed thee new things from this time, even hidden [g] things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I [h] knew that thou wouldest deal very [i] treacherously, and wast called a transgressor from [j] the womb.

9 ¶ For [k] my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, I have refined [l] thee, but not [m] with silver; I have chosen thee in the furnace [n] of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it:* for [o] how should *my name* be polluted? and [p] I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; I *am* he; I [q] *am* the first, I also *am* the last.

13 My [r] hand also hath laid the foundation of the earth, and [s] my right hand hath spanned the heavens: *when* I [t] call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* The LORD hath loved [u] him: he will [v] do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I [w] have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now the [x] Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God which teacheth [y] thee to [z] profit, which leadeth [a] thee by the way *that* thou shouldest go.

18 O [b] that thou hadst hearkened to my commandments! then had thy [c] peace been as a river, and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶ Go [d] ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, the LORD hath redeemed [e] his servant Jacob.

21 And they thirsted not *when* he led them through the deserts: he caused the waters [f] to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* no [g] peace, saith the LORD, unto the wicked.

A. M. 3292. B. C. 712.

a Ps.68.26.
b De.5.28, 29. Je.5.2. Jn.4.24.
c c.52.1.
d Mi.3.11.
e *hard*
f De.31.27.
g 1 Co.2.9, 10.
h Ps.139.1, 4.
i Je.5.11, 12. 6.5, 6.7.
j Ps.51.5.
k Ps.78.9. 106.8. Eze.20.9, &c.
l Ps.66.10.
m or, *for.* Eze.22.20, 22.
n Zec.13.9. 1 Pe.1.12.
o De.32.26, 27.
p c.42.8.
q Re.22.13.
r Ps.102.25.
s or, *the palm of my right hand hath spread out.*
t c.40.26.
u Ma.10.21.
v c.44.28.
w Ezr.1.2.
x c.61.1. Zec.2.8, 11. Lu.4.18, 21.
y Mi.4.2.
z De.8.17,18
a Ps.32.8. 73.24.
b Ps.81.13, 16.
c Ps.119. 165.
d Je.51.6,45
e 2 Sa.7.23. Re.5.9.
f Ex.17.6. Nu.20.11.
g c.57.21.
a Je.1.5. Lu.1.15, 31. Ga.1.15.
b Ho.6.5. He.4.12. Re.1.16.
c c.51.16.
d Ps.45.5.

CHAPTER XLIX.

Christ, being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles with gracious promises. 13 God's love is perpetual to his church. 18 The ample restoration of the church. 24 The powerful deliverance out of captivity.

LISTEN, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from [a] the womb; from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp [b] sword; in [c] the shadow of his hand hath he hid me, and made me a polished [d] shaft; in his quiver hath he hid me;

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the light of poetry. "As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel."

CHAP. XLVIII. Ver. 1—22. *Israel reproved for not attending to God's warning by his prophets.*—The Jews are reproved in this chapter for their obstinate attachment to idolatry, notwithstanding their experience of the divine providence over them, and of the divine prescience, which revealed by the prophets the most remarkable events that concerned them. That they should have no pretext for ascribing the least of their success to their idols, they are challenged below, (ver. 14,) to give the like proof of their knowledge of futurity. Yet God, after bringing them to the furnace for their perverseness, (in which he treats them with great tenderness,) repeats his gracious promises of deliverance and consolation; from the benefits of which, however, the guilty and impenitent are, in the last verse, excluded. It is hardly necessary to observe, that many passages in this chapter, and indeed the general strain of these prophecies, have a plain aspect to some farther restoration of the church in the latter times, when the fall of the mystical or spiritual Babylon, (Rev. xvii. 21.) of which the other was a type, shall introduce, by some great revolutions, the most glorious era of the gospel.—No person of sensibility can read this chapter without admiring that tender, beautiful, and passionate exclamation put into the mouth of our heavenly Father, who afflicts his children only if *need* be, and who in all their afflictions is (himself) afflicted. "O that thou hadst observed my commandments!"

In the close of this chapter, the protection afforded to the Jews in their return from Babylon, is compared to God's miraculous care over Israel in their passage through the wilderness: and it was only by faith in this protection, that Ezra and his company adventured to return without a guard: for considering the strength of their enemies, and the treasures they carried with them, their safe arrival seems little short of miraculous. (See Ezra viii. 21, 22.)

CHAP. XLIX. Ver. 1—26. *The Messiah being rejected by the Jews, his mission is directed to the Gentiles.*—Hitherto (says Bp. *Lowth*) the subject of the prophecy has been chiefly

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CHAP. XLVIII. Ver. 1. *And are come forth out of,* &c.—*Lowth,* "Ye that flow from," &c.—[Abp. *Secker* conjectures, that we should read *mimmeey,* "from the bowels of," instead of *mimmey,* "out of the waters of;" but no alteration seems necessary. We have the parallel expressions *ain kaakov,* "the fountain of Jacob." De. xxxiii. 28; and *mekor yisrael,* "the fountain of Israel," Ps. lxviii. 26.]—*Bagster.*

Ver. 6. *Thou hast heard,* &c.—That is, *thou hast heard* this aforetime; thou *seest it* accomplished, *and will not ye declare it?* or, acknowledge it? See *Lowth.*

Ver. 10. *Not with—Lowth,* "Not as" *silver;* i. e. not with so great a heat as silver requires.—*I have chosen thee.*—To choose, is to prefer one person before another: the great refiner tempers the heat to the metal. Some versions read with the Syriac and Chaldee, "I have tried;" so *Lowth* and *Boothroyd.*

Ver. 14. *Which among them.*—Twenty-one MSS. and two editions read, "among you."—*The Lord hath loved him.*—Namely, Cyrus. See chap. xliv. 28. and xlv. 1, 2. *Lowth,* "He whom the Lord hath loved."

Ver. 16. *The Lord God and his Spirit hath sent me.*—Some consider these as the words of the prophet: so *Boothroyd.* But Dr. *Pye Smith* contends, from a comparison of the preceding verses, 12—15, with chap. xlv. latter part, that they are the words of the Messiah, and Bishop *Lowth* quotes *Origen,* as thus applying them. So also Dr. *Dwight.*

Ver. 19. *Like the gravel thereof.*—*Lowth,* "Like that of the bowels thereof," namely, the issue of the fishes, here called the bowels of the sea: so the most learned Rabbins. See note on Gen. i. 21.

CHAP. XLIX. Ver. 1. *The Lord hath called me.*—This refers not to Isaiah, but to Messiah himself, as appears by the next verse.

Ver. 2. *Polished shaft.*—[The polished shaft, says Bishop *Lowth,* denotes the same efficacious word which is before represented by the sharp sword. The doctrine of the Gospel pierced the hearts of its hearers, "bringing into

3 And said unto me, Thou *art* my servant, O Israel, in whom I will be [e] glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: *yet* surely my judgment *is* with the LORD, and my [f] work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, [g] Though Israel be not [h] gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, [i] It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the [j] preserved of Israel: I will also give thee for a light [k] to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, the Redeemer of Israel, *and* his Holy One; To him [l] whom man [m] despiseth, to him whom the [n] nation abhorreth, to a servant of rulers, [o] kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable [p] time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to [q] establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say to the [r] prisoners, Go forth; to them that *are* in [s] darkness, Show yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

10 They shall not hunger [t] nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall [u] lead them, even by the springs of water shall he guide them.

11 And [v] I will make all my mountains a way, and my highways shall be exalted.

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion [w] said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, [x] that she should not have compassion on the son of her womb? yea, they may forget, yet [y] will I not forget thee.

16 Behold, I have graven [z] thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children shall make haste; thy [a] destroyers and they that made thee waste shall go forth of thee.

18 ¶ Lift up thine eyes round about, and behold: all these [b] gather themselves together, *and* come to thee. *As* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 The children which thou shalt have, after [c] thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 Thus [d] saith the Lord GOD, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* [e] arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be thy [f] nursing fathers, and their [g] queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick [h] up the dust of thy feet; and thou shalt know that I *am* the LORD: for they shall not be ashamed [i] that wait for me.

24 ¶ Shall the prey be taken from the [j] mighty, or [k] the lawful captive delivered?

25 But thus saith the LORD, Even the [l] captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee with their own flesh; and they shall be drunken

A. M. 3292. B. C. 712

e c. 43.21. Jn.13.31. 1 Pe.2.9.

f or, reward c.40.10.

g or, *That Israel may be gathered to him, and I may.*

h Mat.23.37

i or, *Art thou lighter than that thou,* &c.

j or, desolations.

k Ac.13.47.

l or, *that is despised in soul.*

m c.53.3.

n Lu 23.18 ..23.

o Ps.72.10, 11.

p Ps.69.13 2 Co.6.2. Ep.1.6.

q or, *raise up*

r Zec 9.12.

s 1 Pe.2.9.

t Re 7.16.

u Ps.23.2.

v Ps 107.4,7

w Ps.77 9, 10.

x *from having compassion.*

y c.41.21 Mat.7.11.

z Ca.8.6.

a Eze 28.24 Mat 15. 41,42. Re 22 15.

b c.60.8. Zec 2.4. 10.10.

c Re 11.11, &c.

d c.66.20.

e *bosom.*

f *nourishers.*

g *princesses*

h Ps.72.9, &c.

i Ro.9 33.

j Mat.12.29.

k *the captivity of the just.*

l *captivity.*

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confined to the redemption from the captivity of Babylon, with strong intimations of a more important deliverance sometimes thrown in: to the refutation of idolatry, and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah was exhibited in general terms at the beginning of chapter xlii., but here he is introduced in person, declaring the full extent of his commission; which is not only to restore the Israelites and reconcile them to their Lord and Father, from whom they had so often revolted; but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church together with the Israelites, to partake with them of the same common salvation, procured for all by the great Redeemer and reconciler of man to God."

The prophet then glancing towards the happy though distant period of these events, makes a beautiful apostrophe to heaven and earth, to shout forth the praises of God on the opening prospect. The tender mercies of God to his people,

captivity every thought to the obedience of Christ." This bold yet just metaphor has been employed by the most ingenious heathen writers, if with equal elegance, not with equal force. It is said of Pericles by *Aristophanes*, "His powerful speech pierced the hearer's soul, and left behind deep in his bosom its keen point infixt."—*Bagster.*

Ver. 3. *O Israel.*—This "cannot (says Bishop *Lowth*) be Isaiah;" but it may apply to Messiah, who, in correspondence with the import of the name, "as a prince had power with God, and prevailed." Compare Gen. xxxii. 28. and Hos. xii. 3, 4. with Heb. v. 7.

Ver. 5. *Though Israel be not gathered.*—Instead of the negative in this verse, the *Keri* (which is confirmed by five MSS. two ancient) reads *to him;* so most of the ancient versions. *Lowth* therefore reads, ". . . to bring back Jacob to him, and that *to him* Israel may be gathered: therefore shall I be glorious," &c. The latter part of this verse should be read in a parenthesis.

Ver. 6. *It is a light thing.*—See margin. That is, comparatively, inasmuch as Israel is but a small nation, compared with the whole world.—*The preserved.*—*Lowth*, "The branches of Israel." So *Boothroyd.*

Ver. 7. *To him whom man despiseth.*—See margin. *Lowth*, "To him whose person is despised." See chap. liii. 3.—*And arise.*—*Lowth*, "Rise up," in respect of him. See chap. lii. 15.—*And he shall choose thee.*—*Lowth*, "For he hath chosen thee."

Ver. 8. *For a covenant of the people*—That is, the only Mediator between God and man. See 1 Tim. ii. 5.

Ver. 9. *Go forth.*—Compare chap. xlii. 7.—*In all high places.*—The best pastures, in the East, are in fertile mountains. See *Orient. Lit.* No. 937.

Ver. 12. *Sinim.*—[From the connexion, it is evident that "the land of *Sinim*," must be situated either on the south or east. The Chaldee, *Jerome*, and the Hebrew interpreters, render it "the land of the south," the LXX. "the land of the Persians," and the Syriac, "the sea of Senjam." Some understand by it *Sin*, or *Pelusium*, and others *Syene*, the southern frontier of Egypt. But it seems more probable that it denotes *China;* called by the natives *Sin*, and by the Arabians and Syrians *Zin.*]—*Bagster.*

Ver. 16. *I have graven thee on the palms of my hands.*—This alludes to the eastern custom of tracing out on their hands the sketches of certain places, (with the points of needles) and then rubbing them with the powder of henna, or cypress, and thereby making them perpetual. Maundrell says, the modern pilgrims to Jerusalem have a similar way of marking their arms. See *Orient. Cust.* No. 265.—*Thy walls are continually before me.*—That is, delineated on my hands, as just explained.

Ver. 17. *Thy children shall make haste.*—That is, to return home.—*They that made thee waste.*—That is, thine enemies shall go forth, or hasten to retreat. But Bishop *Lowth*, from a different pointing of the Hebrew, reads, "They that destroy thee shall soon become thy builders, and they that laid thee waste shall become thine offspring." So *Boothroyd.*

Ver. 18. *As a bride doeth*—what? The LXX. supplies "her jewels." So *Lowth.*

Ver. 21. *Where* had *they* been?—*Lowth*, "These then, where were they?"

Ver. 23. *Nursing.*—Literally, "Suckling mothers." See Exod. ii. 7, &c.—[Cyrus, Darius, Artaxerxes, and other Persian monarchs, as well as Alexander the Great, and his successors, particularly Demetrius, conferred many privileges and immunities on the Jewish people, and were munificent benefactors to their temple. Though it cannot be disputed that the grand and signal accomplishment of these predictions is yet future.]—*Bagster.*

Ver. 24. *Or the lawful captive delivered.*—*Lowth* reads, on authority of the Syriac and Vulgate, and verse following, "Or the prey seized by the terrible be reserved." So *Boothroyd.*

[m] with their own blood, as with [n] sweet wine: and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAPTER L.

1 Christ showeth that the dereliction of the Jews is not to be imputed to him, by his ability to save, 5 by his obedience in that work, 7 and by his confidence in that assistance. 10 An exhortation to trust in God, and not in ourselves.

THUS saith the LORD, Where *is* the bill of your mother's [a] divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold, for your iniquities have ye sold [b] yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there* no man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord GOD hath given me the tongue of the [c] learned, that I should know how to speak a word in season to *him that is* [d] weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened [e] mine ear, and I was not [f] rebellious, neither turned away back.

6 I [g] gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He* [h] *is* near that justifieth me; who will contend with me? let us stand together: who *is* [i] mine [j] adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? [k] lo, they all shall wax old as a garment; the [l] moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* [m] darkness, and hath no light? let him trust [n] in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk [o] in the light of your fire, and in the sparks *that* ye have kindled. This shall ye have of my hand; ye shall lie down in [p] sorrow.

CHAPTER LI.

1 An exhortation, after the pattern of Abraham, to trust in Christ, 3 by reason of his comfortable promises, 4 of his righteous salvation, 7 and man's mortality. 9 Christ, by his sanctified arm, delendeth his from the fear of man. 17 He bewaileth the afflictions of Jerusalem, 21 and promiseth deliverance.

HEARKEN [a] to me, ye that [b] follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look [c] unto Abraham your father, and unto Sarah *that* bare you: for I called [d] him alone, and blessed [e] him, and increased him.

3 For the LORD shall comfort [f] Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy [g] and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for a [h] law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My [i] righteousness *is* near; my salvation is gone forth, and mine arms shall judge [j] the people; the isles [k] shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for [l] the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not [m] be abolished.

7 ¶ Hearken [n] unto me, ye that know righteousness, the people in whose [o] heart *is* my law; fear ye not [p] the reproach of men, neither be ye afraid of their revilings.

8 For the moth [q] shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

A. M. 3292. B. C. 712.

m Re.16.6.
n or, meie.
a Je.3.8. Ho.2.2.
b c.52.3.
c Mat.13.54
d Mat.11.28
e Pa.40.6..8.
f Mat.26.39. Jn.14.31.
g Mat.26.67 27.26.
h Ro.8.32.. 34.
i *the master of my cause.*
j Zec.3.1, &c Re.12.10.
k Job 13.28.
l c.51.8.
m Pa.23.4. Mi.7.8.
n Job 13.15. Ps.52.9. Na.1.7. He.10.35 ..37
o Ec.11.9.
p Ps.16.4.
a ver.7.
b Ro.9.30, 31.
c He 11.8.. 12.
d Ge.12.1,2.
e Ge.22.17. 24.1,35.
f Pa85.8. c.52.9.
g 1 Pe.1.8.
h Ro.8.2.
i c.56.1.
j Pa.98.9.
k c.42.4. 60.9.
l He.1 11,12 2 Pe.3.10, 12.
m Da.9.24.
n ver.1..4.
o Pa.37.31.
p Mat.10.28
q Job 4.19.. 21.

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with the prosperity of his church in general, and the overthrow of all its enemies, make the subject of the remaining part of the chapter.—"Some of the images in this chapter are tender and pathetic in the highest degree. A whole volume could not express the love which God bears to his people, so well as the affecting image in the 15th verse. 'Can a woman forget her sucking child,' &c. It is the same to the fainting soul, that a spring of water is to the weary traveller in the parched desert." Dr. *J. Smith.*

CHAP. L. Ver. 1—11. *God justifies his own conduct: Messiah predicts his own sufferings.*—Jewish husbands, through moroseness or levity of temper, often sent bills of divorcement to their wives on slight occasions, as they were permitted to do by the law of Moses. (Deut. xxiv. 1.) And fathers, being oppressed with debt, often sold their children; which they might do till the year of release. (Exod. xxi. 7.) That this was frequently practised appears from many passages of scripture. The widow (2 Kings iv. 1.) complains, that the creditor was come to take her two sons to be bondmen. And in the parable, (Matt. xviii. 25,) the Lord, forasmuch as his servant had not to pay, commands him to be sold, and his wife and children and all that he had, and payment to be made. "But this (saith God) cannot be my case;" I am not governed by any such motives, nor urged by any such necessity: your captivity, therefore, and your afflictions, are to be imputed to yourselves, and to your own folly and wickedness! Thus God justifies himself against the murmurs and repinings of his ungrateful people.

At verse 4, the Messiah is evidently introduced, and some of his bitterest sufferings predicted, according to the interpretation of St. Matthew, (chap. xxvi. 67; xxvii. 26.) But he appeals to the Almighty Father as his protector, so far as was consistent with the great object of his incarnation. (See Matt. xxvi. 39, 53, 54.) The two last verses contain an exhortation to faith and confidence in God, with a warning to those who trusted in their own strength and righteousness.

CHAP. LI. Ver. 1—23. *Jews and Gentiles directed to put their trust in the Messiah.*—In the opening of this chapter the Jews are considered as living stones dug out of the rock of human nature, and from the quarry of the Chaldees: and the object of thus referring them to their humble origin is to remind them that they, like their early ancestors, were barren as the rock itself, and indebted to the great God their Creator, for all they were, and all they had. Hereby they are at once excited to gratitude in the reflection on past mercies, and to confidence in the fulfilment of God's promise of future blessings, especially under the dispensation of the Messiah. They are then directed to turn their eyes to the nations round, who, un-

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CHAP. L. Ver. 2. *When I came.*—That is, into the public court. See Ruth iv. 1. 4.

Ver. 7. *Is my hand shortened?*—See Num. xi. 23.——*I make the rivers a wilderness.*—That is, dry as a desert.——*Their fish stinketh.*—See Ex. vii. 21.

Ver. 4. *The Lord hath given me.*—That is, Messiah, whose office it was to address the weary.——*He wakeneth,* &c.—This seems an allusion to the manner of prophetic inspiration. See 1 Sam. iii. 4—10.

Ver. 6. *Plucked off the hair.*—[The eastern people always held the beard in great veneration; and to pluck a man's beard is one of the grossest indignities that can be offered.]—*Bagster.*——*From shame and spitting.*—See notes on Num. xii. 14 Deut. xxv. 9.—[Another instance of the utmost contempt and detestation Throughout the East it is highly offensive to spit in any one's presence; and if this is such an indignity, how much more spitting in the face?]—*Bagster*

Ver. 8. *Who is mine adversary?*—See margin; i. e. the accuser. See John xiv 30 Rom viii 33—35

Ver. 11. *All ye that kindle.*—Vitringa thinks this may refer particularly to those seditious Jews, who, by exciting the indignation of the Romans, brought destruction both on themselves and their city.

CHAP. LI. Ver. 4. *My people . . . . my nation.*—*Lowth,* as supposing this addressed to the Gentiles, reads, "Ye peoples, ... ye nations;" but we see no necessity for alteration, and we are averse to it without.——*I will make my judgment to rest*—Rather, "to break forth." So *Gataker* and *Lowth.*

Ver. 5. *My righteousness.*—[The word *tzedek,* "righteousness," observes Bp. *Lowth,* is used in such a great latitude of signification, for justice, truth, faithfulness, goodness, mercy, deliverance, salvation, &c. that it is not easy sometimes to give the precise meaning of it without circumlocution; it means here the faithful completion of God's promises to deliver his people.]—*Bagster.*——*Mine arm shall judge.*—That is, my power shall avenge *the people.*

Ver. 6. *Shall die in like manner.*—That is, shall wear out like every object around them; but Bishop *Lowth,* (changing the Hebrew point,) reads, "Like the vilest insect." See Ex. viii. 17

9 ¶ Awake, awake, put on [r] strength, O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut [s] Rahab, *and* wounded the [t] dragon?

10 *Art* thou not it which hath [u] dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [v] the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy [w] *shall be* upon their head: they shall obtain gladness and joy; *and* sorrow [x] and mourning shall flee away.

12 ¶ I, [y] *even* I, *am* he that comforteth you: who *art* thou, that thou shouldest be afraid of a man *that* shall die, and of the son of man *which* shall be made *as* grass;

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he [z] were ready to destroy? and [a] where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, and that he should not die in the [b] pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words [c] in thy mouth, and I have covered thee in the shadow [d] of my hand, that I may plant the [e] heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the cup of his fury; [f] thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 These two *things* [g] are come unto thee; who shall be sorry for thee? desolation, and [h] destruction, and the famine, and the sword: by [i] whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and [j] drunken, but not with wine:

A. M. 3282. B. C. 712.

r Re.11 17.

s Ps.89.10.

t Ps.74.13, 14. c.27.1.

u Ex.14 21.

v c.35.10.

w Jude 24.

x Re 21.4.

y ver.3. 2 Co.1.3.

z or, *made himself ready.*

a Job 20.7.

b Zec.9.11.

c Jn.3 34.

d c.49.2.

e 2 Pe.3.13.

f Ps.75.8. ver.22.

g *happened.*

h *breaking.*

i La.2.11.. 13. Am.7.2.

j La.3.15.

k Ps.35.1. Je.50.34. Mi.7.9.

l c.64.7..9.

m Je.25.17.. 29.

n Ps.66.11, 12.

o Ne 11.1. Re 21.2, 27.

p Na.1 15.

q Zec.2.7.

r Ro.7.14.. 25.

s Ro.2 24.

t Na. 1.15. Ro.10.15.

u Ca.2.8. c.25.6,7.

v La.2.10, 11.

w 1 Co.13.12.

x Ps.98.2,3.

y Lu.3.6.

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth [k] the cause of his people, Behold, I have taken out of thy hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no [l] more drink it again:

23 But [m] I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over: and thou hast laid [n] thy body as the ground, and as the street, to them that went over.

CHAPTER LII.

1 Christ persuadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christ's kingdom shall be exalted.

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy [a] city: for [b] henceforth there shall no more come into thee the uncircumcised and the unclean.

2 Shake [c] thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold [d] yourselves for nought; and ye shall be redeemed without money.

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them make them to howl, saith the LORD; and my name continually every day *is* [e] blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I *am* he that doth speak: behold, *it is* I.

7 ¶ How [f] beautiful upon the mountains [g] are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings [h] of good, that publisheth salvation; that saith unto Zion, Thy God reigneth

8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see [i] eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The [j] LORD hath made bare his holy arm in the eyes of all the nations; and all [k] the ends of the earth shall see the salvation of our God.

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der the new and everlasting dispensation here spoken of, were to be admitted to communion with them, and to be made partakers of the same redemption.

The faithful then with exaltation and joy lift their voices, reminding God of his wondrous works of old, which encourage them to look now for the like glorious display of his power and goodness.—"Awake, awake, O arm of the Lord!" &c. In answer to this, God is introduced comforting his people under their trials, and telling them (ver. 14.) that the deliverer (He that hasteneth to set the captive free) was already on his way to save them. (See note.) On this the prophet turns to Jerusalem to comfort and congratulate her on so happy a prospect. She is represented by a bold image, as a woman lying in the streets with her children round her, under the intoxicating effects of the cup of the divine wrath; destitute of every assistance, and trodden under the feet of her enemies till an avenging God takes pity on her, raises and recovers her.

CHAP. LII. Ver. 1—15. *Zion roused from her stupor by the glad tidings of salvation.*—In allusion, perhaps, to the image in the close of the preceding chapter, Jerusalem is represented as fallen asleep in the dust, and in that helpless state bound by her enemies. The Prophet, with all the ardour

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Ver. 9. *Awake, awake,* &c.—[The prophet, by an elegant figure, addresses himself to God, desiring him to exert his power in behalf of his distressed people, as he had done in ancient times, when he delivered them from the slavery of Egypt. *Rahab,* we have seen, denotes Lower Egypt; and under the image of the *dragon,* or *crocodile,* the Sacred Writers generally designate Pharaoh, and sometimes any tyrant, or cruel persecutor of the church.]—*Bagster.*

Ver. 10. *Art thou not it,* &c.—Compare ch. xxxv. 10.

Ver. 14. *The captive exile,* &c.—*Boothroyd,* "He hasteneth on who shall set free the captive: that he should not die in the prison, and that his bread may not fail." In the first and literal sense, this evidently refers to Cyrus; but secondly and principally to Messiah. So *Lowth.*

Ver. 16. *That I may plant the heavens.*—The original term rendered *plant. Gesenius* remarks, that the word is used for pitching or planting a tent, Dan. xi 45.; it may therefore be considered nearly synonymous with *spreading,* the word used in ver. 13. and which, *Lowth* thinks, was originally used here.

Ver. 19. *These two* things.—[That is, says Bishop *Lowth,* desolation by famine, and destruction by the sword; taking the numbers alternately.]—*Bagster.*

Ver. 20. *Wild bull.*—[The *oryx,* which *Pliny* reckons among the *wild goats:* and which is probably the same as the *Bekker-el-wash* which Dr. *Shaw* describes as "a species of the *deer* kind, whose horns are exactly in the fashion of our stag, but whose size is only between the red and fallow deer.]—*Bagster.*

Ver. 21. *Drunken,* &c.—[*Æschylus* has the same expression; "Intoxicate with passion, not with wine."]—*Bagster.*

CHAP. LII. Ver. 2. *Sit down.*—[The common mode of sitting in the East, is upon the floor with the legs crossed; and when sitting is spoken of as a posture of more than ordinary state, it means sitting on high, on a chair of state, or throne.]—*Bagster. Lowth* renders it, "Ascend thy lofty seat!" meaning, a chair of state, in direct contrast to her lying in the dust, as in the close of the preceding chapter.—*The bands of thy neck.*—Captives often wore iron collars, like some Negro slaves in the West Indies.

Ver. 7. *How beautiful.*—[This is a highly poetical expression, for How welcome is his arrival! how agreeable are the tidings which he brings!]—*Bagster.*

Ver. 8. *Lift up the voice.*—[Bishop *Lowth* reads, "All thy watchmen lift up their voice, they shout together." But we may render with Bishop *Stock:* "The voice of thy watchmen! They lift up their voice together," &c.]—*Bagster.*—*They shall see eye to eye.*—The same Hebrew phrase in Numb xiv. 14. is rendered "face to face," (as by *Lowth* here.) and is explained by the Chaldee to mean, "with their own eyes;" or, as *Ainsworth* there explains it, "visibly, apparently, plainly," &c.

11 ¶ Depart [l] ye, depart ye, go ye out from thence, touch [m] no unclean *thing;* go ye out of the midst of her; be [n] ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel [o] *will be* your rereward.

13 ¶ Behold, my servant shall [p] deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

15 So shall he sprinkle [q] many nations; the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

CHAPTER LIII.

1 The prophet, complaining of incredulity, exciteth the scandal of the cross, 4 by the benefit of his passion, 10 and the good success thereof.

WHO hath believed [a] our [b] report? and to whom [c] is the arm of the LORD revealed?

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is despised and rejected [d] of men; a man of sorrows, and acquainted [e] with grief: and [f] we hid as it were *our* faces from him; he was despised, and we esteemed him not.

A. M. 3292. B. C. 712.

l Jer.50.8, 51.6. 2 Co.6.17. Re.18.4.
m Le.15.5, &c. Hag.2.13
n Le.22.2, &c.
o *gather you up.*
p or, *prosper,* c.52.10.
q Ex.29.21. n Is.1.7,12. Ep.1.18, 19.
b *hearing,* or, *doctrine.*
c Jn.12.37. Ro.10.16.
d Is.49.7. &c.
e He.4.15.
f *as a hiding of faces from him,* or, *from us:* or, *he hid as it were his face from us.*

g Mat.26.37
h or, *tormented.*
i *bruise.*
j 1 Pe.2.24, 25.
k *made the iniquities of us all to meet on him.*
l Ro.4.25. 1 Pe.3.18.
m Ac.8.32., 35.

4 ¶ Surely he hath borne our griefs, and carried our [g] sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* [h] wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him and with his [i] stripes [j] we are healed.

6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath [k] laid on him the iniquity of us [l] all.

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He [m] was taken [n] from prison and from judgment: and who shall declare his generation? for he [o] was cut off out of the land of the living: for the transgression of my people was [p] he stricken.

9 And he made his grave with the wicked, and with the rich [q] in his [r] death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him; he hath put *him* to grief: [s] when thou shalt make his soul an [t] offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure [u] of the LORD shall prosper in his hand.

n or, *away by distress and judgment: but who.* o Da.9.26. p *the stroke upon him.* q Mat.27.57. r *deaths.* s *when his soul shall make.* t 2 Co.5.21. He.9.24..26. u 2 Th.1.11.

natural to one who had such joyful news to communicate, bids her awake, arise, and put on her strength and beauty; and then he delivers the message he had in charge. Awakening from her stupefaction, Jerusalem sees the messenger of these good tidings on the eminence from which he espied the approaching deliverance. She expresses, in beautiful terms, her joy at the news, repeating with peculiar elegance the words of the cryer; "How beautiful," &c. The tidings immediately spread to others on the watch, who all join in the glad acclamation; and, in the ardour of their joy, call to the very ruins of Jerusalem to sing along with them, (ver. 9, 10.) The Prophet then, to complete the deliverance, bids them march, as it were, in triumph out of Babylon: "Depart ye," &c. We must always remember that the words of our Prophet extend generally beyond the deliverance from Babylon, which is but the type of a greater redemption. That this chapter relates in the highest sense to the Messiah, see Rom. x. 15.

The last three verses introduce a fresh subject, which is continued throughout the following chapter, and should therefore have been connected with it. The Prophet here drops all inferior topics, and introduces a series of predictions relative to the character and sufferings of Messiah, the most interesting and extraordinary of any throughout the Old Testament. The reader is taken to the foot of the cross, and while he sees the Saviour hanging there, with the blood streaming from "his head, his hands, his feet [g]" he is told that many nations shall be sprinkled with his blood—that Kings (the highest rank of society) shall be struck with astonishment, and their subjects leap with surprise and joy, at the effects produced by the circulation of these extraordinary tidings through the world.

CHAP. LIII. Ver. 1—12. *The rejection, death, and sufferings of Messiah.*—This chapter opens with the question "*Who* hath believed *our* report," as implying, 1. That the report he was now making was not that of himself alone, but one in which other prophets coincided with him, as may be instanced in the writings of the Psalmist David, and others. (See Psalm xxii. 5—18; lxix. 20, 21, &c.) And, 2. That the report he was about to deliver, though thus confirmed by others, should be so little regarded by his countrymen, that they should unwittingly fulfil all his predictions in their treatment of this Messiah. We are then led back to contemplate the great person spoken of, as the servant of the Lord, in the close of the preceding chapter; of whom we have these seemingly inconsistent accounts, that "he shall be extolled and be very high;" yet that his visage should be "marred more than any other man's;" can only be reconciled, by admitting the divinity of his character and mission: and the infidelity of his countrymen in his rejection, persecution, and murder.

It is stated of him that, as to his external form, he should grow up "as a plant out of a dry ground," (a scion from the root of David,) having no splendour in his appearance, to distinguish him from other men: that in consequence, his nation, whose hearts were set upon a temporal Messiah, instead of believing in him, would execute him as an impostor. In this

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Ver. 11. *Touch no unclean thing.*—That is, "Contract no ceremonial pollution, and especially keep yourselves from idols." See 1 John v. 21.

Ver. 14. *At thee.*—The Syriac and Chaldee, with a few ancient MSS. read, "at him." The difference in the Hebrew is but half a letter, and the sense is evidently clearer.

Ver. 15. *So shall he sprinkle.*—This word is difficult of interpretation. The original idea of the Hebrew root seems to be, that of leaping, (or causing to leap,) either with surprise or joy; so *Schultens* explains the cognate verb in Arabic, and from thence seems to be derived its secondary and more common meaning, to *spurt out*, as from a wound, from a brush or bunch of hyssop, by way of sprinkling. See Le. vi. 27. 2 Ki. ix. 33. Le. xiv. 6, 7, &c. See *Parkhurst* and *Gesenius*, in *Nazah.*

But taking the word in the former sense, "He shall cause many nations to leap with surprise and joy," (i. e. he shall surprise and rejoice many nations,) the words may be applied to the effects produced by the propagation of the gospel (which is no other than the report of his work and sufferings) among both Jews and Gentiles. This agrees with the following clause, *Kings* (not *the* kings) *shall shut their mouths at him*, or be silent with surprise and admiration in his presence; for they shall see such things as they never before heard or thought of. See Job xxix. 9, 10.

If this sprinkling be considered as of water, to an Asiatic it must yield pleasure as well as surprise; but we read, Heb. xii. 24. of "the blood of sprinkling," which refers undoubtedly to its atoning efficacy; and thus, metaphorically, has he sprinkled many nations with his blood.

CHAP. LIII. Ver. 1. *The arm of the Lord.*—That is, his power: generally considered in its exertion for the salvation of his people. See chap. xl. 10.; li. 5, 9.

Ver. 2. *For he.*—That is, Messiah, shall grow up before him, namely, Jehovah. Some ancient Jewish writers, have thus explained it. See *Scott's* Answer to R. Crool.—*A tender plant*—is here, a sickly one, drooping for want of water.—*A root out of a dry ground.*—Compare ch. xi. 1.

Ver. 3. *We hid as it were our faces from him.*—That is, *we*, speaking in the person of the Jewish nation, gave him no countenance, but turned away from him, as disgusted with his mean appearance.

This seems to us the most natural interpretation; it cannot, however, be denied, that the LXX., Vulgate, and some MSS., read as our margin, and as *Lowth* has rendered it, "As one that hideth his face from us;" that is, as a mourner, (2 Sa. xix. 4. Ps. lxix. 7.) or a leper; and so some ancient versions and commentators understand it. See Le. xiii. 45.

Ver. 4. *He hath borne our griefs.*—This he did in two ways; 1. By healing the diseases and infirmities of men, Mat. viii. 17.; 2. And principally by suffering for our sins, as in the next verse. Compare 1 Pet. ii. 24.

Ver. 5. *The chastisement of our peace.*—*Lowth*, "By which our peace was effected."

Ver. 8. *He was taken from prison and from judgment.*—See margin. Rather, "It was exacted, (i. e. the penalty of sin,) and he was made answerable." Bishops *Chandler* and *Lowth*, Dr. *Boothroyd* and *Scott*. Though Christ was not literally in prison, he was in custody, from his surrender to his death.—*And who shall declare his generation?*—The meaning of this term has been much disputed. *Lowth* renders it, "His manner of life," and refers to *Kennicott*, who cites the Mishna, and other Jewish authorities, to prove, that on trials among the Jews for capital offences, proclamation used to be made, that any person who knew any thing of the prisoner's innocence should come forward and declare it; but no such proclamation was made on the trial of Jesus, though he has been thought to refer to such a custom, John xviii. 20, 21. So St. Paul in like manner, Acts xxvi. 4, 5.—*Generation* means "History:" so when the Rajah of Tanjore spoke to Bishop *Middleton*, of the History of England, he called it "The Book of the Generations of the Kings of England."—*Was he stricken.*—"Smitten to death," LXX., Coptic, Origen, &c. See *Lowth.*

Ver. 9. *He made his grave with the wicked, &c.*—*Lowth*, "And his grave was appointed with the wicked; but with the rich man was his tomb." *Kennicott* and *Boothroyd*, by the transposition of two words, render it, "He was placed with the wicked in his death; but with the rich man was his sepulchre." This answers literally to the history. Bishop *Marsh*, however, agrees with *Lowth.*

Ver. 10. *Yet it pleased the Lord to bruise.*—*Lowth*, "Crush him" (see Ps. lxxii. 4, &c.) with affliction.—*When thou shalt make his soul an offering for sin.*—See margin. *Lowth*, "If his soul shall make a propitiatory sacrifice"

11 He shall see of the travail of his soul, *and* shall be satisfied: by his [v] knowledge shall my righteous [w] servant [x] justify many; for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because [y] he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession [z] for the transgressors.

CHAPTER LIV.

1 The prophet, for the comfort of the Gentiles, propheseth the amplitude of their church, 4 their safety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their sure preservation.

SING, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: for more *are* the children of the desolate than the children of the married wife, saith the LORD.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy maker *is* thy [b] husband; the LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For a small moment have I [c] forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [d] the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant [e] of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, *and* not comforted, behold, I will lay thy stones [f] with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And [g] all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In righteousness shalt thou be established; thou shalt be far from oppression; for thou shalt not fear: and from terror; for [h] it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me: whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I [i] have created the waster to destroy.

17 No weapon that is formed against thee

A. M. 3292. B. C. 712

v Jn.17.3. 2Pe.1.2,3.

w 1Jn.2.1.

x Ro.3.24.

y He.12.2.

z He.7.25. 1Jn.2.1.

a Zep.3.14. Ga.4.27.

b Je.3.14.

c 2Co.4.17.

d Ro.11.29.

e 2Sa.23.5.

f Re.21.18.

g Jn.6.45.

h Pr.3.25, 26.

i c.37.26,27.

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very fact, however, was offered to God the only acceptable sacrifice for human guilt; and he, while bleeding and dying by the hand of murder, made intercession for his murderers. His conduct under all this was meek and humble; he was "the Lamb of God" taking "away the sins of the world."

Thus was he hurried from imprisonment to judgment, from judgment to execution, and by a mysterious providence, though he died with the vilest criminals, he was buried in the tomb of a man rich and honourable. No tomb, however, could detain him: it is plainly intimated that he should rise again—prolong his days—and that "the travail of his soul," that is, his unparalleled labour and sufferings, should meet a rich reward. Though condemned as a sinner, he was just, and should justify many through their knowledge and faith in him, and finally triumph over all his and our enemies. (See Psalm lxviii. 18. Ephes. iv. 8. Col. ii. 15.)

After reading this chapter, it seems difficult to conceive how, in prophetic language, our Redeemer's sufferings could have been more accurately described, or his atoning sacrifice more distinctly stated: and yet, alas! "Who hath believed the report?" Thousands, indeed, both of Jews and Gentiles, have believed it, and been saved thereby: but the nation at large treated him as an impostor, and do so to the present day. The late *Scott* (in his answer to Rabbi Crool, mentions it as a current and uncontradicted report, that the Jews are forbidden by their Rabbis to read this important chapter. It is observable that this Rabbi, (who calls himself "Teacher of Hebrew in the University of Cambridge,") in treating of the prophecies respecting Messiah, takes no notice of it. Still more singular does it seem, that the late *Levi*, in his two volumes of "Dissertations on the prophecies applicable to the Messiah," though he has considered the chapters both preceding and following, has contrived to pass over the 53d, (and the close of the 52d, as connected with it,) in the most perfect silence. We say *contrived*; for it is remarkable that he has closed his 9th series of Isaiah's prophecies in the 1st vol. with chap. lii. 12; and begins his 2nd vol. with chap. liv. as commencing the 10th series! This we are only able to account for on the principle that he *dare* not examine this most interesting chapter; certainly one of the most important in the prophetic writings.

Long as we have dwelt upon this prophecy, we cannot close our exposition without adverting to another circumstance, as forming a happy contrast to this instance of Jewish obstinacy and infidelity. It is well known that the celebrated Earl of Rochester was one of the greatest wits and infidels of the 17th century. In his last illness, however, Parsons (the chaplain of Lady R.) directed his attention to this chapter, and he thus speaks of the manner in which his mind was affected by it. "He said to me, (relates Parsons)—that as he heard it read, he felt an inward force upon him, that did so enlighten his mind and convince him, that he could resist it no longer; for the words had an authority which did shoot like rays or beams in his mind, so that he was not only convinced by the reasonings he had about it, which satisfied his understanding; but by a power which did so effectually constrain him, that he did ever after as firmly believe in his Saviour as if he had seen him in the clouds."

CHAP. LIV. Ver. 1—17. *The Jewish Church called to rejoice in her great accession of converts from the Gentiles.*—"The Church of God under the Old Testament, confined within the narrow bounds of the Jewish nation, and still more so, in respect of the very small number of true believers, and which sometimes seems to be deserted by God her husband; is the barren woman, that did not bear, and was desolate: she is exhorted to rejoice, and to express her joy in the strongest manner, on the reconciliation of her husband to her, and on the accession of the Gentiles to her family." (Bp. *Lowth.*) This accession had before been strongly predicted; (chap. xlix. 20, 21.) and when she is here called upon (ver. 4) to forget the shame of her youth, and the reproach of her widowhood, we understand (with Abp. *Secker*) by the former, her slavery in Egypt, and by the latter, her captivity in Babylon. When it is predicted that her walls shall be rebuilt with precious, instead of common stones, it must, at the least, imply an increase of

Ver. 11. *Shall be satisfied.*—That is, with the fruit of his travail, with a numerous offspring. Grotius quotes an ancient Rabbin, who explains this of converts, or disciples. Compare Ps. cx. 3. and notes.—*By his knowledge.*—Bishops *Chandler* and *Lowth*, "By the knowledge of him;" *Boothroyd*, "Of himself."—*Shall my righteous servant.*—*Boothroyd*, "Shall my servant, the righteous (or just) one, justify many."—*For he shall bear their iniquities.*—*Lowth* and *Boothroyd*, "The punishment of their iniquities."

Ver. 12. *Therefore will I divide, &c.*—*Boothroyd*, "Therefore will I give him, as a portion, the great. (*Lowth*, "many;") and the mighty he shall possess as a spoil." See Ps. ii. 8.; lxviii. 18.

CHAP. LIV. Ver. 9 *As the waters of Noah, &c.*—*Lowth*, "The same will I do now, as in the days of Noah, when I swore that the waters," &c.

Ver. 11. *I will lay thy stones with fair colours.*—"In cement and vermilion." [These seem to be general images, says Bishop *Lowth*, to express beauty, magnificence, purity, strength, and solidity, agreeable to the ideas of eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning.]—*Bagster.*

Ver. 12. *Windows of agates.*—*Lowth*, "Battlements of rubies."—*Thy borders of pleasant stones.*—*Lowth*, "The circuit of thy walls of precious stones."

Ver. 16. *Behold, I have created, &c.*—[That is, says Bishop *Stock*, "the maker of the weapon, and the soldier who wields it, are alike my work and can do nothing without my leave and guidance."]—*Bagster*

shall prosper; and [j] every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the LORD, and their righteousness [k] *is* of me, saith the LORD.

CHAPTER LV.

[1] The prophet, with the promises of Christ, calleth to faith, 6 and to repentance. 8 The happy success of them that believe.

HO, every one that [a] thirsteth, come ye to the waters, and he that hath no money; come ye, [b] buy, and [c] eat; yea, come, buy wine and milk without money and without price.

2 Wherefore do ye [d] spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently [e] unto me, and eat ye *that which is* good, and let your soul delight itself in [f] fatness.

3 Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant [g] with you, *even* the sure [h] mercies of David.

4 Behold, I have given him [i] *for* a witness [l] to the people, a leader and commander [k] to the people.

5 Behold, thou shalt call a nation *that* thou knowest not, and nations [l] *that* knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

6 ¶ Seek ye the LORD while [m] he may be found, call ye upon him while he is near:

7 Let the wicked forsake his way, and the [n] unrighteous man his [o] thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will [p] abundantly [q] pardon.

8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For [r] *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain [s] cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me [t] void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead [u] of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and [v] it shall be to the LORD for a name, for an everlasting sign *that* shall not be cut off.

CHAPTER LVI.

[1] The prophet exhorteth to sanctification. 3 He promiseth it shall be general without respect of persons. 9 He inveigheth against blind watchmen.

THUS saith the LORD, Keep ye [a] judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed.

2 Blessed [b] *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that keepeth the sabbath [c] from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the son of the [d] stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the [e] eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

5 Even unto them will I give in my [f] house and within my walls a place and a name better [g] than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

6 Also the sons of the stranger, that join [h] themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even [i] them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices [j] *shall be* accepted upon mine altar; for [k] my house shall be called a house of prayer for all people.

8 The LORD God which gathereth the outcasts [l] of Israel saith, Yet will I gather *others* [m] to him, [n] beside those that are gathered unto him.

9 ¶ All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest.

10 His watchmen *are* blind: they are all ignorant, they *are* all dumb dogs, they cannot bark; [o] sleeping, lying down, loving to slumber.

11 Yea, *they are* [p] greedy dogs *which* [q] can never have enough, and they *are* shepherds *that* cannot understand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *say they*, I will fetch wine; and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

A. M. 3382. B. C. 712.

j Ro.8.1,33.
k Ps.71.16, 19. Ph.3.9.
a Jn.4.10, 14; 7.37. Re.21.6. 22.17.
b Mat.13.44, 46. Re.3.18.
c Ca.5.1.
d *weigh.*
e Mat.22.4.
f Ps.63.5.
g 2 Sa.23.5. Je.32.40.
h Ac.13.34.
i Eze.34.23.
j Jn.18.37. Re.1.5.
k Ep.5.24.
l c.60.5. Zec.8.23.
m Jn.7.34. He.2.3.
n *man of iniquity.*
o Ma.7.21., 23.
p *multiply to pardon.*
q Ps.130.7.
r Ps.103.11.
s De.32.2.
t Mat.24.35

u Ro.6.19.
v Je.13.11.
a or, *equity.*
b Lu.12.43.
c c.58.13.
d Nu 18.4,7 Ac.10.34, 35.
e Ac.8.27, &c.
f 1 Ti.3.15.
g Jn.1.12.
h Je.50.5.
i Ep.2.11., 13.
j 1 Pe.2.5
k Mat.21.13
l Ps.147.2
m Jn.10.16.
n *to his gathered.*
o or, *dreaming*, or, *talking in their sleep*
p *strong of appetite.*
q *know not to be satisfied.*

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beauty and glory unprecedented, and forming a type of heaven and the celestial paradise. (Compare Rev. xx. 18—21.)

CHAP. LV. Ver. 1—13. *Invitation to partake freely of divine blessings.*—This comfortable chapter first displays the fulness, freeness, excellence, and everlasting nature of the blessings of the gospel; and remonstrates with men, against spending their talents and their energies in the pursuit of objects, which can neither afford them satisfaction in present enjoyment, nor yield the hope of happiness in a future world. But as the great things promised, both here and in the preceding chapters, might seem almost incredible, the Prophet adverts to the divine omnipotence, as abundantly able to accomplish all his promises. This he illustrates in allusion to the rain and snow which fructify the earth: so shall the word of God, and the preaching of the gospel, under the gracious influence of God's Holy Spirit, bring forth the fruits of joy, and righteousness and peace, in all the world.

CHAP. LVI. Ver. 1—12. *Exhortation to piety: and judgments on wicked rulers and teachers.*—Whoever partakes of the blessings of the gospel, is required to be holy in all manner of life and conversation. And he that will be so, is declared to be accepted according to this gracious dispensation, the benefits of which are extensive as the human race, without any respect to persons, or to nations. The stranger or the eunuch that obeys God's precepts, is preferred to a Hebrew of the Hebrews who neglects them. (See Acts x. 34, 35.)

At the 9th verse a new section of prophecy begins. "The Prophet, in the foregoing chapters, having comforted the faithful Jews with many great promises of God's favour to be extended to them, in the restoration of their ruined state, and the enlargement of his church by the admission of the Gentiles; here, on a sudden, makes a transition to the more disagreeable part of the prospect; and to a sharp reproof of the wicked and unbelievers, and especially of the negligent and faithless governors and teachers of the idolaters and hypocrites, who would still draw down his judgments on the nations. Probably having in view the destruction of their city

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Ver. 17. *Their righteousness.*—*Lowth*, "Justification."

CHAP. LV. Ver. 4. *Given him.*—Unquestionably the Messiah. Compare chap. xlii. 6; also Acts xiii. 34.

Ver. 5. *A nation that thou knowest not.*—This was repeatedly fulfilled in the calling of the Gentiles.

Ver. 12. *Break forth into singing.*—These are highly poetical images, to express a state attended with joy and exultation.

Ver. 13. *Instead of the thorn*, &c.—[These likewise are general poetical images; expressing a great and happy change for the better.]—*Bagster.*

CHAP. LVI. Ver. 8. *Beside those that are gathered.*—See margin.—That is, already gathered.

Ver. 10. *Sleeping.*—Or murmuring in their sleep, as dogs are wont to do

Ver. 12. *I will fetch wine.*—By this verse it appears that these greedy, were also *drunken* dogs; like the drunkards of Ephraim, chap. xxviii. 1.

CHAPTER LVII.

The blessed death of the righteous. 3 God reproveth the Jews for their whorish idolatry. 13 He giveth evangelical promises to the penitent.

THE righteous perisheth, and no man layeth *it* to heart: and [a] merciful men *are* taken away, none considering that the righteous is taken away [b] from the evil *to come.*

2 He shall [c] enter into peace: they shall rest in their beds, *each one* walking [d] *in* his [e] uprightness.

3 ¶ But draw near hither, ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of transgression, a seed of falsehood,

5 Enflaming yourselves [f] with idols [g] under every green tree, slaying [h] the children in the valleys under the clifts of the rocks?

6 Among the smooth *stones* of the stream *is* thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance: [i] for thou hast discovered *thyself to another* than me, and art gone up; thou hast enlarged thy bed, and [j] made thee *a covenant* with them; thou lovedst their bed [k] where thou sawest *it.*

9 And thou [l] wentest to the king with [m] ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even* unto hell.

10 Thou art wearied in the [n] greatness of thy way; *yet* saidst thou not, There is no hope: thou hast found the [o] life of thy hand; therefore thou wast not grieved.

11 And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid *it* to thy heart? have [p] not I held my peace even of old, and thou fearest me not?

12 I will declare thy righteousness, and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take *them:* but [q] he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, Cast ye up, cast ye up, prepare the way, take up the stumbling-block [r] out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and [s] holy *place,* with him also [t] *that is* of a contrite and humble spirit, to revive [u] the spirit of the humble, and to revive the heart of the contrite ones.

16 For [v] I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.

17 For the iniquity of his [w] covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [x] frowardly in the way of his heart.

18 I have seen his ways, and will [y] heal him: I will lead him also, and restore comforts unto him and to his mourners.

19 I create the fruit [z] of the lips; Peace, peace to *him that is* far [a] off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot [b] rest, whose waters cast up mire and dirt.

21 *There is* no [c] peace, saith my God, to the wicked.

A. M. 3292. B. C. 712.

a *men of kindness, or, godliness.*
b or, *that which is evil.*
c or, *go in peace.*
d or, *before him.*
e Ro.14.13.
f or, *among the oaks.* c.1.29.
g 2Ki.17.10, &c.
h 2Ki.16.3,4
i Eze.16.25, &c. 23.2, &c.
j or, *hewed it for thyself larger than theirs.*
k or, *thou providest room.*
l or, *respectedst.*
m Ho.12.1.
n Je.2.36.
o or, *living.*
p Ps.50.21.
q Ps.37.3..9.
r 1 Co 1.23.
s Zec.2.13.
t Ps.34.18. 138.6. c.66.1,2.
u Mat.5.4.
v Ps 103.9. Mi.7.18.
w Je.6.13.
x *turning away.*
y Je.30.3. 33.6. Ho.14.4.
z Ho. 14.2. He.13.15.
a Ep.2.13, 17.
b Pr.4.16, 17.
c 2 Ki 9.22
a *with the throat.*
b De.5.28, 29.

CHAPTER LVIII.

1 The prophet, being sent to reprove hypocrisy, 3 expresseth a counterfeit fast and a true. 8 He declareth what promises are due unto godliness, 13 and to the keeping of the sabbath.

CRY [a] aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet [b] they seek me daily, and delight to

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and polity by the Chaldeans, and perhaps by the Romans." (Bp. *Lowth.*)

The call upon the wild beasts of the forest to execute judgments upon these apostates from religion and piety, is indeed highly poetical; but when they are resembled to dumb, dreaming, and greedy dogs, the wolves and lions of the forest are certainly the proper instruments of their correction. (Compare Jer. xii. 7, 9.)

CHAP. LVII. Ver. 1—21. *The death of the righteous lamented, and the hypocrisy of idolaters reproved, with promises to the penitent.*—After lamenting the decease of the righteous, (perhaps with reference either to Hezekiah or Josiah,) and the insensibility of the people on the occasion, the prophet proceeds to charge the nation in general with apostacy, and as in some preceding chapters, with a partiality for alliances with pagan princes. In opposition to this, they are recommended to humble themselves before the God of Israel, whose name is holy, and whose nabitation is eternity, but who, though he holds his court on high, disdains not to hold communion with the meek and humble upon earth. For though, while man perseveres in rebellion, he can have no ground to hope for mercy; yet, when a sinner falls at the footstool of a throne of grace, God will no more contend with him, lest "the spirit (of man) should fail before him." (Compare Psalm lxxviii. 38, 39. ciii.; 9, 13, 14.)

This chapter concludes, like ch. xlviii., with excluding the wicked and impenitent from any share of the blessings promised to the humble and believing.

CHAP. LVIII. Ver. 1—14. *The hypocrisy of the Jews reproved, with encouragement to the penitent.*—This chapter might properly be called, The unmasking of hypocrisy, which it appears the Jews of Isaiah's time carried to a height not to be exceeded by either Jews or Christians in any future age: though we fear it may not be without a parallel in both. To set apart a day professedly to God, and at the same time to convert it into a day of pleasure or business, is a crime here admirably described, and pointedly condemned: yet is not this exactly the way in which multitudes of Christians keep the sabbath? Still more similar is it to the case before us, when persons pretend to sanctify the sabbath themselves, and oblige their servants to devote the whole, or the far greater part of it, to business or domestic labour. The reverse of this character

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CHAP. LVII. Ver. 2. *He shall enter into peace.*—See margin. So *Lowth.* Compare Gen. xv. 15.——*They shall rest in their beds.*—That is, each of them.——*Walking in his uprightness*—That is, perhaps, walking "through the valley of the shadow of death." Ps. xxiii. 4. *Lowth,* however, renders this verse very differently; "He shall rest in his bed, even the perfect man: he that walketh in the straight path."

Ver. 3. *Seed of the adulterer.*—That is, the idolater. See ver. 5.

Ver. 5. *Inflaming yourselves.*—*Lowth,* "Burning with the lust of" *idols.*——*Slaying the children in the valleys*—That is, in passing through the fire to Moloch, which was no doubt fatal to many, though others might escape.

Ver. 6. *Among the smooth stones of the stream.*—These were worshipped by the superstitious heathen, and *Clement* of Alexandria uses the phrase, "the worshipper of a smooth stone" proverbially, for an idolater.—[*Arnobius* gives an account of his own practice in this respect before he became a Christian: "When I saw a smooth stone, smeared with oil, as if some power had been present, I worshipped it, addressed it, I requested benefits, not at all thinking of the block." Hence *Theophrastus* marked this as a strong feature of a superstitious man: "Passing by the anointed stones in the streets, he takes out his phial of oil, and pours it on them, and having fallen on his knees, and made his adorations, he departs."]—*Bagster.*

Ver. 7. *Set thy bed.*—That is, set up idolatry.

Ver. 8. *Behind the doors. . . thy remembrance.*—That is, domestic idols.——*Thou lovedst their bed*—That is, the apparatus of their idolatry, ver. 7.—*where thou sawest it.*—See margin. *Lowth,* "Thou hast provided a place for it:" meaning, for the idol and its altar.

Ver. 9. *And thou wentest, &c.*—*Lowth,* "Thou hast visited the king with a present of oil." This may refer to either the king of Assyria or Egypt. Compare Hosea xii. 1.——Even *to hell.*—*Lowth,* "To hades," meaning to the very lowest degree.

Ver. 10. *In the greatness.*—*Lowth,* "Length of thy ways," or journey.——*Thou hast found the life of thy hand.*—Rather, "thou hast found (supported) life by thy hand:" i. e. by the labour of thy hand. To the same sense, *Gataker, Lowth,* and *Boothroyd.*

Ver. 11. *That thou hast lied.*—*Lowth,* "Dealt falsely."

Ver. 12. *Declare thy righteousness.*—Perhaps the word might be rendered "expose," develop, or lay, open thy righteousness, and show its hypocrisy. So *Gataker. Lowth,* on the authority of the LXX, Syriac, and Arabic, reads, "*my* righteousness:" but we think without occasion.

Ver. 19. *Fruit of the lips.*—["The sacrifice of praise," says St. Paul, "is the fruit of the lips." *God* creates this fruit of the lips, by giving new subject and cause of thanksgiving by His mercies conferred on His people. The great subject of thanksgiving is peace; reconciliation and pardon offered to them that are nigh and to them that are far off, not only to the Jew, but also to the Gentile.

CHAP. LVIII. Ver 1. *Cry aloud.*—See margin; i. e., perhaps, "Cry till thou art hoarse."

know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

3 [c] Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we afflicted [d] our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your [e] labours.

4 Behold, ye fast for strife and debate, and to smite [f] with the fist of wickedness: ye [g] shall not fast as *ye do this* day, to make your voice to be heard on high.

5 Is it such [h] a fast that I have chosen? [i] a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread [j] sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose [k] the bands of wickedness, to undo the [l] heavy [m] burdens, and to let the [n] oppressed [o] go free, and that ye break every yoke?

7 *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are [p] cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

8 ¶ Then [q] shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall [r] be thy rereward.

9 Then shalt thou call, and the LORD shall answer: thou shalt cry, and he shall say, Here I *am*. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity;

10 And *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noon-day:

11 And the LORD shall guide thee continually, and satisfy thy soul in [s] [t] drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters [u] fail not.

12 And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

CHAPTER LIX.

1 The damnable nature of sin. 3 The sins of the Jews. 9 Calamity is for sin. 16 Salvation is only of God. 20 The covenant of the Redeemer.

BEHOLD, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have [a] hid *his* face from you, that he will not hear.

3 For [b] your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch [c] cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is [d] crushed breaketh out into a [e] viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their [f] feet run to evil, and they make haste to shed innocent blood: their thoughts *are* thoughts of iniquity; wasting and [g] destruction *are* in their paths.

A. M. 3292. B. C. 712.

c Mal.3.14.

d Le.16.29.

e *griefs*, or, *things wherewith ye grieve others.*

f 1Ki.21.12.

g or, *fast not as this day.*

h Zec.7.5.

i or, *to afflict his soul for a day.*

j Da.9.3.

k Jo.3.5..10

l *bundles of the yoke.*

m Ne.5.10., 12.

n *broken.*

o Je.34.8, &c.

p or, *afflicted.*

q Job 11.17.

r or, *gather thee up.*

s *droughts.*

t Ps.37.19.

u *lie*, or, *deceive.*

a or, *made him hide.*

b c.1.15.

c or, *adders.*

d or, *sprinkled is as if there brake out a viper.*

e Mat.3.7. 12.34.

f Ro.3.15, &c.

g *breaking.*

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is that of the Christian, who to the exercise of piety towards God, unites that of sympathy and benevolence to the poor and the afflicted, of which we have many happy examples, in those who, without omitting their own religious duties, employ those spare moments which others devote to indolence or luxury, in visiting the sick, and assisting to instruct the ignorant.

CHAP. LIX. Ver. 1—21. *Farther disclosures of iniquity; with encouragements to repentance, and hopes of pardon.*—While one part of the nation put on the mask of hypocrisy, and pretended to be religious, another part ran into the opposite extreme, and became openly vicious and profane: their lips were polluted with falsehood, and their hands defiled with blood. What is said of their hatching the eggs of serpents seems to refer to the dangerous speculations in which they engaged, to promote their own interests, and the gratification of their ambition; and their manufacture of spiders' webs, to the flimsy excuses and pretences by which they thought to screen their crimes. While their schemes were hatching, their pernicious nature was perhaps generally unsuspected; but when disclosed, they were found to conceal a fatal poison. So their webs were finely wrought; but could not conceal their wickedness and folly from men of penetration, much less from the omniscient eye of God.

Notwithstanding, however, the abounding of sin and folly, the Lord avows his readiness as well as ability to restore his chosen nation: and will do it in a manner worthy of himself: the mighty Redeemer shall come to Zion, and his own arm shall bring salvation.

Independent of a primary reference to the return from Babylon, the common subject of these latter chapters, the concluding verses may have a more remote allusion to the conversion of the Western Isles and the eastern Continent, and even possibly to the last great conflict upon earth. See Rev. xxii. 8—10.

In addition to the great importance of the truths contained in this chapter, Bishop *Lowth* observes, it "is remarkable for the beauty, strength and variety of the images with which it

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Ver. 3. *Labours.*—See margin; i. e. the grievous labours required of slaves, who, by God's law, were not allowed to work on fast days. Compare ver. 6, also Levit. xvi. 29, and Zech. vii. 5.

Ver. 6. *Let the oppressed.*—That is, broken down by labour and oppression, as slaves doubtless often were.

Ver. 7. *The poor that are cast out.*—See margin. *Lowth*, "The wandering poor."

Ver. 8. *Shall be thy rere-ward.*—See margin. That is, "Gather up all the stragglers."

Ver. 9. *The putting forth.*—That is, pointing *of the finger*, by way of ridicule.——*And speaking vanity.*—*Lowth*, "The injurious," perhaps rather "the contemptuous speech."

Ver. 10. *Draw out thy soul.*—That is, thy affections, which implies both sympathy and benevolence.—[Instead of *naphshecha*, "thy soul," eleven MSS. read *lachmecha*, "thy bread," which is adopted by Bishop *Lowth*; but "to draw out the soul" in relieving the poor, probably means to do it not of constraint, but cheerfully.]—*Bagster.*

Ver. 11. *Make fat thy bones.*—That is, make them strong, as being full of marrow; so the term is used by the Hebrews. See Prov. iii. 8.; xv. 30.; xvi. 24.—[Bishop *Lowth* adopts a conjecture of Abp. *Secker's*, and renders, "shall renew thy strength;" but the original *atzmothecha yachalitz*, is literally, as the Vulgate renders, "he shall make thy bones free," or *pliant*, which is the consequence of a well fed succulent body.]—*Bagster.*——*Fail not*—Or deceive not, the expectation of the thirsty traveller.

Ver. 12. *And they . . . . of thee.*—That is, "thy posterity shall build," &c. So *Lowth*, &c.

Ver. 13. *If thou turn away thy foot from the sabbath*, &c.—The Jews were forbidden to journey on that sacred day, farther than to the tabernacle, &c.; they were not to employ it either in business or pleasure, as here follows:——*Not speaking thine own words.*—That is, not spending it in secular conversation.

CHAP. LIX. Ver. 5. *They hatch cockatrice's eggs.*—*Lowth*, "The eggs of the basilisk."——*Spider's web.*—[Weak and unstable, says *Paxton*, as the spider's web, are all the professions and works of the hypocrite. The filaments which compose the flimsy texture in which she dwells are finely spun, and curiously woven; but a single touch dissolves the fabric: equally frail and evanescent are his wisest and most elaborate contrivances. She fabricates her web to be at once a covering to herself, and a snare to her neighbour; and for the same odious purposes he assumes the garb of religion; but the deceitful veil which he throws over the deformity of his character can remain only a short time: like the spider's web, it shall soon be swept away, and his loathsome form exposed to every eye. Like he he shall perish in the ruins of the habitation

8 The way of peace they know not; and *there is* no [h] judgment in their goings: they have made them crooked [i] paths: whosoever goeth therein shall not know peace.

9 Therefore [j] is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We [k] grope for the wall like the blind, and we grope as if *we had* no eyes: [l] we stumble at noon day as in the night; *we are* in desolate places as dead *men*.

11 We roar all like bears, and [m] mourn sore like doves: we look [n] for judgment, but *there is* none; for salvation, *but* it is far off from us.

12 For [o] our transgressions are multiplied before thee, and our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them;

13 In transgressing and lying [p] against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the [q] heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he *that* departeth from evil [r] maketh himself a prey: and the LORD saw *it*, and it [s] displeased him that *there was* no judgment.

16 ¶ And [t] he saw that *there was* no man, and wondered that *there was* no intercessor: therefore his arm [u] brought salvation unto him; and his righteousness, it sustained him.

17 For he put on [v] righteousness as a breastplate, and a helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal [w] as a cloak.

18 According to *their* [x] deeds, accordingly he will repay, fury to his adversaries, recompense to his [y] enemies; to the islands he will repay recompense.

19 So [z] shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like [a] a flood, the Spirit of the LORD shall [b] lift up a standard against him.

20 ¶ And [c] the Redeemer shall come to Zion, and unto them that turn [d] from transgression in Jacob, saith the LORD.

21 As for me, this *is* my [e] covenant with them, saith the LORD; my spirit that *is* upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD from henceforth and for ever.

A. M. 3392. B. C. 712.

h or, *right.*
i Ps.125.5. Pr.28.18.
j La.5.16, 17.
k De.28.29.
l Am.8.9.
m Eze.7.16.
n Je.8.15
o Da.9.5, &c.
p c.48.8. Je.2.19.-21
q Mat.12.34
r or, *is accounted mad.* Ho.9.7.
s *was evil in his eyes*
t Eze.22.30.
u Ps.98.1.
v Ep.6.14, 17.
w Ju.2.17.
x *recompenses.*
y Lu.19.27.
z Mal.1.11.
a Re.12.15, 16.
b *put him to flight.* Ja.4.7.
c Ro.11.26.
d He.12.14.
e He.8.8,&c

CHAPTER LX.

1 The glory of the church in the abundant access of the Gentiles, 15 and the great blessings after a short affliction.

ARISE, [a] shine; for thy light [b] is come, and the glory of the LORD is risen upon thee.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD [c] shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall come to thy light, and kings [d] to the brightness of thy rising.

4 Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because [e] the [f] abundance of the sea shall be converted unto thee, the [g] forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of [h] Midian and Ephah; all they from Sheba [i] shall come: they shall bring [j] gold and incense; and they shall show forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I [k] will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles [l] shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their [m] silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee.

10 And the sons of strangers [n] shall build up thy walls, and their kings shall minister unto thee: for [o] in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be [p] open continually; they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The glory of Lebanon [q] shall come unto

a or, *be enlightened, for thy light cometh.*
b Ep 5.8.
c Mal.4.2. 2 Co.4.6.
d c.49.6,23. Re.21.24.
e Ro.11.25.
f or, *noise of the sea shall be turned toward thee*
g or, *wealth.* ver 11. c.61.6.
h Ge.25.4,13
i Ps.72.10.
j Mat.2.11.
k Hag.2.7,9
l c.42.4.
m Ps.68.30, 31. Zec.14.14.
n Zec.6.15.
o c.57.17.
p Re.21.25.
q Ho.14.6,7

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abounds;" and distinguished by the elegance of its composition.

CHAP. LX. VER. 1—22. *The glorious state of the Church in the latter days.*—"The subject of this chapter (says Bishop *Lowth*) is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations; which is set forth in such ample terms, as plainly show, that the full completion of the prophecy is reserved for future times." So, at least, the above learned prelate, and other able commentators on the Prophecies, conceive. "This subject is displayed in the most splendid colours, under a great variety of images highly poetical, designed to give a general idea of the glories of that perfect state of the church of God, which we are taught to expect in the latter times; when the fulness

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which he constructed with so much care, and where he reposed with such fatal security.]—*Bagster.*—*That which is crushed*—Rather, "when it is crushed," or broken.

Ver. 10. *In desolate places as dead men.*—Or, "like the dead;" alluding, perhaps, to the dark sepulchral caverns in which they were buried. So the Chaldee.

Ver. 11. *We roar all like bears.*—Rather, "we all growl like bears;" so *Parkhurst.*

Ver. 12. *Our transgressions* are *with us.*—*Lowth*, "Cleave fast to us."—*Our iniquities we know.*—*Lowth*, "Acknowledge."

Ver. 15. *Maketh himself a prey.*—*Lowth*, "Exposeth himself to be plundered."

Ver. 18. *According to* their *deeds.*—Taking the text as it stands, (which we are always disposed to do when we can draw from it an intelligible meaning,) we should render it, "According to the (law of) recompenses, accordingly will he repay," or "recompense them;" i. e. as the heathen (Egypt, perhaps, more especially) had treated Israel, so would the Lord recompense the heathen. Compare chap. lxv. 6, 7., Jer. xvii. 18. and especially xxv. 14.

Ver. 19. *From the west.*—Probably Europe, and especially the British isles.—*The rising of the sun.*—The vast continent of India, China, &c.—*When the enemy . . . . like a flood.*—That is, with an overwhelming force.—*The Lord shall lift up a standard against him.*—See margin. That is, oppose him by almighty power.

CHAP. LX. Ver. 1. *Arise, shine.*—See margin. Zion can only shine in proportion as she is enlightened from above. The last verse of the preceding chapter, or, according to Dr. *Boothroyd*, the last *two* verses, should be connected with this chapter.

Ver. 4. *Nursed by thy side.*—[Bishop *Lowth* reads, with the LXX. and Chaldee, "shall be carried at the side;" and Sir *J. Chardin* says, in his MS. note on this place, that it is a general custom in the East to carry their children astride upon the hip, with the arm round the body. One MS. has, "shall be carried on the shoulder;" which is also a common mode in the East.]—*B.*

Ver. 5. *Thou shalt see and flow together.*—Here forty MSS. and one edition, for *see* read *fear*, with the addition only of a *yod.*—*Lowth.* The present text, however, yields an excellent sense: "Thou shalt see thy children coming on every side, flowing together like an inundation; at first, perhaps, with alarm, but afterwards with joy, and enlargement of heart.—*The abundance.*—*Lowth*, "Wealth" of the sea.—*The forces of the Gentiles.*—*Lowth*, "Riches of the nations."

Ver. 7. *The rams of Nebaioth.*—This idea of sacrifices coming voluntarily from all quarters, must certainly be explained figuratively.

Ver. 8. *Like doves to their windows.*—That is, the windows of their dovecotes.

Ver. 11. *The forces of the Gentiles.*—Rather, "the riches of the nations," as ver. 5. Compare Rev. xxi. 24, 25.

Ver. 13. *Glory of Lebanon.*—[That is, the *cedar;* and, as the choice timber of Lebanon beautified Solomon's temple, that *footstool* of Jehovah—so shall the peculiar advantages of every nation, and of every description of men, concur to beautify the church of Christ, which He has determined to make glorious. The language then becomes more energetic; and the images em-

thee, the fir tree, the pine tree, and the box together, to beautify [r] the place of my sanctuary; and I will make the place of my feet [s] glorious.

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall [t] bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion [u] of the Holy One of Israel.

15 ¶ Whereas thou hast been [v] forsaken and hated, so that [w] no man went through *thee*, I will make thee an eternal [x] excellency, a joy of many generations.

16 Thou [y] shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that [z] I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors [a] righteousness.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy [b] walls Salvation, and thy gates Praise.

19 The [c] sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God [d] thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy [e] mourning shall be ended.

21 Thy people also *shall be* all [f] righteous: they [g] shall inherit the land [h] for ever, the [i] branch of my [j] planting, the work [k] of my hands, that I may be glorified.

22 A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

CHAPTER LXI.

1 The office of Christ. 4 The forwardness, 7 and blessings of the faithful.

THE [a] Spirit of the Lord GOD *is* upon [b] me; because the LORD hath [c] anointed me to preach good tidings unto the meek; he hath sent me to bind up the [d] broken-hearted, to proclaim liberty to [e] the captives, and the opening of the prison to *them that are* [f] bound;

2 To proclaim the acceptable year [g] of the LORD, and the day of vengeance [h] of our God; to comfort all that [i] mourn,

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy [j] for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting [k] of the LORD, that he might be glorified.

4 ¶ And they shall build [l] the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vine-dressers.

6 But ye shall be named the [m] Priests of the LORD: *men* shall call you the [n] Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For your shame *ye shall have* [o] double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate robbery for burnt-offering; and I will direct their work in truth, and I will make an everlasting covenant [p] with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice [q] in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of [r] righteousness, as a bridegroom [s] decketh *himself* with ornaments, and as a bride adorneth [t] *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause [u] righteousness and praise [v] to spring forth before all the nations.

CHAPTER LXII.

1 The fervent desire of the prophet to confirm the church in God's promises. 5 The office of the ministers (unto which they are incited) in preaching the gospel, 10 and preparing the people thereto.

FOR Zion's sake will I not hold my peace, and for Jerusalem's sake I will not [a] rest, until the righteousness thereof go forth as

A. M. 3524. B. C. 712.

r Ps.96.6.
s Ps.132.7.
t Re.3.9.
u Re.3.12.
v c.54.11,12.
w Lu.1.4.
x Re.3.12.
y c.66.11,12.
z c.43.3.
a 2Pe.3.13.
b c.26.1.
c Re.21.23. 22.5.
d Zec.2.5.
e Re.21.4.
f c.4.3. Re.21.27.
g Mat.5.3.
h c.62.4.
i Jn.15.2.
j Ps.92.13.
k Ep.2.10.
a Lu.4.16.. 21.
b Jn.1.32. 3.34.
c Ps.45 7.
d Ps.147.3.
e Jn.8.31.. 36.
f Ro.7.23.. 25.
g Le.25.9, &c. 2Co.6.2.
h 2Th.1.9.
i Ma.5.4.
j Jn.16.20.
k c.60.21.
l c.58.12.
m Ex.19 6. 1Pe.2.5,9. Re.1.6.
n Eze 44.11 Ep 4.11, 12.
o c.40.2. Zec.9.12.
p Ps.50.5. c 55.3.
q Ne.8.10. Hab.3.17, 18. Ro.14.17.
r Re.19.8.
s *as a priest.*
t Re.21.2.
u Ps.72.3. 85.11
v c.62.7.
a ver.6,7.

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of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions; when all the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ." (Rev. xi. 15.)

We must be cautious, however, of a too minute and literal interpretation of the poetical images used by the prophets, and attend rather to their general scope and design; for it is certain they were never intended to be separately, minutely, or literally explained. Great and magnificent objects will seldom admit of minute criticism.

CHAP. LXI. Ver. 1—11. *Messiah announces his office, and the Church rejoices in his work.*—The same subject is continued; and, to give it the greater solemnity, the Messiah is introduced describing his own character and office, and confirming the large promises made before. In consequence of this, verse 10, the Jewish church is represented praising God for the honour done her, by her restoration to his favour, and by the accession of the Gentiles, which is beautifully described in a happy allusion to the rich pontifical dress of the Jewish high-priest. "The acceptable year of the Lord, mentioned, verse 2, certainly alludes to the year of Jubilee among the Hebrews, which afforded a fine image of the Gospel dispensation. (See our exposition of Lev. xxv. 1—22.) And we can have no hesitation in applying the words to our Saviour, since he has claimed them for his own. (Luke iv. 18.)

The 10th verse of this chapter seems to allude to an ancient and instructive custom of covering accused or obnoxious persons with the mantle of the Emperor: so Julian covered a certain prefect "with the imperial mantle" to protect him. (See *Orient. Lit.* No. 946.) And thus it is that the Lord our Redeemer covers his people with his imperial robe of righteousness, and adorns them with the diadem of his merits. (See Rev. iv. 4.)

CHAP. LXII. Ver. 1—12. *Promises of Judah's restoration.*—Isaiah opens this chapter with announcing his determination to persevere in prayer for Zion and Jerusalem, and expresses

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ployed more grand and magnificent; and nothing can answer to the glorious description, but some future exalted state of the church on earth, or the church triumphant in heaven, though several expressions seem to limit it to the church below.]—*Bagster.*——*The place of my feet.*—That is, the ark considered as Jehovah's footstool, 1 Chron. xxviii. 2.

CHAP. LXI. Ver. 1. *Liberty,* &c.—[The proclaiming of perfect liberty to the bound, and the year of acceptance with Jehovah, is a manifest allusion to the proclaiming of the year of Jubilee by sound of trumpet: and our Saviour, by applying this text to himself, plainly declares the typical design of that institution.]—*Bagster.*

Ver. 3. *Beauty for ashes.*—[Rather, as Bishop *Lowth* renders, "a beautiful crown instead of ashes." In times of mourning the Jews put on sackcloth, or coarse sordid raiment, and spread dust and ashes on their heads; and on the contrary, splendid clothing, and ointment poured on the head, were the signs of joy.]—*Bagster.*

Ver. 5. *Strangers* (i. e. foreigners) *shall feed your flocks,* &c.—Meaning, that those who had formerly made slaves of them, should now become their shepherds, and farming men.

Ver. 10. *Decketh* himself.—[Or, as Bishop *Lowth* renders, "as the bridegroom decketh himself with a priestly crown." An allusion, he observes, to the magnificent dress of the high priest, when performing his functions; and particularly to the mitre, and crown, or plate of gold, in the front of it. Exod xxviii. 40.]—*Bagster.*

CHAP. LXII. Ver. 1. *Until the righteousness thereof.*—*Lowth,* "Until her righteousness break forth as a strong light, and her salvation as a blazing torch."

[b] brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new [c] name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown [d] of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed [e] Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called [f] Hephzibah, and thy land [g] Beulah: for the LORD delighteth in thee, and thy land shall be [h] married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons marry thee: and [i] *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice [j] over thee.

6 ¶ I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that [k] make mention of the LORD, keep not silence,

7 And give him no [l] rest, till he establish, and till he make Jerusalem a praise in the earth.

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, [m] Surely I will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; [n] prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard [o] for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy [p] salvation cometh; behold, his reward [q] *is* with him, and his [r] work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought [s] out, A city not forsaken.

A. M. 3292. B. C. 712.

b Pr 4.18.
c Re.2.17.
d Zec 9.16.
e Ho.1.10. He.13.5.
f i. e. *my delight is in her.*
g i. e. *Married.*
h Re 21.9, 10.
i *with the joy of the bridegroom.*
j Je.32.41.
k or, *that are the LORD's remembrancers.*
l *silence.*
m *If I give.*
n c.57,14.
o Ex.17.15. c.18.3
p Zec.9.9. Jn.12.14, 15.
q Re.22.12.
r or, *recompense.*
s Eze.34.11 ..16. Jn.4.23.

a *decked.*
b Re.19.13, 15.
c Zep.3.8.
d Je.25.26, 27.
e Ho.2.19.
f Ps.63.3.
g Jn.10.16. Zec.2 8. Mat.25. 40.45. Ac.9.4.
h Ex.14.19.
i De.32.11, 12.
j Ac.7.51. Ep.4.30.
k La.2.5.
l Le.26.42.

CHAPTER LXIII.

1 Christ showeth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembereth his free mercy. 16 The church, in their prayer, 17 and complaint, confess their faith.

WHO *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* [a] glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore [b] *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have trodden the wine-press alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the day [c] of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk [d] in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the [e] loving-kindnesses of the LORD, *and* the praises [f] of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, Surely they *are* my people, children *that* will not lie: so he was their Saviour.

9 In all their affliction [g] he was afflicted, and the angel [h] of his presence saved them; in his love and in his pity he redeemed them; and he bare [i] them, and carried them all the days of old.

10 But they rebelled, and vexed [j] his holy Spirit: therefore he was turned to be their [k] enemy, *and* he fought against them.

11 Then he remembered [l] the days of old, Moses, *and* his people, *saying*, Where *is* he

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the utmost confidence in their being delivered from all their enemies. He calls also upon all the watchmen of Zion, her Priests and Levites, who kept watch day and night in the purlieus of the temple, and whom he calls "the Lord's Remembrancers," to unite with him in prayers for her prosperity. (See Psalm cxxx. 6. cxxxiv.) Then, after reciting the Lord's oath and promise for their restoration, as if he had already seen them setting out from Babylon, he calls upon them to prepare the way, and lift up a standard to encourage their return. But the application of the concluding verses to our Saviour when on earth, by the Evangelists, plainly shows that these chapters had a farther reference than to any temporal salvation; and that all these temporal promises were typical of blessings spiritual and eternal; and that Jerusalem restored on earth was typical of the "Jerusalem above, which is the Mother of us all." (See Matt. xxi. 5. John xii. 15. Gal. iv. 26.)

CHAP. LXIII. Ver. 1—19. *The triumph of Messiah, and deliverance of the Church.*—"In the first six verses of this chapter, the Prophet (or rather the church he represents,) sees the great Deliverer, long promised and expected, making his appearance, after having crushed his enemies, like grapes in the wine-press. The comparison suggests a tremendous idea of the wrath of omnipotence, which its unhappy objects can no more resist than the grapes can resist the treader. Indeed, there is so much pathos, energy, and sublimity in this remarkable passage, as hardly any thing can be conceived to exceed. The period to which it refers is, probably, the same with that predicted in Revelations, chapter xix., some parts of which (ver. 13) are expressed in the same terms, and are generally understood of the fall of Antichrist and his followers, of which the destruction of Babylon, Edom or Bozrah, may be considered as an emblem.

"The remaining part of this chapter, with the whole of the following, contain a penitential confession and supplication of the Jews, as uttered in their present dispersion, apparently deserted and rejected by the God of their fathers. They begin (ver. 7) with acknowledging the great mercies of God to their

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Ver. 5. *As a young man marrieth a virgin.*—Sir *J. Chardin* says, in the East, youths marry only virgins, and widowers, widows. *Orient. Cust.* No. 274.——*So shall thy sons marry thee*—i. e. obtain possession of thy land, as a husband claims possession of his wife.

Ver. 6. *Set watchmen.*—[Watches in the East, observes Bishop *Lowth*, even to this day, are performed by a loud cry, from time to time, of the watchmen, and that very frequently, to mark the time, and in order to show that they themselves are constantly attentive to their duty. Hence the watchmen are said by the Prophet, (chap. lii. 8.) "to lift up their voice;" and here they are commanded, "not to keep silence;" and the greatest reproach to them is, "that they are dumb dogs; they cannot bark; dreamers, sluggards, loving to slumber," (chap. lvi. 10.) "The watchmen in the camp of the caravans," says *Tavernier*, "go their rounds crying one after another, 'God is one, He is merciful;' and often add, 'Take heed to yourselves.'"]—*Bagster.*

Ver. 11. *Thy salvation cometh.*—See chap. xl. 9, 10, and note. All the ancient versions read, "Saviour."

CHAP. LXIII. Ver. 1—6. *Who is this?* &c.—Bishop *Lowth* places these verses in dialogue form, thus: Ver. 1. Who, &c. the *chorus*. The last line, "I who speak," &c. *Messiah*. Ver. 2. *chorus*. Ver. 4 to 6. *Messiah*.

Ver. 2. *The wine-fat.*—*Lowth, vat*, as the word is always now spelt; meaning, the vessel in which the grapes were trodden.

Ver. 3. *People* there was *none.*—[The very remarkable passage contained in the first six verses of this chapter, seems in a manner detached from the rest, and to stand singly by itself; containing a prophetical representation of the victories of the Messiah over the enemies of his church, here designated by the names of Edom and Bozrah. Though, as Bishop *Lowth* observes, this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled: those in Ezek. xxxviii. and Rev. xx. are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same, or the like event.]—*Bagster.*

Ver. 9. *In all their afflictions he was afflicted.*—So our version, but the word is used for external, not internal troubles, and might be better rendered, "In all their *distresses* he was distressed." It must be remarked, however, that all the ancient versions read with the Keri *aleph* instead of *vau*, which implies a negative, and has occasioned very different renderings. *Boothroyd* reads, "In all their distresses he was not opposed to them." *Lowth*, "It was not an envoy, nor an angel, &c. . . . . but he himself redeemed them." We incline, however, with *Gataker*, to the common version, changing *afflictions* for "distresses;" meaning, from their enemies.——*The angel of his presence*, —That is, Christ. See Ex. xxiii. 20, 21.——*He bare them.*—Compare Ex. xix. 4

Ver. 11. *Where is he*, &c.—*Lowth*, "How he (i. e. God) brought."—"With the shepherd. i. e. Moses." How he put within them his Holy Spirit

that brought them up out of the sea with the [m] shepherd of his flock? where *is* he that put his holy Spirit [n] within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the [o] water before them, to make himself an everlasting name?

13 That led them through the deep, as a horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to [p] make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation [q] of thy holiness and of thy glory: where *is* thy zeal and thy strength, the [r] sounding of thy [s] bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, [t] our redeemer; thy name *is* from everlasting.

17 O LORD, why hast thou made us to err [u] from thy ways, *and* hardened [v] our heart from thy fear? Return [w] for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down [x] thy sanctuary.

19 We are *thine:* thou never barest rule over them; [y] they were not called by thy name.

CHAPTER LXIV.

1 The church prayeth for the illustration of God's power. 5 Celebrating God's mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

OH [a] that thou wouldest rend the heavens, that thou wouldest come down, that the mountains [b] might flow down at thy presence,

2 As *when* [c] the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When thou didst terrible [d] things *which* we looked not for, thou camest down, the mountains [e] flowed down at thy presence.

4 ¶ For [f] since the beginning of the world *men* have not heard, nor perceived by the ear, neither hath the eye [g] seen, O God, beside thee, *what* he hath prepared for him that waiteth for him.

5 Thou [h] meetest him that rejoiceth and worketh righteousness, *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is [i] continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all our [j] righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And [k] *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid [l] thy face from us, and hast [m] consumed us, [n] because of our iniquities.

8 But now, O LORD, thou *art* our father; we [o] *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither [p] remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful [q] house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste.

12 Wilt thou refrain [r] thyself for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER LXV.

1 The calling of the Gentiles. 2 The Jews, for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 12 Judgments on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

I [a] AM sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I [b] have spread out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own thoughts;

3 A people that provoketh [c] me to anger continually to my face; that [d] sacrificeth in gardens, and burneth incense upon [e] altars of brick;

4 Which remain among the graves, and lodge in the monuments, which eat swine's

A. M. 3292. B. C. 712.

m or, *shepherds.* Ps.77.20.
n Nu.11.17, 25. Ne.9.20.
o Ex.14.21, &c.
p 2 Sa.7.23.
q 2 Ch.30.27
r or, *multitude.*
s Je.31.20. Ho.11.8.
t or, *our redeemer from everlasting is thy name.*
u Ps.119.10.
v c.6.10. Ro.9.17, 18.
w Ps.90.13.
x Ps.74.6..8
y or, *thy name was not called upon them.*
a Ps.144.5.
b Ju.5.5. Mi.1.4.
c *the fire of meltings.*
d Ps.65.5.
e Hab.3.3,6.
f 1 Co.2.9.
g or, *seen a God beside thee* which *doeth so for him.*
h Ac.10.35.
i Mat.3.6.
j Ph.3.9.
k Ho.7.7.
l Ho.5.15.
m *melted.*
n *by the hand:* Job 8.4.
o Je.18.6.
p Ps.79.8, &c.
q La.2.7.
r c.42.14.
a Ro.9.24, 30.
b Ro.10.21.
c De.32.21.
d Le.17.5.
e *bricks.*

nation, and the ungrateful returns which they made to them, by which they rendered him their enemy. Induced, however, by the remembrance of his former mercies, they humbly pray for the renewal of them; beseech him to remember his former kindness; plead their relation to him; confess their wickedness and obstinacy; entreat his forgiveness, and deplore their miserable situation." Dr. *J. Smith.*

CHAP. LXIV. Ver. 1—12. *A prayer for divine mercy, and a confession of Israel's sin.*—This chapter contains an appeal to the mercy of God, in the most ardent and pathetic language, imploring God to appear for the salvation of his people now, with the same power and splendour as he appeared at the giving of the law. The Prophet acknowledges what great things God had formerly done for the salvation of his people, and expresses his confidence that things no less great and wonderful were still in reserve for them, notwithstanding their unworthiness. This unworthiness is expressed in terms of the greatest contrition and humility; "All our righteousnesses (says he) are as filthy rags."

This is certainly a very comprehensive proposition, and a very humbling doctrine. It includes not merely the ceremonial righteousness of the Jew, or the hypocritical righteousness of the Pharisee; but, as *Gataker* remarks, the Hebrew using the plural by way of emphasis, "righteousnesses," and especially "*all* our righteousnesses," includes that of the best and sincerest believers, which, compared with the purity of the divine law, (which is a counterpart of the divine purity,) and as it respects the cause of our salvation, are not only useless as a worn out garment, but obnoxious as a polluted one, to which a wise and good man will say with abhorrence, "Get thee hence!" (Chap. XXX. 22.)

CHAP. LXV. Ver. 1—25. *The calling of the Gentiles, and the final restoration of the Jews.*—This chapter contains a vindication of God's dealings with the Jews, having reference, perhaps, to their prayer and complaint in the preceding chapter. It sets forth that, though for their sins he had rejected them, and called the Gentiles who sought him not, (Romans ix. 24—26,) yet would he preserve a remnant, to whom he would at length make good all his promises. Severe punishments are threatened against the wicked (alluding perhaps to the destruction by the Romans,) and great rewards promised to the obedient in a future state of the Church, which is described in the most magnificent terms that can be imagined.

That these splendid promises could not be fully accomplished in the return of the Jews from Babylon is self-evident; nor can all their meaning be exhausted, in any state of the Church

Ver. 14. *As a beast.*—*Lowth,* "As the herd descendeth into the valley (to rest) so," &c.

Ver. 15. *Toward me.*—LXX. and *Lowth* read "us."

Ver. 16. *Our Redeemer*—is thy name from, &c.—*Boothroyd.*

Ver. 17. *Made us to err.*—That is, says *Gataker,* "Giving us up to a spirit of error, and obstinacy."

CHAP. LXIV. Ver. 1. *Oh that thou wouldest.*—[This chapter continues the prayer begun in the preceding, ver. 7.; containing a penitential confession and supplication of the Israelites in their present dispersion, in which they have so marvellously subsisted, and continue to subsist, as a people.]—*Bagster.*

Ver. 2. *The melting fire.*—See margin; i. e. the fire of a furnace for smelting metals. Here seems an evident allusion to the Lord's appearing on Mount Sinai. See Judges v. 5. Ps. xcvii. 5.; cxliv. 5. 6.

Ver. 5. *Thou meetest him that rejoiceth,* &c.—*Lowth,* "Thou meetest with joy him that worketh," &c.—*In those is continuance.*—In what? after considering the variety of interpretations and conjectures offered, we are inclined to prefer the following, including one of the clauses in a parenthesis. *Thou meetest . . . . .* those that remember thee in thy ways: (Behold! thou art wroth, for we have sinned:) *in those* (the ways of God) *is continuance,* perpetuity, even for ever, as the word often means: *and* therefore, *shall we be saved.*—This, though somewhat obscure, appears to us to agree with both the verses which precede and follow. Compare Mal. iii. 6.

Ver. 6. *As filthy rags*—polluted garments; *Lowth* says, "rejected;" but pollution, and that the most disgusting, is certainly the idea of the original. See *Gataker.*

CHAP. LXV. Ver. 1. *I am sought.*—*Lowth,* "I am made known." St. Paul (who transposes the sentences,) "I was made manifest."

Ver. 3. *Upon altars of brick*—which was contrary to the Mosaic law. Ex. xx. 25.

Ver. 4. *Which remain among the graves.*—This they did, according to Sir *J. Chardin,* for purposes of necromancy.—*And broth,* &c.—This was for the purpose of lustration, magical arts, and other superstitions. See *Lowth.*

flesh, and [f] broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These *are* a smoke in my [g] nose, a fire that burneth all the day.

6 Behold, *it is* written before me: I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers together, saith the LORD, which have burned incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and mine [h] elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that [i] troop, and that furnish the drink-offering unto that [j] number.

12 Therefore [k] will I number you to the sword, and ye shall all bow down to the slaughter: because when [l] I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye [m] shall cry for sorrow of heart, and shall howl for [n] vexation of spirit.

15 And ye shall leave your name for a curse [o] unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth [p] himself in the earth shall bless himself in the God of truth; and he that sweareth [q] in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, I create new [r] heavens and a new earth: and the former shall not be remembered, nor come [s] into mind.

18 But be ye glad and rejoice [t] for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

19 And [u] I will rejoice in Jerusalem, and joy in my people: and the voice of weeping [v] shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the [w] sinner *being* a hundred years old shall be accursed.

21 And [x] they shall build houses, and inhabit *them*, and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and [y] another inhabit; they shall not plant, and another eat: for as the days of a tree [z] *are* the days of my people, and mine elect shall [a] long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble; for [b] they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and [c] while they are yet speaking, I will hear.

25 The [d] wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust [e] *shall be* the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

A. M. 3292
B. C. 712

f or, *pieces.*
g or, *anger.*
h Ro.11.5,7
i or, *Gad.*
j or, *Meni.*
k Zep.1.4..6
l 2Ch.36.15. Pr.1.24, &c.
m Mat.8.12.
n *breaking.*
o Zec.8.13.
p Je.4.2.
q De.6.13. Ps.63.11.
r 2Pe.3.13. Re.21.1.
s *upon the heart.*
t c.51.11. 1Th.5.16.
u c.62.5.
v Re.7.17.
w Ec.8.12, 13.
x Am.9.14.
y Lu.26.16. De.28.30.
z Ps.92.12.
a *make them continue long, or, wear out.*
b c.61.9. Ro.9.7,8.
c Ps.32.5 Da.9.20, 21.
d c.11.6..9.
e Ge.3.14.
a 2Ch.6.18. Mat.5.34. Ac.7.17, 24.

CHAPTER LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 God's severe judgments against the wicked. 19 The Gentiles shall have a holy church, 21 and see the damnation of the wicked.

THUS saith the LORD, The heaven [a] *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath my hand made, and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to

which has yet appeared. The creation of "new heavens and a new earth" must imply a new state of things, both morally and politically. It must imply a state of permanent purity and perpetual happiness: and the close of the chapter seems to imply even a prolongation of human life. Thus much is certain, that through crime and folly, a great part of mankind do 'not live out half their days;" (Psalm lv. 23.) and consequently the suppression of vice and of war, together with the improvements in medical science, must have a powerful tendency, both to prolong man's life, and increase his happiness. (Compare Rev. chap. xxi.)

CHAP. LXVI. Ver. 1—24. *God must be worshipped in spirit and in truth: his awful judgments on the wicked.*—This chapter continues the same subject as the foregoing. The Lord reminds the Jews, who valued themselves much on their temple and pompous worship, that the Most High dwelleth not in temples made with hands; and that no outward rites of worship can please Him who looketh at the heart, while the worshippers are idolatrous and impure. (See 1 Kings viii. 23.) This leads to a threat of divine vengeance for their guilt; alluding probably to their rejection of Christ, their persecution of his followers, and their consequent destruction by the Romans. The increase of the Church is announced to be sudden and astonishing; which may be understood of the surprising success of the gospel when first preached, both among Jews and Gentiles; and especially of the future conversion of the Jews and fulness of the Gentiles, who shall eventually be gathered from all quarters to Messiah's standard. Then, be-

Ver. 11. *That troop . . . . that number.*—[The disquisitions and conjectures of the learned, says Bishop *Lowth*, concerning *Gad* and *Meni*, are infinite and uncertain: perhaps the most probable may be, that Gad means good fortune, and Meni, the moon. "But why should we be solicitous about it?" says *Schmidius*; "it appears sufficiently from the circumstances, that they were false gods; either stars, or some natural object; or a mere fiction. The Holy Scriptures did not deign to explain more clearly what those objects of idolatrous worship were; but chose rather, that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished, that we are now quite at a loss to know what and what sort of things they were."]—*Bagster.*

Ver. 13. *My servant shall eat.*—Throughout this chapter, and indeed throughout the Scriptures, two classes of people are pointed out, to one of which belong its promises, and to the other its threatenings. This distinction should be carefully marked.

Ver. 18. *But be you glad and rejoice for ever* in that *which I create.*—*Lowth*, "But ye shall rejoice and exult in *the age to come*, which I create." So Bishop *Chandler*; but *Boothroyd* adheres nearly to the established version, as we are also inclined; yet it is certain that the ancient Rabbins called the days of Messiah "the age to come."

Ver. 20. *An infant of days.*—["That is," says *Kimchi*, "the people shall live to three or five hundred years of age, as in the days of the patriarchs; and if one die at one hundred years, it is because of his sin; and even at that age he shall be reputed an *infant;* and they shall say of him, an infant is dead. These things shall happen to Israel in the days of the Messiah."]—*Bagster.*

Ver. 22. *As the days of a tree.*—[It is commonly supposed, observes Bishop *Lowth*, that the oak, one of the most long-lived of the trees, lasts about 1000 years; being 500 years growing to full perfection, and as many decaying; which seems to be a moderate and probable computation. The prophet's idea seems to be that they shall live to the age of the antediluvians; which seems to be very justly expressed by the days of a tree, according to our notions.]—*Bagster.*

Ver. 23. *Nor bring forth for trouble.*—*Lowth*, "Nor generate a short-lived race." Compare Ps. lxxviii. 33.

CHAP. LXVI. Ver. 1. *Thus saith*, &c.—[This, and the preceding chapter, as Bishop *Lowth* observes, manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans. The Jews valued themselves much upon their Temple, and the pompous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for the strict observance of all the externals of their religion. And, at the very time when the judgments denounced in ver. 6 and 12 of the preceding chapter were hanging over their heads, they were rebuilding the Temple, by Herod's munificence, in a most magnificent manner. God admonishes them, that "the Most High dwelleth not in temples made with hands" and that a mere external worship, how dili-

him that is [b] poor and of a contrite [c] spirit, and trembleth [d] at my word.

3 He that killeth an ox *is as if* he slew a man; he that sacrificeth a [e] lamb, *as if* he cut off a dog's neck; he that offereth an oblation, *as if he offered* swine's blood; he that [f] burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations.

4 I also will choose their [g] [h] delusions, and will bring their fears upon them; because [i] when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that tremble [j] at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, a voice of the LORD that rendereth recompense to his enemies.

7 ¶ Before she travailed, she brought forth; before her pain came, she was delivered of a man child.

8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a [k] nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not [l] cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

10 ¶ Rejoice [m] ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

11 That ye may [n] suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [o] abundance of her glory.

12 For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye [p] shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall [q] rejoice, and your bones [r] shall flourish like an herb: and the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ [s] For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They [t] that sanctify themselves, and purify themselves in the gardens [u] behind one *tree* in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I *know* their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory.

19 And I will set a sign [v] among them, and I will send those that escape of them, unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow, *to* Tubal, and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; [w] and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* an offering [x] unto the LORD, out of all nations upon horses, and in chariots, and in [y] litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for [z] priests *and* for Levites, saith the LORD.

22 For as the new [a] heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain.

23 And [b] it shall come to pass, *that* from [c] one new moon to another, and from one sabbath to another, shall all [d] flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall [e] not die, neither shall their fire be quenched; and they shall be an abhorring [f] unto all flesh.

A. M. 3392. B. C. 712.

b Mat.5.3.
c c.57.15.
d Ezr.9.4. 10.3. Pr.28.14.
e or, *kid.*
f *maketh a memorial of.* Le.2.2.
g or, *devices.*
h 2 Th.2.11.
i c.65.12. Je.7.13,14.
j ver.2.
k Ac.2.41,47
l or, *beget.*
m Ps.26.8. 84.1,4. 122.6.
n 1 Pe.2.2.
o or, *brightness.*
p c.60.4,16.
q Jn.16.22.
r Pr.3.8. Eze.37.1.. 14.
s 2 Th.1.8.
t c.65.3,4.
u or, *one after another.*
v c.18.3,7. Lu.2.34.
w Mal.1.11. Mat.28.19
x Ro.15.16.
y or, *coaches.*
z Re.1.6.
a c.65.17.
b Zec.14.14.
c *new moon to his new moon, and from sabbath to his sabbath.*
d Ps.65.2.
e Ma.9.44.. 48.
f Da.12.2.

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ing united in the new economy, they shall see every enemy of the true Church destroyed, and behold the final perdition of infidels and ungodly men. Here, after tracing the principal events of time, the predictions seem to terminate in eternity, where all revolutions cease; where the blessedness of the righteous shall be unchangeable as the new heavens; and the misery of the wicked, as the fire that shall not be quenched. (See Rev. xxi. 1. Mark ix. 44.)

gently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by Him.]—*Bagster.*

Ver. 3. *He that killeth an ox* is as if *he slew a man*, &c.—The sense of our common version is not clear. Our translators probably meant, that they showed as little religious feeling in the sacrificing an ox, as in the sacrifice of a man, or an unclean animal. By omitting the words in italic, supplied in our version, Bishop *Lowth* gives the passage a very different turn, as thus: "He that slayeth an ox, killeth a man; that maketh an oblation, beheadeth a dog; that maketh an oblation, (offereth) swine's blood; that burneth incense, blesseth an idol," &c. The import of which version we take to be, that the people served Baal, as well as Jehovah; and while on the sabbath they served the God of Israel, on other days, with equal zeal, they offered sacrifices, and even human sacrifices, to their idols. Compare Ezek. xxiii. 39.

Ver. 7. *Before she travailed.*—That is, Zion.

Ver. 12. *Borne upon her sides.*—It is customary in the East for women to carry their children on their hips.—Sir J. *Chardin.* See *Orient. Cust.* No. 271.

Ver. 17. *Behind one tree in the midst.*—See margin. [Or, as Bishop *Lowth* renders, "after the rites of *Achad*;" which is supposed to be the same as the Syrian god *Adad*, whom they held to be the highest and greatest of the gods, and the same with Jupiter and the sun; and whose name, says *Macrobius*, signifies *one;* as does also the word *Achad*, in this passage.]—*Bagster.* Many other interpretations have been offered, all of which refer to the idolatrous rites practised in gardens.——*In the midst.*—*Lowth* connects this with the following clause; "In the midst of those who eat swine's flesh," &c.

Ver. 19. *Tarshish.*—[*Tarshish* (see on 2 Chron. ix. 21.) seems to be used here for the east; *Put* and *Lud*, (two African nations,) for the south; *Tubal* and *Javan*, (the Tiberenians and Grecians,) for the north; and "the isles afar off," for the west.——*Draw the bow.*—Bishop *Lowth* suspects that the words *moshechey kesheth*, "who draw the bow," are a corruption of *Meshech*, the *Moschi*, a nation situated between the Euxine and Caspian seas; and properly joined with *Tubal*, the Tibareni.]—*Bagster.*

Ver. 20. *In litters.*—*Lowth*, "In couches;" these are large hampers, slung on each side a camel.——*Swift beasts.*—[*Kirkaroth*, rendered by the LXX. "shaded vehicles," and by the Vulgate, *carrucis*, "cars," probably denotes the same as the *kar*, the *coune* or *pannier* used for riding in. See on Gen. xxxi. 34.]—*Bagster.*

Ver. 24. *Their worm shall not die*, &c.—This evidently alludes to Gehenna, or the valley of Hinnom, on the south and east of Jerusalem, where the idolaters used to sacrifice their children to Moloch; in abhorrence of which, king Josiah ordered all the filth and ordure of the city to be thrown there, with the carcasses of dead dogs, and dead men's bones. These, putrifying, produced worms, and other vermin; to prevent any fatal consequences from which, fires were kept continually burning, and probably on the very spot in which they had formerly sacrificed their children. See 2 Kings xxiii. 10. Jer. vii. 31, 32.; xix. 13. Mark ix. 44.—[The worm that preyed on the dead bodies in Gehenna died, and the fire which consumed them, was soon extinguished; but in the figurative Gehenna the means of punishment are everlasting.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF ISAIAH.

ISAIAH has, with singular propriety, been denominated the *Evangelical Prophet*, on account of the number and variety of his prophecies concerning the advent and character, the ministry and preaching, the sufferings and death, and the extensive and permanent kingdom of the Messiah. So explicit and determinate are his predictions, as well as so numerous, that he seems to speak rather of things *past* than of events yet *future;* and he may be rather called an evangelist than a prophet. Though later critics, especially those on the continent have expended much labour and learning in order to rob the prophet of his title; yet no one, whose mind is unprejudiced, can be at a loss in applying select portions of these prophecies to the mission and character of Jesus Christ, and to the events in his history which they are cited to illustrate by the sacred writers of the New Testament. In fact, his prophecies concerning the Messiah seem almost to anticipate the Gospel history; so clearly do they predict his divine character, (Comp. ch. vii. 14. with Mat. i. 18—23. and Luke i. 27—35. ch. vi. ix. 6. xxxv. 4. xl. 5, 9, 10. xlii. 6—8. lxi. 1. with Lu. iv. 18. ch. lxii. 11. lxiii. 1—4.); his miracles, (ch. xxxv. 5, 6.); his peculiar character and

virtues, (ch. xi. 2, 3. xl. 11. xliii. 1—3.) ; his rejection, (Comp. ch. vi. 9—12. with Mar. xiii. 14. ch. vii. 14, 15. liii. 3.) ; his sufferings for our sins, (ch. l. 6. liii. 4—11.) ; his death and burial, (ch. liii. 8, 9.) ; his victory over death, (ch. xxv. 8. liii. 10, 12.) ; his final glory, (ch. xlix. 7, 22, 33. liii. 13—15. liii. 4, 5.) ; and the establishment, increase, and perfection of his kingdom, (ch. ii. 2—4. ix. 2, 7. xi. 4—10. xvi. 5. xxix. 18—24. xxxii. 1. xl. 4, 5. xlii. 4. xlvi. 13. xlix. 9—13. li. 3—6. lii. 6—10. lv. 1—3. lix. 16—21. lx. lxi. 1—5. lxv. 25.) ; each specifically pointed out, and portrayed with the most striking and discriminating characters. It is impossible, indeed, to reflect on these, and on the whole chain of his illustrious prophecies and not be sensible that they furnish the most incontestable evidences in support of Christianity. The style of Isaiah has been universally admired as the most perfect model of elegance and sublimity ; and as distinguished for all the magnificence, and for all the sweetness, of the Hebrew language. "Isaiah," says Bishop *Lowth*, "the first of the prophets, both in order and dignity, abounds in such transcendent excellencies, that he may be properly said to afford the most perfect model of the prophetic poetry. He is at once elegant and sublime, forcible and ornamental ; he unites energy with copiousness, and dignity with variety. In his sentiments, there is extraordinary elevation and majesty ; in his imagery, the utmost propriety, elegance, dignity, and diversity ; in his language, uncommon beauty and energy ; and notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that if the Hebrew poetry at present is possessed of any remains of its native place and harmony, we shall chiefly find them in the writings of Isaiah ; so that the saying of Ezekiel may justly be applied to this prophet :

Thou art the confirmed exemplar of measures,
Full of wisdom and perfect in beauty.—Ez. chap. xxviii. 12.

Isaiah also greatly excels in all the graces of method, order, connexion, and arrangement ; though, in asserting this, we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to divine : we must likewise be careful in remarking the limits of particular predictions, since, as they are now extant, they are often improperly connected, without any marks of discrimination, which injudicious arrangement, on some occasions, creates almost insuperable difficulties." But, though the variety of his images, and the warmth of his expressions, characterize him as unequalled in eloquence : and, though the marks of a cultivated mind are stamped in every page of his book ; yet these are almost eclipsed by the splendour of his inspired knowledge. In the delivery of his prophecies and instructions, he utters his enraptured strains with an elevation and majesty that unhallowed lips could never attain ; and from the grand exordium in the first chapter to the concluding description of the Gospel, to "be brought forth" in wonders, and to terminate in the dispensation of eternity, there is one continued display of inspired wisdom, revealing its oracles and precepts for the instruction and salvation of man.]—*Bagster.*

THE BOOK OF THE PROPHET JEREMIAH.

JEREMIAH was a Priest, who resided at Anathoth, in the land of Benjamin, and was called to the prophetic office when very young, in the 13th year of king Josiah, and about 70 years after the death of Isaiah, A. M. 3375. B. C. 629. He exercised his ministry about 42 years, with great faithfulness and zeal, and in very unfavourable circumstances ; till after the destruction of Jerusalem by the Chaldeans ; and is generally supposed to have died about two years afterwards in Egypt. At the commencement of his labours, the sins of Judah were come to their full measure, after a reformation had in vain been attempted by good Josiah, who was called to Heaven at an early age, as a punishment for their transgressions. His two sons, who successively filled the throne after him, were as remarkable for vice, as their father was for virtue. Their history we have already seen, 2 Kings, xxiii. to xxv. compared with 2 Chron. xxxv. and xxxvi.

Jeremiah was a man of sincere piety, unblemished integrity, and warm patriotism ; so much so, that rather than seek a separate asylum, which he might have undoubtedly enjoyed under the king of Babylon, he chose to flee with his brethren into Egypt, though in that step they acted contrary to his advice. There is a tradition that the Jews of Tahapanes stoned him for the fidelity of his remonstrances against their idolatry and other vices. If so, a few years afterwards they were properly rewarded by the armies of the king of Babylon, according to his own prediction, chap. xliv. 27, 28.

The style of Jeremiah was tender and pathetic to a high degree, especially in his Lamentations ; but he sometime emulates the sublimity of Isaiah. The chapters merely narrative are in prose, but the prophetic parts, which form the bulk of the book, are in the usual poetical style. *Horne* divides the book into four parts ; the first comprising the introduction, and all the prophecies supposed to be delivered under the reign of king Josiah.—2. The prophecies under the reign of Jehoiakim.—3. Those in the reign of Zedekiah : and, 4. An account of the affairs of Judah, from the capture of Jerusalem to their flight into Egypt.

The chapters in our present copies are evidently not arranged according to the time in which they were delivered, and perhaps cannot now be so arranged with certainty : we shall, however, give the order adopted by Dr. *Blaney*, though we cannot from the nature of our work, adopt it. This order is exactly adopted by Dr. *Boothroyd*. Dr. *J. G. Dahler*, Professor of Theology in the Protestant seminary of Strasburg, in an elaborate and very judicious translation of this Prophet, has divided the whole into sections, each of which is introduced with excellent observations relative to time, place, circumstances, and matter contained in that section. The discourses, or prophecies, delivered under a particular reign, are all produced in their chronological order. *Townsend*, however, comparing and examining the systems of other commentators, has given a table of chronological arrangement, differing in several particulars, which we should be glad to copy ; but, for want of room, we can only refer to it.

Arrangement of the Prophecies of Jeremiah, according to Dr. Blayney.

Chap. I.—XX.
XXII.
XXIII.
XXV.
XXVI.
XXXV.
XXXVI.

Chap. XLV.
XXIV.
XXIX.
XXX.
XXXI.
XXVII.
XXVIII.

Chap. XXI.
XXXIV.
XXXVII.
XXXII.
XXXIII.
XXXVIII.
XXXIX. 15—19.

Chap. XXXIX. 1—14.
XL.
XLI.
XLII.
XLIII.
XLIV.
XLVI. &c.

According to Dr. Dahler.

Under Josiah.
Chap. I. 1—19.
IV. 5—VI. 30.
II. 1.—III. 5.
III. 6.—IV. 4.
XVII. 19—27.
XLVII. 1—7.

Under Jehoiakim.
Chap. VII. 1.—IX. 26.
XXVI. 1—24.
XLVI. 2—12.
X. 1—16.
XIV. 1.—XV. 21.
XVI. 1.—XVII. 18.
XVIII. 1—23.
XIX. 1.—XX. 13.
XX. 14—18.

Chap. XXIII. 9—40.
XXXV. 1—19.
XXV. 1—38.
XXXVI. 1—32.
XLV. 1—5.
XII. 14—17.
X. 17—25.

Under Jechoniah.
Chap. XIII. 1—27.

Under Zedekiah.
Chap. XXII. 1.—XXIII. 8.
XI. 1—17.
XI. 18—XII. 13.
XXIV. 1—10.
XXIX. 1—32.

Chap. XXVII. 1.—XXVIII. 17.
XLIX. 34—39.
LI. 59—64.
XXI. 1—14.
XXXIV. 1—7.
XXXVII. 1—10.
XXXIV. 8—22.
XXXVII. 11—21.
XXXVIII. 1—28.
XXXIX. 15—18.
XXXII. 1—44.
XXXIII. 1—10.
XXXIX. 1—10.

After the destruction of Jerusalem.
Chap. XXXIX. 11—14.
XL. 1.—XLI. 18.

Chap. XLII. 1.—XLIII. 7.
XXX. 1.—XXXI. 40.

Delivered in Egypt.
Chap. XLIII. 8—13.
XLIV. 1—30.
XLVI. 13—28.

Relative to strange nations.
Chap. XLVI. 1. and XLIX. 1—6.
XLVIII. 1—47.
XLIX. 7—22.
XLIX. 23—27.
XLIX. 28—33.
L. 1.—LI. 58.

Historical appendix.
Chap. LII. 1—34.

CHAPTER I.

1 The time, 3 and the calling of Jeremiah. 11 His prophetical visions of an almond-rod and a seething-pot. 15 His heavy message against Judah. 17 God encourageth him with his promise of assistance.

A. M. 3375. B. C. 629.

THE words of Jeremiah [a] the son of Hilkiah, of the priests that *were* in [b] Anathoth in the land of Benjamin :

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in [c] the thirteenth year of his reign.

3 It came also in the days of Jehoiakim the son of Josiah king of Judah, unto [d] the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away [e] of Jerusalem captive in the fifth [f] month.

4 ¶ Then the word of the LORD came unto me, saying,

a 2 Ch. 36. 21
b 1 Ch. 6. 60.
c c. 25. 3.
d c. 39. 2.
e c. 52. 12, &c.
f 2 Kl. 25. 8.

CHAP. I. Ver. 1—19. *Prefatory chapter, with the call of Jeremiah to the prophetic office.*—This solemn designation of the prophet is stated to have been in the 13th year of the young king Josiah, at which time he speaks of himself as a child, (ver. 6.) and probably was little more, as we find him neither named nor consulted in that king's reforms. (See 2 Kings xxii. 14.) Like Moses of old time, he seems to have had a deep sense of his own inability, which is generally the case with those whom God calls to services of difficulty and importance. But the Lord, in a visible appearance, touched his lips, and put words into his mouth. The high commission given him is thus expressed : "See, I have this day set thee over the nations and over the kingdoms ;" by which we are not to understand the conferring any authority ; but in the prophetic style, God's servants are said to do what they merely predict. His pulling down or putting up, was merely the delineating of what God was about to do, which was farther explained to him in two preparatory visions. The "rod," or branch "of almond tree," which is said to be the first tree that blossoms, was evidently intended to signify the speedy accomplishment of the judgments he was commissioned to predict ; and "the seething (or boiling) pot" their great severity ; and both being turned from the north, farther intimated the quarter from which they were to come, namely, Chaldea, which was north of Jerusalem. The concluding verses at once point out the arduous nature of his work, and assure him of strength and support to perform it. He shall be an iron pillar, or a brazen wall, whom the Lord supports and fortifies. This first chapter is considered as prose, but the following opens in poetic numbers.

"The Lord raises up and qualifies proper instruments for his work, in every age and circumstance of his church : and when

CHAP. I. Ver. 1. *Words of Jeremiah.*—[The three first verses form the *title* to the whole book ; and were probably added by Ezra when he collected and arranged the Sacred Books, and placed them in the order in which they are generally found in Hebrew Bibles.]—*Bagster.*

5 Before [g] I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, *and* I [h] ordained thee a prophet unto the nations.

6 Then [i] said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and [j] whatsoever I command thee thou shalt speak.

8 Be [k] not afraid of their faces: for [l] I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched [m] my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

10 See, I have this day set thee over the nations and over the kingdoms, to root [n] out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover the word of the LORD came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a [o] seething pot; and the face thereof *is* [p] toward the north.

14 Then the LORD said unto me, Out of the north [q] an evil shall [r] break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who [s] have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird [t] up thy loins, and arise, and speak unto them all that I command thee: be [u] not dismayed at their faces, lest I [v] confound thee before them.

18 For, behold, I [w] have made thee this day a defenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for [x] I *am* with thee, saith the LORD, to deliver thee.

CHAPTER II.

1 God, having showed his former kindness, expostulateth with the Jews for their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities. 20 The sins of Judah. 31 Her confidence is rejected.

MOREOVER the word of the LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember [a] thee, the kindness of thy [b] youth, the love of thine espousals, when [c] thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* holiness [d] unto the LORD, *and* the first fruits of his increase: [e] all that devour him shall offend; evil [f] shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel:

5 Thus saith the LORD, What [g] iniquity have your fathers found in me, that they are gone far from me, and [h] have walked after vanity, and are become vain?

6 [i] Neither said they, Where *is* the LORD that brought us up [j] out of the land of Egypt, that led [k] us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into [l] a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled [m] my land, and made my heritage an abomination.

8 The priests said not, Where *is* the LORD? and they that handle the [n] law knew me not: the pastors also transgressed against me, and [o] the prophets prophesied by Baal, and walked after *things that* [p] do not profit.

9 Wherefore I [q] will yet plead with you, saith the LORD, and with your children's children will I plead.

A. M. 3375. B. C. 629.

g Is. 49.1,5. Ga. 1.15, 16.

h *gave.*

i Ex. 4.10, &c.

j Mat. 28.20. Ac. 20.27.

k Eze. 2.6. 3.9.

l He. 13.6.

m Is. 6.7.

n c. 18.7. 2Co. 10.4,5

o Eze. 11.3, 7; 24.3, &c.

p *from the face of.*

q c. 4.6. 6.1,22.

r *be opened.*

s De. 28.20. c. 17.13.

t Job 38.3.

u Eze. 2.6.

v *break thee to pieces.*

w c. 15.20.

x Jos. 1.9.

a or, *for thy sake.*

b Ho. 2.15.

c De. 2.7.

d Ex. 19.5,6. 1Pe. 2.9.

e Ps. 105.14.

f Joel 1.3,7, 8.

g Is. 5.4.

h 2 Ki. 17.15

i Ps. 77.5.

j Is. 63.11., 13. Ho. 13.4.

k De. 32.10.

l or, *the land of Carmel.*

m Ps. 106.38

n Mal. 2.6,7

o c. 5.31.

p Hab. 2.18.

q Eze. 20.35.

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their labours fail to reform degenerate nations, they prove useful to individuals, and leave others without excuse. He, who formed us in the womb, knew beforehand for what services or purposes he intended us: and if we desire to serve him, he will qualify us for all which he has for us to do or suffer in this world, and carry us through it. But except he 'sanctify' us by his new creating Spirit, we shall neither be fit for his holy service on earth, nor his holy happiness in heaven. This is a most invaluable mercy, whenever it is vouchsafed; but the earlier in life, the happier for us and for others: and as the Lord sometimes sanctifies even infants, parents may be encouraged to pray for this blessing on their offspring, even from their conception in the womb. He who gives grace can alone *efficaciously* ordain men to be his ministers. In general, *young persons* are not so proper for the discharge of the sacred office, in important stations and difficult times, as their seniors; and a modest diffidence, arising from conscious unworthiness and inability, is a more favourable token than self-confidence and a hasty eagerness to be employed. . . . Whatever the wise men and politicians of the world may suppose or devise, the safety of kingdoms is decided, according to the purpose and word of God; and it greatly depends on the reception which is given to his faithful ministers. When their labours are unsuccessful, and their 'prayers return into their own bosom:' and when they are persecuted, injured, and driven away, nations ripen apace for judgments 'to root up and destroy' them. But when they are protected and prospered, when their prayers are answered, and the number of true believers is greatly increased; there will be more and more, by their prayers, examples, and exertions, to check the progress of impiety and iniquity; and thus faithful ministers are useful 'to build, and to plant;' and to prolong the external prosperity of the community, as well as to promote the salvation of souls."—*T. Scott.*

CHAP. II. Ver. 1—37. *The Lord's kindness, and Israel's ingratitude.*—In the opening of this chapter, God expresses the continuance of his regard: "I have called to mind in thy behalf, the kindness shown thee in thy youth," &c. So Dr. *Blayney*, who remarks, that the kindness shown was all on the part of God, and was perfectly gratuitous, as the word properly signifies; and it was his affection for them, and not theirs for him, that led him to espouse them. And thus the words are explained in our ancient English Bible, (1553, folio,) to be "that grace and favour which I showed thee from the beginning, when I did first choose thee to be my people, and married thee to myself." (Comp. Ps. cvi. 45. Is. lxiii. 11. Eze. xvi. 60.) So what is said of Israel being "holiness to the Lord," must not be understood of their own holiness, but of their being separated, or consecrated to his service, "as a kind of first-fruits:" (James i. 18.) and this is here mentioned, not in their commendation; but to show that the Lord still bore the same kindness as ever toward his people, and was still ready to receive them on their returning to him. At the same time it forms the ground of his remonstrance with them, (ver. 5,) "What iniquity have your fathers found in me?" &c., and leads to the exposure of their folly, in forsaking "The fountain of living waters," and putting their trust in idols, who were

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Ver. 5. *I sanctified.*—That is, separated thee to my service, &c.

Ver. 10. *To root out.*—*Lowth*, "To pluck up."

Ver. 11. *An almond tree.*—[There is here both an allusion to the nature of the almond tree, and a striking paronomasia. "I see a rod of an almond tree. Then said the Lord to me, Thou hast well seen; for I will hasten my word to perform it." The almond tree, which is like the peach tree in its leaves and blossoms, blossoms in January or February, when other trees are locked up in their winter repose; and bears fruit in March or April, when other trees only begin to bud.]—*Bagster.* See note on Eccles. xii. 5.

Ver. 16. *I will utter.*—*Blayney*, "I will discourse my judgments." See chap. xxxix. 5.; lii. 9.

CHAP. II. Ver. 2. *I remember thee.*—See exposition; and Mr. *Gataker* approves the sense there given.—*A land not sown.*—That is, uncultivated.

10 For pass [r] over the isles of [s] Chittim, and see; and send unto [t] Kedar, and consider diligently, and see if there be such a thing.

11 Hath [u] a nation changed *their* gods, which *are* yet no gods? but my people have changed [v] their glory for *that which* doth not profit.

12 Be astonished, O ye [w] heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils; they have forsaken [x] me the fountain [y] of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water.

14 ¶ *Is* Israel a [z] servant? *is* he a home-born *slave?* why is he [a] spoiled?

15 The young lions [b] roared upon him, *and* [c] yelled, and they made his land waste: his cities are burned without inhabitant.

16 Also the children of Noph and [d] Tahapanes [e] have broken the crown of thy [f] head.

17 Hast thou not procured this unto [g] thyself, in that thou hast forsaken the LORD thy God, when he led thee by the way?

18 ¶ And now what hast thou to do in the way of [h] Egypt, to drink the waters of [i] Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own [j] wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 For of old time I have broken thy yoke, *and* burst thy bands; and [k] thou saidst, I will not [l] transgress; when upon every high hill and under every green tree thou wanderest, playing the [m] harlot.

21 Yet I had planted thee a noble [n] vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange [o] vine unto me?

22 For though thou wash thee with nitre, and take thee much soap, *yet* thine iniquity is marked [p] before me, saith the Lord GOD.

A. M. 3075. B. C. 929.

r or, *over to*
s Is.23.1,12
t Ps.120.5
u Mic.4.5
v Ps.106.20. Ro.1.23
w Isa.1.2.
x Ps.81.11.
y Ps.36.9. Jn.4.14.
z Ex.4.22.
a become a spoil
b Ps.57.4.
c gave out their voice
d c.43.7
e or, *feed on thy crown.* De.33.20.
f Is.1.6,7
g Ho.13.9.
h Is.30.1,2.
i Jos.13.3.
j Is.5.5.
k Ex.19.8. 1Sa.12.10.
l or, *serve.* Jos.24.18, 21.
m Is.1.21. De.12.2.
n Ps.80.8.
o De.32.32.
p Ps.90.8.

q Pr.30.12, 20.
r or, *O swift*
s or, *O.*
t *taught.*
u *the desire of her heart.*
v or, *reverse it.*
w or, *Is the cause desperate?*
x c.18.12. Ro.8.24.
y Is.44.19.
z or, *begotten me*
a *the hinder parts of the neck.*
b Ps.78.34. Ho.5.15.
c *evil.*
d Is.9.13.
e 2Ch.36.16. Ma.12.2, 8.
f *have dominion.*
g Ps.12.4.
h Ho.8.14.
i Ps.106.38.
j *digging.*

23 How canst thou say, I am not [q] polluted, I have not gone after Baalim? see thy way in the valley, know what thou hast done: *thou* [r] *art* a swift dromedary traversing her ways;

24 [s] A wild ass [t] used to the wilderness, *that* snuffeth up the wind at [u] her pleasure; in her occasion who can [v] turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but thou saidst, [w] There is no [x] hope: no; for I have loved strangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a [y] stock, Thou *art* my father; and to a stone, Thou hast [z] brought me forth: for they have turned [a] *their* back unto me, and not *their* face: but in the time of their trouble [b] they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy [c] trouble: for *according to* the number of thy cities are thy gods, O Judah.

29 Wherefore will ye plead with me? ye all have transgressed against me, saith the LORD.

30 In [d] vain have I smitten your children; they received no correction: your own sword [e] hath devoured your prophets, like a destroying lion.

31 O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We [f] are [g] lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten [h] me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor [i] innocents: I have not found it by [j] secret search, but upon all these.

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like "broken cisterns which could hold no water;" that is, which could yield them neither support nor comfort. Why leave Jehovah, their great patron and protector, and fly to the muddy streams of Egypt or Assyria?"

"In the latter part of the chapter, the nation is pointedly and severely reproved for their adultery, which, it must be remembered, throughout the Prophets, generally means idolatry: and if it be thought that some of the images are too bold, it should be recollected that the prophet's object is to excite disgust and abhorrence of the crime. (Comp. Isaiah lvii. 5, &c.)

It is very desirable and honourable to be early numbered among his worshippers, and admitted to those sacred ordinances, which are as the solemn espousals of the soul to God our Saviour. Yet numbers, on such occasions, express much zeal and love, and appear ready to follow him through every trial and difficulty, who afterward give cause to suspect, that their affections were indeed moved, while their hearts were not changed; and that they 'had no root in themselves, and therefore in time of temptation fell away.'

'But, not hypocrites alone, and such persons as openly disgrace their profession, are criminal in these things: even true believers are often constrained to plead guilty. After having been delivered from the bondage of Satan, relieved in the hour of distress and dismay, conducted through many dangers and perplexities, and rendered comfortable in the hopes and earnests of heavenly felicity; they have evidently made unsuitablere turns for these immense obligations, and have declined from that zeal and love which marked their first entrance on a religious course.

"Indeed, we all have committed, and are still prone to commit, the two evils of which Israel was proved guilty, even apostacy from God, and idolatrous love of some created object, or objects, from which we seek and expect our felicity. How do we forsake the pure joys to be found in the favour and service of God, for the polluting and wasting pleasures and interests of the world and sin! How apt are we to refuse the glorious salvation of Christ, and to prefer our own foolish ways of recommending ourselves to our offended Creator! How prone are we to forsake the unerring word of God to follow human teachers, and the traditions of men! and to forego the conso

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Ver. 10. *Pass over the isles.*—*Blayney*, "Pass over to the countries," &c. See note on Isa. xxiii. 1.

Ver. 14. Is (or was) *Israel a servant . . . . he a home-born slave?*—The question seems to imply that Israel did not go down into Egypt in a state of servitude, but as Joseph's kindred; Egypt, therefore, had no right to enslave them. He was also God's son: "When Israel was a child, then I loved him, and called my son out of Egypt." Hos. xi. 1. If Israel were free, the question then is, "Why is he spoiled?" "Why do all the nations round oppress him?"

Ver. 15. *The young lions* (the kings of Egypt and Babylon) *yelled.*—See margin.

Ver 16. *Noph and Tahapanes.*—The cities of Memphis and Daphnæ, in Egypt. See 2 Kings xxiii. 33, 34.——*Have broken*, &c.—See margin. *Blayney*, "Shall bruise," &c. So *Boothroyd.*

Ver. 18. *Sihor.*—That is, the Nile. See note on Isa. xxiii. 3.——*And the river.*—That is, the Euphrates; both were remarkable for sediment; the latter required to settle before it could be drank. See *Orient. Lit.* No. 954.

Ver. 20. *I have broken thy yoke.*—That is, the yoke of Egyptian bondage.——*Then thou saidst, I will not transgress.*—That is, to provoke fresh punishments. So Chaldee and 15 MSS. This is not the *Keri*, but the *Ketib*, "I will not obey;" i. e. not submit to slavery any more.

Ver. 22. *Though thee with nitre.*—[Not what we call *nitre*, or saltpetre, but the *natrum* of the ancients; which is found in abundance in Egypt and many parts of Asia, where it is called soap-earth, because it is dissolved in water and used like soap in washing. See note on Pr. xxv. 20.]—*Bagster.*

Ver. 23. *Traversing her ways.*—That is, running wild in the desert. *Blayney*, and other moderns, connect this verse with the following, instead of the preceding, which seems more natural. But *Boothroyd* supplies the particle of comparison, "(As) a swift dromedary; (as) a wild ass," meaning, that Israel was thus mad after her idolatries. The *valley* in ver. 23. probably refers to that of Hinnom. See chap. vii. 31.; xix. 2—4.

Ver. 25. *Withhold thy foot from being unshod.*—That is, as we conceive, Go not into the idol temples, which probably was not permitted in shoes, &c.; and the next clause, *and thy throat from thirst*, may refer to the drinking the potations of idolatry, which were perhaps of mixed and strong liquors.

Ver. 27. *Turned* their *back.*—See margin; i. e. turned away their heads, as in aversion.

Ver. 30. *Your own sword.*—That is, they killed their own prophets. Matt. xxiii. 29—37.

Ver. 34. *In thy skirts.*—Figuratively, "In thy garments," which are stained therewith. (See Isa. lxiii. 3.) Literally, "In the skirts (or borders) of thy country."——*Blood of the souls.*—*Boothroyd*, "the life blood" of poor innocents; i. e. children sacrificed to idols. See above, ver. 23.——*By secret search* —See margin. This is supposed to allude to Levit. xvii. 13. Compare Ezek. xxiv. 7.

35 ¶ Yet thou sayest, Because I am [k] innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of [l] Egypt, as thou wast [m] ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thy hands [n] upon thy head: for the LORD hath rejected thy confidences, and [o] thou shalt not prosper in them.

CHAPTER III.

1 God's great mercy in Judah's vile whoredom. 6 Judah is worse than Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved, and called by God, maketh a solemn confession of their sins.

THEY [a] say, if a man put away his wife, and she go from him, and become another man's, shall he return unto her [b] again? shall not that land be greatly polluted? but thou [c] hast played the harlot with many lovers; yet return [d] again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways [e] hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness.

3 Therefore [f] the showers have been withholden, and there hath been no latter rain; and [g] thou hadst a whore's forehead, thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me, My father, thou *art* the guide of [h] my youth?

5 Will [i] he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which backsliding Israel hath done? she is gone up upon [j] every high mountain and under every green tree, and there hath played the harlot.

7 And I [k] said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah [l] saw *it*.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the [m] lightness of her whoredom, that she defiled the land, and committed adultery with stones and with [n] stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but [o] feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; *and* I will not cause mine anger to fall upon you: for I *am* [p] merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only acknowledge [q] thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am [r] married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you pastors [s] according to my heart, which shall feed [t] you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither [u] shall it come [v] to mind: neither shall they remember it; neither shall they visit *it*; neither shall [w] *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more [x] after the [y] imagination of their evil heart.

18 In those days the house of [z] Judah shall walk [a] with the house of Israel, and they shall come together out of the land of the north to the land that I have [b] given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a [c] pleasant land,

A. M. 3375. B. C. 629.

k Ro 7 9 1Jn 1 8,10

l Ho.12.1.

m 2Ch.28.20

n 2Sa.13.19.

o Is.28.15.. 17.

a *saying.*

b De.24.4.

c Eze.16.26 ..29.

d Zec.1.3.

e Pr 23.28.

f Le.26.19. De 28.23, 24. c.9.12. 14.4.

g Eze.3.7.

h Pr.2.17.

i Ps.77.7,9.

A. M. 3392. B. C. 612.

j 1Ki.14.23.

k 2Ki.17.10, 13.

l Eze.23.2, &c.

m or, *fame.*

n c.2.27.

o *in falsehood.*

p 2Ch.30.9. Ps.86.15.

q De.30 1..6

r Is.54 5.

s Ep.4.11.

t Jn.21.15.. 17. Ac 20 28. 1Pe.5.2.

u Is.65.17.

v *upon the heart.*

w or, *it be magnified*

x Ro.6.14.

y or, *stubbornness.*

z Is.11 13. Eze.37.16 ..22.

a or, *to.*

b or, *caused your fathers to possess.*

c *land of desire.*

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lations of the Holy Spirit, for the worthless joys of the enthusiast and hypocrite! With great labour do men frame and resort to these and many other broken cisterns; instead of 'drawing with joy the waters of life from the wells of salvation.' Thus man became, and thus unbelievers continue, the slaves of sin and Satan, and persisting in this course must remain so for ever."—*T. Scott.*

CHAP. III. Ver. 1—25. *Judah's sin, and God's mercy exciting to repentance.*—The first five verses of this chapter belong to the preceding, and contain exhortations to repentance, with gracious promises of pardon, notwithstanding the aggravations of their guilt. *Blayney* considers this prophecy as delivered soon after Jeremiah received his commission.

The second section of prophecy beginning at the sixth verse, is continued to the end of the sixth chapter. It begins with a complaint against Judah, for having exceeded in guilt her sister Israel, already cast off for her idolatry, but not for ever. For to this same Israel, whose place of captivity (Assyria) lay to the north of Judea, pardon is promised on her repentance, together with a restoration to the church of God, along with the Gentiles, in the latter days. The charge of hypocrisy against Judah, in the 10th verse, seems to fix the date of this prophecy subsequent to the 18th year of king Josiah. It is also hinted, (ver. 18,) that Judah, copying the sins of Israel, after sharing the same fate, should, upon their repentance, receive the same mercy.

Israel renewing their repentings, (ver. 21,) God again renews his gracious promises; and they again humbly confess their sins, especially their idolatry. In this confession, their not deigning to name the idol Baal, the source of their calamities, but calling him in the abstract, *shame*, or a *thing of shame*, is a touch of the poetic pencil, extremely beautiful and natural.

"The Lord is so 'rich in mercy,' and has made such abundant provision for the honourable exercise of it, that he is ever ready to receive to full favour the vilest of transgressors; even when it would be contrary to the most approved rules of society, exactly to copy his example, in our conduct to those who grossly violate their relative obligations. But whilst he glorifies the abundance of his grace, by inviting rebels and apostates to return to him; he will also bring their iniquities to remembrance: nor can any man expect the tokens of his favour, who is not humbled and ashamed on account of his sins, and in some proportion to their aggravations. If then we should escape rebukes, corrections, or ruinous judgments,

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Ver. 37. *With thy hands upon thy head.*—An attitude of great grief and lamentation. See 2 Sam. xiii. 19.

CHAP. III. Ver. 1. *They say.*—See margin. Or, "Thus saith," (viz. the law.)

Ver. 2. *Lien toth.*—This refers not to literal, but to figurative prostitution, or the worshipping of idols, which was generally "in high places," or in groves; see ver. 6.—*As the Arabian.*—[Sir *J. Chardin*, in a MS. note cited by *Harmer*, states, that "the Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along.]—*Bagster.* So eager are the Jews represented in their idolatry.

Ver. 3. *Therefore the showers, &c.*—See Deut. xxviii. 24.—[The *former rain*, which prepared the land for tillage, fell in autumn; and the *latter rain*, (*Blayney*, "Harvest rain,") which filled the ears of corn, generally fell in April; after which there was scarcely any more rain.]—*Bagster.*—*A whore's forehead.*—See chap. v. 3.; vi. 15

Ver. 6. *The Lord said, &c.*—[This is a new discourse supposed to have been delivered after the 18th year of Josiah; in which the prophet shows the people of Judah the transgressions, idolatry, obstinacy, and punishment of Israel; who were, nevertheless, less culpable than they who practised the same iniquities, while they had the punishment and ruin of the others before their eyes.]—*Bagster.*

Ver. 9. *The lightness.*—*Blayney*, "Wantonness."

Ver. 12. *Towards the north.*—Because Israel was gone into captivity in the north. N. B. From the beginning of ver. 6 to these words, Dr. *Blayney* translates as prose, and here again commences the Hebrew verse.

Ver. 13. *Scattered thy ways.*—That is, "Thou hast run after various heathen nations in their several idolatries." *Parkhurst.*

Ver. 16. *Neither shall they visit it.*—*Blayney*, "Care about it."—*Neither shall that be done.*—*Blayney*, "made" *any more.* The ark was wanting in the second temple. The privileges of the Jewish establishment were to be superseded by the blessings of the Christian dispensation.

Ver. 17. *All nations shall be gathered.*—Gentiles as well as Jews.—*After the imagination.*—See margin. *Blayney*, "Lusting."

[d] a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My [e] father; and shalt not turn away [f] from me.

20 ¶ Surely *as* a wife treacherously departeth from her [g] husband, so have ye dealt treacherously [b] with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping [i] *and* supplications of the children of Israel: for they have perverted their [j] way, *and* they have forgotten the LORD their God.

22 [k] Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for [l] thou *art* the LORD our God.

23 Truly in vain *is* salvation *hoped for* from the hills, *and from* the multitude of mountains: truly [m] in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters.

25 We [n] lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAPTER IV.

1 God calleth Israel by his promise. 3 He exhorteth Judah to repentance by fearful judgments. 19 A grievous lamentation for the miseries of Judah.

IF thou wilt return, O Israel, saith the LORD, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove.

2 And thou shalt [a] swear, The LORD liveth, in [b] truth, in judgment, and in righteousness; and the nations [c] shall bless themselves in him, and in him shall [d] they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, Break [e] up your fallow ground, and sow not among [f] thorns.

4 Circumcise [g] yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem: lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: [h] retire, stay not: for I will bring evil from the north, and a great [i] destruction.

7 The lion [j] is come up [k] from his thicket, and the destroyer [l] of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For this [m] gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have [n] peace; whereas the sword [o] reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* a [p] full wind from those *places* shall come unto me: now also will I [q] give sentence against them.

13 Behold, he shall come up as clouds, and his chariots *shall be* as a whirlwind: his horses are swifter than eagles. Wo unto us! for we are spoiled.

14 O Jerusalem, wash thy heart [r] from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold,

A. M. 3392. B. C. 612.

d *a heritage of glory*, or, *of beauty.*
e Ro.8.15.
f *from after*
g *friend.*
b Is.48.8.
i 2Co.7.10.
j Pr.19.3.
k Ho.6.1.
l Ho.13.4.
m Ps.121.1, 2. Is 63.16.
n Ex.9.6,7. Ro.6.21.
a De.10.20.
b Is.48.1.
c Ge.22.18. Ps.72.17.
d Is.45.25. 1 Co.1.31.
e Ho.10.12.
f Mat.13.7, 22.
g De.10.16. Ro.2.28, 29.
h or, *strengthen*
i *breaking.*
j Da.7.4.
k 2 Ki.24.1. 25.1.
l c.25.9.
m Is.22.12.
n Is.37.35.
o La.2.21.
p or, *fuller wind than those.*
q *utter judgments.*
r Ja.4.8.

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we must judge ourselves, and examine, with minute exactness, all the sins which we remember to have committed, that we may condemn ourselves for them before God. In this frame of mind, the greatest transgressor may approach him as a kind Father, and may plead with him all the favours which he has bestowed, as the Creator, Preserver, and Saviour of men. All the mercies of God to his church in every age may suggest encouragement to the humble inquirer: and what can be so desirable for the young and inexperienced, in this ensnaring, perilous world, as to have the Lord Almighty for 'their Father, and the Guide of their youth?'"—*T. Scott.*

CHAP. IV. Ver. 1—31. *Exhortations to repentance, and warnings of divine judgments.*—The first two verses of this chapter are a repetition of the exhortations and promises addressed to Israel, in the preceding chapter, of which they ought to make a part. The prophet then addresses the people of Judah and Jerusalem; exhorting them to repentance and reformation, in order to prevent, if possible, the dreadful visitation that approached them. He then (ver. 5.) sounds the alarm of war. Nebuchadnezzar is seen, like a fierce lion on his march, and the disastrous issue is announced.

As God can neither tempt nor be tempted to evil, (James i. 13, 14,) so, most assuredly, neither can he deceive nor be deceived. But as false prophets spoke in the name of the Lord, and promised the people peace without reform, the prophet here, speaking ironically to reprove them, says, "Surely, Lord, thou must have deceived this people, permitting the false prophets to assure them, Ye shall have peace, until the sword penetrateth to the soul." Thus the passage is explained both by Drs. *Blayney* and *Boothroyd.* (Compare our remarks on chap. xx. 7; and on 1 Kings xxii. 20.; also Ezek. xiv. 9.) There is not the slightest ground, however, to suppose that any of the Lord's real prophets had supported the delusion.

After announcing the approach of Nebuchadnezzar, and the destruction which must attend his arrival, the prophet (ver. 19.) breaks out into an agony of distress—sees, as in a trance, the whole earth depopulated—the heavens clothed with mourning, and nature returning to her primitive chaos.

"The Lord commonly warns before he strikes: but if his warnings are despised, they will soon be realized in judgments; and when he arises to execute vengeance, sinners will find it in vain to combine for mutual defence, or to flee any whither for refuge; and no 'roaring lion,' or 'destroyer of the nations,' is to be dreaded, in comparison with 'him who is able to destroy both body and soul in hell.' Yet when he uses ambitious men, besides their intention, as his instruments of temporal punishment, the sufferers are made to howl and lament most dolefully. When he contends, men are soon dispirited and infatuated; their resolution and capacity fail them, and their hearts sink and perish within them: but none are more stupified with astonishment and terror on such occasions than ungodly priests and false teachers. The justice of God, in leaving sinners to be deceived, and to 'expect peace when vengeance reacheth to the soul,' is very awful. The faithful servants of God deprecate from the people this judgment, above all others; yet they often perceive that he sees good to inflict it. On this account they are treated as malevolent, censorious, and spiritually proud; for they cannot but remind their hearers of the distinction betwixt a faithful minister of the gospel, and a blind guide, or a teacher of lies in the garb of a priest: but the event will justify their conduct, and convince all the world of the reality and immense importance of

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Ver. 20. *As a wife treacherously.*—*Blayney*, "As a wicked woman," &c. ——*Husband.*—Margin, "Friend," but meaning the same.

Ver. 22. *Backslidings.*—[The term *backsliding* seems to be taken from oxen, when they turn back, instead of drawing forward, in the yoke.]—*B.*

Ver. 24. *Shame.*—*Blayney*, "That thing of shame;" *Boothroyd*, "That shameful idol." See chap. xi. 13. Hos. ix. 10.

CHAP. IV. Ver. 3. *Break up*, &c.—[*Fallow ground*, is either that which, having been once tilled, has lain long uncultivated, or, ground slightly ploughed, in order to be ploughed again previously to its being sown; and it is here applied to a fruitless and hardened heart, which must be *broken up* by true repentance, and prepared for the reception of the *good seed* of the word of life, in order to bring forth the fruits of holiness.]——*Bagster.*

Ver. 4. *Circumcise yourselves.*—The moral design of this rite is explained by St. Paul, Rom. ii. 25—29.

Ver. 6. *Retire.*—That is, into the fortress of Zion.

Ver. 7. *The lion is come up.*—Doubtless Nebuchadnezzar.——*Gentiles.*—*Blayney*, "Nations."

Ver. 10. *Surely thou hast greatly deceived.*—Heb. "Deceiving thou hast deceived."

Ver. 11. *A dry wind of the high places.*—*Boothroyd*, "a scorching wind from the hills," burning up the earth, and suffocating its inhabitants.

Ver. 13. *He shall come up.*—That is, Nebuchadnezzar, as in ver. 7.

Ver. 15. *From Dan . . . and Ephraim.*—Both which bordered "upon the kingdom of Judah northwards."

publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah.

17 As keepers of a field, are they against her round about; because [s] she hath been rebellious against me, saith the LORD.

18 Thy [t] way and thy doings have procured these *things* unto thee; this *is* thy wickedness, because it is bitter, because it reacheth unto thy heart.

19 ¶ My bowels, my bowels! I am pained at [u] my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 Destruction [v] upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: they *are* wise [w] to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without [x] form and void; and the heavens, and they *had* no light.

24 I beheld the mountains, and, lo, they [y] trembled, and all the hills moved lightly.

25 I beheld, and, lo, *there was* no man, and all the birds [z] of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce [a] anger.

27 For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

28 For [b] this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

30 And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou [c] deckest thee with ornaments of gold, though thou rentest thy [d] face with painting, in vain shalt thou make thyself fair; *thy* [e] lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth [f] her hands, *saying*, Wo *is* me now! for my soul is wearied because of murderers.

A. M. 3392. B. C. 712.

s Ne 9.26, 30. La.1.8. Da.9.7, &c.

t Is.50.1. c.2.17,19.

u *the walls of my heart.*

v Ps.42.7. Eze.7.26.

w Mi.2.1. Ro.16.19.

x Is.24.19.

y Is.5.25. Eze.38.20. Hab.3.6.

z Zep.1.3.

a Ps.76.7.

b Ho.4.3.

c Eze.23.40.

d *eyes.*

e c.22.20..22 La.1.2,19.

f Is.1.15. La.1.17.

CHAPTER V.

1 The judgments of God upon the Jews, for their perverseness, 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil state, 30 and ecclesiastical.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, [a] if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it.

2 And though they [b] say, The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes [c] upon the truth? thou hast stricken them, but they [d] have not grieved; thou hast consumed them, *but* they have refused [e] to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for they [f] know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for they [g] have known the way of the LORD, *and* the judgment of their God: but these have altogether broken [h] the yoke, *and* burst the bonds.

6 Wherefore a lion out [i] of the forest shall slay them, *and* a [j] wolf of the [k] evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, *and* their backslidings are [l] increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and [m] sworn by *them that are* no gods: when I had fed them to the full, they then committed [n] adultery, and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: every one neighed after his neighbour's wife.

9 Shall [o] I not visit for these *things*? saith the LORD: and shall not my soul be avenged on such a nation as this?

10 ¶ Go ye up upon her walls, and destroy, but [p] make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

g Jer.22.16. Mic.3.1.

h Ps.2.3.

i Ho.13.7. Am.5.18, 19.

j Eze.22.27. Zep.3.3.

k or, *deserts.*

l *strong.*

m Jos.23.7. Zep.1.5.

n c.13.27.

o ver.29. c.9.9.

p c.4.27. 30.11.

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this disregarded distinction. When light calamities are not effectual to fan and cleanse congregations, churches, or nations professing Christianity, God will give sentence upon them: a whirlwind and storm of vengeance will be commissioned to execute his word; and then it will be unavailing to say, 'Wo unto us! for we are undone.'"—*T. Scott.*

CHAP. V. Ver. 1—31. *The wickedness of the nation, and the awfulness of God's judgments.*—The prophet, having described the judgments impending over his countrymen, enlarges (in this and the next chapter) on the corruptions which prevailed among them, and which were the cause of their approaching calamities.—More particularly, God is introduced complaining of the general depravity of the people, insomuch that if one righteous person could save Jerusalem, in Jerusalem one righteous person was not to be found; all the profession of religion among them was false and hypocritical. The prophet then carries on the complaint in his own person, adding, that though they were corrected, they were not amended, but persevered in their crimes; and that this was not the case with the low and ignorant only; but more especially so with those of the higher order, from whose education and opportunities better things might have been expected; and then, in God's name, appeals to themselves, if they should be permitted to practise such sins unpunished, (ver. 7.) The Lord issues orders to their enemies to break down the walls of Jerusalem, that devoted city, whose inhabitants added to all their other sins, the highest contempt of God's word and prophets, whom they ridiculed as inflated by the wind: wherefore God declares

Ver. 16. *Watchers.*—By "Watchers," *Blayney* understands "Besiegers;" i. e. the advance guard of the enemy, placing patrols round the city.

Ver. 23. *I beheld the earth,* &c.—[The prophet here describes the impending ruin of Jerusalem and desolation of Judea by the Chaldeans, in language and imagery scarcely to be paralleled. The earth is brought back to its primitive state of chaos; the light of heaven is withdrawn, and succeeded by a dismal gloom; the mountains tremble, under dreadful apprehensions of the Almighty's displeasure; a frightful solitude reigns around; not a vestige is seen of the human race; even the birds have deserted the fields, unable to find their usual food; the face of the country, once so fertile, is overgrown with briers and thorns, and assumes the dreary wildness of the desert; and the cities and villages have crumbled into ruins.]—*Bagster.*

Ver. 24. *Moved lightly.*—*Blayney,* "Shook." See Rev. vi. 14.

Ver. 30. *Rentest thy face.*—*Blayney,* "Distendest thy eyes with paint." Compare note on Isa. iii 16.

Ver. 31. *Is wearied.*—*Blayney,* "Fainteth."

CHAP. V. Ver. 1. *Find a man.*—That is, a *good* man. This may remind us of Diogenes, who is said to have searched the city with a lantern at noon day, to find an honest man. But compare Gen. xviii. 23—32.

Ver. 3. *Harder than a rock.*—Compare chap. iii. 3.

Ver. 4. *These* are *poor.*—Or, "These, the poor," *are foolish.*

Ver. 7. *In the harlots' houses.*—It should seem that this must here be understood literally, though the crimes of whoredom and idolatry were closely connected. The chief recommendation of the latter seems to be, that it gave full toleration to vice.

Ver. 8. *As fed horses.*—That is high fed stallions.

12 They have belied [q] the LORD, and said, *It is* not he; neither [r] shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets [s] shall become wind, and the word *is* not in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, I will make my words in thy mouth [t] fire, and this people wood, and it shall devour them.

15 ¶ Lo, I will bring a nation [u] upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they *are* all mighty men.

17 And they shall eat up [v] thy harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thy herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I will not make a full [w] end with you.

19 And it shall come to pass, when ye shall say, Wherefore [x] doeth the LORD our God all these *things* unto us? then shalt thou answer them, Like as ye have forsaken me, and served strange gods in your land, so [y] shall ye serve strangers in a land *that is* not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without [z] understanding; which [a] have eyes, and see not; which have ears, and hear not:

22 Fear [b] ye not me? saith the LORD: will ye not tremble [c] at my presence, which have placed the sand *for* the bound [d] of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious [e] heart; they are [f] revolted and gone.

24 Neither say they in their heart, let us now fear the LORD our God, that giveth [g] rain, both the former and the latter, in his season: he reserveth [h] unto us the appointed weeks of the harvest.

25 Your iniquities [i] have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: they [j] lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a [k] cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen [l] rich.

28 They are waxen [m] fat, they shine: yea, they overpass the deeds of the wicked: they judge not the [n] cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [o] A wonderful and [p] horrible thing is committed in the land;

31 The prophets prophesy [q] falsely, and the priests [r] bear rule by their means; and my people love [s] *to have it* so: and what will ye do in the end [t] thereof?

CHAPTER VI.

1 The enemies sent against Judah, 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 15 He proclaimeth God's wrath. 26 He calleth the people to mourn for the judgment on their sins.

O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in [a] Beth-haccerem: for evil appeareth out of the [b] north, and great destruction.

2 I have likened the daughter of Zion to a [c] comely and delicate *woman.*

3 The shepherds with their flocks shall come unto her; they shall pitch [d] *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Wo unto us! for [e] the day goeth away, for the [f] shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew

A. M. 3392. B. C. 612.

q 2Ch.36.16
r Is.28.15.
s c.14.13,15.
t c.20.9,11.
u De.28.49. Is.5.26. 39.3,6.
v Le.26.16. De.28.31, 33.
w ver.10.
x De.29.24, &c. 1Ki.9.8,9.
y De.28.48.
z *heart.* Ho.7.11.
a Is.6.9. Eze.12.2. Ju.12.40. Ro.11.8.
b c.10.7. Re.15.4.
c Ps.99.1
d Job.38.11. Pr.8.29.
e Ho.4.8.
f Is.31.6.
g De.11.13, 14.
h Ge.8.22.
i c.3.3.
j or, *spy as fowlers lie in wait*
k or, *coop.*
l Mi.1.12
m De.32.15.
n c.22.15., 19.
o or, *astonishment and filthiness.*
p Ho.6.10.
q Eze.13.6.
r or, *take into their hands.*
s Mi.2.11.
t De.32.29. La.1.9.
a Ne.3.14.
b Eze.26.7, &c.
c or, *woman dwelling at home.*
d 2 Ki.25.1.
e c.8.20.
f Ca.2.17.

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that his word, in the mouth of his prophet, shall be as fire to consume them. The approaching enemy are now announced, (ver. 15,) as a distant, ancient, mighty, numerous people, and of a foreign language, all which circumstances agree to the Chaldeans, and the other instruments of divine judgments on the nation.

CHAP. VI. Ver. 1—30. *An alarm excited by the enemy's approach.*—The prophet, seeing the Chaldeans on their march, bids his people set up the usual signals of distress, spread the general alarm, and betake themselves to flight. The rapidity of the movements and the quickness of the transactions in verse 1, are highly expressive of the great emotion of the prophet's mind, and peculiarly suited to the alarming occasion: then, by a beautiful allusion to the custom of shepherds moving their flocks to the richest pastures, Jerusalem is singled out as a place devoted to be eaten up or trodden down, by the armies of the Chaldeans who are called up against her, and whose ardour and impatience is so great, that the soldiers, when they arrive in the evening, regret they have no more day, and desire to begin the attack without waiting for the light of the morning. (See note on ver. 4.) God is even represented as animating and directing the besiegers against this guilty city, which sinned as incessantly as a fountain flows. (Ver. 7.) He intimates also (by the figure of gleaning grapes) that one invasion should carry away the remains of another, till the whole should effect their total overthrow. The Lord then, to justify the severity of his dispensations towards Israel, mentions his having in vain repeatedly admonished and warned them, and calls upon the whole world to witness the equity of his proceedings in punishing his perverse and hypocritical

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Ver. 12. *They have belied.*—*Blayney,* "Denied" the word of the Lord's true prophets, and treated them as empty air; therefore shall their word be as fire, to consume them.

Ver. 13. *Become wind.*—*Blayney,* "Be as wind;" more literally, "*to* the wind," which we understand as spoken in ridicule: "They shall be prophets to the wind!" having no word from God, no divine oracle.

Ver. 15. *Bring a nation,* &c.—[The *Babylonians,* whose antiquity was great; the empire being founded by Nimrod, soon after the flood.]—*Bagster.*

——*Whose language,* &c.—[The *Chaldee,* which, though a dialect of the Hebrew, is so very different in its words and construction, that in hearing it spoken they could not possibly understand it.]—*Bagster.*

Ver. 16. *Their quiver an open sepulchre.*—A poetical phrase, meaning, that their arrows were fatal. Compare Ps. v. 9.

Ver. 22. *Placed the sand for the bound.*—[Should ye not fear me? who confine the restless and impetuous waves of the ocean, that immense mass of waters, and prevent them from overflowing the earth; not by immense mountains and rocks, but by the *sand;* no particle of which is in cohesion with another; and yet the most tremendous waves cannot displace, or overstep, this simple barrier.]—*Bagster.*

Ver. 24. *Appointed weeks.*—[Dr. *Blayney,* with the LXX. and Vulgate, renders, "a sufficiency (reading *sevaath,* instead of *shevuoth,*) of the appointed things of harvest He secureth us." But the present reading, which is that of the Masoretic text, appears to be greatly preferable. God appoints "the weeks of harvest," and, in his good providence, he generally gives harvest weather.]—*Bagster.*

Ver. 27. *Their cage.*—Margin, "coop" *is full of birds;* That is, of poultry, which they have ensnared, as in ver. 26.—[This is without doubt a reference to a *decoy,* or *trap-cage,* as Dr. *Blayney* renders; in which fowlers place several tame birds, to decoy the others into the snare prepared for them. Re. xviii. 2.]—*Bagster.* The passage means, that the rich and great had ensnared the poor and ignorant.

Ver. 31. *The priests bear rule by their means.*—See margin; i. e. the priests combine with the rich to oppress the poor.

CHAP. VI. Ver. 1. *Tekoa,* according to Jerome, was about 12 miles from Jerusalem, and *Beth-haccerem,* a village somewhat nearer. In the latter, surrounded with vineyards, was, according to *Kimchi,* a very high watch-tower for the keepers, and here they were ordered to place a beacon, or pan of fire, to alarm the country.

Ver. 2. *I have likened.*—*Blayney* renders this word, "doomed to destruction;" but we are inclined to take the words as they lie in the Hebrew, thus: "The fair and delicate one will I destroy, (even) the daughter of Zion." See *Gataker.*

Ver. 3. *The shepherds,* &c.—That is, the Babylonian army.

Ver. 4. *Prepare ye war,* &c.—[These are the words of the invaders, exciting each other to the assault. Though it was late in the day, they were eager to march immediately under the scorching noon-day sun; and, though the

ye down trees, and [e] cast a mount against Jerusalem: this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As [h] a fountain casteth out her waters, so she casteth out her wickedness; [i] violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be thou [j] instructed, O Jerusalem, lest [k] my soul [l] depart from thee; lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grapegatherer into the baskets.

10 To whom [m] shall I speak, and give warning, that they may hear? behold, their ear *is* uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a [o] reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding in: I will pour it out upon the [p] children abroad, and upon the assembly of young men together: for even the husband with the wife [q] shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them every one *is* given to [r] covetousness; and from the prophet even unto the priest every one dealeth falsely.

14 They [s] have healed also the [t] hurt *of the daughter* of my people slightly, saying, Peace, peace; when [u] *there is* no peace.

15 Were they ashamed [v] when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore [w] they shall fall among them that fall: at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask [x] for the old [y] paths, where *is* the good [z] way, and walk [a] therein, and ye shall find rest [b] for your souls. But they said, We will not walk *therein*.

17 Also I set watchmen [c] over you, *saying*, Hearken to the sound of the trumpet. But they said, we will not [d] hearken.

A. M. 3392. B. C. 612.

g or, *pour out the engine of shot.*
h Is.57.20.
i Eze.7.11, 23.
j Pr.4.13. Zep.3.7.
k Eze.23.18.
l *be loosed* or, *disjointed.*
m Is.53.1.
n Ac 7.51.
o c.20.8,9.
p c.9.21.
q De 28.30. c.8.10.
r Mi.3.5,11.
s c.8.11,12.
t *bruise*, or, *breach.*
u La.2.14.
v c.3.3.
w Pr.29.1.
x c.50.5.
y c.18.15. Mal.4.4.
z Ca.1.7.
a Col.2.6.
b Mat.11.29
c Eze.3.17. Hab.2.1.
d Zec.7.11.
e Pr.1.31.
f Pr.28.9.
g Ps.50.7,9. Is 1.11. Am.5.21, 22. Mi 6.6,8.
h Eze.3.20. Ro.11.9.
i ver.1.
j Is.5.30.
k Pr 1.27,28 c.13.21. La.1.12.
l Is.1.20. c.4.10.
m c.25.34. Mi.1.10.
n La.1.16.
o c.9.4.
p Is.1.22,25.
q or, *refuse.*
r Mat.5.13.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit [e] of their thoughts, because they have not hearkened unto my words, nor to my [f] law, but rejected it.

20 To what [g] purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay stumbling blocks [h] before this people, and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, [i] Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy; their voice roareth [j] like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguish [k] hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword [l] of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird *thee* with sackcloth, and wallow [m] thyself in ashes: make thee [n] mourning, *as for* an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking [o] with slanders: *they are* [p] brass and iron; they *are* all corrupters.

29 The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 [q] Reprobate [r] silver shall *men* call them, because the LORD hath rejected them.

CHAPTER VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews' captivity. 8 He rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threateneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

THE word that came to Jeremiah from the LORD, saying,

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people, by the instrumentality of the cruel Chaldeans. Upon this a chorus of Jews is introduced, (ver. 24, 25,) expressing their alarm, to which the prophet, in the next verse, re-echoes a response of sympathy and tenderness, exhorting to speedy penitence. The concluding verses, by metaphors taken from the process of refining the precious metals, represent all the methods hitherto used to amend them as ineffectual, and declare their case desperate. They had been long in the refiner's fire; but instead of being purified, came out mere dross.

"Ungodly prosperity, when the Lord is provoked to withdraw his protection, renders men the richer prey to the rapacious, and affords them no security against their depredations: and the more admired, indulged, or delicate they are, the more dreadful will they find it to endure hardship. Those who are intent on worldly gain, or glory and dominion, (though by inflicting miseries on others,) are assiduous and indefatigable; they lose no time, deny themselves even ordinary refreshments, and consider hinderances as grievous calamities: how shameful then is it, that we should be so attached to our own ease and indulgence, when the glory of God, the welfare of our neighbours, and the salvation of our own souls, demand our vigorous and patient activity!"—*T. Scott.*

CHAP. VII. Ver. 1—34. *The Prophet Jeremiah guardeth Judah against vain confidence.*—A new section of prophecy here begins, which continues to the end of chapter x. It is evident that, besides Jeremiah and a few other prophets of the Lord, who warned the people against the danger of self-deception, there was a class of pretended prophets, who endeavoured to counteract their labours, and fill the people with vain confidence and false security. Among all the delusions in the religious world, certainly no one is more fatal than that of trusting to a mere profession, crying, "The temple of the Lord are these," pointing to its consecrated stones, while men themselves are indifferent, both to the true interest of religion

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shadows of evening stretched around them before they reached the place, they were too impatient to wait for morning, and exclaimed, "let us go by night."]—*Bagster.*

Ver. 6. *Cast* (i. e. raise up) *a mount*—for the purpose of placing thereon military instruments.

Ver. 9. *Lest my soul depart.*—See margin. *Blayney*, "Be alienated."

Ver. 9. *Turn back thy hand.*—That is, to fill the baskets.

Ver. 11. *Therefore I am full of the fury* (or wrath) *of the Lord.*—That is, the prophet had imbibed the spirit of his master.

Ver. 16. *Thus saith.*—*Blayney*, "Said."—*The old paths.*—That is, which God of old appointed.

Ver. 20. *Sweet cane.*—[The *calamus aromaticus*, or sweet cane, (see on Ex. xxx. 23;) which when cut down, dried, and pulverized, forms an ingredient in the richest perfumes. This plant was a native of Arabia; and grew particularly in *Sheba*, or *Saba*, as we are informed by *Strabo* and *Diodorus Siculus*, which also was famous for the best incense.]—*Bagster.* See note on Is. xliii. 24.

Ver. 21. *Stumbling blocks*—alluding, perhaps, to some military instruments cast in their way, to prevent their flight.

Ver. 27. *I have set thee for a tower*, &c.—Taking our authorized translation, it is very natural to refer back to chap. i. 18. But [Dr. *Blayney*, agreeably to the LXX. and Vulgate, renders, "I have appointed thee to make an assay among my people;" referring to the office of an assayer of silver and gold: to separate which from the alloy they added a portion of *lead*, before the use of quicksilver was known; and when all was fused together, and brought into a state of ebullition, the cupel absorbed the lead, and with it the dross or alloy; and the silver was left pure on the top.]—*Bagster.* Which is partly adopted by Dr. *Boothroyd.* But *Betser* is used for both the precious metals. Job xxii. 24, 25.; and by verse 30, should be here confined to silver.

Ver. 28. *They are brass and iron*—not pure gold or silver. See Eze. xxii. 18.

Ver. 29. *The bellows are burned*—with perpetual use—*The lead is consumed.*—Lead was used in the refining of silver, and when this was expended, refining was stopped. (See note, ver. 27.)

Ver. 30. *Reprobate silver.*—See margin; scoria, dross

2 Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts, the God of Israel, Amend [a] your ways and your doings, and I will cause you to dwell in this place.

4 Trust ye not [b] in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* these.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, [c] neither walk after other gods to your hurt:

7 Then [d] will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will [e] ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not;

10 And come [f] and stand before me in this house, [g] which is called by my name, and say, We are delivered to do all these abominations?

11 Is this house, which [h] is called by my name, become a den [i] of robbers in your eyes? Behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my [j] place which *was* in Shiloh, where [k] I set my name at the first, and see what [l] I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, and I spake unto you, rising [m] up early and [n] speaking, but ye heard not; and I called you, [o] but ye answered not;

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will cast [p] you out of my sight, as I have cast out all your brethren, *even* the whole seed of [q] Ephraim.

16 Therefore pray not [r] thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for [s] I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the [t] queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do [u] they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; Put [v] your burnt-offerings unto your sacrifices, and eat flesh.

22 For [w] I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, [x] concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey [y] my voice, and I [z] will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But [a] they hearkened not, nor inclined their ear, but walked in the counsels *and* in the [b] imagination [c] of their evil heart, and [d] went [e] backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even sent unto you all my servants the prophets, daily rising up early and sending *them:*

26 Yet they hearkened not unto me, nor inclined their ear, but hardened [f] their neck: they did worse [g] than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor [h] receiveth [i] correction: truth is perished, and is cut off from their mouth.

29 ¶ Cut off [j] thy hair, *O Jerusalem*, and cast *it* away, and take up a lamentation on high places; for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which [k] is called by my name, to pollute it.

31 And they have built the high places of [l] Tophet, which *is* in the valley of the son of

A. M. 3394. B. C. 610.

a Is.1.16,17. Mat.3.8.
b Mi.3.11. Mat.3.9, 10.
c De.6.14,15
d De.4.40.
e Ho.4.1,2. Ro.2.21,22, &c.
f Eze.23.39.
g *whereupon my name is called.*
h 2Ch.6.33.
i Mat.21.13.
j Jos.18.1.
k De.12.11.
l 1Sa.4.11, &c. Ps.78.60, 61. c.26.6.
m 2Ch.36.15
n Ne.9.29, 30.
o Is.65.12. 66.4
p 2Ki.17.23.
q Ps.78.67. Ho.9.3.
r 1Jn.5.16.
s c.15.1.

t or, *frame, or, workmanship.*
u 1Co.10.22.
v Am.5.21.
w 1Sa.15.22. Ps.50.8. Ho.6.6.
x *concerning the matter of*
y Ex.15.26. De.6.3.
z Ex.19.5. Le.26.3,12
a Ps.81.11, 12.
b or, *stubbornness.*
c c.11.7,8.
d *were.*
e Ho.4.16.
f Ne.9.17,29
g c.16.12.
h c.32.33.
i or, *instruction.*
j Job 1.20. Mi.1.16.
k 2Ki.21.4,7 Eze.8.5, &c.
l 2Ki.23.10.

and of mankind. They persuaded themselves that God would not suffer the temple to be profaned by heathens, though themselves had profaned it by their hypocrisy and idolatry. In reply to this foolish presumption, the Lord, by his prophet, directs them to look at Shiloh, where his name was first recorded, and to profit by the fate of their sister kingdom of Israel, which had been ruined by the like vain confidence that they now indulged.

"The great doctrines and precepts of the Scriptures should be proclaimed in the most public manner; and those who are employed in this service, must not fear the faces or respect the persons of men, whatever be their rank or office. Faithful preaching ought to attend on the administration of other sacred ordinances; that men may be warned not to rest in forms, and to beware of irreverence and hypocrisy.—No observances creeds, or experiences, in which men glory and confide, will profit them; if they do not sincerely and thoroughly amend their ways and doings. They may in various ways [1] trust in lying words, [2] and in the words of lying teachers, presuming themselves to be the people of God, and entitled to all the blessings of his covenant; whilst they neglect justice and equity, oppress the stranger, the fatherless, and widow, or commit other atrocious crimes: but if God would not suffer Israel to inhabit Canaan, when they thus abused their privileges;

CHAP. VII. Ver. 4. *The temple of the Lord are these.*—Compare Matt. xxiv 1, 2.

Ver. 10. *Which is called by my name.*—See margin. See 1 Ki. viii. 29, &c.

Ver. 18. *The children gather wood*, &c.—This verse has been cited as an instance of the zeal and activity of idolaters; men, women, and children, all employed. O that Christians were as zealous as the heathen!—*The queen of heaven*—or of the heavens. Some versions render it, "the hosts of heaven;" others, "the regency of the heavens;" but some copies read as in our margin. [Though several MSS. and editions have *melacheth*, "workmanship," instead of *melecheth*, "queen," yet the latter reading seems the true one, as the LXX. in the parallel place, and the Vulgate uniformly, have "the queen of heaven;" by which there can be little doubt is meant the *Moon.*]—*Bagster*

Ver. 21. *Put your burnt-offerings unto your sacrifices*—That is, take away both together, and eat them as food: what care I for them?

Ver. 22. *Concerning burnt-offerings*, &c.—See margin. This passage has been brought to oppose the divine authority of the Jewish sacrifices. Many learned men have remarked, that it is an idiom of the Hebrew language, to affirm one thing and deny another, when the writer means only to give a strong preference of one before the other: thus Hos. vi. 6. "I will have mercy and *not* sacrifice;" i. e. I greatly prefer mercy before sacrifice. See Dr. *S. Clarke's* Sermon on Government of Passion. Also *Gataker*, *Blayney*, *Boothroyd*, &c. in loc. *Doddridge* in Matt. xii. 7. [Or rather, as the particle, *al*, also signifies, "for the sake of." (See Ge. xxvi. 1. Le. iv. 3. La. v. 17. Am. i. 36.) God certainly did speak to the people when he brought them out of Egypt, and gave them positive ordinances concerning burnt-offerings and sacrifices; but he did not command these things purely on his own account, and merely for the sake of them, but as a means to lead the people to sincere obedience.]—*Bagster.*

Ver. 24. *Went backward*—That is, like a refractory heifer. Hos. iv. 16.

Ver. 29 *Cut off thy hair*—a sign of deep mourning. See Isaiah xv. 2. Jer xvi. 6.

Ver. 30. *Abominations*—That is, idols.

Ver. 31. *Tophet.*—See note on Isa. xxx. 33.; lxvi. 24. Compare De. xii. 31

Hinnom, to burn their [m] sons and their daughters in the fire, which I commanded *them* not, neither came [n] it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but the valley of slaughter: for [o] they shall bury in Tophet, till there be no place.

33 And [p] the carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease [q] from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride: for the land shall be [r] desolate.

CHAPTER VIII.

1 The calamity of the Jews, both dead and alive. 4 He upbraideth their foolish and shameless impenitency. 13 He showeth their grievous judgment, 18 and bewaileth their desperate estate.

AT that time, saith the LORD, they shall bring out the bones [a] of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall spread them before the sun, and the moon, and all the host of [b] heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung [c] upon the face of the earth.

3 And death [d] shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover thou shalt say unto them, Thus saith the LORD; shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse [e] to return.

A. M. 3394. B. C. 610

m Pe.106.38

n *upon.*

o c.19.6,11. Eze.6.5, &c.

p De.28.26. Ps.79.2.

q Is.24.7,8. Ho.2.11.

r Le.26.33. Is.3.26

a Eze.37.1.

o 2 Ki 23.5.

c 2 Ki 9.37.

d Re.9.6.

e Jn.5.40.

f Ca.2.12.

g Jn 9.41. Ro.2.17, &c.

h or, *the false pen of the scribes worketh for falsehood.* Is 10.1,2.

i Mat.15.6.

l or, *have they been ashamed.*

k *the wisdom of what thing.*

l Is.8.20.

m Is.56.11.

n Eze.13.10.

o De.32.35. Ho.5.9.

p or, *in gathering I will consume.*

q Ho 2.8,9.

r c.23.15.

s or, *poison.*

t c.14.19.

6 I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, the stork in the heaven knoweth her appointed times; and the [f] turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.

8 How do ye say, We *are* [g] wise, and the law of the LORD *is* with us? Lo, certainly [h] in vain [i] made he *it;* the pen of the scribes *is* in vain.

9 ¶ The wise *men* are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and [k] what wisdom *is* [l] in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall inherit *them:* for every one from the least even unto the greatest is given to [m] covetousness, from the prophet even unto the priest every one dealeth falsely.

11 For they have healed the hurt of the daughter of my people slightly, saying, [n] Peace, peace; when *there is* no peace.

12 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time [o] of their visitation they shall be cast down, saith the LORD.

13 ¶ [p] I will surely consume them, saith the LORD: *There shall be* no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and *the things that* I have given them shall pass [q] away from them.

14 Why do we sit still? assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, [r] and given us water of [s] gall to drink, because we have sinned against the LORD.

15 We looked [t] for peace, but no good *came;* *and* for a time of health, and behold trouble!

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will he admit those into heaven who copy their example."—*T. Scott.*

CHAP. VIII. Ver. 1—22. *Farther judgments denounced against Judah and Jerusalem.*—The first three verses of this chapter should have been joined to the preceding. There the carcasses of the people are cast out for a prey to the fowls of heaven, or to be burnt among the filth and offal which the fires of Hinnom were kept burning to consume: here the tombs of the great are ransacked for concealed treasures. In the anticipation of these awful scenes, the Prophet severely reproves the folly and insensibility of the nation, which he reproaches as inferior in sagacity to the Stork and other birds of passage.

In ver. 13, a chorus of Jews is introduced, expressing their terror and alarm on the news of the invasion, which is greatly heightened by hearing the snorting of horses, even from Dan, and marking the devastations made by the army, whose cruelties are compared to the stings of the most terrible serpents of the wilderness, which cannot be charmed. The Prophet then laments most bitterly the fate of the daughter of his people, changing the scene unawares to the place of captivity, where she is introduced answering in mournful responses to the Prophet's dirge (18—22.) The variety of distressing images used by the Prophet to diversify this mournful subject is equally striking and astounding; and the chapter concludes with the earnest and pathetic inquiry, whether no spiritual physician can be found, to heal the moral and political wounds of the people of Judah? "Is there no balm in Gilead," &c., that is. Is there no remedy? Are there no means of cure? "O that my head were waters! and mine eyes a fountain of tears!"

"Happy are they, who by calamities, or by any means, are brought to be silent in submission and self-abasement before God; for all, who are not thus humbled, will be silenced before his judgment-seat, and made to drink the water of gall for their sins.—While transgressors look for peace and prosperity, sudden destruction overtakes them: and there will be no charming or escaping the executioners of divine vengeance; no comforting of themselves under these sorrows. But, however the servants of God may grieve for the miseries, which they foresee coming upon those whom they love; they will

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Ver. 33. *Fowls of the heaven*—that is, birds of prey.—*Fray*—that is, drive away.

CHAP. VIII. Ver. 1. *The bones of the king of Judah.*—The motive to this outrage is supposed to have been the hope of plunder, since it was customary to bury great treasures in the tombs of royalty, as Josephus informs us was the case with David's. But we have no account of his tomb being opened before the times of Hyrcanus and Herod the Great.—[This was no uncommon practice at the sacking of cities; and it was the highest expression of hatred and contempt.—*Horace,*

"And her great founder's hallowed ashes spurn,
That slept uninjured in the sacred urn."—*Francis.*]—*Bagster.*

Ver. 4. *Moreover thou shalt say,* &c.—[*Blayney* justly observes, that the change of speakers here requires to be carefully attended to. The prophet first, in the name of *God*, reproves the people, and threatens them with grievous calamities, v. 4—13. Then, apostrophizing his countrymen, he advises them to retire with him to some fortified city, ver. 14—16. *God* then threatens to bring foes against them that are irresistible, ver. 17. The prophet next commiserates the daughter of his people, who is heard bewailing her forlorn case: whilst the voice of *God* breaks in upon her complaints, and shows that all this ruin is brought upon her by her infidelities, v. 18—20. The prophet regrets that her wounds had not been healed, and laments over her slain, v. 21—ch. 9. 1.]—*Bagster.*—*Shall they fall and not arise again?*—That is, shall they persist in their apostacy, and not accept the merciful invitation to return?

Ver. 6. *Every one turned to his course.*—*Blayney,* "Every one that turneth away, runneth on full speed."

Ver. 7. *Yea, the stork,* &c.—[Rather, "and the swallow, and the crane," &c.: for the first word *sis*, is rendered *swallow* by the LXX., *Symmachus* (in Is. xxxviii. 14.) and *Vulgate*: and *Bochart*, who assigns the *note* of this bird for the reason of its name, says, that the Italians about Venice call it *zisilla* and its twittering, *zisillare.* The second word *agur*, is rendered a *crane* by the Targumist; who is followed by the Rabbins, and the most learned Christian interpreters; and *Bochart* thinks it is so called from its cry; observing, that the names of this bird in several languages, are formed by *onomatopœia.*]—*Bagster.* These migratory birds, who all know their time of return to their country, are brought forward to shame these people, who know not when to return to God.

Ver. 8. *In vain made he it; the pen of the scribes is in vain.*—See margin. That is, God made the law in vain, and the scribes copy it in vain, if men will not regard it. So *Gataker.* See Hosea viii. 12.

Ver. 14. *Water of gall.*—See margin.—*Blayney,* "Of hemlock." So our translators render it, Hosea x. 4. Amos vi. 12.

Ver. 15. *We looked.*—*Blayney,* "Look" *for peace; but no good came.*—*Blayney,* "There is no good."

16 The snorting of his horses was heard from [a] Dan: the whole land trembled at the sound of the neighing of his [v] strong ones; for they are come, and have devoured the land; and [w] all that is in it; the city, and those that dwell therein.

17 For, behold, I will send serpents, cockatrices, among you, which *will* not *be* [x] charmed, and they shall bite you, saith the LORD.

18 ¶ *When* [y] I would comfort myself against sorrow, my heart *is* faint [z] in me.

19 Behold the voice of the cry of the daughter of my people because of [a] them that dwell in a far [b] country: *Is* not the LORD in [c] Zion? *is* not her king [d] in her? Why have they provoked [e] me to anger with their graven images, *and* with strange vanities?

20 The harvest is [f] past, the summer is ended, and we are not saved.

21 For the hurt of the daughter of my people am I hurt; I am [g] black; astonishment hath taken hold on me.

22 *Is there* no balm [h] in Gilead; *is there* no physician [i] there? why then is not the health of the daughter of my people [j] recovered?

CHAPTER IX.

1 Jeremiah lamenteth the Jews for their manifold sins, 9 and for their judgment. 12 Disobedience is the cause of their bitter calamity. 17 He exhorteth to mourn for their destruction, 23 and to trust not in themselves, but in God. 25 He threateneth both Jews and Gentiles.

OH [a] that my head were waters, and mine eyes a fountain of tears, that I might weep [b] day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men; that I might leave my people, and go from them! for they *be* all [c] adulterers, an assembly of treacherous [d] men.

3 And they bend their tongues [e] *like* their bow *for* lies: but they are not valiant [f] for the truth upon the earth; for they proceed [g] from evil to evil, and [h] they know not me, saith the LORD.

4 Take ye heed every one of his [i] neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders.

5 And they will [j] deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, *and* weary themselves to commit iniquity.

A. M. 3394. B. C. 610.

u c.4.15.
v Ju.5.22.
w *the fulness thereof.*
x Ps.58.4,5.
y La.1.16, 17.
z *upon.*
a *the country of them that are far off.*
b Is.39.3.
c Ps.135.21. c.31.6. Re.2.1.
d Is.33.22.
e De.32.21.
f Mat.25.1.. 12.
g Joel 2.6.
h Ge.37.25. c.46.11.
i Mat.9.11, 12.
j *gone up.*
a *who will give my head.*
b Is.22.4. La.2.11. 3.48.
c c.5.7,8.
d Mi.7.2..5.
e Is.59.3,4.
f Jude 3.
g 2Ti.3.13.
h Ho.4.1..3.
i or, *friend.*
j *mock.*
k Is.1.25.
l Ps.64.3,4.
m Ps.28.3.
n *the midst of him.*
o or, *wait for him.*
p or, *pastures.*
q or, *desolate.*
r *from the fowl even to.*
s La.2.2,7,8
t *desolation.*
u Ho.14.9.
v De.29.24.. 28.
w or, *stubbornness.* c.7.24.
x Ps.80.5.
y La.3.15, 19.
z Le.26.33. De.28.64.

6 Thy habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt [k] them, and try them; for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow [l] shot out; it speaketh deceit: *one* [m] speaketh peaceably to his neighbour with his mouth, but in [n] heart he layeth [o] his wait.

9 ¶ Shall I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and for the [p] habitations of the wilderness a lamentation, because they are [q] burned up, so that none can pass through *them;* neither can *men* hear the voice of the cattle; [r] both the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem [s] heaps, *and* a den of dragons; and I will make the cities of Judah [t] desolate, without an inhabitant.

12 ¶ Who [u] *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burned up like a wilderness, that none passeth through?

13 And the LORD saith, Because [v] they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;

14 But have walked after the [w] imagination of their own heart, and after Baalim, which their fathers taught them:

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will feed [x] them, *even* this people, with [y] wormwood, and give them water of gall to drink.

16 I will scatter [z] them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down

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soon be satisfied with the reasons of the divine conduct, and 'their sorrow will be turned into joy.'—The justice of God is peculiarly manifest in the punishment of those who deem themselves secured, by the engagements of the new covenant and their relation to God; whilst they idolize the world and are slaves to their lusts.—As salvation by Christ can only be found in this life, so the present opportunity should be seized; lest at the hour of death, or the day of judgment, any should dolefully exclaim, 'The harvest is past, the summer is ended, and we are not saved.'—The Lord hath graciously become our Physician; and the blood of Christ, and the influences of the Holy Spirit, are more effectual to heal the wounded conscience, and the distempered heart, than any medicines to cure the diseases of the body. Why then are sinners not healed? Is there no Saviour, no sanctifier? Alas! they deem themselves whole, or are in love with their disease, or hate the Physician and his means of cure, or employ 'physicians of no value,' and madly attempt other methods of recovery. Thus they die unpardoned and unchanged; for they will not come 'to Christ for life and salvation."—*T. Scott.*

CHAP. IX. Ver. 1—26. *The Prophet laments the sins and miseries of his country.* This chapter connects so intimately with the preceding, that both are injured by the separation. The immediate cause of the Prophet's exclamation, "O that my head were waters!" &c., appears to have been his despair of Zion's recovery, arising from the desperate depravity of her children, in his dilating upon which, a gradation has been observed. First, (ver. 7,) the people are cast into the furnace of affliction, to try if this may purify them: this failing, they are visited by severer judgments. Jerusalem, their capital, is then destroyed; next, all the other cities of the land suffer nearly the same fate, and afford them no refuge: only the wretched inhabitants are reserved for farther calamities, and their miserable life preserved by gall and wormwood. "To bear such process of refining metals. I will put them in the furnace of affliction, and see if there be any means of purging away their dross."—*Bagster.*

Ver. 12. *Who is the wise,* &c.—[In this style of interrogation, says Dr. *Blayney*, the prophet indirectly declares himself to be the person qualified by Divine inspiration to answer the question proposed in the latter part of the verse; which he accordingly does in the following verses.]—*Bagster.*

Ver. 17. *Mourning women*—Who made it their profession to lament over the dead, as we find in many parts of scripture. See 2 Chron. xxxv. 25: Amos v. 16; Matt. ix. 23.—[This was a custom among the Greeks and Romans, as well as the Hebrews; and *Homer* describes the corpse of Hector as being thus attended:

"Arrived within the royal house, they stretched
The breathless Hector on a sumptuous bed,
And singers placed beside him, who should chaunt
The strain funereal: they, with many a groan
The dirge began; and still at every close
The female train with many a groan replied."—*Cowper.*]—*Bagster.*

The customs of the native Irish, in this respect, much resemble those of the east

Ver. 16. *Snorting of horses.*—[*Grotius* observes after *Jerome*, that Nebuchadnezzar, having subdued Phœnicia, passed through Dan, in his way to Jerusalem.]—*Bagster.*——*Of his strong ones.*—[Of his *war-horses*. This is a fine image: so terrible was the united neighings of the cavalry of the Babylonians, that the reverberation of the air caused the ground to tremble.]—*B.*

Ver. 17. *Cockatrices.*—*Blayney.* "Basiliska." See note, Prov. xxiii. 32.

Ver. 19. *Behold the voice of the cry,* &c.—[The country of them that are afar off.]—*Bagster.*—"From a far country." *Blayney.* The words *because of,* &c. are properly omitted.

Ver. 22. *Is there no balm in Gilead?*—This balm, (or balsam,) according to *Bruce*, is a native of Abyssinia. Josephus says, it was first brought to Judea by the Queen of Sheba; but Bruce thinks it was imported 1000 years before. *Taylor's Scrip. Index. Bochart*, however, thinks it nothing but the resin of the Terebinth, or turpentine tree, well known to have healing virtues, and a native of Gilead. See Gen. xxxvii. 25.

CHAP. IX. Ver. 2. *In the wilderness*—or desert.——*A lodging place*—That is, a temporary hut.

Ver. 7. *I will melt them,* &c.—[A metaphorical expression, derived from the

with tears, and our eyelids gush out with waters.

19 For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye [a] women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation.

21 For death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcasses of men shall fall as dung upon the open field, and as the handful after the harvestman, and none shall gather *them*.

23 ¶ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:

24 But [b] let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I [c] delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, that I will [d] punish all [e] *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* [f] in the utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* uncircumcised [g] in the heart.

CHAPTER X.

The unequal comparison of God and idols. 17 The prophet exhorteth to flee from the calamity to come. 19 He lamenteth the spoil of the tabernacle by foolish pastors. 25 He maketh a humble supplication.

HEAR ye the word which the LORD speaketh unto you, O house of Israel:

2 Thus saith the LORD, Learn not [a] the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [b] customs of the people *are* vain: for [c] *one* cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm tree, [d] but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none [e] like unto thee, O LORD; thou *art* great, and thy name *is* great in might.

7 Who [f] would not fear thee, O King of nations? for [g] to thee doth it appertain: forasmuch as among all the wise [h] *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [i] altogether brutish and foolish: the stock *is* a doctrine of [j] vanities.

9 Silver spread into plates is brought from Tarshish, and [k] gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the [l] true God, he *is* the living [m] God, and an [n] everlasting [o] king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 [p] Thus shall ye say unto them, The gods that have not made the heavens and the earth, *even* they [q] shall perish from the earth, and from under these heavens.

12 He [r] hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he [s] uttereth his voice, *there is* a [t] multitude of waters in the heavens, and he [u] causeth the vapours to ascend from the ends of the earth; he maketh lightnings [v] with rain, and bringeth forth the wind out of his treasures.

14 Every man is [w] brutish [x] in *his* knowledge: every founder is confounded by the graven image: for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation they shall perish.

16 The portion [y] of Jacob *is* not like them: for he *is* the former of all *things;* and Israel *is* the rod [z] of his inheritance: The LORD of hosts [a] *is* his name.

17 ¶ Gather up thy wares out of the land, O [b] inhabitant of the fortress.

18 For thus saith the LORD, Behold, I will sling [c] out the inhabitants of the land at this once, and will distress them, that they may find *it* [d] *so*.

19 ¶ Wo is me for my hurt! my wound is

A. M. 3391. B. C. 610.

a Is.32.9..12
b 1 Co.1.31
c Mi.7.18.
d *visit upon*
e Ro.2.8,9.
f *cut off into corners, or, having the corners of their hair polled.*
g Ro.2.28, 29.

A. M. 3397. B. C. 607.

a Le.18.3. 20.23.
b *statutes, or, ordinances are vanity.*
c Is.40.19, &c.
d Ps.115.5, &c. Hab.2.19. 1 Co.12.2.

e Ex.15.11.
f Re.15.4.
g *or, it liketh thee.*
h Ps.89.6.
i *in one, or, at once.*
j Is.41.29.
k Da.10.5.
l *God of truth.* Ps.31.5.
m 1 Th.1.9,10.
n *king of eternity.*
o Ps.10.16.
p In the Chaldean language.
q Zec.13.2.
r c.51.15.. 19.
s Job38.34.
t *or, noise.*
u Ps.135.7.
v *or, for.*
w *or, more brutish than to know.*
x Ps.92.6. 94.8.
y Ps.16.5.
z De.32.9. Ps.74.2.
a Is.47.4.

A. M. 3404. B. C. 600.

b *inhabitress.*
c 1Sa.25.29.
d Eze.6.10.

existence might be still tolerable to a Jew, were he only permitted to stay in his own country, weep over the ashes of his dear Jerusalem, and find a grave in the holy land. But even this melancholy comfort is denied. They must be dragged, the slaves of cruel masters, to a foreign and a heathen country. There the sword pursues them; there they suffer and there they die. But this is not all. By a beautiful allusion to an ancient custom, the subject is still pursued: a band of mourning women is called to lament over them, (ver. 17,) and even the funeral dirge (on the occasion) is given us in terms full of beauty, elegance, and pathos. At length, however, to relieve this mournful scene, a gleam of hope springs up amidst the gloom. God is introduced, declaring that he has still loving-kindness in reserve for them that know him, and threatening to take vengeance on the enemies of his people" at a future period.—Dr. *J. Smith.*

CHAP. X. Ver. 1—25. *The folly and mischiefs of idolatry confessed, with an earnest plea for mercy.*—The Jews being doomed to captivity, are here warned against the superstition and idolatry of that country, to which they were going. Chaldea was famous for astrology; the Prophet therefore begins with warning them against it. He then exposes the absurdity of idolatry in short but elegant satire; in the midst of which he turns, (ver. 6,) in a beautiful apostrophe, to the One great God, whose adorable attributes are contrasted with those despicable inanities, at which the ignorant heathen trembled, It is remarkable, that verse 11 is written, not in Hebrew, but in Chaldaic, as some think, both to intimate to them the country whither they were to be carried away captive, and to furnish them with a ready answer to the heathen, in their own language, if they should attempt to draw them into idolatry. The following verses enlarge upon the power and majesty of the God of Israel, as placing him infinitely above the pretended deities of other nations.

Ver. 21. *The children from without*—Who played in the streets. Compare ch. vi 11. and Matt. x. 17.

Ver. 26. *All that are in the utmost corners.*—See margin.—[Drs. *Durell* and *Boothroyd* justly consider the marginal as far preferable; as being descriptive of the mode in which the Arabians cut their hair and beard. See notes on Levit..xxi. 5.]—*Bagster.* By this practice, the Arabs were distinguished from the Jews. See Levit. xix. 27.

CHAP. X. Ver 1. *Hear ye, &c.*—[*Dahler* supposes this discourse to have been delivered in the 4th year of Jehoiakim.]—*Bagster.*

Ver. 3. *For the customs.*—See margin.—Compare Isa. xl. 19, 20; xliv. 12—17; xivi. 1 7 —*With the axe*—or some other sharp tool. See Isa. xliv. 13, and note.

Ver. 7. *For to thee doth it appertain.*—*Blayney,* "When it shall approach unto thee," So *Boothroyd.*

Ver. 8. *Altogether brutish.*—See margin.—*The stock is a doctrine of vanities.*—*Blayney,* "The very wood itself being a rebuker of vanities," (or idols.)

Ver. 9. *Silver spread into plates.*—*Blayney,* "Beaten silver;" their idols appear to have been covered with gold or silver, beaten out thin, like leaf gold, &c.

Ver. 10. *True God. . .Everlasting king.*—See margin.—"King of eternity."

Ver. 13. *Uttereth his voice.*—[This is plainly an allusion to a storm of thunder and lightning, and the abundance of rain which is the consequence See on Job xxxviii. 26.]—*Bagster.*

Ver. 14. *Every man is brutish in* his *knowledge.*—*Blayney,* "By acknowledging;" i. e. by owning his own work, that he hath made a god!

Ver. 17. *Thy wares*—That is, goods, merchandise.

Ver. 18. *I will sling out the inhabitants*—That is, throw them out of the country "at once," as a stone from a sling.

grievous: but I said, Truly this *is* a grief, and I must bear [e] it.

20 My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the pastors [f] are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, I know that the way [g] of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, correct me, but [h] with judgment; not in thine anger, lest thou [i] bring me to nothing.

25 Pour [j] out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed [k] him, and have made his habitation desolate.

CHAPTER XI.

1 Jeremiah proclaimeth God's covenant, 8 rebuketh the Jews' disobeying thereof, 11 prophesieth evils to come upon them, 18 and upon the men of Anathoth, for conspiring to kill Jeremiah.

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel; Cursed [a] *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron [b] furnace, saying, Obey [c] my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That [d] I may perform the [e] oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, [f] So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do [g] them.

7 For I earnestly protested unto your fathers in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising [h] early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the [i] imagination of their evil heart: therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their [j] forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them, which they shall not be able to [k] escape; and though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods [l] unto whom they offer incense: but they shall not save them at all in the time of their [m] trouble.

13 For [n] *according to* the number of thy cities were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up altars to *that* [o] shameful thing, *even* altars to burn incense unto Baal.

14 Therefore pray not [p] thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their [q] trouble.

15 What [r] hath my beloved to do in my house, *seeing* [s] she hath wrought lewdness with many, and the holy [t] flesh is passed from thee? when [u] thou doest evil, then thou [v] rejoicest.

16 The LORD called thy name, A green [w] olive tree, fair, *and* of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, that [x] planted thee, hath pronounced evil against thee, for the evil

A. M. 3397. B. C. 607.

e Mi.7.9.

f c.2.8. Eze.34.2. 10. Zec.10.3.

g Pr.16.1. 20.24.

h Ps.6.1. c.30.11.

i *diminish me.*

j Ps.79.6,7.

k La.2.22.

A. M. 3406. B. C. 598.

a De.27.26. Ga.3.10.

b De.4.20.

c c.7.23.

d De.7.12, 13.

e Ps.105.8., 11.

f *Amen.* De.27.15., 26.

g Ro.2.13. Ja.1.22.

h c.7.13, &c.

i or, *stubbornness.* c.7.24. 9.14.

j Eze.20.27 ..30.

k *go forth of.*

l De.32.37.

m *evil.*

n c.2.28.

o *shame.* c.3.24. Ho.9.10.

p Ex.32.10. c.7.16.

q *evil.*

r *is to my beloved in my house?* Mat.22.11.

s Hag.2.12., 14.

u or, *thy evil is.*

v Pr.2.14.

w Ro.11.17.

x c.2.21.

Ver. 17. The Prophet returns to the denunciation of God's judgments against Judah, which fill him with an agony of grief and trouble; and in the concluding verses of the chapter, in the person of a pious Israelite, he deprecates the divine vengeance, as if with a hope to turn the approaching judgments upon the heathen: as if he had said, "We indeed are frail and fallible; do thou therefore correct us leniently and in mercy; and turn thine anger against our enemies, who, after being themselves our tempters, now threaten to destroy us."

"We are continually warned to beware of resting in mere profession, and external forms and advantages. No place is so sacred, or so fortified, as to secure the workers of iniquity: and those who do not believe that God will execute his awful threatenings, will 'find it so,' when their wound will be far more grievous than they can now conceive. A gracious resignation indeed will support the believer under every grief, which the Lord may allot him: but what can render the load of divine and eternal vengeance tolerable to those, who fall under it in sullen despair? Alas! that the pastors of God's church should very often become so brutish, as to be given up to the pursuit of worldly interests and pleasures, to the neglect of him and his service! Such men cannot prosper, and their misconduct not only scatters their flocks, but brings down divine judgments on guilty nations.—But 'the way of man is not in himself:' if the Lord has directed our steps into the ways of peace and righteousness; let us continually entreat him to enable us still to walk in them, and to 'hold up our goings that we slip not:' and let us lift up our prayer for others, that they may be guided and directed in the same path.—If even severe corrections lead sinners to a conviction of these salutary truths, they will have abundant cause for gratitude: they will then humble themselves before God, and seek his guidance and assistance; they will submit to his correcting rod, and only deprecate the destroying sword of his avenging justice; and they will no longer remain under the condemnation of those nations, families, or individuals, 'who call not upon the name of the Lord.' But whilst he visits the offences of his people with sharp corrections, and destroys hypocrites; his hot displeasure will be poured out on those who have not known and worshipped him, and especially or the persecutors of his chosen people." *T. Scott.*

CHAP. XI. Ver. 1—23. *God's covenant with Israel, and their violation of it.*—This is considered as the commencement of a new series of predictions, continued to the end of

Ver. 22. *Noise of the bruit* (or report) *is come.*—*Blayney*, "Hark! a noise: behold, it advanceth!"—[*Bruit*, from the Gothic *brut*, signifies a *rumour* or *report.*]—*Bagster.*

Ver. 24. *Lest thou bring me to nothing.*—See margin.—*Blayney*, "Crush the to atoms."

Ver. 25. *Pour out thy fury*, &c.—[Let the heathen, and they who acknowledge thee not, and especially they who have unwittingly been the executers of thy justice upon us, in their turn feel its scourge, and have thy fury poured out upon them. This was fulfilled in the Chaldeans: Nebuchadnezzar was punished with madness, his son was slain in his revels, the city taken and sacked by Cyrus, and the Babylonian empire finally destroyed.]—*Bagster.*

CHAP. XI. Ver. 1. *The word*, &c.—[This discourse is supposed to have been delivered in the first year of the reign of Zedekiah. See *Dahler.*]—*Bagster.* The first eight verses of this chapter are rendered, by Dr. *Blayney*, in prose, the rest in Hebrew metre.

Ver. 10. *Are turned back*, &c.—[A great reformation had taken place in the reign of Josiah; but under the reign of his son and successors, they turned back again to idolatry, and became worse than ever.]—*Bagster.*

Ver. 13. *Shameful thing*—Or, thing of shame.—[*Bosheth*, "shame," was a nick-name for *Baal*. Hence *Jerubbaal* was called *Jerubbesheth.*]—*Bagster* See note on chap. iii. 24.

Ver. 15. *What hath my beloved to do in my house*, seeing *she*, &c.—See margin. *Blayney*, "Whilst she practiseth wickedness?"— *And the holy flesh is passed from thee.*—When Israel was redeemed from Egypt, he was "holiness;" i. e. dedicated "to the Lord;" chap. ii. 3; but by the practice of sin, the nation was no more holy: by "holy flesh," however, many understand the sacrifices, which had grown into disuse, and so were "passed away." But Dr. *Blayney* and others render this interrogatively, "Shall (vows and) holy flesh be allowed to come from thee?"

Ver. 16. *A green olive tree.*—[That is He had planted thee in the land of

of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 ¶ And the LORD hath given me knowledge [f] *of it*, and I know *it:* then thou showedst [k] me their doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices [a] against me, *saying*, Let [b] us destroy the [c] tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, that judgest righteously, that triest [d] the reins and the heart, let me see thy vengeance on them: for unto thee [e] have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, Prophesy not [f] in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [g] punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their [h] visitation.

CHAPTER XII.

1 Jeremiah, complaining of the wicked's prosperity, by faith seeth their ruin. 5 God admonisheth him of his brethren's treachery against him, 7 and lamenteth his heritage. 14 He promiseth to the penitent return from captivity.

RIGHTEOUS [a] *art* thou, O LORD, when I plead with thee: yet let me [b] talk with thee of *thy* judgments: [c] Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: they [d] grow, yea, they bring forth fruit: thou *art* near [e] in their mouth, and far from their reins.

3 But thou, O LORD, knowest [f] me: thou hast seen me, and tried my heart [g] toward thee: pull them out like sheep for the slaughter, and prepare them for the day of [h] slaughter.

4 How long shall the land mourn, and the herbs of every field wither, for [i] the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling [j] of Jordan?

6 For even thy [k] brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they [l] have called a multitude after thee: [m] believe them not, though they speak [n] fair words unto thee.

7 ¶ I have forsaken [o] my house, I have left my heritage; I have given the [p] dearly beloved of my soul into the hand of her enemies.

8 My heritage is unto me as a lion in the forest; it [q] crieth out against me: therefore have I hated it.

9 My heritage *is* unto me *as* a [r] speckled bird, the birds round about *are* against her; come [s] ye, assemble all the beasts of the field, [t] come to devour.

10 Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my [u] pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, [v] because no man layeth *it* to heart.

A. M. 3406. B. C. 598.

y Am.3.7.
z Eze.8.6, &c.
a c.18.18.
b Lu.20.10., 15.
c *stalk with his bread.*
d 1 Ch.28.9. Re.2.23.
e Ps.57.1.
f Is.30.10. Am.2.12. 7.13.16. Mi.2.6.
g *visit upon.*
h Lu.19.44.
a Ps.51.4. Da.9.7.
b or, *reason the case.*
c Job 21.7, &c. Ps.73.3, &c.
d *go on.*
e Tit.1.16.
f Ps.17.3. 139.1.23.
g *with.*
h Ja.5.5.
i Ps.107.34.
j Jos.3.15.
k Mi.7.6.
l or, *cried after thee fully.*
m Pr.25.24, 25.
n *good things.*
o Ps.78.59, 60.
p *love of.*
q *giveth out his voice*, or, *yelleth.*
r or, *having talons.*
s Is.56.9.
t or, *cause them to come.*
u *portion of desire.*
v Is.42.25.

the following chapter. Several verses, however, in this chapter, seem to have a reference to the preceding. In answer to the attempt to soften down the offence of Judah, the covenant made with Israel is brought forward, with the curse annexed to its violation; and they are charged with a conspiracy to depose the God of Israel, and to set up pagan idols upon his throne; and so aggravated is this offence considered in the sight of God, that the Prophet is even forbidden to pray for them, and the Lord expresses his determination not to hear them in praying for themselves.

The latter part of the chapter discloses a plot against the Prophet's life by the men of Anathoth, among whom he lived, and who had attempted to suppress his labours, charging him, at the peril of his life, no more to prophesy in the name of the Lord. Against these he predicts their utter extirpation by the Chaldean army.

'Those who venture to address presumptuous professors of religion, after the manner in which Jeremiah addressed the Jews, must expect to be hated for their faithfulness; how much soever they weep over them, and pray for them, or spend themselves in labouring for their good. Though they be harmless and gentle as the lamb, and patient and laborious as the ox, and devoid of guile and suspicion, they will be persecuted, instead 'of highly esteemed, for their works' sake:' for such men as crucified the holy Lamb of God, will always abhor those who rebuke and warn them as he did: and they would put them to death also, if they had it in their power, and if they could not otherwise silence them. For they want to destroy their reprovers, that they may no more remember or be tormented by their faithful testimony. But the Lord knows his servants, and can protect them against all the devices of persecutors: and he will certainly plead their cause, and execute vengeance on their enemies.—In every age of the church, ungodly priests have been ringleaders in this diabolical work; 'a man's foes are often those of his own household;' and a prophet will be sure to be most without honour in his own country.—When the Lord, by any means, discovers to us the enmity and devices of our opposers; we shall find it a peculiar comfort to be able to appeal to him, as the heart-searching and righteous Judge, that we suffer for well-doing, and not for evil-doing: and we should reveal our cause, and refer the whole matter to him. We should, however, also look well to our spirits, that we 'be not overcome with evil;' but that, by patient continuance in praying for our enemies, and showing them kindness, we may, if possible, 'overcome evil with good.'"—*T. Scott.*

CHAP. XII. Ver. 1—17. *The Prophet pleads with God respecting the prosperity of the wicked.*—Good men in all ages have been perplexed at the inequalities of Providence, which were the more mysterious under a dispensation which held out temporal rewards to virtue, and a less distinct reference to those of a future state. In our remarks on the 73d Psalm, we have considered this temptation as it affected Asaph, with whom Jeremiah seems to have accorded in his feelings. The latter is given however to expect, and cautioned to prepare for, trials greater than he had yet experienced. He had been with the men of Anathoth, who were his neighbours and equals: but he would have to contend with the chiefs and rulers of his nation, far more powerful adversaries than he had yet met with; and even with his own kindred, who had dealt treacherously with him under the mask of friendship and of kindness.

Canaan, and made thee like a green olive tree in a rich soil, fair, flourishing, and fruitful; but now thou art degenerated, and God hath given thee up to be consumed by the furious Chaldeans.]—*Bagster.* Compare Ps. lii. 8.; Isa. xvii. 6.; xxiv. 13.—*With the noise of a great tumult;*—i. e. the shout of the Chaldean army.

Ver. 18. *And the Lord,* &c.—*Blayney,* "Jehovah also acquainted me, and I knew; then didst thou show me their proceedings." This is understood to refer to a secret plot against the prophet's life, by the men of Anathoth, who were not able to endure his faithful reproofs and warnings. See verses 19, 21, 23, and compare chap. i. 1.

Ver. 19. *Like a lamb, or an ox.*—*Blayney,* "Like a tame lamb;" who quotes the authority of the ancient versions, particularly the LXX.—*Let us destroy the tree,* &c.—See margin.—[Let us kill the prophet, and burn his prophecies."]—*Bagster.*

Ver. 20. *Let me see thy vengeance,* &c.—[Rather, "I shall see thy vengeance on them." I foresee and predict that they will ruin themselves in seeking my ruin.]—*Bagster.*

CHAP. XII. Ver. 4. *He shall not see,* &c.—That is, "he shall never live to see his predictions accomplished;" alluding, probably, to their design to murder him.

Ver. 5. *The swelling of Jordan*—Refers to its periodical overflowing of its banks; at which time, not only was the adjacent country overflowed, but the wild beasts which harboured on its banks, were driven into the interior of the country, which made this a striking emblem of an invading army. See chap. xlix. 19.

Ver. 7. *The dearly beloved of my soul.*—Omit dearly, there is no word for it in the text. See margin.

Ver. 8. *It crieth out.*—See margin;—i. e. roareth; showeth hostility and rage against God; and thereby made him its enemy.

Ver. 9. *My heritage.*—[*Bochart* renders, "Is then my heritage (people) to me as a fierce hyæna? Is there a wild beast all around upon her?" i. e. the land of Canaan. The *Hyæna* is a kind of wolf, a little bigger than a mastiff; colour gray, streaked with black; it is of a solitary and savage disposition.]—*Bagster.*—*A speckled bird.*—Or, a bird having talons. The original term signifies striped, or spotted, and, according to *Bochart,* is applied to beasts and serpents, as well as birds. The term appears to us to mean, a bird of

12 The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but [w] shall reap thorns: they have put themselves to pain, *but* shall not profit: and [x] they shall be ashamed of your revenues because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine evil neighbours, that touch [y] the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out I will [z] return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways [a] of my people, to swear by my name, The LORD liveth; as they taught my people to swear by Baal; then shall they be [b] built in the midst of my people.

17 But if [c] they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.

CHAPTER XIII.

1 In the type of a linen girdle, hidden at Euphrates, God prefigureth the destruction of his people. 12 Under the parable of the bottles filled with wine, he foretelleth their drunkenness in misery. 15 He exhorteth to prevent their future judgments. 22 He showeth their abominations are the cause thereof.

THUS saith the LORD unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

2 So I got a girdle according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and, behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar [a] the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which walk [b] in the [c] imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this [d] girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; [e] that they might be unto me for a people, and for a name, and for a praise, and for a glory: but they would not hear

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with [f] drunkenness.

A. M. 3406. B. C. 598.
w Le.26.16.
x or, ye.
A. M. 3401. B. C. 603.
y Zec.2.8,9.
z De.30.3. Eze.28.25.
a Ca.1.8.
b Ep.2.19., 22. 1 Pe.2.5.
c Is.60.12.
A. M. 3405. B. C. 599.
a Le.26.19.
b c.16.12.
c or, *stubbornness.*
d Is.3.24.
e Ex.19.5.
f Is.51.17,21 63.6. c 25.15,27

Ver. 7. The Lord again denounces judgment against his apostate people by means of the Chaldeans. In the issue, however, Israel should be rescued, and their enemies requited: a threatening which applies not only to the then neighbouring nations, but to all who unjustly oppress his people in their distress. A father may justly frown upon and chastise his children; but if his servants take advantage of their being under the parent's displeasure, to taunt over, or impose upon them, they must expect to be called to account for it. We fear that several nations of Europe, as well as Asia, will yet have to account for their conduct toward the Jews in former ages, and this consideration should be an inducement even to us, to show kindness to the seed of Abraham.

"The Lord allows his people to spread their perplexities before him, and humbly to plead with him concerning his judgments: but he expects it to be always taken for granted, that 'he is righteous in all his ways, and holy in all his works.'—The success and prosperity of the wicked, and especially that of persecutors and deceivers, who oppose the cause of God; terrify or seduce multitudes into impiety, infidelity, or hypocrisy; and bring down judgments on churches and nations, is very embarrassing to the pious mind. Yet the Lord never permits such men to prosper; except it be for the salutary trial or correction of his people; or for just judgments on those who hate his truths and precepts: and those who are spared to be executioners of wrath on others, and 'to treasure up wrath for themselves,' should not be called *happy*. For if they be 'planted, and take root, and bear fruit,' it is unto death and condemnation. It is not easy, however, in trying circumstances, to avoid every degree of impatience; even when the Lord himself may safely be appealed to for our integrity, and when the hypocrisy of our opponents is most evident. We ought, then, on such occasions, to watch our hearts, and to bridle our tongues, that we may not speak or act unadvisedly, and in our own spirit."—*T. Scott.*

CHAP. XIII. Ver. 1—27. *The symbolic predictions of the girdle and bottles of wine.*—This chapter, which begins the second part of these prophecies, contains an entire prophecy of itself. (See note, ver. 1.) The symbol of the linen girdle left to rot for a course of time, was the type of the manner in which the glory of the Jews should be marred during the course of their long captivity. The scene of hiding the girdle (which is supposed to have been transacted in a vision, see chap. xxv. 15, &c.) being laid near the Euphrates, intimated that the scene of the nation's distress should be Chaldea, which that river waters. The learned *Bochart* however remarks that the word *river* is not here (as usually) connected with *Euphrates;* he therefore thinks that the town *Euphrata* (or Bethlehem) is here intended, which was but a short distance from Jerusalem. This was built on the side of a hill, and the ancients maintain that Jesus Christ was born in a rocky cave under the hill. (See *Calmet's* Dictionary.) What if this Ephod were hid in the very cave where Christ was born? It was in his humble and obscure birth that the Lord stained the pride of all human glory. (See ver. 9.)

The next three verses, by another emblem, a number of earthen bottles of wine, (see ch. xix. 1.) often used to represent the judgments of God, are designed to show the sanguinary nature of the calamities threatened by the invasion of the Chaldean army, which would inevitably extend to all ranks and classes of society. In verse 15, the Prophet addresses, to the heads of the nation, a most earnest and affectionate exhortation to repentance and humility; but this being not attended to, the former threatenings are repeated, with a pointed declaration of the guilty cause of all their misfortunes, even their barefaced idolatry and immorality.

"When the gifts of God render men proud and presumptuous, they will either be torn from them, or increase their disgrace and misery: but whatever the Lord takes from us, or lays upon us; if he 'mar the great pride' of our hearts, and bring

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strange feathers, exciting all the birds of the air to peck at her. *Blayney* takes it for a species of eagle, or falcon, variegated, perhaps, or spotted.—*Come*—Or cause them to come, *to devour.*

CHAP. XIII. Ver. 1. *Thus saith the Lord.*—[This chapter contains a single and distinct prophecy, supposed to have been delivered under the reign of Jeconiah, the son and successor of Jehoiakim, who came to the throne in the 18th year of his age; when the Chaldean generals had encamped near Jerusalem, but did not besiege it in form till Nebuchadnezzar came up with the main body of the army. In these circumstances, the prophet predicts the captivity, and the utter destruction which is about to fall on the whole Jewish nation; whom he represents under the emblem of a rotten girdle, to show their corrupt state; and by another of bottles filled with wine, he shows the distraction and madness of their counsels, and the confusion that must ensue.] —*Bagster.* The first eight verses of this chapter are prose narrative, the rest metrical.

Ver. 4. *Go to Euphrates.*—[Intending to point out, by this distant place the country, Chaldea, into which they were to be carried captive.]—*Bagster.*

Ver. 12. *Do we not certainly know?*—By this question it should seem, that the people affected to understand this message as the intimation of a plentiful vintage, instead of a terrible slaughter.

Ver. 13. *With drunkenness.*—Not of wine, but infatuation. See Isa. xxix. 9, 10.—[You pretend to take this literally, but it is only a symbol. You, and your kings, priests, and prophets, are represented by these *bottles;* the *wine* is God's wrath against you; which shall first be shown by confounding your deliberations, and dividing your counsels, so that like drunken men you shall reel about, and jostle each other, defend yourselves without plan and

14 And I will dash [g] them [h] one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, [i] but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

16 Give [j] glory to the LORD your God, before he cause [k] darkness, and before your feet stumble upon the dark mountains, and, while ye look [l] for light, he turn it into the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, my soul shall weep [m] in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto the king [n] and to the queen, Humble yourselves, sit down: for your [o] principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* [p] Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, and behold them that come from the [q] north: where *is* the flock *that* was given thee, thy beautiful flock?

21 What wilt thou say when he shall [r] punish thee? for thou hast taught them *to be* captains, *and* as chief over thee: shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thy heart, Wherefore [s] come these things upon me? For the greatness of thine iniquity are thy skirts discovered, *and* thy heels [t] made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [u] accustomed to do evil.

24 Therefore will I scatter them as the stubble [v] that passeth away by the wind of the wilderness.

25 This *is* thy lot, the portion of thy measures from me, saith the LORD; because thou hast forgotten me, and trusted in [w] falsehood.

A. M. 3405. B. C. 599.

g Ps.2.9.
h *a man against his brother.*
i *from destroying them.*
j Jos.7.19.
k Am.8.9.
l Is.59.9.
m Ps.119. 136. c.9.1.
n 2Ki 24.12. Jo.3.6. c.22.6.
o or, *head tires.*
p 2Ki 25.21.
q c.6.22.24
r *visit upon.*
s c.16.10,11. Ho.12.8.
t or, *shall be violently taken away.*
u *taught.* Pr.19.27.
v Ps 1.4. Ho 13.3.
w Is 28.15.

x Ho.2.10.
y c.5.8.
z Is 65.7 Eze 6.13.
a *after when yet.*
b Ho 9.5.

A. M. 3309. B. C. 695.

a *words of the dearths,* or, *restraints.*
b Is.3.26. La.2.9, &c.
c Da.9.9.
d c.17.13 Joel 3.16. 1 Ti.1.1.
e Ps.46.1.
f Is.59.1.
g Ex.29.45, 46.
h *thy name is called upon us.* Da.9.18, 19.
i c.2.25.

26 Therefore will I discover [x] thy skirts upon thy face, that thy shame may appear.

27 I have seen thine adulteries, and thy [y] neighings, the lewdness of thy whoredom, *and* thine abominations on the hills [z] in the fields. Wo unto thee, O Jerusalem! wilt thou not be made clean? [a] when [b] *shall it* once *be?*

CHAPTER XIV.

1 The grievous famine 7 causeth Jeremiah to pray. 10 The Lord will not be entreated for the people. 13 Lying prophets are no excuse for them. 17 Jeremiah is moved to complain for them.

THE word of the LORD that came to Jeremiah concerning the [a] dearth.

2 Judah mourneth, and the [b] gates thereof languish; they are black unto the ground; and the cry of Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, though [c] our iniquities testify against us, do thou *it* for thy name's sake: for our backslidings are many; we have sinned against thee.

8 O the hope [d] of Israel, the saviour thereof in time of [e] trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?

9 Why shouldest thou be as a man astonished, as a mighty man *that* [f] cannot save? yet thou, O LORD, *art* in the [g] midst of us, and [h] we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained [i] their feet, therefore the LORD

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us to self-abasement and true repentance, we shall have cause to be very thankful. Every kind of sin shows men to be 'vessels of wrath fitted for destruction;' but pride and impenitence continue them in that state.—When nations are ripened for destruction, all ranks of men may expect to be filled with the indignation of Almighty God; and when this is the case, they are often so given up to ambition, envy, suspicion, and revenge, as to destroy one another by civil wars and intestine discords; in which even parents and children engage in opposite parties, and destroy one another! When God is provoked to say, 'I will not pity, nor spare, nor have mercy, but destroy them;' rage, misery, and desperation must be the dire effect."—*T. Scott.*

CHAP. XIV. Ver. 1—22. *A grievous dearth predicted: Jeremiah prays for the country, but in vain.*—This chapter begins with foretelling a drought that should greatly distress the land of Judea; the effects of which are described in a most elegant and pathetic manner. The Prophet then, in the people's name, makes a confession of sin and supplication for pardon. (Ver. 7.) But God declares his decree to punish irreversible. Jeremiah pleads that the people had been deceived by false prophets, against whom are denounced the judgments they had derided and contradicted: but this does not excuse the people, who had been willingly deceived. (See Is. xxx. 9, 10.)

The Prophet therefore bewails their misery; and though he had been just forbidden to intercede for them, yet, like a tender pastor, who could not cease to be concerned for their welfare, he falls on the happy expedient of introducing themselves as supplicating, in their own name, that mercy which he was not allowed to ask for them: and how singularly pathetic is his address! "O the hope of Israel, and the Saviour thereof in the time of trouble!"

"When man's iniquity has provoked the Lord thus to visit any land, the inhabitants often lament their miseries, without any due regard to him, or humiliation for their sins; and they express their anguish in much the same way as the innocent animals do, which are involved in their punishment; except that their complaints are rebellious as well as bitter. And often, when fasts are proclaimed, and formal confessions and supplications made before God; the insincerity of those concerned is demonstrated, by the want of 'fruits meet for re-

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fight without order, till you all fall an easy prey into the hands of the enemy. The ancient adage is here fulfilled: "Those whom God determines to destroy, he first renders foolish."]—*Bagster.*

Ver. 18. *Your principalities.*—See margin. *Blayney,* "The diadem of your glory." This Dr. *B.* supposes to have been addressed to Jehoiakim and his queen.

Ver. 19. *The cities of the south.*—That is, of Judea, Chaldea being on the north.

Ver. 21. *Captains.*—*Blayney,* "Rulers in chief over thee."——*Thy heels made bare*—Like the meanest slaves, or captives.

Ver. 23. *Can the Ethiopian.*—*Blayney,* "The Cushite." The ablest commentators think this refers not to the black skins of the negroes, but the dark and tawny complexion of the Arabs, on the borders of the Red sea. See 2 Chron. xiv. 9. and note; also, xxi. 16.——*Accustomed.*—Heb. "taught;" both may be included; the bad instructions they had received in early life, had grown into a second nature.

Ver. 26. *That thy shame may appear.*—*Lowth* says, this was a usual punishment of lewd women.

Ver. 27. *Wilt thou not be made clean.*—All the ancient versions read, "Thou wilt not be made clean."——*When* shall it *once* be?—See margin; i. e. How long shall it be?

CHAP. XIV. Ver 1. *Word of the Lord.*—[This discourse is supposed to have been delivered after the fourth year of Jehoiakim. The Hebrew *batzaroth,* rendered *dearth,* signifies *restraint,* that is, "when the heaven is shut up that there is no rain;" which *Houbigant* thinks happened early in the reign of Zedekiah.]—*Bagster.*——*Concerning the dearth.*—See margin. Dr. *Blayney* connects these words with the next verse thus: "Because of the drought Judah mourneth."

Ver. 2. *They are black unto the ground.*—*Blayney,* "They are in deep mourning for the land." By the gates, we may understand the magistrates, &c. who assembled there, who were greatly dejected, and, perhaps, many of them clothed in sackcloth.

Ver. 6. *Snuffed up.*—[They sucked in the air, for want of water, to cool their internal heat. *Bochart* observes, that the comparison to *dragons,* or great serpents, is very just; for *Ælian* describes animals so called as standing daily for some hours with the head erect, and the mouth wide open towards the sky. By the force of their breath, as by an attractive charm, they are said to draw to them not only the air, but the birds as they fly along. And he adds, that the eyes of the wild asses are properly noticed, as being by nature extremely sharp sighted.]—*Bagster.*

Ver. 7. *Do thou it.*—*Blayney,* "Do thou act;" which the original fully warrants.

Ver. 8. *As a stranger,* &c.—That is, as one who takes no interest in the fate of the country.

Ver. 9. *As a man astonished.*—That is, confounded.——*We are called by thy name.*—See margin. Either version is correct.

doth not accept them; he will now remember [j] their iniquity, and visit their sins.

11 Then said the LORD unto me, Pray not for this people for *their* good.

12 When they fast, I will not [k] hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord GOD! behold, the prophets say [l] unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [m] assured peace in this place.

14 Then the LORD said unto me, The prophets prophesy lies [n] in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of [o] nought, and the deceit [p] of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem because of the famine and the sword; and they shall have none to [q] bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness [r] upon them.

17 ¶ Therefore thou shalt say this word unto them; Let [s] mine eyes run down with tears night and day, and let them not cease: for the virgin daughter of my people is broken [t] with a great breach, with a very grievous blow.

18 If I go forth [u] into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! yea, both the prophet and the priest [v] go about into a land that they know not.

19 Hast thou utterly rejected [w] Judah? hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for [x] us? we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers: for we [y] have sinned against thee.

21 Do not [z] abhor *us*, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us.

A. M. 3399. B. C. 605.

[j] Ho.9.9.
[k] Is.1.15. Zec.7.13.
[l] c.28.2,&c.
[m] *peace of truth.*
[n] c.27.10,15.
[o] La.2.14.
[p] Is.30.10.
[q] Ps.79.3.
[r] c.4.18.
[s] La.1.16. 2.18.
[t] c.8.21. La.2.1,13.
[u] La.1.20. Eze.7.15.
[v] or, *make merchandise against a land, and men acknowledge it not.*
[w] c.5.13.
[x] La.5.22.
[y] Ps.106.6. Da.9.8.
[z] Ps.51.11.

[a] Zec.10.2
[b] Ps.74.1,2.
[c] Ps.135.7. Is.30.23.
[a] Ex.32.11.
[b] 1 Sa.7.9. Ps.99.6.
[c] Eze.14.14.
[d] c.43.11. Eze.5.2,12 Zec.11.9.
[e] Le.26.16. Eze.14.21.
[f] *families.*
[g] *give them for a removing.*
[h] De.28.25.
[i] 2Ki.24.3,4.
[j] Is.51.19.
[k] *of thy peace.*
[l] Mat.3.12.
[m] or, *whatsoever is dear.*
[n] Am.4.10, 11.
[o] or, *mother city a young man spoiling,* or, *against the mother and the young men.*
[p] Am.8.9.
[q] Job.3.1, &c.

22 Are [a] there *any* among the vanities of the Gentiles that can cause [b] rain? or can the heavens give showers? *art* not thou [c] he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

CHAPTER XV.

1 The utter rejection and manifold judgments of the Jews. 10 Jeremiah, complaining of their spite, receiveth a promise for his merit. 12 and a threatening for them. 15 He prayeth. 19 and receiveth a gracious promise.

THEN said the LORD unto me, Though [a] Moses and [b] Samuel stood before me, *yet* [c] my mind *could* not *be* toward this people: cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; Such [d] as *are* for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint [e] over them four [f] kinds, saith the LORD: the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will [g] cause them to be [h] removed into all kingdoms of the earth, because [i] of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who [j] shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask [k] how thou doest?

6 Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting.

7 And I will fan them with a fan [l] in the gates of the land; I will bereave *them* of [m] children, I will destroy my people, *since* they return not [n] from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them against the [o] mother of the young men a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She that hath borne seven languisheth: she hath given up the ghost; her sun is gone down while [p] *it was* yet day: she hath been ashamed and confounded: and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Wo [q] is me, my mother, that thou hast borne me a man of strife and a man of con-

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pentance;' and then such hypocritical cries are disregarded and rejected.—Whatever men trust to, whilst they neglect God, and his service and salvation, it will finally disappoint them: they will return from their broken cisterns 'with their vessels empty, and ashamed' of their confidence: nor will industry and ingenuity stand in any more stead, than nobility and affluence, when God arises to execute vengeance. But they who make 'the Hope of Israel' their confidence, will find him a present Saviour in every time of trouble, 'in the hour of death, and in the day of judgment.'"—*T. Scott.*

CHAP. XV. Ver. 1—21. *The Lord's positive refusal of all intercession on the behalf of Judah.*—In answer to the prophet's supplications in the close of the preceding chapter, the Lord declares, that not even the intercession of his favoured servants, Moses and Samuel, should reverse his decree, already pronounced against Judah, for their rebellion and impenitency.

"The holy God so abhors all sin, and his honour is so engaged to punish it; that it is absolutely impossible his 'heart can be towards' obstinate and impenitent transgressors: and if the prayers, even of his most eminent servants, for the wicked, are not answered by their conversion, they cannot avail for their deliverance from deserved misery; nor can any thing rescue guilty nations from divine judgments, except as it conduces to their reformation."—*T. Scott.*

At verse 10, the Prophet breaks out into a passionate exclamation, lamenting his unhappy situation, in being appointed the messenger of such evil tidings, and complains of the reproach and persecution brought upon him through that painful circumstance: "Wo is me, my mother, that thou hast borne me a man of strife!" But he is reproved for speaking contemptuously of his high office, and distrusting the providence of God toward him. The language put into the Prophet's mouth, verse 18. ("Wilt thou be to me as a liar?") considered as addressed to the Most High, is certainly irreverent and improper. The allusion is certainly to a failing brook, or

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Ver. 11. *Pray not.*—Compare chap. vii. 16.; and xv. 1.

Ver. 16. *Pour their wickedness upon them.*—That is, the just desert of their wickedness.

Ver. 18. *Go about into a land which they know not.*—See margin. "Go about in the land, and take no notice;" or, as *Blayney*, "Take no knowledge."

Ver. 21. *Break not.*—The prophet here prays, that though Israel had, on their part, broken the covenant, God would, on his part, still fulfil it; and that for his own honour—to honour "the throne of his glory."

Ver. 22. *Art not thou He?*—["The Hebrew word *Hu*, He," says Mr. *Lowth*, "is often equivalent to the true and eternal God. See De. xxxii. 39.; Is. xliii. 10, 13.—xlviii. 12. and especially Ps. cii. 27. where the expression is the same with that of the text, *atta Hu—Thou art He:* our English reads, *Thou art the same.* The words express the eternal and unchangeable nature of God."]—*B.*

CHAP. XV. Ver. 2. *For death.*—[It is evident, says Dr. *Blayney*, from the enumeration, ch. xiv. 12. that *maveth*, "death," here means the *pestilence*, the frequent cause of death.]—*Bagster.*

Ver. 3. *Four kinds.*—See margin; (or species) of punishments.

Ver. 6. *Gone backward.*—That is, revolted; or rather, "art continually revolting" to idolatry.—*Weary with repenting*—That is, with forbearing punishment.

Ver. 8. *Against the mother,* &c.—See margin; rather, (as *Blayney*) "a chosen one;" namely, Nebuchadnezzar, who was appointed by God to carry Israel into captivity, as Cyrus was to bring them back. Compare Isa. xliv. 28.

Ver. 9. *Hath borne seven.*—[She that hath had a numerous offspring: Jerusalem, the mother city, the parent of so many cities, villages, and families in the land.]—*Bagster.*

Ver. 10. *A man of strife.*—[The prophet here laments that he had been as much the subject of strife and contention to the whole *land*, for declaring the truth, as if he had borrowed upon usury.]—*Bagster.*

tention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with [r] thy remnant, verily I will [s] cause the enemy to entreat thee *well* [t] in the time of evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies into a land *which* thou knowest not: for a [u] fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest: remember me, and visit me, and revenge [v] me of my persecutors; take [w] me not away in thy long-suffering: know that for thy sake [x] I have suffered rebuke.

16 Thy words were found, and I did eat them; and thy word [y] was unto me the joy and rejoicing of my heart: for [z] I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why [a] is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as* waters *that* [b] fail?

19 ¶ Therefore thus saith the LORD, If thou [c] return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

20 And I will make thee unto this people a fenced brazen wall: and they shall fight against thee, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAPTER XVI.

1 The prophet, under the types of abstaining from marriage, from houses of mourning and feasting, foreshoweth the utter ruin of the Jews, 10 because they were worse than their fathers. 14 Their return from captivity shall be stranger than their deliverance out of Egypt. 16 God will doubly recompense their idolatry.

THE word of the LORD came also unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons or daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land;

4 They shall die of grievous [a] deaths; they shall not be lamented; neither shall they be buried; *but* they shall be as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their carcasses shall be meat for the fowls of heaven, and for the beasts of the earth.

5 For thus saith the LORD, Enter not into the house of [b] mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, neither shall *men* lament for them, nor cut themselves, nor make themselves bald for them:

7 Neither shall *men* [c] tear *themselves* for them in mourning, to comfort them for the dead; neither shall *men* give them the cup [d] of consolation to drink for their father or for their mother.

8 Thou shalt not also go into the house of feasting, to sit [e] with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, I will cause to cease [f] out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, [g] Wherefore hath the LORD pronounced all this great evil against us? or what *is* our iniquity? or what *is* our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law;

12 And ye have done worse than your fathers; for, behold, ye walk every one after the [h] imagination of his evil heart, that they may not hearken unto me:

13 Therefore [i] will I cast you out of this land into a land that ye know not, *neither* ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 ¶ [j] Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, The LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven

A. M. 3399. B. C. 605.

r Ac.8.12.

s or, *entreat the enemy for thee.*

t Ps.106.46.

u De.32.22.

v Lu.18.7,8. Ro.12.19.

w Ps.102.24.

x Ps.69.7. Mat.19.29

y Job 23.12.

z *thy name is called upon me.*

a c.30.15.

b *be not sure.*

c Zec.3.7.

A. M. 3400. B. C. 604.

a c.15.2.

b or, *mourning feast.*

c or, *break bread for them.* Ho.9.4.

d Pr.31.6,7.

e Ps.26.4. 1 Co.5.11.

f Ho.2.11.

g De.29.24, 25.

h or, *stubbornness.* c.13.10.

i De.4.26., 28. 28.63..65.

j c.23.7,8.

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a flattering vapour, (see note,) which promises refreshment and support, but disappoints the traveller: Will God act thus to his people, especially to his prophets? God forbid! yet their fears and want of faith may sometimes lead them to the most unworthy suspicions. In the close of the chapter, however, his fears are quieted, and his faith animated, with the assurance of the divine protection, whilst he adhered to the path of duty, and faithfully performed his office.

CHAP. XVI. Ver. 1—21. *The Prophet ordered to form no new connexions in the land of Judah.*—On account of the evils which threatened his country, the Prophet is forbidden to encumber himself with wife or family, or to bear any share in either the mourning or festivities of his neighbours; all which were to be forgotten and absorbed in the sense of those public calamities which their sins should draw upon them. A future restoration, though distant, is however promised (ver.

Ver. 12. *Shall iron,* &c.—["Can ordinary iron, though hard and strong in itself, break that which is of a much stronger kind, and well tempered?" Such as the hardened iron, or steel, called by the Greeks *chalybs*, from the *Chalybes*, a people on the Euxine sea, and consequently *north* of Judea, by whom the art of tempering steel is said to have been discovered.]—*Bagster.* That is, shall the strength of Israel break to pieces the military strength of the north-ern power, Chaldea.

Ver. 13. *Will thou be to me as a liar.*—*Blayney,* "As the lying of waters." *Boothroyd,* "As a failing spring," or a failing brook. See Job vi. 15—17.—*As waters that fail.*—See margin. *Harmer* thinks this may allude to the *mirage*, or those vapours in the desert which appear like a pool, but vanish as they are approached. The author has seen a very similar phenomenon, early of an autumn morning, even in the vicinity of London.

CHAP. XVI. Ver. 1. *The word of the Lord.*—[This discourse, *Dahler* supposes to have been delivered some time in the reign of Jehoiakim.]—*Bagster.*

Ver. 6. *Cut themselves.*—Cutting the flesh, and tearing the hair, were usual among the heathen, and though forbidden, Levit. xix. 28. De. xiv. 1. were certainly practised by the Jews, when they leaned to their idolatries.

Ver. 7. *Neither shall men tear.*—See margin. See Ezek. xxiv. 17. Amos vi. 7. [Funeral banquets were made among almost all the nations of the world to commemorate the dead, and to comfort the surviving relatives; and the cup of consolation, strong mingled wine, was given to those deepest in distress, to divert their minds and soothe their sorrows. "The Oriental Christians," says Sir J. *Chardin*, (as cited by *Harmer*,) "still make banquets of this kind, by a custom derived from the Jews; and I have been many times present at them among the Armenians in Persia. The seventh verse speaks of those provisions which are wont to be sent to the house of the deceased, and of those healths that are drank to the survivors of the family, wishing that the dead may have been the victim for the sins of the family. The same, with respect to eating, is practised among the Moors. Where we find the word *comforting* made use of, we are to understand it as signifying the performing o these offices."]—*Bagster.*

Ver. 13. *There shall ye serve,* &c.—That is, they shall be given up, to take their fill of idolatry.

Ver. 15. *Land of the north.*—[Babylon and Chaldea; the restoration from which, as the more recent mercy, and in every respect interesting and remark-

them: and I will bring them again [k] into their land that I gave unto their fathers.

16 ¶ Behold, I will send for many [l] fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine [m] eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity [n] hid from mine eyes.

18 And first I will recompense their iniquity and their sin [o] double; because they [p] have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, my [q] strength, and my fortress, and my refuge in the day of [r] affliction, the Gentiles shall come [s] unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* wherein [t] *there is* no profit.

20 Shall a man make gods unto himself, and they *are* no [u] gods?

21 Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that [v] my name *is* [w] The LORD.

CHAPTER XVII.

1 The captivity of Judah for her sin. 5 Trust in man is cursed, 7 in God is blessed. 9 The deceitful heart cannot deceive God. 12 The salvation of God. 15 The prophet complaineth of the mockers of his prophecy. 19 He is sent to renew the covenant in hallowing the sabbath.

THE sin of Judah *is* written with a pen of iron, *and* with the [a] point of a diamond: *it is* graven upon the table [b] of their heart, and upon the horns of your altars;

2 Whilst their children remember their altars and their groves [c] by the green trees upon the high hills.

3 O my mountain [d] in the field, I [e] will give thy substance *and* all thy treasures to the spoil, *and* thy high places for sin, throughout all thy borders.

4 And thou, even [f] thyself, shalt discontinue from thy heritage that I gave thee; and I will cause thee to serve thine enemies [g] in the land which thou knowest not: for ye have kindled a fire in mine anger, *which* shall burn for ever.

5 ¶ Thus saith the LORD; Cursed [h] *be* the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD.

6 For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, *in* a salt [i] land and not inhabited.

7 Blessed [j] *is* the man that trusteth in the LORD, and whose hope the LORD is.

8 For he shall be as a tree [k] planted by the waters, and *that* spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of [l] drought, neither shall cease from yielding fruit.

9 ¶ The heart [m] *is* deceitful above all *things*, and desperately [n] wicked: who can know it?

10 I the LORD search [o] the heart, *I* try the reins, even to give every man according to his ways, *and* according to the fruit [p] of his doings.

11 *As* the partridge [q] sitteth *on eggs*, and hatcheth *them* not; *so* he [r] that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a [s] fool.

12 ¶ A glorious high throne [t] from the beginning *is* the place of our [u] sanctuary.

13 O LORD, the hope of Israel, all that forsake thee shall be ashamed, *and* they that depart from me shall be written [v] in the earth, because they have forsaken the LORD, the fountain [w] of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou [x] *art* my praise.

15 ¶ Behold, they say unto me, [y] Where *is* the word of the LORD? let it come now.

16 As for me, I have not hastened from *being*

A. M. 3400.
B. C. 604.

k c.24.6. 30.3. 32.37.
l Am.4.2. Hab.1.15.
m Ps.139.3. c.32.19.
n Job 34.21, 22
o Is.40.2.
p Eze.43.7, 9.
q Ps.18.2
r Ps.27.5.
s Is.60.3. 62.2
t Is.44.10.
u Is.37.19.
v c.33.2. Am.5.8
w or, *JEHOVAH.* Ps.83.18.
a *nail.*
b Pr.3.3 2 Co.3.3.
c 2Ch.28.4. Is.1.29.
d La.5.17, 18.
e c.15.13.
f *in thyself.*

g Ne.9.28.
h Ps.146.3, 5. Is.30.1, 2.
i Jo.9.45.
j Ps.2.12. 34.8. 84.12. Pr.16.20.
k Ps.1.3.
l or, *restraint*
m Mat.15.19
n Ec.9.3.
o 1Ch.28.9. Ro.8.27. Re.2.23.
p Ga.6.7, 8.
q or *gathereth young which she hath not brought forth.*
r Hab.2.6., 11.
s Lu.12.20.
t Ps.103.19. 84.12.
u Ps.96.6.
v Lu.10.20.
w c.2.13 Joh.4.10,14
x De.10.21.
y 2Pe.3.4.

14, &c.) and after they have been scattered into all nations, as the fishes in the ocean, or the deer upon the mountains, fishers and hunters shall be sent again to collect them together; and the Gentiles, having renounced their idols, shall be united with them in the service of the true God.

"The servants of God have continual occasion for self-denial in their implicit obedience: and he may very properly require them to forego the most innocent comforts of life, for his glory, and to render them instructive examples to the people. For he can make them more easy and satisfied in the situation allotted, than they who are not bound by such restrictions can imagine.—None can be sure, that if they had children, or if their children were continued to them, they would add to their comfort; and many events may take place, which might cause them to wish that their children had never been born, or that they had died in their infancy: so that entire resignation to the will of God, in all these matters, is our only wisdom."—*T. Scott.*

CHAP. XVII. Ver. 1—27. *The barefaced idolatry of Judah, and their open profanation of the Sabbath.*—This chapter, which connects with the preceding, exposes the growth of idolatry in the nation, and the folly of their trusting in human aid, instead of the God of Israel. The former, who trust in idols or in men, are compared to the stinted heath or lichen of the northern mountains; the latter, whose hope is in the Lord, to the tree planted by the waters, that never withers, nor even fades.

The comparison (ver. 11) of a bird's hatching eggs which are not her own, to the covetousness of a man who accumulates ill-gotten wealth, is beautiful and expressive; such "riches" often "make to themselves wings and fly away." (Prov. xxiii. 5.)

Ver. 12. The Prophet appeals to "the glorious high throne" of God for his integrity, and prays, in harmony with the dispensation under which he lived, that all their designs against him might return upon their own heads.

The remaining part of the chapter (ver. 19, &c.) is a distinct prophecy, relating the due observance of the sabbath, enforced both by promises and by threatenings. The date of it is unknown; but it must have been in a period of very relaxed morals. It is certain that idolaters paid little or no regard to the sabbath; and as to the Jewish rulers, while they enjoyed themselves in ease and luxury on that day, they obliged the poor to work for them.

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able, would be more remembered than their former deliverance from Egypt.]—*B.*

Ver. 16. *I will send for many fishers*, &c.—[I will raise up enemies against them, some of whom shall destroy them by *wiles*, and others shall ruin them by *violence*. The Chaldeans shall make an entire conquest of the whole land, and strip it of its riches and inhabitants; and those who may escape one party shall fall into the hands of another.]—*Bagster.* Most commentators consider this as a threatening; but its connexion with the promise of their restoration in the preceding verse, induces us to consider these words as referring to the final recall of the Jews, (together with the fulness of the Gentiles, ver. 19) by means of apostles, evangelists, and missionaries. In order to this, God says, 1. That they were not hidden from his face, wherever scattered: and, 2. Neither were their iniquities forgotten. See next note.

Ver. 18. *And* (or "but," Heb. *vau*) *first I will recompense their iniquity . . . double*—That is, by the Babylonish captivity; and then shall they be brought back.—*Carcasses.*—[Either meaning the *idols* themselves, which were *carcasses* without life; or the *sacrifices*, especially those of their sons and daughters, which were made to them.]—*Bagster.*

CHAP. XVII. Ver. 1. *A pen of iron.*—[Heb. *Shamir*, in Arabic *samoor*, certainly means the *diamond*, as it is rendered by the LXX. and Vulgate; though *Bochart* and *Scheuchzer*, without any authority, except a similarity of name, think it denotes the *smiris*, a hard stone also used for cutting, engraving, and polishing other hard stones and crystals. The sin of Judah was as deeply and indelibly written on their heart, as if engraved on a writing tablet; and it was as indelibly written in their punishment.]—*B.* See Job xix. 24, and note.

Ver. 3. *O my mountain in the field.*—This is generally understood of Jerusalem, which is often called God's mountain; but *Blayney* and others construe the sentence thus: "O my mountain! thy substance in the field, and all thy stores will I give," &c.—*Thy high places for sin*—That is, for sacrifice for sin. But Dr. *Durell* here understands "fortifications," which were to be given up to the enemy for the sin of Judah.

Ver. 4. *And thou, even thyself.*—Hebrew, "in (or by) thyself, *shalt discontinue*," &c. or, "thou shalt dismiss thyself," by a forfeiture of the inheritance. *Boothroyd* following the Syriac and Arabic, reads, "I will remove thee from," &c.

Ver. 6. *The heath in the desert.*—*C. Taylor* supposes it to mean a species of *lichen*; but Dr. *Blayney* and others read, "a blasted tree."

Ver. 11. *As the partridge.*—See margin. The species here meant, is probably the *bartavella*, or Greek partridge, which *Buffon* reckons a distinct species, and the only species known on the shores of the Mediterranean. Like some other birds, it often sitteth on eggs it not doth hatch, consequently, when the true parent comes, it is liable to be dispossessed. So is the man who obtains wealth dishonestly.—Dr. *Harris's* Natural History of the Bible, in *Partridge.*

Ver. 13. *They that depart from me.*—*Blayney*, "They shall be recorded (Heb. 'written') in the earth Revolters." This is more literal, as well as more intelligible than our version. So *Boothroyd.*

Ver. 14. *My praise*—That is, the object of it.

Ver. 16. *I have not hastened from* &c.—More literally, 'I have not fled

a pastor [z] to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was *right* before thee.

17 Be not a terror unto me: thou [a] *art* my hope in the day of evil.

18 Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and [b] destroy them with double destruction.

19 ¶ Thus saith the LORD unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem;

20 And say unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates:

21 Thus saith the LORD; Take heed to yourselves, and bear no burden on the [c] sabbath day, nor bring *it* in by the gates of Jerusalem;

22 Neither carry forth a burden out of your houses on the sabbath day, neither do ye any work, but hallow ye the sabbath day, as I commanded your fathers.

23 But [d] they obeyed not, neither inclined their ear, but made their [e] neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but [f] hallow the sabbath day, to do no work therein;

25 Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from the places [g] about Jerusalem, and from the land of Benjamin, and from the [h] plain, and from the mountains, and from the south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing sacrifices [i] of praise, unto the house of the LORD.

27 But if ye will not hearken unto me to hallow the [j] sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then will I kindle a [k] fire in the gates thereof, and it shall devour the [l] palaces of Jerusalem, and it shall not be quenched.

A. M. 3400. B. C. 604.

z *after.*

a c.16.19.

b *break them with a double breach.* c.14.17.

A. M. 3393. B. C. 611.

c Ne.13.19.

d c.7.24,26.

e Pr.29.1.

f Is.58.13,14

g c.32.44.

h Zec.7.7.

i Ps.107.22. 116.17. He.13.15.

j Eze.22.8.

k La.4.11. Am.2.4,5.

l 2Ki.25.9.

CHAPTER XVIII.

1 Under the type of a potter is showed God's absolute power in disposing of nations. 11 Judgments threatened to Judah for her strange revolt. 18 Jeremiah prayeth against his conspirators.

THE word which came to Jeremiah from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

3 Then I went down to the potter's house, and, behold, he wrought a work on the [a] wheels.

4 And the vessel that he made [b] of clay was marred in the hand of the potter: so he [c] made it again another vessel, as seemed good to the potter to make *it.*

5 Then the word of the LORD came to me saying,

6 O house of Israel, cannot [d] I do with you as this potter? saith the LORD. Behold, as [e] the clay *is* in the potter's hand, so *are* ye in my hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy *it;*

8 If [f] that nation, against whom I have pronounced, turn from their evil, I will repent [g] of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant *it;*

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: return [h] ye now every one from his evil

m Ps.107.22. 116.17. He.13.15.

n Eze.22.8.

o La.4.11. Am.2.4,5.

p 2Ki.25.9.

a *frames,* or, *seats.*

b or, *was marred, as clay.*

c *returned and made*

d Is.45.9. Ro.9.20, 21.

e Is.64.8.

f Eze.18.21. 33.11,13.

g c.26.3. Jo.3.10.

h 2Ki.17.13. c.7.3. 25.5. 26.13. 35.15.

"The daring impiety of mankind appears exceedingly in the contempt which is generally shown to the commandment of hallowing the sabbath. The degree of strictness with which this ordinance is observed, or the contrary, is a good test of the degree of spiritual religion in any land. But by this rule, how awful is our condition in this nation, especially in the metropolis and its environs? A very small number in proportion, in most parts of the land, pay any decent respect to the Lord's day, or the ends for which it was instituted. Various secular employments, and some not fit to be tolerated on any day, are openly conducted on it; and, probably, more gross licentiousness and impiety are perpetrated on that, than on all the other days of the week. If this have a similar connexion with our national peace and prosperity, as it had with those of Judah: we have abundant reason to take heed to ourselves, and to fear lest a fire should be kindled in our gates to devour our most magnificent palaces; in too many of which God's holy day is more daringly violated, than in almost any of the houses of the poor, or in their resorts of intemperance and revelry. Doubtless he may say in this land also, 'I commanded, but they obeyed not, neither inclined their ear; but made their neck stiff, that they might not hear, nor receive instruction.' It behooves the ministers of religion in every place to sound the alarm in this respect, that all who go in and out at our gates may hear: and that rulers, magistrates, and all the inhabitants of the land, by their authority, influence, and example; by attention to their families, and by avoiding all intercourse with those who will not hallow the Lord's day, may combine to check the progress of this growing evil: that so, true religion may revive, general reformation may take place, our national prosperity be preserved and increased; and above all, that the souls of men may be led into the way of eternal salvation."—*T. Scott.*

CHAP. XVIII. Ver. 1—23. *God's sovereign dominion illustrated by the power of the potter over his clay.*—The prophecies and transactions contained in this and the two following chapters, must, as Dr. *Blayney* conceives, be referred to the three first years of the reign of king Jehoiakim. The prophet is shown first, under the type of the potter, God's absolute authority over nations and kingdoms, to regulate and alter their condition at his pleasure; *that* pleasure, we must recollect, however, is always in harmony with his justice and his truth. He can do what he pleases; but he can do no wrong.

"The great Creator and Lord of the universe has an undoubted right and uncontrollable power to dispose of us and of all creatures as he pleases: this extends equally to other nations as to Israel; and likewise to individuals; to our temporal and our eternal concerns: and as fallen creatures, we are entirely without plea or claim, having forfeited every thing by sin. The Lord may, therefore, 'according to the counsel of his own will,' either *leave* us to ourselves, as 'vessels of wrath fitted for destruction;' or cast us into a new shape, as 'vessels of mercy prepared before for his eternal glory.' But this absolute sovereignty is always directed by unerring wisdom, and exercised with the most perfect justice, truth, goodness, and mercy: so that none have aught to fear from it but the determined enemies of God; and none can object to it without finding fault with infinite perfection. What then can rational creatures deem preferable to this absolute dominion? what can a penitent sinner desire more than the uncontrollable rule of infinite mercy?"—*T. Scott.*

As respects the Jewish nation, God had dug them from the pit of human nature, and formed them for himself, that they might show forth his glory. (Isa. li. 1; xliii. 21.) When they refused to do this, he returned them to the pit, and from another lump of clay he formed the Gentile church: still he hath

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from feeding after thee," as (in the East) sheep follow their shepherd. See *Blayney.*—*The woful day*—of Judah's calamity.

Ver. 19. *Thus saith, &c.*—Hence to the end of the chapter is prose.

CHAP. XVIII. Ver. 3. *A work on the wheels.*—See margin. Dr. *Blayney* considers this machine of the potter as consisting of "a pair of circular *stones,* (so the Heb.) placed upon one another like mill-stones, of which the lower one was immoveable, but the upper one turned upon the foot of a spindle, or axis, and had motion communicated to it by the foot of the potter sit-

way, and make your ways and your doings good.

12 And they said, There [i] is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD; [j] Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done a very horrible [k] thing.

14 Will [l] *a man* leave [m] the snow of Lebanon *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten [n] me, they have burned incense to [o] vanity, and they have caused them to stumble in their ways *from* the ancient [p] paths, to walk in paths, *in* a way not cast up;

16 To make [q] their land desolate, *and* a perpetual [r] hissing; every one that passeth thereby shall be [s] astonished, and wag his head.

17 I will scatter them as with [t] an east wind before the enemy; I will show them the [u] back, and not the face, in the day of their [v] calamity.

18 ¶ Then said they, Come, and let us devise [w] devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him [x] with the tongue, and let us not give heed to any of his words.

19 Give [y] heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall [z] evil be recompensed for good? for they have digged [a] a pit for my soul. Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore deliver up their children to the famine, and pour [b] out their *blood* by the force of the sword; and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; *let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, thou knowest all their counsel against me [c] to slay [d] *me:* forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

A. M. 3396. B. C. 608.

i c.2.25.
j c.2.10. 1 Co.5.1.
k c.5.30.
l Jn.6.68.
m or, *my fields for a rock, or, for the snow of Lebanon shall the running waters be forsaken for the strange cold waters?*
n c.2.32.
o Is.41.29.
p c.6.16.
q Mi.6.16.
r 1Ki.9.8. La.2.15.
s De.28.59.
t Ps.48.7.
u c.2.27.
v Pr.1.25,26
w c.11.19.
x or, *for.*
y Ps.64.1.-4.
z Ps.109.4, &c. Pr.17.13.
a Ps.35.7.
b *them out.*
c *for death.*
d Ps.37.32, 33.
a Jos.15.8. c.7.31.
b *sun gate.*
c c.17.20.
d 2Ki.21.12.
e De.28.20. Is.65.11. c.2.13,14. De.32.17.
g 2Ki.21.16. 24.4.
h Le.18.21.
i Le.26.17. De.28.25.
j Ps.79.2.
k c.18.16.
l 1 Ki.9.8.
m Le.26.29. De.28.53. Is.9.20. La.4.10.

CHAPTER XIX.

Under the type of breaking a potter's vessel is foreshowed the desolation of the Jews for their sins.

THUS saith the LORD, Go and get a potter's earthen bottle, and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto the [a] valley of the son of Hinnom, which *is* by the entry of the [b] east gate, and proclaim there the words that I shall tell thee

3 And [c] say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; [d] Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.

4 Because [e] they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they [f] nor their fathers have known, nor the kings of Judah, and have filled this place with the blood [g] of innocents;

5 They have built also the high places of Baal, to burn their sons with fire *for* burnt-offerings unto Baal, which I commanded [h] not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that this place shall no more be called Tophet, nor the valley of the son of Hinnom, but The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the [i] sword before their enemies, and by the hands of them that seek their lives: and their carcasses [j] will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I [k] will make this city desolate, and a hissing; every one that passeth thereby shall be astonished and [l] hiss because of all the plagues thereof.

9 And I will cause them to eat [m] the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness, wherewith

not wholly given up his former people, but will at a future day new-mould them; or, as it is sometimes expressed, "create all things new." Such is the analogy the great Creator is pleased to draw between the potter and himself; and, in consequence of this state of things, again he threatens them with the judgments necessary to re-model them for his service. "As the clay is in the potter's hand, so are ye in my hands, O house of Israel!"

What is said in this chapter of God's threatening nations for disobedience, and revoking those threatenings upon repentance, is perfectly wise and just. The master who threatens a disobedient servant, has certainly a right to pardon, and revoke those threatenings, upon repentance and reform. But the book of the prophet Jonah will furnish the best illustration of these verses.

The latter part of the chapter relates to a conspiracy against the prophet on account of his fidelity and zeal, with a prediction of the punishment of the conspirators. (Compare chap. xi. 21—23.)

CHAP. XIX. Ver. 1—15. *The potter's vessel broken, and its import.*—"Under the type of breaking a potter's vessel, Jeremiah, in the presence of the elders, the priests, and people, foreshoweth the ruin and desolation of Judah and Jerusalem for their sins, and repeateth the like denunciations in the court of the temple."—*Blayney.*

Henry remarks on this chapter, "Whatever man may think

ting at work, (as may be learned from Eccles. xxxviii. 29.) Upon the top of this upper stone, which was flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hands."

Ver. 14. *Will a man leave,* &c.—See margin. "The two similitudes in this verse, are evidently designed to illustrate the unnatural and absurd conduct of the Jewish nation, in deserting their own God, and adopting the superstitions of a strange idolatry, in preference to the good old paths which God had ordained for them to walk in. As to the first, Lebanon was the highest mountain in Israel, and having its summit almost always covered with snow, (from the whiteness of which, it is supposed to have derived its name.) . . . . It would, therefore, be very unnatural, if the snow should quit the tops of Lebanon, while the rocks of less height were covered with it."—*Blayney.* [*Parkhurst* renders, "Will the snow of Lebanon fail from the rock of the field? or will the issuing cold flowing waters (from that mountain namely) be exhausted?" (See Targum, LXX., and Vulgate.) No more could I fail my people if they trusted in me. (Compare ch. ii. 13.) "The chief benefit the mountain of Lebanon serves for, is, that by its exceeding height, it proves a conservatory for abundance of snow, which, thawing in the heat of summer, affords supplies of water to the rivers and fountains in the valleys below." *Maundrell.*]—*Bagster.* "Strange waters" (as the margin) are waters brought from a distance by pipes, or other artificial means. See 2 Kings xix. 24. The sense of the prophet is, Will men bring waters from a distance, at great expense, while they have a good supply at home?

Ver. 15. *My people have forsaken.*—See ch. ii. 13.——*To walk in paths*—That is, in by paths, where no road has been made

Ver. 16. *Wag.*—*Blayney,* "Shake."

Ver. 17. *With an east wind.*—*Blayney* (reading *caph* instead of *beth*) renders it, "Like an east wind." So the ancient versions.

Ver. 18. *Smite him with the tongue.*—That is, bring a charge against him: but *Blayney* reads, "On the tongue:" i. e. stop his mouth.

Ver. 21. *Therefore,* &c.—See Psalm cix. 4, &c.——*Pour out.*—See margin; i. e. perhaps their lives, as a libation to divine justice.

CHAP. XIX. Ver. 1. *Thus saith the Lord,* &c.—[This discourse was also delivered some time in the reign of Jehoiakim. Under the emblem of a potter's earthen bottle, or jug, the prophet signified that God could and would as easily and utterly destroy the city and people, as the earthen vessel was broken.]—*Bagster.*

Ver. 2. *East gate.*—See margin; i. e. the gate toward the rising of the sun.

Ver. 6. *Valley of the son of Hinnom.*—[The valley of the son of Hinnom was situated on the south side of Jerusalem, as may be inferred from Jos. xv. 8, and is expressly affirmed by *Sandys:* "On the east is Mount Olivet, separated from the city by the valley of Jehoshaphat, which also circleth a part of the north, on the south, the mountain of offence, interspersed with the valley of Gehinnom." Hence the gate by which Jeremiah entered this valley could scarcely be termed the *east gate,* or the *sun-gate,* as it is in our version of verse 2; and probable that we should render the original *Harsith,* with *Blayney,* as a proper name. The Targumist renders it "the dung-gate;" and it is most likely to have been the same with that which is so called in Ne. iii. 13, 14. because all the filth of the city was carried through this gate, and laid in the valley of Hinnom, after Josiah had defiled it. See note on Isa. lxvi. 24.]—*Bagster.*

Ver. 9. *To eat the flesh of their sons,* &c.—See Deut. xxviii. 53. Ezek. v. 10 and for its fulfilment, Lam. iv. 10

their enemies, and they that seek their lives, shall straiten them.

10 Then [n] shalt thou break the bottle in the sight of the men that go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; Even so [o] will I break this people and this city, as *one* breaketh a potter's vessel, that cannot be [p] made whole again: and they shall bury *them* in Tophet, till [q] *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled as [r] the place of Tophet, because of all the houses upon whose roofs [s] they have burned incense unto all the host of heaven, and have poured out drink-offerings [t] unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in the court [u] of the LORD's house; and said to all the people,

15 Thus saith the LORD of hosts, the God of Israel; Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced against it, because [v] they have hardened their necks, that they might not hear [w] my words.

CHAPTER XX.

1 Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOW Pashur the son of Immer [a] the priest, who *was* also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur smote Jeremiah the prophet, and put him in the stocks that *were* in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but [b] Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold *it*: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover [c] I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thy house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied [d] lies.

7 ¶ O LORD, thou hast deceived me, and I was [e] deceived: thou art stronger than I, and hast prevailed: I am in [f] derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried [g] violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But [h] *his word* was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and [i] I could not *stay*.

10 ¶ For [j] I heard the defaming of many, fear on every side. Report, *say they*, and we [k] will report it. [l] All my [m] familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 But [n] the LORD *is* with me as a mighty terrible one: therefore my persecutors shall [o] stumble, and they shall not [p] prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never [q] be forgotten.

12 But, O LORD of hosts, that triest the [r] right-

A. M. 3396. B. C. 608.

n c.51.63,64

o 1 K.2.9. Is.30.14. La.4.2.

p *healed.*

q c.7.32.

r 2Ki.23.10, 12

s c.32.29. Zep.1.5.

t c.7.18.

u 2 Ch.20.5.

v c.17.23.

w Ps.58.2..5

A. M. 3397. B. C. 607.

a 1 Ch.24.14.

b i. e. *fear round about.* Ps.31.13. c.6.25. ver.10. c.46.5.

c 2Ki.20.17. 24.12..16. 25.13, &c.

d c.14.13..15 29.21.

e or, *enticed*

f La.3.14.

g c.5.1. 6.7; 7.9.

h Job 32.18, 19. 1 Co.9.16, 17.

i Ac.4.20. 18.5.

j Ps.31.13.

k Pr.10.18.

l *every man of my peace.*

m Job 19.19. Ps.41.9. 55.13,14. Lu.11.53.

n c.1.8,19.

o De.32.35, 36.

p c.15.20.

q c.23.40.

r c.17.10.

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to the contrary, the execution of God's providence will fully answer the predictions of his word; and God will appear as terrible against sin and sinners as the scriptures represent him. There is no way of escaping from his justice, but by fleeing to his mercy."

"Man's unteachableness and unbelief render it proper to use a variety of methods to engage his attention; repetitions become unavoidable; and sometimes a mere circumstance may impress those, who remained unaffected under the most solemn warnings of the word of God. We ought therefore to avail ourselves of every proper expedient, and to observe every direction for that purpose. Those who stop their ears, and harden their hearts, against the threatenings of God, will not only have their ears made to tingle at the report of dire calamities, but their hearts filled with anguish and dismay, at feeling the truth of what they would not believe. . . . . Men may often read their sins in their punishment; persecutors and oppressors commonly come to a dreadful and violent end; abused plenty often terminates in wretched penury; and children trained up in ungodliness become the misery of their offending parents. They who despise God, must sink into contempt and ruin: and he will 'make void the counsels' of all those who will not obey his commandments. The power of the mightiest nations is as easily broken by him as an earthen vessel; and he often destroys them so entirely, that none can make them whole: but he is chiefly to be feared, as 'able to destroy both body and soul in hell.' That is a ruin which will never be repaired: but all other afflictions, personal or public, 'will work together for good' to those whom 'Jesus delivereth from the wrath to come.'"—*T. Scott.*

CHAP. XX. Ver. 1—18. *Jeremiah punished for his fidelity, and Pashur severely threatened for his presumption.*—Pashur the son of Immer, one of the chief priests, and head of the 16th course, (1 Chron. xxiv. 14.) hearing of the boldness of Jeremiah, smote him and put him in the stocks: but next day, when he was brought out of prison for a hearing, a most awful denunciation was pronounced against the priest himself, and his name was called *Magor-missabib*, implying that he should be encircled with "terrors all around him."

"In this evil world, of which Satan is the God and prince, they who boldly stand up for the authority, truth, and righteousness of JEHOVAH, will certainly meet with persecution in one form or another; and the more plain and convincing the truth is made to the minds and consciences of sinners, the more violent will be their resentment; except the Lord powerfully restrain them, or change their hearts. Superior rank, affluence, reputation, and authority, render men more apt to take umbrage at the humbling truths, and sharp reproofs, and awful denunciations of God's word: and thus, they who are exalted to do justice, preserve peace, and maintain truth, of

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Ver. 11. Dr. *Blayney* renders the whole of this, and the first six verses of the chapter following, in prose.

Ver. 15. *Hardened their necks.*—This is a metaphor taken from unruly and unbroken oxen, who resist the yoke, and break and run away with their gears.

CHAP. XX. Ver. 1. *Pashur.*—[*Pashur* was probably one of the chief priests of the twenty four classes. But if he was, in a strict sense, "chief governor of the house of God," he may have been the same officer that is called "captain of the temple." Ac. iv. 1.]—*Bagster.*

Ver. 2. *Stocks.*—[Heb. *hammahpecheth*, from *haphach*, "to overturn, subvert, distort," generally denotes an *overthrow*. (De. xxix. 22. Is. i. 7.; x. 19.) and seems to signify here a sort of *stocks*, by which the limbs were *distorted* into uneasy postures. So the Chaldee, *keephtha*, and *Jerome*, *nervus*, which he explains in his comment as "a kind of wooden fetter, into which the feet were thrust." Some learned men understand it as merely signifying a place of confinement, or *house of correction*: but the word is never used for any of the prisons into which the prophet was afterwards cast; and the punishment seems to have been public and ignominious.]—*Bagster.*

Ver. 7. *Thou hast deceived me, and I was deceived.*—On examining the original of this passage, we can find nothing to justify this version, so dishonourable to the prophet. *Blayney* and *Boothroyd* render it, "Thou didst *allure* me and I was *allured*;" but we prefer the version of *Gataker*, "Thou didst *persuade* me, and I was *persuaded*;"—[that is, to go and prophesy to this people. I went, and faithfully declared thy message; and now I am likely to perish by their cruelty.]—*Bagster.* *Buxtorf* and *Schindler*, *Gataker* and *Ainsworth*, *Parkhurst* and *Gesenius*, all agree that the word signifies to *persuade*: often, indeed, to evil, but sometimes to good, as in Gen. ix. 27. Marg. Hos ii. 14.——*Thou art stronger than I.*—*Blayney* and *Boothroyd*, "Thou didst encourage (or strengthen) me, and didst prevail."

Ver. 9. *I could not* stay.—The last word is supplementary, and better omitted. See Ps. xxxix. 3.

eous, *and* seest the reins and the heart, let [s] me see thy vengeance on them: for [t] unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for [u] he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ Cursed [v] *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee; making him very glad.

16 And let that man be as the cities which the LORD [w] overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide;

17 Because [x] he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to see [y] labour and [z] sorrow, that my days should be consumed with shame?

CHAPTER XXI.

1 Zedekiah sendeth to Jeremiah to inquire the event of Nebuchadrezzar's war. 3 Jeremiah foretelleth a hard siege and miserable captivity. 8 He counselleth the people to fall to the Chaldeans, 11 and upbraideth the king's house.

THE word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur [a] the son of Melchiah, and Zephaniah [b] the son of Maaseiah the priest, saying,

2 [c] Inquire, I pray thee, of the LORD for us; for Nebuchadrezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4 Thus saith the LORD God of Israel; Behold, I will turn back [d] the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I [e] myself will fight against you with an [f] outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath,

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, I will deliver [g] Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he [h] shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death.

9 He [i] that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, and his life shall be unto him for a [j] prey.

10 For I have set [k] my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall [l] burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; [m] Execute [n] judgment in the [o] morning, and deliver *him that is* spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, O [p] inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [q] Who shall come down against us? or who shall enter into our habitations?

14 But I will [r] punish you according to the fruit [s] of your doings, saith the LORD: and I will kindle a fire in the forest thereof, and it [t] shall devour all things round about it.

A. M. 3397. B. C. 607.

s Ps.59.10.
t Is.38.14. 1 Pe.2.23. 4.19.
u Ps.34.6. 35.9,10. 109.30,31.
v Job 3.1, &c. c 15.10
w Ge 19.25.
x Ec.6.3.
y La 3.1
z Ps 90.10.
A. M. cir. 3415. B. C. cir. 589.
a c.38.1.
b 2Ki.25.18 c 29.25.
c c 37.3,7. Eze.14.4,5
d c 52.18.
e Is 13.4. La.2.5.
f Ex.6.6.
g 2 Ki 25 5, &c. c 37 17. 39.5. Ec. 52.9, &c.
h De 28. 50. 2Ch.36.17.
i c 38 2,17.
j c.39.18.
k c 44 11. Am.9.4.
l c.52 13.
m *Judge.*
n Zec.7.9, 10.
o Zep.3.5.
p *inhabitress.*
q c.49.4,5.
r *visit upon.*
s Pr 1 31. Is 3.10,11.
t 2 Ch.36.19

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ten take the lead in opposing the cause of God, and in persecuting his servants.—The worthless caterers to men's vain pleasures, and the flatterers of their pride and passions, may expect favour, affluence, and distinction; but contempt and penury, dungeons, stripes, and the stocks, or more severe and bloody sufferings, have been the general recompense of those who have sought the salvation of souls. But the Lord can easily make those a terror to themselves and to each other, who attempt to terrify his ministers from declaring faithfully the word of God, or to put them to silence and disgrace: no mitigation of the sentence can possibly be attained, by persecuting those who proclaim it: and lying prophets, and those who trust in them, will miserably perish together."—*T. Scott.*

Ver. 7. The prophet, in a fit of despondency, remonstrates with the Almighty, not for deceiving him, (as our translators represent it, see note,) but for persuading, and by his promise encouraging him to undertake an office, which he now found extremely trying and unpleasant. The prophet, in the former part of the verse, doubtless alludes to his prophetic call, and to the promises of support and guidance in his office: (chap. i. 7—9.) of which he now claims fulfilment. Like many other good men, he does not seem so much discouraged by stripes and imprisonment, as by derision and ridicule, which had well nigh stopped his mouth; but the prophetic word was like "a fire shut up in his bones," and he could not forbear. He therefore encourages himself in God, as present with him for his support. Yet soon after (such is human nature) he again falls into despondency, and, like Job of old, curses the day wherein he was born.

CHAP. XXI. Ver. 1—14. *Zedekiah's application to Jeremiah, and his answer.*—This chapter is evidently out of chronological order. It is believed to have been delivered in the 9th or 10th year of Zedekiah. (See note.) The king of Babylon coming up against Jerusalem, the prophet is requested to inquire of God respecting the issue, and to intercede with him in behalf of his people Judah. But the Lord is declared to be against them, and the only mitigation of their punishment they are told, must proceed from their surrendering voluntarily to the king of Babylon.

Lowth, (father of the Bishop,) in his commentary, is of opinion, with other learned men, that the four last verses of this chapter must have been delivered at a more early period, before the decree for Judah's destruction was made peremptory: if so, they should be connected with the chapter following. (Chap. xxii.) Dr. *Blayney*, however, argues from chap. xviii. 7, 8. that reform could not have been too late if sincere and thorough; he therefore retains these verses in their present connexion. On this we shall only remark, that though repentance, if real, can never be too late, it is extremely dangerous and unwise to defer it, even for a day. "To-day, if ye will hear his voice," &c. (See Ps. xcv. 7, 8.)

"The most obstinate sinners, yea the most virulent persecutors, have seasons of compunction, and are sometimes convinced that their faithful reprovers are wiser and happier than they themselves are. So that in seasons of urgent distress and peril, men frequently desire the counsels and prayers of the very persons whom at other times they despise or oppose: and thus the servants of God pass [t] through honour and dis-

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Ver. 12. *Let me see.*—*Blayney*, "I shall see." So also chap. xi. 20. The Hebrew is future.

Ver. 15. *Cursed be the man.*—This imprecation cannot be construed into personal hatred, but must be considered merely as a strong poetical expression of his present misery.

CHAP. XXI. [This discourse was delivered about the ninth year of the reign of Zedekiah. This chapter, observes Dr. *Blayney*, contains the first of those prophecies which were delivered by Jeremiah *subsequent* to the revolt of Zedekiah, and the breaking out of the war thereupon; and which are continued on to the taking of Jerusalem, related in ch. xxxix. in the following order: ch. xxi., xxxiv., xxxii., xxxiii., xxxviii., xxxix.]—*Bagster.*

Ver. 1. *Pashur*,—not the son of Immer, mentioned chap. xx. 1. but of another family.

Ver. 2. *Nebuchadrezzar.*—[Instead of *Nebuchadrezzar*, which is the reading in twenty-six places in this book, many MSS. have *Nebuchadnezzar*, which is the common reading; and here all the versions, except the Arabic, which omits it, have it in this form. This prince succeeded his father Nabopollassar in the throne of Babylon, A. M. 3399. B. C. 605, and died, after a reign of forty-three years, A. M. 3442. B. C. 562.]—*Bagster.*

Ver. 9. *For a prey*—or spoil. This is a proverbial phrase. Whatever was taken in spoil was considered as clear gain—it cost nothing.

Ver. 12. *Execute judgment in "the morning"*—See margin. That is, execute speedy justice. The morning was the usual time for judgment.

Ver. 13. *O thou inhabitant of the valley and rock of the plain.*—See margin. *Blayney*, "Of the deeply levelled rock." Zion "was a very steep or rocky mountain on every side;" but its top was levelled by art for the founde tion of its buildings.

Ver. 14. *In the forest thereof*—That is, in the midst of the palaces or houses

CHAPTER XXII.

He exhorteth to repentance, with promises and threats. 10 The judgment of Shallum, 13 of Jehoiakim, 20 and of Coniah.

THUS saith the LORD; Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear [a] the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates:

3 Thus saith the LORD; Execute [b] ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, then shall there enter in by the gates of this house kings sitting [c] upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But if [d] ye will not hear these words, I swear by [e] myself, saith the LORD, that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah; Thou *art* Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons: and [f] they shall cut down thy choice cedars, and [g] cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore [h] hath the LORD done thus unto this great city?

9 Then they shall answer, Because they [i] have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ Weep ye not for the [j] dead, neither bemoan him: *but* weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [k] Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, which went forth out of this place; He shall not return thither any more:

12 But [l] he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Wo [m] unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* [n] useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house and [o] large chambers, and cutteth him out [p] windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? did not thy father [q] eat and drink, and do judgment and justice, *and* then *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well [r] *with him: was* not this to know me? saith the LORD.

17 But thine eyes and thy heart *are* not but for thy covetousness, and for to shed innocent blood, and for oppression, and for [s] violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah; They [u] shall not lament for him, *saying*, Ah my [v] brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He [w] shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers [x] are destroyed.

21 I spake unto thee in thy [y] prosperity; *but* thou saidst, I will not hear. This *hath been* thy manner from [z] thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy [a] pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [b] inhabitant of Lebanon, that makest

A. M. cir. 3406. B. C. cir. 598.

a c.17.20, &c.

b c.21.12.

c *for David upon his throne.*

d 2 Ch.7.19, 22.

e He.6.13,17

f Is.37.24.

g c.21.14.

h De.29.24, 25. 1 Ki.9.8,9.

i 2 Ki.22.17. 2Ch.34.25.

j Ec.4.2. Is.57.1.

k 2Ki.23.30. 1 Ch.3.15.

l 2 Ki.23.34. ver.18.

m Mi.3.10. Hab.2.9.

n Le.19.13. De.24.14, 15. Ja.5.4.

o *thoroughaired.*

p or, *my windows.*

q 2Ki.23.25.

r Is.3.10.

s or, *incursion.*

t Eze.19.6.

u c.16.4,6.

v 1Ki.13.30.

w c.36.30. fulfilled 599.

x c.30.14.

y *prosperities.*

z c.3.25. 7.23, &c.

a c.23.1, &c.

b *inhabitress.* c.21.13.

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honour, through evil and good report.' Such men indeed only inquire after deliverance from punishment: if the Lord would deal with them according to the riches of his power and mercy, in saving them from suffering, and then leave them to indulge themselves in sin, they would be reconciled to him and to his ministers: and they will meet with teachers, who will encourage them on this plan, for a valuable consideration to themselves. But the faithful servant of God is zealous for his Master's honour, and adheres to his instructions: he can encourage no man who refuses to 'repent and do works meet for repentance:' he will constantly maintain, that those who hate and disobey the precepts, have no interest in the promises of God; and that he will not deal with hypocrites according to the wonders which he performs for his people. When sinners therefore inquire about *events*, they should be directed to the *duties* of their stations: those who are descended from pious ancestors, should be exhorted to imitate them; and they who are placed in authority, should be reminded to execute justice and do good: otherwise these distinctions will the more expose men, when the 'fury of the LORD goeth forth like fire, and burneth, that none can quench it, because of the evil of their doings.' He sets himself especially against those, who presumptuously defy his threatenings: and he will let them know, that none of their devices or confidences can withstand the power of his righteous indignation."—*T. Scott.*

CHAP. XXII. Ver. 1—30. *Exhortation to repentance addressed to the royal family of Judah.*—This prophecy, to the 9th verse of the next chapter, was evidently delivered (says Dr. *Blayney*) in the reign of Jehoiakim; for it speaks of his immediate predecessor (Shallum or Jehoahaz, who reigned three months only) as already gone into captivity, (ver. 11,) and foretels the death of Jehoiakim himself: (ver. 19.) It is likewise probable (says the same learned commentator) that it followed immediately after what is said in the xixth and xxth chapters to have passed in the temple precincts, from whence, as from higher ground, the prophet is ordered to *go down* to the house of the king of Judah. (Compare chap. xxxvi. 12.)

The beginning of this prophecy is addressed to the king of Judah and his court. It recommends to them the practice of

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of the great, which were generally built of cedar from Lebanon. See chap. xxii. 23.

CHAP. XXII. Ver. 6. *Thou art Gilead*, &c.—[*Gilead* was the most fertile part of the country, and renowned for its rich pastures; and Lebanon was the highest mountain in Israel, celebrated for its stately cedars; and both were, therefore, proper emblems of the reigning family. "But though thou art the richest and most powerful, I, who raised thee up, can bring thee down, and make thee a wilderness."]—*Bagster.*

Ver. 10. *Weep ye not for the dead.*—[The ruin of the kingdom of Judah commenced with the death of Josiah, in consequence of the wounds he had received at Megiddo: and the prophet therefore referred to that event; and also to predictions which were delivered soon after, when Jehoahaz, or Shallum, was carried by Pharaoh-necho into Egypt, where he died.]—*Bagster.*——*But weep sore for him that goeth (Blayney, "is gone") away*—meaning Shallum, who, on ascending the throne, probably, had taken the name of Jehoahaz.

Ver. 12. *In the place*—That is, Egypt, whither he had been carried captive, and where, in about three months, he died. See 2 Kings xxiii. 34.

Ver. 14. *Ceiled with cedar.*—[Dr. *Russel*, speaking of the houses of Aleppo, says, "their ceilings are of wood, neatly painted, and sometimes gilded, as are also the window shutters, the panels of some of their rooms, and the cupboard doors, of which they have great numbers: these taken together have a very agreeable effect."]—*Bagster.*

Ver. 15. *Closest* thyself *in cedar*—That is, art surrounded with cedar. *Gesenius* renders it, "Because thou viest" (with others.) *Boothroyd*, "Rivalest others in cedar:" but *Blayney* translates, "Frettest thyself in cedar." We prefer the text.

Ver. 18. *Ah, sister*—That is, the queen.—*His glory.*—*Blayney*, "her glory," and so Hebrew.

Ver. 19. *Cast forth beyond the gates*, &c.—Dr. *Blayney* thus explains the history of this king. On Nebuchadnezzar's first attack, Jehoiakim submitted, and was leniently treated; but afterwards rebelling, he was put in chains to be carried to Babylon: in the mean time, dying, he was cast forth without the walls, and, probably, into the detested valley of Hinnom. See 2 Kings xxiv 2 Chron. xxxvi. Ezek. xix. 8, 9. Jer. xxxvi. 30.

Ver. 20. *Go up to Lebanon.*—*Blayney* considers this addressed to the royal house of Judah, who are, ironically, counselled to go up to the mountains and call for help.

Ver. 23. *Inhabitant.*—Heb. "Inhabitress of Lebanon." See chap. xxii. 6.——*How gracious!*—Some read, "How wilt thou groan!" So *Secker* and *Boothroyd.*

thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though Coniah [e] the son of Jehoiakim king of Judah were the signet [d] upon my right hand, yet would I pluck thee thence;

25 And [e] I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And [f] I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [g] desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel [h] wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O [i] earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man [j] childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 He prophesieth a restoration of the scattered flock. 5 Christ shall rule and save them. 9 Against false prophets, 33 and mockers of the true prophets.

WO [a] be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye [b] have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings saith the LORD.

3 And [c] I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And [d] I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that I will raise unto David a [e] righteous Branch, and a King shall [f] reign and prosper, and [g] shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell [h] safely: and this *is* his name whereby he shall be called, [i] THE LORD OUR RIGHTEOUSNESS.

7 ¶ Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The LORD [k] liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all [l] countries whither I had driven them; and [m] they shall dwell in their own land.

9 ¶ My heart within me is broken because of the prophets; all my [n] bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the [o] LORD, and because of the [p] words of his holiness.

A. M. cir. 3406. B. C. cir. 598.

c 2Ki.24.6.. 8. 1 Ch.3.16. c.37.1.
d Ca.8.6. Hag.2.23.
e c.34.20.
f 2 Ki.24.15.
g *lift up their mind* c.44.14.
h Ho.8.8.
i Is.1.2.
j c.36.30. Mat.1.11, 12.
a c.10.21. Eze.34.2.
b Ac.20.29.
c De.30.1,6. c.32.37. Eze.34.13, &c.
d c.3.15
e Is.4.2. 11.1. 5. 40.9. 11. c.33.14.. 16. Zec.3.8. 6.12. Jn.1.45.
f Da.9.24.
g Ps.72.2.
h De.33.27, 28. Zec.14.9, 11.
i *Jehovah, tsid-kenu.* 1 Co.1.30.
j c.16.14,15
k Zep.3.20.
l Is.43.5,6.
m Am.9.14, 15.
A. M. 3399. B. C. 605.
n Hab.3.16.
o Is.6.5.
p Re.7.9.

justice and equity, as the only means to prevent their total ruin. The captivity of the late king is however declared to be irreversible, and the miserable and unlamented end of the present explicitly foretold, (verses 18, 19.) His family is threatened with the like calamity, and his seed declared to be for ever excluded from the throne. Surely "it is a fearful thing," insensible and impenitent, "to fall into the hands of the living God." (Heb. x. 31.)

"Men imagine that wealth, magnificence, elegant mansions, furniture, paintings, and splendid vanities, give happiness to their possessors: and in order to acquire them, they often commit the most atrocious crimes, and expose themselves to the severest vengeance of their offended Judge. How many grand houses have thus been builded by unrighteousness! How many live in magnificence and luxury, by oppressing and defrauding the poor; and by constraining them to excessive labour, without any adequate compensation for their work! How many thus run into debt, and defraud their creditors; at least so delay payment, as to ruin honest families, to gratify their infamous ostentation! And indeed all who determine to be rich, or luxurious, will fall into these and various other temptations, and be betrayed into some species of injustice. Generally, the pride and vanity of young persons, in wanting to make a more genteel appearance than their prudent or pious parents did, prove them defective in more valuable accomplishments; especially if their circumstances are not more affluent. It is unspeakably more respectable and comfortable to have food and raiment, and other accommodations, in a plain style, with honesty and piety; and to use hospitality, be friendly to the poor, and to have an interest in their prayers; than to fare sumptuously, to lodge magnificently, to be surrounded with numerous servants and visitants; whilst extravagance puts an edge on rapacity, and 'the eyes and heart are only after covetousness,' oppression, and other crimes, which luxury renders necessary. They who 'know God,' will do justice and love mercy; and it will be well with them living and dying: but those who dishonour him will be disgraced; and when ostentatious and oppressive rulers are removed, and none lament their death, it is an awful token that they are gone to receive the due recompense of their crimes."—*T. Scott.*

CHAP. XXIII. Ver. 1—8. *A wo denounced against wicked shepherds, and a promise to restore Israel by Messiah.*—Leaving the first four verses of the chapter, to those whom it may more immediately concern; we apply ourselves to examine this prophecy of the Messiah, who has been already introduced to us by Isaiah, (chap. xi. 1,) as a *branch* of the house of David. The name here given to Messiah is expressive of his character and office, as *Jehovah* our RIGHTEOUSNESS. This construction of the text, which we think most natural, is supported by the general current of Trinitarian writers, ancient and modern; and of late ably defended by Dr. *Pye Smith* and Dr. *Boothroyd.* So far as respects the divinity of our Saviour, it may be considered parallel to the title ascribed to the same august personage by Isaiah, namely, IMMANUEL, or "God with us:" but it also announces another scriptural truth of the first importance, that Messiah is the *righteousness* of his people; or, as St. Paul expresses it, that he is "of God made unto us righteousness" as well as wisdom and other important benefits. (1 Cor. i. 30.)

To this application of the passage it has been objected, both by Jews and Unitarians, that when the name JEHOVAH is used in combination with other words, as *Jireh, Nissi, Shammah,* &c., they form a proposition of which Jehovah is the nominative; thus *Jehovah Jireh* is rendered "The Lord will provide"—*Jehovah nissi,* "the Lord is my banner," and *Jehovah Shammah,* "the Lord is there;" and indeed, if other scriptures did not satisfy us of the proper deity of the Son of God, we might feel it necessary to recur to this explication: but as we think many passages of the Old Testament, and still more of the New, establish this doctrine, (though we cannot here recite them,) we conceive the common interpretation the

Ver. 24. *Though Coniah* (or Jeconiah) be the signet upon my right hand—with which, probably, kings sealed their royal decrees and despatches. See Esther viii. 8.

Ver. 28. *Is this man,* &c.—[This appears to be the application of the whole discourse to Zedekiah; for it is to be observed, that Jeconiah is spoken of as *absent,* and *already in captivity.* Now if he and his seed had been for their sins thrown aside as a broken idol, or as a vessel which a man despises, how could Zedekiah, who copied and far exceeded them, expect to prosper on the throne of David?]—*Bagster.*

Ver. 30. *Write this man childless.*—Not that he was so absolutely, for he had several children, (1 Chron. iii. 17, 18,) but it was equivalent to his being childless, since none of his race were allowed to ascend the throne of Judah; for Zerubbabel was only a provincial governor under the king of Persia. The Hebrew word (*ervi*) means, not only childless, but also desolate and forsaken. See *Gesenius, in verb.* and *Davison* on Prophecy. So Dr. *Hales.*—[Zedekiah was taken prisoner by Nebuchadnezzar; his sons slain before his eyes; and his eyes being put out, he was carried to Babylon; and we read no more either of him or his posterity.]—*Bagster.*

CHAP. XXIII. Ver. 1. *Wo to the pastors.*—[Under the term *pastors* are included all who were employed in governing or directing the people.]—*Bagster.* See Isa. xliv. 28.

Ver. 6. *This is the name whereby* he shall be called.—Heb. "The name he (or they, for it may be either singular or plural) shall call or annource to him." *Smith's Messiah. Blayney* (as quoted in our exposition) follows the LXX; but "the other versions, with the Masoretic text, and the best Jewish expositors, consider Jehovah to be in construction with "our righteousness." *Boothroyd.*—On this passage, Dr. *Hales* (Analysis of Chronology, has cited the following remarks from *Sepher Ikkarim,* which, he observes, well expresses the reason of the appellation, the LORD OUR RIGHTEOUSNESS:—"The Scripture calls the name of the *Messiah,* JAOH, OUR RIGHTEOUSNESS; to intimate that he will be a *mediatorial* GOD, by whose hand we shall obtain *justification* from *the name:* wherefore it calls him by the name of *the name,* (that is, the ineffable name JAOH, here put for GOD *himself.*")

Ver. 9. *My heart within me.*—In the original, the order of the words is inverted, beginning, "Because (or 'concerning') the prophets, my heart is broken," &c. *Blayney,* therefore, and *Boothroyd,* consider the first word as a sort of title "concerning the prophets:" similar instances occur in the opening of chap. xlvi. xlviii. xlix. &c.

10 For the land is full of [q] adulterers; for because of [r] swearing [s] the land mourneth; the pleasant places of the wilderness are dried up, and their [t] course is evil, and their force *is* not right.

11 For both [u] prophet and priest are profane; yea, in my house [v] have I found their wickedness, saith the LORD.

12 Wherefore their way [w] shall be unto them as slippery *ways* in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their [x] visitation, saith the LORD.

13 And I have seen [y] folly in the prophets of Samaria; they prophesied in [z] Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [a] a horrible thing: they commit adultery, and walk in [b] lies: they strengthen [c] also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as [d] Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with [e] wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is [f] profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They [g] say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the [h] imagination of his own heart, No [i] evil shall come upon you.

18 For who hath stood in the [j] counsel of the LORD, and hath perceived and heard his word? who [k] hath marked his word, and heard *it*?

19 Behold, a whirlwind [l] of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed [m] the thoughts of his heart: in the latter days ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, then [n] they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a God afar off?

24 Can any hide [o] himself in secret places that I shall not see him? saith the LORD. Do not I fill [p] heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers [q] have forgotten my name for Baal.

28 The prophet [r] that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word [s] like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that [t] use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to [u] err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or

A. M. 3399. B. C. 605.

q c.9.2.
r or, *cursing*
s Ho.4.2,3.
t or, *violence*
u Zep.3.4.
v Eze.8.16, 17. 23.39. Mat.21.13
w Pr.4.19
x Ex.32.34.
y *an unsavoury*, or, *absurd thing.*
z c.2.8.
a or, *filthiness.*
b ver.26,32.
c Is.41.6,7.
d Is.1.9,10.
e c.9.15.
f or, *hypocrisy.*
g Eze.13.10. Zec.10.2.
h or, *stubbornness.* c.13.10.
i Mi.3.11.
j or, *secret.*
k 2Ch.18.23.
l c.30.23,24.
m Pr.21.30.
n 1 Th.5.6.
o Am.9.2,3.
p 1 Ki.8.27.
q Ju.3.7. 8.33,34.
r *with whom is.*
s He.4.12.
t or, *smooth.*
u Is.3.12. Am.2.4.

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most correct. Nor do we see the necessity of caution in this respect, since, as Dr. *Pye Smith* remarks, the "sacred writers seem never to have felt the need of cautions or restrictions, when they were pouring out the fulness of their minds in *the most unmeasured greatness of expression*, on the glory of their Redeemer."

There is a third interpretation, in which many Jews and Christians meet; and which, though it does not in our view contain the *whole*, yet certainly contains a truth of great importance, when explained in harmony with other scriptures. Thus Mr. *Levi* himself translates it,—"The LORD shall call him (Messiah) *our Righteousness?*" which is the identical version of Dr. *Blayney*, though he does not reduce the meaning of this important proposition, as the Jew does, (and we fear many professing Christians,) to "the example of his virtuous life and actions." It is chiefly with respect to his atonement and our justification thereby, that we understand the term, which we shall hereafter endeavour to explain more fully. (See Rom. x. 4. Phil. iii. 8, 9.)

Ver. 9—40. *Judgments denounced against wicked Priests and false Prophets.*—Jeremiah expresses his horror at the wickedness of the priests and prophets of Judah, and at the vengeance hanging over them, for their evil doctrines and example: and he exhorts the people not to listen to their false promises of peace and safety, while God's judgments were hastening to overwhelm them. They are charged, not only with deceiving the people by pretended prophecies, but with the most awful profaneness, and the grossest vices, whereby they involved themselves and their country in inevitable ruin and perpetual shame.

The folly of people in giving out their dreams for divine oracles, (like Brothers and Mrs. Southcott,) is here severely reprobated, and is only to be equalled by the simplicity of their followers, who will believe any thing—but the Bible!

The latter verses of this chapter are "directed against those who called the word of God, spoken by the true prophets, a *burden*, by way of reproach; meaning that it always portended evil, and never good; a burden signifying a calamitous prophecy." (*Blayney.* See note on Isa. xvii. 1.)

"It is a mark of great and daring impiety for men to jest with the words of God, or to ridicule the expressive language of faithful ministers. The enmity of the carnal heart powerfully urges men thus to 'pervert the words of the living God:' they who expect impunity in sin, and despise or abuse the salvation of the gospel, are always prone to revile or deride those, who, in the most scriptural manner, preach to sinners their

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Ver. 10. *Because of swearing.*—By a different pointing, *Blayney* and *Booth royd* read, "Because of *these*," &c. So LXX. and Syriac.

Ver. 13. *I have seen folly.*—See margin. *Blayney*, "That which was disgusting."—*They prophesied in Baal.*—That is, in the name of Baal. So *Blayney*, &c. Concerning Baal's prophets, see 1 Kings xviii. 18, 21.; xxii. 6, 7.

Ver. 18. *Counsel.*—See margin. *Blayney*, "Privy council." See 1 Kings xxii. 19, &c. So ver. 22.

Ver. 19. *Whirlwind in fury.*—[As *whirlwinds* are sometimes fatal to travellers, who are overwhelmed by them in the desert, they are elegantly employed to denote the certainty, as well as suddenness, of the destruction of the wicked. *Morier*, describing the whirlwinds of Persia, says, they swept along the country in different directions, in a manner truly terrific, carrying away in their vortex sand, branches, and the stubble of the fields, and really appearing to make a communication between the earth and the clouds.]—*B.*

Ver. 27. *As their fathers have forgotten my name for Baal.*—See Deut. xiii. 1—3.

Ver. 28. *Let him tell a dream.*—That is, relate it as a dream.—*What is the chaff to the wheat?*—[That is, when the dreamers declare their dreams, and the true prophets faithfully declare their message, the difference between them will be as evident as that between "the chaff and the wheat."]—*B.*

Ver. 29. *Word like fire, &c.*—[As *fire* penetrates, enlivens, illuminates, softens, melts, purifies, consumes, or transforms every substance into its own nature; so the Sacred Word, applied by the Spirit of God, penetrates the conscience, quickens and illuminates the mind, softens and melts the heart, purifies the affections, consumes the dross of sin, and transforms the believer's soul into its own holy nature; and, as a *hammer*, it breaks down the presumptuous confidence of the proud and stout-hearted. Dr. *Adam Clarke* thinks there may be an allusion to the practice, in some mining countries, of *roasting stones* containing ore, before they are subjected to the *hammer*, in order to pulverize them. In Cornwall, they roast the tin stones, by which the arsenic is separated from the ore, and they are then easily reduced to powder in the stamp mill; and, being afterwards washed, the grains of tin sink to the bottom, while the lighter parts go off with the water, and the metal is then procured clean and pure.]—*Bagster.*

a priest shall ask thee, saying, What *is* the burden [v] of the LORD? thou shalt then say unto them, What burden? I will even forsake [w] you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [x] punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every [y] man's word shall be his burden; for ye have perverted [z] the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD;

39 [a] Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence:

40 And I will bring an everlasting reproach [b] upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

1 Under the type of good and bad figs, 4 he foreshoweth the restoration of them that were in captivity, 8 and the desolation of Zedekiah and the rest.

THE LORD showed me, and, behold, two baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar [a] king of Babylon had carried away captive Jeconiah [b] the son of Jehoiakim king of Judah, and the princes of Judah, with the [c] carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, [d] they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and [e] the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge [f] them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* [g] good.

6 For I will set mine eyes upon them for good, and [h] I will bring them again to this land: and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them a heart [i] to know me, that I *am* the LORD: and they shall be my [j] people, and I will be their God: for they shall return unto me with their whole [k] heart.

8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them [l] to be [m] removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a [n] taunt and a curse, in all places whither I shall drive them.

10 And [o] I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAPTER XXV.

1 Jeremiah, reproving the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine, he foreshoweth the destruction of all nations. 34 The howling of the shepherds.

THE word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

A. M. 3399. B. C. 605.

v Mal.1.1.

w 2Ch.15.2.

x *visit upon.*

y Ga.6.5.

z 2 Pe.3.16.

a Pr.13.13.

b Ho.4.7.

A. M. 3406. B. C. 598.

a 2Ki.24.12, &c.

b c.22.24, &c.

c 1Sa.13.19.

d *for badness.*

e Mat.25. 32,33.

f *the captivity.*

g He.12.10.

h c.29.10., 19.

i De.30.6. c.32.39,40 Eze.11.19. 36.26,27.

j c.31.33.

k c.3.10. Ro.6.17.

l *for removing,* or, *vexation.*

m De.28.25, 37. 1 Ki.9.7.

n Ps.44.13, 14.

o c.34.17.

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danger of eternal damnation: and numbers only inquire concerning the word of God, for their diversion, or to ridicule it. But every idle and profane word will add to the sinner's insupportable burden of wrath and misery, in the day when the Judge shall bid him 'depart accursed into everlasting fire, prepared for the devil and his angels;' and when, being forsaken of God, everlasting shame and reproach will be his portion: and that which may seem in itself to men a light matter, will be found a most heinous act of desperate rebellion, when sinners, by persisting in it, set God himself at defiance; when God says, *Thou shalt not;* and the sinner's words or actions answer, *I will.* Let us then so inquire after the word of the Lord, that we may believe, reverence, and obey it for our good."—*T. Scott.*

CHAP. XXIV. Ver. 1—10. *The vision of two baskets of figs explained.*—Drs. *Blayney* and *Boothroyd* place this chapter in the first year of Zedekiah's reign. Herein, under the emblem of two baskets of good and bad figs, is represented the fate of the Jews already gone into captivity with Jeconiah, and of those that remained still in their own country with Zedekiah. It is likewise intimated that God would deal kindly with the former, but that his wrath would still pursue the latter. Severe as the dispensation might seem to those who were first carried captive, it appears to have been merciful, for it was "for their good." They were taken "from the evil to come," and safely protected in Babylon, while those left behind were exposed to all the horrors of the siege: and when the time of their captivity was fulfilled, they were probably among the first who returned with Ezra and Nehemiah.

"The professors of true religion are presented before God, to be devoted to his glory, and employed in doing good to mankind; as the first-fruits of the fig tree were brought to the temple, to be consecrated to God, and used by the priests and Levites. Indeed none of the human race are so good and useful as true believers; and none are so vile and worthless as hypocrites: thus 'the good are very good, and the bad very bad,' more than among other men. But the Lord often spares those longest, and exempts them most from present suffering, whom he has 'appointed unto wrath.' 'As many as he loves, he rebukes and chastens:' and when the loss of estates, liberty, and country, and a complication of hardships and calamities, are sanctified to the saving of their souls; these appear to be the methods by which God acknowledges his choice of them, and his purpose of doing them good. He alone can remove the pride, enmity, and blindness of the carnal mind, and give men hearts to know, fear, love, and trust him: when this change takes place, they cordially return to him in his appointed way. Thus they become his accepted, obedient servants and worshippers; and he becomes their God and Father."—*T. Scott.*

CHAP. XXV. Ver. 1—38. *Jeremiah reproves the Jews—marks the period of their captivity, and threatens the instruments of their punishment.*—This chapter, which is dated in the 4th year of Jehoiakim, contains a summary of the judg-

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Ver. 33. *What is the burden?*—See note on Isa. xvii. 1. Here seems to be a play of words, not uncommon even in the sacred writings. They ask *what burden?* meaning a threatening prophecy: the reply is, "Ye are the burden;" i. e. a burden to the country—a load which the Lord will cast from off it. Ver. 39.

CHAP. XXIV. Ver. 1. *Carpenters and smiths.*—*Blayney,* "Artificers and armourers."

Ver. 2. *Like the figs first ripe.*—Those which Dr. *Shaw* calls the *boccore* are considered far the best. They ripen in June.——*Naughty.*—Rather, "bad."——*Which could not be eaten.*—[The *winter* fig, probably, then in *crude* or unripe state.]—*Bagster.*

N. B.—This chapter, and the whole of the five following chapters, are in prose, to the end of chap. xxix.

CHAP. XXV. Ver. 1. *In the fourth year of Jehoiakim.*—*Blayney* reckons it in the beginning of the year, and at the very commencement of Nebuchadnezzar's expedition—before the defeat of the Egyptians.——*The first year of Nebuchadnezzar.*—[Nebuchadnezzar was associated with his father Nabopolassar two years before the death of the latter; and from this time the Jewish computation of Nebuchadnezzar's reign begins; that is, from the end of the third year of Jehoiakim; and, therefore, according to them, the fourth year of Jehoiakim was the first year of Nebuchadnezzar. But the Babylonians date the commencement of his reign two years later that is, on the death of his

3 From [a] the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath come unto me, and I have spoken unto you, rising [b] early and speaking; but ye have not [c] hearkened.

4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them;* but ye have not hearkened, nor inclined your ear to hear.

5 They [d] said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me [e] not to anger with the works of your hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands to your own [f] hurt.

8 ¶ Therefore thus saith the LORD of hosts; Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my [g] servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations.

10 Moreover I will [h] take from them the voice [i] of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the [j] sound of the millstones, and the light of the candle.

11 And this whole land shall be a [k] desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy [l] years.

12 ¶ And it shall come to pass, when seventy years are accomplished, *that* I will [m] punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and [n] will make it perpetual desolations.

13 And [o] I will bring upon that land all my words which I have pronounced against it, *even* all that is written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall serve [p] themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me; Take the wine-cup [q] of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

A. M. 3396. B. C. 606.

a from 629 till 606.
b c.7.13,&c. 11.7,&c. 29.19.
c Ps.81.13. Is.55.2. Jn.8.47.
d 2Ki.17.13. c.18.11. 35.15.
e De.32.21. 1Ki.14.22.
f Pr.8.36.
g Pr.21.1. Is.10.5. 44.28.
h *cause to perish from them.*
i Is.24.7,8. Ho.2.11.
j Ec.12.2,4.
k Le.26.34, 35.
l Beginning 606. 2 Ki.24.1. Ending 536. Ezr.1.1. Da.9.2.
m *visit upon.*
n Is.14.23. 21.1,&c. 47.1 c.50,51.
o Da.5.28, 31.
p c.27.7.
q Job.21.20. Ps.75.8. Is.51.17. Re.14.10.

r Eze.23.34. Na.3.11
s ver.9,11.
t c.46.2,&c.
u Ex.12.38 Nu.11.4.
v Joh.1.1.
w c.47.1,&c
x Ne.13.23 ..27.
y c.48,49.
z or, *region by the sea-side.*
a *cut off into corners*, or, *having the corners of the hair polled.* c.9.26. 49.32.
b Eze.30.5.
c c.50.9
d c.51.41.
e Hab.2.16.
f Is.51.21. 63.6.
g Eze.9.6.
h *upon which my name is called.*
i Pr.11.31. c.49.12 Lu.23.31 1Pe.4.17
j Eze.38.21.
k Is.42.13.
l 2Ch.30.27.
m Is.16.9.

16 And [r] they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to [s] make them a desolation, an astonishment, a hissing, and a curse; as *it is* this day;

19 Pharaoh [t] king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled [u] people, and all the kings of the land of [v] Uz, and all the kings of the land of the [w] Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of [x] Ashdod,

21 [y] Edom, and Moab, and the children of Ammon,

22 And all the kings of Tyrus, and all the kings of Zidon, and the kings of the [z] isles which *are* beyond the sea,

23 Dedan, and Tema, and Buz, and all [a] *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled [b] people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,

26 And [c] all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: and the king of Sheshach [d] shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; Drink [e] ye, and be [f] drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For, lo, I begin to bring evil [g] on the city [h] which is called by my name, and should ye [i] be utterly unpunished? Ye shall not be unpunished: for I will [j] call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar [k] from on high, and utter his voice from his holy [l] habitation; he shall mightily roar upon his habitation; he shall give a shout, as they [m] that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with

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ments threatened by Jeremiah against Judah, Babylon, and other nations. It begins with reproving the Jews for disobeying the calls of God to repentance, on which account their captivity, together with that of the neighbouring nations, during 70 years, is foretold. At the expiration of that period, computing from the invasion of Nebuchadnezzar, in the 4th year of Jehoiakim, to the famous edict in the 1st year of Cyrus, an end was to be put to the Babylonian empire. (Comp. ver. 8—11. with Dan. v. 30, 31.) All this is again declared by the emblem of that cup of wrath which was tendered to all the nations he enumerates. (Ver. 15—29.) And for farther confirmation, it is a third time repeated, in a very beautiful and elevated strain of poetry, from the 30th verse to the end of the chapter. It is a part of the divine economy to employ

father; which computation is followed by Daniel, who wrote in Chaldee. See *Prideaux.*]—*Bagster.*

Ver. 4. *All his servants*, &c.—[Urijah the son of Shemaiah, and Hukkah the prophetess, lived about this time. Zephaniah also prophesied during part of the time; and it is probable that Habakkuk was contemporary with them.—*Rising early*—That is, "sending them diligently."]—*Bagster.*

Ver. 10. *The voice of mirth.*—See margin. See chap. vii. 34.; xvi. 9.—*The sound of the millstones, and the light of a candle*—or lamp. [Sir J. *Chardin* remarks, that in the East, every where in the morning may be heard the *noise of the mills*, which often awakens people; for they generally grind every day just as much as may be necessary for the day's consumption. Where, then, the noise of the mill is not heard in the morning, nor the light of the candle seen in the evening, there must be an utter desolation.]—*Bagster.*

Ver. 11. *Seventy years.*—[This prophecy was delivered in the fourth year of Jehoiakim, and began to be accomplished immediately; and it was exactly *seventy* years from this time to the proclamation of Cyrus for the return of the Jews.]—*Bagster.*

Ver. 14. *Serve themselves of them.*—*Blayney*, "Exact service."

Ver. 16. *Be moved.*—*Blayney*, "Stagger."

Ver. 17. *Made all the nations to drink.*—This cannot be understood literally, but is generally supposed to be the relation of a prophetic vision; otherwise, we may suppose that these cups, like the yokes mentioned chap. xxvii. 2, 3, might be delivered to the messengers, or ambassadors, of the different powers resident at Jerusalem.—[That is, I declared publicly the vengeance of God upon Judah and Jerusalem, and all the nations upon whom it was to fall.]—*Bagster.*

Ver. 19. *Pharaoh.*—[*Pharaoh-necho*, who principally instigated the other nations to form a league against the Chaldeans.]—*Bagster.*

Ver. 21. *Edom and Moab*, &c.—For the different cups, burdens, (or oracles, respecting these several powers, see chap. xlvi. to li.

Ver. 26. *Sheshach* is evidently Babylon; see chap. li. 41; but why so called is unknown.

Ver. 31. *A noise shall come.*—[The dreadful devastations made by the Chaldeans through all the nations of the East and afterwards the destruction of

the nations, he [n] will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from [o] nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the slain [p] of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and [q] cry; and wallow yourselves *in the ashes*, ye principal of the flock: for [r] the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a [s] pleasant vessel.

35 And [t] the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down because of the fierce anger of the LORD.

38 He hath forsaken [u] his covert, as the lion: for their land is [v] desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

Jeremiah, by promises and threatenings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 12 His apology. 16 He is quit in judgment, by the example of Micah, 20 and of Urijah, 24 and by the care of Ahikam.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying,

2 Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, [a] all the words that I command thee to speak unto them; diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent [b] me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD; If [c] ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent [d] unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then will I make this house like [e] Shiloh, and will make this city a [f] curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [g] in the entry of the new gate of the LORD'S *house*.

11 Then spake the priests and the prophets

A. M. 3398. B. C. 606.

n Is.66.16.

o Zep.3.8.

p Re.14.19, 20

q c.23.1.

r *your days for slaughter*

s *vessel of desire.*

t *flight shall perish from the shepherds, and escaping from.* Am.2.14.

u Ps.76.2 Zec.2.13.

v *a desolation.*

A. M. 3394. B. C. 610.

a c.23.28. Eze.3.10, 11. Mat.28.20

b 1Ki.21.27, 29 Jo.3.8..10

c Le.26.14, &c. De.28.15, &c.

d c.25.3,4.

e 1Sa.4.10.. 12.

f Is.65.15.

g or, *at the door.*

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sinners to punish one another. The Lord will "plead with all flesh," and "give them that are wicked (of whatever nation) to the sword."

"How grand and awful a view have we here given us of divine Providence! How affecting a representation of the state of fallen man! The judgments of God have ever been going round from one nation to another, and have never been suffered to rest; because of the wickedness of mankind. When we consider the fury and rage with which the several nations of the earth have, in every age, rushed upon mutual carnage and destruction; we must allow that their conduct has resembled that of men who are intoxicated and mad: but we need not wonder at these effects, when we reflect that they have been drinking of the cup of God's indignation, and have been given up to their own mad passions to execute his vengeance on each other. This emblem also may instruct us, what an odious and pernicious vice drunkenness is: and how dreadful the wrath of God must be to those who fall under it to rise no more. It is vain to struggle against the sentence which he has denounced, or to object to his righteousness: he will constrain men to drink of this bitter cup; he will destroy them with his avenging sword. He will not even spare those cities or countries which have been called by his name: but if his judgments begin with degenerate professors of Christianity, let not the impious and profligate expect to be 'altogether unpunished;' for 'from his holy habitation he will utter his voice against all flesh.' But the Lord will preserve his people in all changes: and whatever removes them from this world of sin and sorrow, they will then enter into those peaceful mansions, where war, changes, sickness, and death, can find no admission: because no sin will be found in them for ever."—*T. Scott.*

CHAP. XXVI. Ver. 1—24. *Jeremiah delivering a prophetic oracle is tried for his life, and escapes with difficulty.*—In the beginning of the reign of king Jehoiakim, Jeremiah foretels the destruction of the temple and city, if not prevented by the speedy repentance of the people. By this unwelcome prophecy his life was in great danger: the priests and false Prophets with some of the people drag him before the princes of Judah, and demand sentence of death against him. He justifies himself, on the ground of acting by a divine commission, and some of the elders of the nation take his part, particularly Ahikam, the son of Shaphan, by whose means he is acquitted. Alas, for us, that it should be considered as a crime in any man to warn sinners to repent—especially in one, who, like Jeremiah, was accredited as a Prophet of the Most High!

By verse 2, it should seem that this event (like the mock trial of Messiah himself) took place at one of the great Jewish festivals, when "all the cities"—that is, inhabitants from all the cities of Judah, were assembled to worship at the temple, where a prophet ought to have been heard with attention; but "O Jerusalem, Jerusalem! (it is thou) which killest the Prophets, and stonest them that are sent unto thee!"

"The ambassadors of God should speak his word with all boldness, and adhere strictly to their instructions: but in so doing they will often be exposed to danger, and to the censure even of their more timid and less zealous friends.—A minister of religion, who *diminishes* aught from the message which he is sent to deliver, is as justly chargeable with unfaithfulness, as he who *alters* any thing in it: ministers should therefore be very diligent in obtaining an acquaintance with the whole revealed counsel of God, as well as careful to declare it without respect of persons.—It must not be expected that the Lord will abate any thing of what he requires, or alter his method of delivering sinners from deserved punishment, in compliance with the perverse desires of his rebellious subjects. It is his invariable rule to pour contempt on all external distinctions and performances, when men rest in them and neglect 'the power of godliness:' and indeed the most implacable enemies to true religion have often been most zealous for forms and notions; especially when their interests and characters were concerned. It has therefore sometimes been safer to denounce the judgments of God against wicked princes, and even in the palaces of kings, than in the precincts of the temple, and before hypocritical priests and prophets; who have in every age been ready to inquire of those whom the Lord has employed as his messengers, 'By whose authority' do ye such things? and to pronounce them worthy to die for doing his will. They

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Babylon by the Medes and Persians, are here primarily foretold in this awful language; but it also accords very much with the passages in which the ruin of all the antichristian powers is evidently predicted.]—*Bagster.*

Ver. 34. *Howl, ye shepherds*—That is, princes and rulers. See chap. xxiii. 1. and note.——*The days of your slaughter.*—See margin. Probably, "days of feasting."——*A pleasant vessel.*—See margin.—[As a fall will break and utterly ruin a precious vessel of crystal, agate, &c. so your overthrow will be to you irreparable ruin.]—*Bagster.*

Ver. 38. *Forsaken his covert.*—[Nebuchadnezzar has left the covert of Babylon, like a lion leaving the banks of Jordan when overflowed, to destroy the nations, especially Judea.]—*Bagster.*

CHAP. XXVI. Ver. 2. *Court of the Lord.*—[This was the great outer court where the people assembled for the purpose of religious worship on ordinary occasions, when they brought no sacrifices; but when they offered a sacrifice they were to bring it into the inner court, or that of the priests. See *Lightfoot.*]—*Bagster.*

Ver. 6. *Make this place like Shiloh.*—See chap. vii. 12—14.——*A curse,* &c. —[So that when they would curse any, they should say, "God do to thee as to Jerusalem."]—*Bagster.*

Ver. 8. *Thou shalt surely die.*—Heb. "Dying thou shalt die."

Ver. 9. *Why hast thou prophesied?*—[The priests and false prophets, who were the prosecutors of Jeremiah, seem to have utterly disregarded what he

unto the princes and to all the people, saying, [h] This man *is* worthy to die; for [i] he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spa[l] [e] Jeremiah unto all the princes and to all the people, saying, The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now amend [j] your ways and your doings, and obey the voice of the LORD your God; and the LORD will repent him of the evil that he hath pronounced against you.

14 As for me, behold, I *am* in your hand: do with me [k] as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then [l] rose up certain of the elders of the [l]and, and spake to all the assembly of the people, saying,

18 Micah the Morasthite [m] prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts; Zion shall be ploughed [n] *like* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear [o] the LORD, and besought the [p] LORD, and the LORD repented [q] him of the evil which he had pronounced against them? Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought [r] to put him to death: but when Urijah heard it, he was afraid, and [s] fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; who slew him with the sword, and cast his dead body into the graves of the [t] common people.

24 Nevertheless the hand of [u] Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of [v] the people to put him to death.

A. M. 3394. B. C. 610.

h *the judgment of death is for this man.*
i c 38 4,5.
j c 7 3..7.
k *it is good and right in your eyes.*
l Ac. 5.34, &c.
m Mi 1.1.
n Mi 3.12
o 2Ch 32.26.
p *face of the LORD.*
q 2Sa. 24.16.
r Ps 119. 109.

CHAPTER XXVII.

1 Under the type of bonds and yokes he prophesieth the subduing of the neighbouring kings unto Nebuchadnezzar. 8 He exhorteth them to yield, and not to believe the false prophets. 12 The like he doeth to Zedekiah. 19 He foretelleth, the remnant of the vessels shall be carried to Babylon, and there continue until the day of visitation.

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the LORD, saying,

2 Thus [a] saith the LORD to me; Make thee [b] bonds and yokes, and put them upon thy neck,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them [c] to say unto their masters, Thus saith the LORD of hosts, the God of Israel; Thus shall ye say unto your masters;

5 I [d] have made the earth, the man and the beast that *are* upon the ground, by my great power and by my outstretched arm, and have given it [e] unto whom it seemed meet unto me.

6 And now have I given all these lands into the hand of [f] Nebuchadnezzar the king of Babylon, my [g] servant; and the beasts [h] of the field have I given him also to serve him.

7 And [i] all nations shall serve him, and his son, and his son's son, until the very time of [j] his land come: and then [k] many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of

A. M. 3409. B. C. 595.

a or, *hath the LORD said.*
b Eze 4.1. 12.3.
c or, *concerning their masters, saying.*
d Ps 146.6. Is 45.12.
e De 32.8,9. Ps 115.16. Da 4.17, 32.
f c 28.14.
g c 25 9.. 43.10. Eze. 29.18 ..20.
h Da. 2.38.
i 2Ch. 36.20. Da 5.19.
j c 25 12. 50.27 Da. 5.26, 31.
k c 25 14. 50 9,10. 51.27,28.

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[l] have also frequently seduced the people into such an unaccountable reverence for them, that they have been ready to concur in their persecuting designs, without farther inquiry."—*T. Scott.*

CHAP. XXVII. Ver. 1—22. *Jeremiah, by a significant prophetic action, recommends to the kings of Judah, and of the surrounding countries, submission to the yoke of Nebuchadnezzar.*—Ambassadors being come from several neighbouring nations to solicit Zedekiah, king of Judah, to join in a confederacy against the king of Babylon, Jeremiah is directed to put bands and yokes upon his neck, (the common emblems of subjection,) and to send them afterwards by those ambassadors to their respective princes; intimating by this significant type, that God had decreed their subjection to the king of Babylon, and that it was their wisdom to submit. Zedekiah is also admonished not to join in the revolt, and warned against trusting to the suggestions of false Prophets, who would mislead him. The chapter concludes with foretelling that what still remained of the sacred vessels of the Temple should be carried to Babylon; but be restored at the end of the period already mentioned. (See Ezra i. 7, &c.)

"The whole earth is the property, as well as the work, of its

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had spoken concerning repentance and turning from their evil ways; and merely to have noticed the prophecy against the city and temple, as if it had been *absolute;* and thus they in effect bore false witness against him.]—*B.*

Ver. 11. *This man is worthy to die.*—Heb. "The judgment of death (is) for this man."

Ver. 18. *Micah the Morasthite.*—See Micah iii. 12. He prophesied many years before Jeremiah. See Micah iii. 12.——*Zion shall be ploughed.*—[*Josephus* relates, that Titus, after he had taken Jerusalem, ordered his soldiers to demolish it, except three of the largest and most beautiful towers, and the western wall of the city; all the rest was levelled, so that they, who had never before seen it, could scarcely persuade themselves it had been inhabited. The Jewish writers also inform us, that Turnus Rufus, whom Titus had left in command, *ploughed* up the very foundations of the temple. When Dr. *Richardson* visited this sacred spot in 1818, he found one part of Mount Zion supporting a crop of barley, and another undergoing the labour of the *plough:* the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in foundations of ruined cities. It is nearly a mile in circumference; is highest on the west side, and, towards the east, falls down in broad terraces on the upper part of the mountain, as it slopes down towards the brook Kedron.]—*Bagster.*

Ver. 20. *Urijah.*—The history of this prophet seems totally unknown, and as the date of this chapter is the beginning of Jehoiakim's reign, it is difficult to account for the mention of this event. It was evidently not stated by Ahikam, but by some other "elder," a bitter enemy of Jeremiah and of the truth, who would not have dared to mention it, but that he considered it as a meritorious action in Jehoiakim, and wished to see it repeated toward Jeremiah. The other elders, however, might be shocked at the recital, and therefore the more inclined to follow the counsel of Ahikam, who had been one of good king Josiah's counsellors. 2 Kings xxii. 12.

CHAP. XXVII. Ver. 1. *Jehoiakim.*—Though we are extremely cautious of introducing corrections into the sacred text, yet it cannot be denied, but that the Hebrew scribes have committed many literal and verbal errors, of which this is certainly one of the most glaring.—[It seems perfectly evident, that this prophecy was delivered about the fourth year of *Zedekiah*, and not Jehoiakim, as in the text. Three of Dr. *Kennicott's* MSS. (one, 224, in the text, another, 590, in the margin, and a third, 154, upon a rasure.) have *Zedekiah;* as have also the Syriac and Arabic. *Houbigant, Lowth, Blayney, Dahler,* Dr. *Adam Clarke,* and others, declare for this reading, against that of the present text; and it is clear, from Zedekiah being mentioned through the whole transaction, that it is the genuine reading.]—*Bagster.* See also the first verse of the next chapter.

Ver. 2. *Bonds and yokes.*—See what is said of *prophetic action* in our introduction to the prophets.

Ver. 8. *The nation and kingdom.*—[There is a peculiar grandeur, as well as propriety, in this method of predicting Nebuchadnezzar's rapid successes. The God of Israel, declaring himself to be the Lord of armies, and the Creator and owner of the whole earth, with all its inhabitants and productions, and claiming full sovereignty over his creatures, avows his determination, for reasons he does not deign to assign, to give all the countries of the world to the king of Babylon, whom he calls his *servant,* because he would accomplish an important part of his most righteous designs. They, therefore, who would escape the most dreadful judgments, must submit to the God of Israel, by submitting to Nebuchadnezzar; they must hearken to the prophets of Israel, and not to their own diviners; and they must observe, that Nebuchadnezzar, his son, and his grandson, would, whatever opposition should be made, possess the full dominion of all these countries, till the appointed time was expired; and then, these haughty conquerors would in their turn become the prey of other powerful conquerors; all of which was most exactly fulfilled.]—*B.*

the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your [l] dreamers, nor to your [m] enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:

10 For [n] they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also [o] to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and [p] live.

13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not [q] unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy [r] a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [r] a lie in my name; that I might drive you out, and that ye might perish, ye, and [s] the prophets that prophesy unto you.

16 ¶ Also I spake to the priests and to all this people, saying, Thus saith the LORD; Hearken not to the words of your prophets that prophesy unto you, [t] saying, Behold, the vessels [u] of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But [v] if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts concerning the [w] pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away [x] captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be carried to [y] Babylon, and there [z] shall they be until the day that I visit them, saith the LORD; then will [a] I bring them up, and restore them to this place.

A. M. 3409
B. C. 595

l *dreams.*
m Is.47.12..14.
n ver.14. Eze.14.9..11.
o c.28.1. 36.17.
p Pr.1.33.
q c.14.14. 23.21. 29.8,9.
r *in a lie, or, lyingly.*
s Mat.15.14.
t c.28.3.
u 2Ch.36.7, 10. Da.1.2.
v 1Ki.18.24, 26. Mal.1.9. Ja.51.16.. 18.
w 2Ki.25.13 ..17. c.52.17.. 23.
x 2Ki.24.14, 15. c.24.1. 2Ch.36.10.
y c.32.5.
z c.29.10. Pr.21.30.
a Ezr.1.7. 7.19.
a c.27.1.
b c.27.12.
c c.27.16.
d *years of days.*
e *captivity.*
f 1 Ti.5.10.

CHAPTER XXVIII.

1 Hananiah prophesieth falsely the return of the vessels, and of Jeconiah. 5 Jeremiah, wishing it to be true, showeth that the event will declare who are true prophets. 10 Hananiah breaketh Jeremiah's yoke. 12 Jeremiah telleth of an iron yoke, 15 and foretelleth Hananiah's death.

AND [a] it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken the yoke [b] of the king of Babylon.

3 Within [c] two [d] full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the [e] captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people [f] that stood in the house of the LORD,

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omnipotent Creator; and 'he giveth it to whomsoever it seemeth meet to him:' but the character of those, who have hitherto had the largest share of its power and riches allotted to them, teaches us how very worthless he deems such acquisitions, compared with spiritual blessings.—The Lord does not now expressly inform us whom he has appointed to rule the nations; and therefore the efforts of men to defend their liberties from usurpers or invaders, are not indiscriminately to be condemned. But when his will is made known by the event, it behooves us in *our private capacity* to consider 'the powers that be, as ordained of God;' and to submit to them according to the laws and constitution of our country; without respect to their characters or conduct, for which they must render an account to their own Master.—As every comfort or calamity is at the disposal of God; it must in all cases be our interest to obey his will, by what means soever it is made known: and those who will not believe this, must be convinced of it by the event; and of the fallacy of all the reasonings and devices, by which they were encouraged to seek happiness, in following their own inclinations. But if all men are bound to obey God, as far as they are able in any way to discover his will; how inexcusable are they who live at the fountain-head of instruction, and have repeated warnings, exhortations, and encouragements sent to them, and yet persist in rebellion! They may be said to be in love with death, and bent on their own destruction: and those who encourage them to expect impunity, by contradicting the word of God, and 'speaking lies in his name,' are more criminal than the diviners and sorcerers of the Gentiles, and will be answerable for all the souls which perish by their means."—*T. Scott.*

CHAP. XXVIII. Ver. 1—17. *A false Prophet openly opposes Jeremiah, who foretels his speedy death.*—Hananiah, one of the Prophets spoken of in the preceding chapter, (verses 14, 15,) openly opposes and contradicts Jeremiah, predicts the speedy return of the king and people from Babylon, with all the sacred vessels, and tears the symbolic yokes of wood from off the Prophet's neck. Jeremiah, in return, is ordered to get yokes of iron, as indicative of heavier servitude; and denounces by inspiration the death of Hananiah within the current year. This was indeed fulfilled within two months—an awful warning against falsehood and presumption in religion.

Dr. *Blayney* remarks on this chapter, that the Prophets "were an order of men among the Jews devoted to sacred literature (and he might have added music) and qualified by their attainments in religious knowledge to advise and instruct

Ver. 17. *Serve the king*, &c.—[This address of the prophet to Zedekiah had a particular weight in it: for Zedekiah was made king by Nebuchadnezzar, and had taken an oath of being faithful to him, and never resisting his authority.]—*Bagster.*

Ver. 19. *Concerning the pillars.*—[The two brazen columns, eighteen cubits high, and twelve in circumference, placed by Solomon in the pronaos, or portico, of the temple.—*The sea.*—The brazen sea, ten cubits in diameter, and thirty in circumference, which contained water for different washings in the Divine worship, and which was supported on twelve brazen oxen, here probably denominated bases.]—*Bagster.*

Ver. 22. *Carried to Babylon.*—[So far from those already taken being brought back, these which now remain shall be carried thither, unless ye submit to the Chaldeans. They did not submit, and the prophecy was literally fulfilled.—*Until the day.*—Until their restoration by Cyrus; whom I will excite to be gracious to my people.]—*Bagster*

CHAP. XXVIII. Ver. 1. *In the same year*, &c.—[This obviously refers to the time specified at the beginning of the last chapter; and proves that *Zedekiah*, and not Jehoiakim, is the name that should be read there.]—*Bagster.*—*In the beginning*—That is, the early part of the reign of king Zedekiah. He reigned eleven years, his fourth year was therefore in the early part of his reign.—*Fifth month*—[Which commenced with the first new moon of August, according to our calendar.]—*Bagster.*

Ver. 2. *Thus speaketh*, &c.—[This false prophet imitated the style and manner of the true prophets; but he *unconditionally* promised prosperity to an abandoned generation.]—*Bagster.*

Ver. 4. *I will bring again.*—[This was doubtless grateful news to the people, who looked upon Zedekiah only as Nebuchadnezzar's deputy. Hananiah seems to have been more desirous of *popular* than *regal* favour; for this prediction could not be altogether agreeable to Zedekiah. But he was evidently a weak, as well as a wicked prince, and very generally despised.]—*Bagster.*

6 Even the prophet Jeremiah said, [g] Amen: the LORD do so: the LORD perform [h] thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old, prophesied both against many [j] countries, and against great [k] kingdoms, of war, and of evil, and of pestilence.

9 The [l] prophet which prophesieth of [m] peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the yoke [n] from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went [o] his way.

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the God of Israel; I have put a yoke of [p] iron upon the neck of all these nations, [q] that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of [r] the field also.

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The LORD hath not sent thee; [s] but thou makest this people to trust in a [t] lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because [u] thou hast taught [v] rebellion against the LORD.

17 So Hananiah the prophet [w] died the same year in the seventh month.

A. M. 3409. B. C. 595

g 1 Ki.1.36.

h c.11.5. 17.16. 18.20.

i 1 Ki.22.18.

j Is.13.18. Am.c.1,2

k Jo.1.2.

l De.18.22.

m Ezr.13. 10,&c.

n c.27.2.

o Pr.14.7.

p De.28.48.

q c.27.6,7.

r Da.2.38.

s c.29.31,32.

t La.2.14.

u De.13.5.

v *revolt.* c.29.32.

w Is.44.25, 26.

A. M. cir. 3407. B. C. cir. 597.

a 2 Ki.24.12 ..16.

b or, *chamberlains.*

c ver.29.

CHAPTER XXIX.

1 Jeremiah sendeth a letter to the captives in Babylon, to be quiet there, 8 and not to believe the dreams of their prophets, 10 and that they shall return with grace after seventy years. 15 He foretelleth the destruction of the rest for their disobedience. 20 He showeth the fearful end of Ahab and Zedekiah, two lying prophets. 24 Shemaiah writeth a letter against Jeremiah. 30 Jeremiah readeth his doom.

NOW these *are* the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that [a] Jeconiah the king, and the queen, and the [b] eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build [c] ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daugh-

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the people who came (occasionally) to consult them." They were generally educated in those seminaries, called schools of the prophets, under some eminent and inspired seer. They formed the clerical order, and were at some times very numerous. (1 Kings xviii. 4; xxii. 6.) They were not, however, all inspired, nor even all religious, many being drawn to these schools probably from a love of literature, music, and a retired life. The students were called "sons of the Prophets." From the pious among them, the Lord usually (but not always, Amos vii. 14) chose his own Prophets; and from the worst, Baal and his worshippers were abundantly supplied. Even the pretended Prophets spoken of in this book were not all avowed idolaters, but many of them professed to be Prophets of Jehovah, though neither gifted with the spirit of prophecy, nor endowed with piety.

"No true prophet ever delivered his message with greater confidence, than false prophets have expressed when speaking lies in the name of God: and yet many well-meaning people are apt to regard men the more for being very confident, as if this were an evidence that they were in the right. But that which renders false teachers acceptable to multitudes, evidently distinguishes them from the faithful servants of God: namely, the coincidence of their doctrine with the pride and self-flattery of the human heart; and its tendency to encourage impenitent sinners with the hopes of impunity, and prosperity, and eternal salvation. This so flatly contradicts the whole tenor of Scripture, that none, who are acquainted with it and reverence it, can be deluded by them.—Those ministers who are most full of love and compassion for sinners, and who most fervently seek and pray for their salvation, will be the most determined not to flatter their pride, or sooth their consciences with delusive hopes. They will most plainly declare the alarming, as well as the encouraging parts of the sacred oracles; and call men to repentance, faith, and holiness, as indispensably necessary in order to escape the present and future wrath of God. Such as are most solemn in these warnings and exhortations, copy the examples of the prophets and apostles, and 'men of God,' who have been before them: but smooth teachers, who deal almost exclusively in comfort, and unqualified promises, and assurances of peace and safety, without discriminating 'betwixt the precious and the vile' among the people, tread in the steps of the false prophets; and the event will prove that the Lord did not send them."—*T. Scott.*

CHAP. XXIX. Ver. 1—32. *Jeremiah writes to warn and comfort the captives already sent to Babylon.*—This chapter contains the substance of a letter sent by the Prophet to the captives already in Babylon, in which he recommends to them patience and composure under their present circumstances, which were to endure for 70 years, during which, however, he assured them they should fare better than their brethren who remained behind; and warns them against the suggestions of false Prophets, who flattered them with the hopes of a speedy end to their captivity. He likewise, in a second letter (ver. 24) denounces heavy judgments against those false Prophets that deceived them, and particularly against Shemaiah, (the dreamer,) who had sent a letter of complaint against Jeremiah to the Jews at Jerusalem.

"The zealous servant of God considers himself as bound to use every means in his power, to profit those who are far off, as well as those who are near. Writing is peculiarly profitable in this respect: and it is rendered immensely more beneficial by the invention of printing, in circulating the knowledge of the word of God.—Submission to Providence is always our duty and interest: and it is as foolish as ungrateful, to undervalue and reject the comforts within our reach, by repining for the want of those which we cannot obtain.—The interest of the church, or of posterity, should by no means be neglected,

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Ver. 6. *Jeremiah said, Amen.*—["O that it may be according to thy word! May the people find it to be true!" The prophet thus expressed his fervent love to the people; and would rejoice if the predicted miseries should be averted, even though he might incur the disgrace of being deemed a false prophet.]—*Bagster.*

Ver. 8. *The prophets.*—[As Hosea, Joel, Amos, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and others, all of whom had denounced similar evils against a corrupt people. So that they who opposed Jeremiah also opposed those who preceded him; and it was altogether unprecedented for a true prophet to promise deliverance to a guilty nation, without calling them to repentance.]—*Bagster.*

Ver. 15. *The Lord hath not sent thee.*—[This was a bold speech in the presence of those priests and people who were prejudiced in favour of the false prophets, who prophesied to them smooth things.]—*Bagster.*

Ver. 16. *Thou hast taught rebellion.*—See margin; also note on Deut. xiii. 5.

Ver. 17. *Seventh month.*—[The prophecy was delivered in the *fifth month*, (ver. 1.) and Hananiah died in the *seventh month*; exactly *two* months after he had delivered his false prophecy, which he declared, in the name of God would be fulfilled in *two* years. Here then the true prophet was demonstrated and the false prophet detected. The death of Hananiah, thus predicted, was God's *seal* to the words of his prophet; and must have gained his other predictions great credit among the people; though it is evident that it did not induce them to forsake their sins, and return to the God of Israel.]—*Bagster.*

CHAP. XXIX. Ver. 1. *These are the words.*—[This transaction is supposed to have taken place in the first or second year of Zedekiah.]—*Bagster.*

Ver. 5. *Build ye houses.*—[The prophet here corrects the false expectation of a speedy return to their own land, which their false prophets had excited in the minds of the Jews at Babylon; and which had led them to neglect their personal and domestic interests and comforts, and the good of the nation; and also tended to betray them into measures calculated to excite the jealousy of their victors, and to increase their own miseries.]—*Bagster.*

ters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek [d] the peace of the city whither I have caused you to be carried away captives, and pray [e] unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel; Let not [f] your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy [g] falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That after [h] seventy years be accomplished at Babylon I will visit you, and perform my good [i] word toward you, in causing you to return to this place.

11 For I know the thoughts that I think [j] toward you, saith the LORD, thoughts of peace, and not of evil, to give you an [k] expected [l] end.

12 Then shall ye call [m] upon me, and ye shall go and pray unto me, and I will hearken [n] unto you.

13 And [o] ye shall seek me, and [p] find *me*, when ye shall search for me with all [q] your heart.

14 And I will be found [r] of you, saith the LORD: and I will turn [s] away your captivity, and I will gather [t] you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, The LORD hath raised us up prophets in [u] Babylon;

16 *Know* that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send [v] upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed [w] to all the kingdoms of the earth, [x] to be a [y] curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I [z] sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the [a] captivity, whom I have [b] sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 And of them shall be taken up a curse [c] by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the [d] fire;

23 Because [e] they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the [f] Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah [g] the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [h] officers in the house of the LORD, for every man *that is* [i] mad, and maketh himself a prophet, that thou shouldest put him in [j] prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long: build [k] ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the [l] captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because [m] that Shemaiah hath

A. M. cir. 3407
B. C. cir. 597

d Da.4.27. 6.5.
e Ezr.6.10. 1Ti.2.1,2.
f c.14.14. 27.14,15.
g *in a lie.* c.27.15.
h 2Ch.36.21. 25. Ezr.1.1. c.27.22. Da.9.2.
i c.32.42..44
j Is.55.8,9.
k *end and expectation.*
l La.3.26.
m Ne.2.4, &c. Da.9.3,&c
n Is.65.24.
o Le.26.40, &c. De.30.1, &c.
p De.4.7.
q c.24.7.
r Ps.32.6. 46.1. Is.45.19. 55.6
s Ps.126.1,4.
t c.23.3. 30.3. 32.37. Eze.36.24 Am.9.14. Mi.4.12. Zep.3.20.
u Eze.1.1,3.
v c.24.8..10.
w Le.26.33. De.28.25. c.15.4. 34.17.
x *for.*
y c.25.6.

z c.25.4. 32.33.
a Eze.3.11, 15.
b c.24.5.
c Is.65.15.
d Da.3.6.
e c.23.14,21.
f or, *dreamer.*
g 2Ki.25.18. c.21.1.
h c.20.1,2.
i 2 Ki.9.11. Ac.26.24.
j 2Ch.18.26. c.38.6,28.
k ver.5.
l ver.20.
m c.28.15,16 2 Pe.2.1.

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because we may not live to witness or share them.—Wherever our lot is cast, we ought to approve ourselves peaceable members of the community, even though subjected to hardship and oppression: considering our situation and its disadvantages, as the appointment of God: and assured that good behaviour will render it more tolerable than turbulence and faction.—It is our duty to pray for the peace of the country in which we reside, and the welfare of those rulers who afford us any measure of protection; and if this was the duty of the Jews at Babylon, and of the Christians under Nero, it must be that of all the people of God in every age and place. Christians should therefore exceedingly fear being seduced into factious measures, which are contrary to Scripture, and disgraceful to the gospel.

"The promises of God will certainly be performed in their appointed season; but that must be waited for, in the use of authorized means alone.—We know not what the thoughts of God are respecting our personal concerns, and he has 'put the times and seasons in his own power:' but it should suffice us to know in general, that he has 'thoughts of good and not of evil,' towards his church, which shall at length have an expected end of her long-continued oppression; and that 'all things shall work together' for the believer's good, till his trials shall be ended, and his most enlarged hopes immensely exceeded in the rest and felicity of heaven. In general, we are assured, that all who 'seek the LORD, and call upon him, and search for him with their whole hearts,' shall find him, and be made joyful in his salvation: and that the

Ver. 11. *I know the thoughts*, &c.—[Jehovah had this plan before him; and neither the impatience of the Jews, nor the power of the Chaldeans could alter it. He had determined that the Chaldean monarchy should continue till the seventy years expired, and so long the Jews must remain in captivity, and have no enlargement till that period was terminated.]—*Bagster.*

Ver. 15. *Because ye have said*, &c.—This verse certainly appears to be misplaced. *Blayney, Boothroyd*, and others, following the LXX., place it immediately after verse 20, which seems to render the connexion of the whole much clearer, thus: "Whereas (*Ki*) ye have said, the Lord hath raised up for us prophets in Babylon: Thus saith the Lord of hosts," &c. and then follows an awful denunciation against the false prophets, Ahab and Zedekiah, whom Nebuchadnezzar burnt for adultery, ver. 23.

Ver. 20. *Hear ye therefore.*—[Dr. *Blayney* thinks there were two letters written by the prophet to the captives in Babylon, and the first ends with this verse. That having heard, on the return of the embassy, that the captives had received his advices favourably, and because they were deceived by false prophets who promised them a speedier deliverance, he therefore wrote a second letter, beginning with the fifteenth verse, and going on with the twenty-first, &c., (in which order these verses are read in the Septuagint,) in which he denounces God's judgments on the three chief of those, Ahab, Zedekiah, and Shemaiah.] *Bagster.*

Ver. 25. *Zephaniah.*—[*Zephaniah* was the *sagan*, the second priest, or chief priest's deputy, and *Seraiah*, high priest, when Jerusalem was taken; which latter is supposed to have been called here *Jehoiada*, from his emulating the remarkable zeal and courage of that pontiff. Zephaniah does not seem to have regarded this letter; and perhaps he was favourably disposed to Jeremiah.]—*Bagster.*

Ver. 26. *For every man*, &c.—*Blayney*, "In the case of any one," &c.—*Every man.*—*Gataker*, "Every madman that maketh," &c.

Ver. 29. *Read this letter.*—*Gataker*, "*Had* read," &c.

prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught [n] rebellion against the LORD.

CHAPTER XXX.

1 God showeth Jeremiah the return of the Jews. 4 After their trouble they shall have deliverance. 10 He comforteth Jacob. 18 Their return shall be gracious. 23 Wrath shall fall on the wicked.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write [a] thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come, saith the LORD; that I [b] will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to [c] return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel and concerning Judah.

5 For thus saith the LORD; We have heard a voice of trembling, [d] of fear, and not of peace.

6 Ask ye now, and see whether a [e] man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day [f] *is* great, so [g] that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

9 But they shall serve the LORD their God, and David [h] their king, whom I will raise up [i] unto them.

10 ¶ Therefore fear thou [j] not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, [k] yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, thy bruise *is* [l] incurable, *and* thy wound *is* grievous.

13 *There is* none to plead [m] thy cause, [n] that thou mayest be bound up: [o] thou hast no healing medicines.

14 All [p] thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an [q] enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; *because* thy sins were increased.

15 Why criest thou for thine affliction? thy sorrow *is* incurable for the multitude of thine iniquity: *because* thy [r] sins were increased, I have done these things unto thee.

16 Therefore all they that devour [s] thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For I will restore health [t] unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD; Behold, I will bring again the captivity of Jacob's tents, and [u] have mercy on his dwelling-places; and the city shall be builded upon her own [v] heap, and the palace shall remain after the manner thereof.

19 And out of them [w] shall proceed thanksgiving [w] and the voice of them [x] that make

A. M. cir. 3407. B. C. cir. 597.

n *revolt.* c.28.16.

A. M. 3417. B. C. 587.

a 2Pe 1.21. Re 1.19. 10.4.

b ver 18. c.32.37. Eze.39.25, 26. Am.9.14, 15.

c Ezr 3.1,8, 12. c.16.15. Eze.36.24.

d or, there is *fear and not peace.*

e *male.*

f Joel 2.11, 31 Zep. 1.14. Re 6.17.

g Da.12.1.

h Ho.3.5.

i Lu.1.69.

j Is 41.13. 43.5; 44.2. c.46.27,28.

k Am.9.8.

l 2Ch 36.16.

m 1 Ti 2.5,6. 1 Jn 2.1.

n *for binding up, or, pressing.*

o Is.1.6. c.8.22.

p La.1.2. Ho.2.5,7.

q La 2.5.

r La.5.16,17

s Ex 23.22. Is 33.1. 41.11,12.

t Ps 23.3. 107.20. c 33.6.

u Ps.102.13.

v or, *little hill.* Ps.68.15, 16.

w Is.51.11.

x Ps.42.4.

Lord introduces great revivals of religion, by exciting his people to fervent, and united, and persevering prayers and supplications. Thus they go forth to meet him, when he comes to perform his promises; and thus let us seek for that universal prevalence of the gospel, which he has taught us to expect; as well as by improving our talents in every way that we can: and heartily concurring with the efforts of those, to whom God has intrusted other and greater talents, and given superior opportunities of exerting them."—*T. Scott.*

CHAP. XXX. Ver. 1—24. *Promises of all Israel's return and reconciliation to the God of Jacob.*—This and the following chapter must relate, in part at least, to a still future restoration of the Jews from their several dispersions; as no deliverance hitherto afforded them comes up to the terms of it: for the return from Babylon, included little more than the tribe of Judah, and they were again enslaved by the Greeks and Romans (contrary to ver. 8,) and in no place in the world are they at present independent of the Gentiles; so that the prophecy remains still to be fulfilled in the days of the Messiah. In this light the Jews themselves consider it; for they expect, when their Messiah comes, (the son of David,) that he will gather the outcasts from all nations, and defeat their enemies. This also we expect, though in a different point of view; for we consider his reign to be rather moral (or spiritual) in the hearts of his people, in which he will write his covenant and his law. But as moral reform leads to national prosperity, and individual conversion to eternal life; so an accumulation of blessings, both temporal and spiritual, shall distinguish the promised spiritual reign of Christ upon the earth.

The prophecy opens by an easy transition from the temporal deliverance before spoken of; and describes the great revolutions that shall precede the final restoration of Israel, who are encouraged to trust in the promises of God. They must expect corrections; but they shall have a happy issue at a future period in the blessings of Messiah's reign, from which the wicked and impenitent shall be excluded.

"Let none of those who devotedly and zealously serve God, fear or be dismayed on his own account, or on that of the church; for victory and triumph await them. Believers shall be gathered into his heavenly kingdom from afar, and out of all their dispersions; faith, with submission to God, will give them rest and quietness here on earth; and none shall durably make them afraid. He will be with them to save them: though he 'correct them,' it shall be 'in measure,' and for their good; and he will 'not make a full end of them,' as of the wicked around them.—Yet the wounds and bruises which he sometimes inflicts, seem very grievous, and are incurable by any hand but his. Every effort to heal ourselves must prove fruitless: for we have none to plead our cause that we may be bound up; nor any healing medicines, so long as we neglect the heavenly Advocate and the sanctifying Spirit. All earthly comforts and comforters will soon fail us; and when we consider the number and heinousness of our sins, we may be ready to consider God himself as our irreconcileable enemy, and every chastisement as 'the wound of a cruel one;' and so long as we only repine at our affliction, our sorrows remain incurable. But when we are thus driven from every false refuge, and led to acknowledge that God is just in all which he inflicts or threatens, and that we suffer far less than we deserve; we

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CHAP. XXX. Ver. 1. *The word that*, &c.—[*Dahler* supposes that this prophecy was delivered about a year after the taking of Jerusalem; which appears highly probable. Dr. *Blayney* justly supposes this and the following chapter to refer to the future restoration of the Jews and Israelites in the times of the Gospel; though also touching at the restoration from the Babylonish captivity. The ninth verse is expressly referred to the times of the Messiah by the Chaldee paraphrast; who renders, "They shall serve before Jehovah their God," *weyishtammeoon limshiccha var Dawid malkehon daakaim lehon*, and shall obey Messiah the son of David, whom I shall raise up to them."]—*B.*

Ver. 4. *These are the words.*—Namely, those which the prophet, ver. 2. was commanded to write.

Ver. 6. *Ask now and see.*—[The prophet uses this figure to represent the fear of the Babylonians, when surprised by the Medes and Persians under Cyrus.]—*B.*

Ver 8. *His yoke*—That is, the king of Babylon's.—*Strangers shall no more serve themselves of him.*—We should rather read, "Be subservient to him." See *Gataker*. There is, however, great difficulty in this passage. *Blayney* and others have recourse to conjectural criticism, with which we are not satisfied. We should rather read this verse as a parenthesis, and connect the 7th and 9th verses thus; "*He* (Jacob) *shall be saved out of it* (trouble) . . But (or and) *they* (Israel) *shall serve*," &c.

Ver. 9. *David their king*—that is, Messiah, the son of David. See Isa. lv. 3, 4. Matt. xxi. 9.

Ver. 13. *That thou mayest be bound up.*—See margin. By this it should seem, that the cure of wounds by tight binding up, is a very ancient practice.

Ver. 16. *Therefore.*—*Blayney*, "Afterwards;" *Boothroyd*, "Yet." See chap. xvi. 14.

Ver. 18. *Its own heap*—namely, of ruins. See margin. Mount Sion: or the phrase implies the city being rebuilt on its ancient site.

merry: and I will multiply [y] them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be as [z] aforetime, and their congregation shall be established before me, and I will punish all [a] that oppress them.

21 And their nobles shall be of themselves, and their governor [b] shall proceed from the midst of them; and I will cause him [c] to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And [d] ye shall be my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a [e] continuing whirlwind: it shall [f] fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days ye shall consider it.

CHAPTER XXXI.

1 The restoration of Israel. 10 The publication thereof. 15 Rachel mourning is comforted. 18 Ephraim repenting is brought home again. 22 Christ is promised. 27 His care over the church. 31 His new covenant. 35 The stability, 38 and amplitude of the church

AT the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people *which were* left of the sword found grace in the wilderness; *even* Israel, when [a] I went to cause him to rest.

3 The LORD hath appeared [b] of old unto me, *saying*, Yea, I have loved [c] thee with an everlasting [d] love: therefore [e] with loving-kindness have I drawn [f] thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [g] tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall [h] eat *them* as common things.

6 For there shall be a day, *that* the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up [i] to Zion unto the LORD our God.

7 For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them from the north country, and gather [j] them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child [k] together: a great company shall return thither.

9 They shall come with [l] weeping, and with [m] supplications [n] will I lead them: I will cause them to walk by the rivers of waters [o] in a straight way, wherein they shall not stumble: for I am a father [p] to Israel, and Ephraim *is* my [q] first-born.

10 Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep [r] him, as a shepherd *doth* his flock.

11 For [s] the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger [t] than he.

12 Therefore they shall come and [u] sing in the height [v] of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered [w] garden; and they shall not sorrow [x] any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD; A [y] voice was heard in Ramah, lamentation, *and* bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they *were* not.

A. M. 3417. B. C. 587.

y Zec.10.8.
z Is.1.26.
a c.2.3.
b Ge.49.10.
c Nu.16.5.
d Eze.37.27.
e *cutting.*
f *or, remain.*
a Nu.10.33. De.1.33.
b *from afar*
c Mal.1.2.
d Ro.11.28, 29.
e *or, have I extended loving-kindness unto thee.*
f Ho.11.4.
g *or, timbrels.*
h *profane them.* De.28.30
i Mi.4.2.
j Eze.20.34, 41.
k Is.40.11.
l Ps.126.5,6. c.50.4. Mat.5.4
m *or, favours.* Zec.12.10
n Da.9.17, 18. Ro.8.26.
o Ps.23.2. Is.35.7,8. 43.19. 49.10,11. Re.7.17.
p Is.63.16. 64.8. 3.4,19. Mat.6.9.
q Ex.4.22.
r Eze.34.12 ..14.
s Is.44.23. 48.20.
t Is.49.24,25 Mat.22.29
u Is.35.10.
v Eze.17.23. 20.40.
w Is.58.11.
x Re.21.4.
y Mat.2.17.

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submit to his righteousness and accept of his mercy. Then he rebukes our enemies, and rescues us from the jaws of the devourer: he binds up the broken heart, and cures the sin-distempered soul; and gives complete and eternal salvation. The dealings of his grace with every true convert, and every returning backslider, are exactly the same upon a smaller scale as his dealings with the Jews. And in the same manner he corrects, humbles, pardons, heals, and restores offending churches from age to age: for the Redeemer of Israel is 'the same yesterday, to-day, and for ever.'"—*T. Scott.*

CHAP. XXXI. Ver. 1—26. *Farther promises of Israel's restoration.*—The first verse of this chapter should doubtless be added to the preceding. In the 2d verse begins a new series of promises and predictions relative to Israel's restoration, and the happy events therewith connected. The Prophet, in a sacred vision, looks back to Israel's escape from Pharaoh and his host by God's miraculous interference. The Jewish church is brought in, acknowledging the Lord's miraculous interposition on that occasion; and the Lord replies that he well remembers his ancient kindness, which had been continued, under all circumstances, to the present day. (Compare ch. ii. 2, 3.) Upon the same principle, he promises to renew the exertions of his Almighty power in their recovery from all their captivities, and in their final re-establishment as a nation, notwithstanding the then unfavourable appearances.

A change of scenery is now introduced. Rachel is represented as awaking from her tomb, (in a city of Benjamin near Jerusalem,) looking about for her children, and bitterly lamenting their fate, as none of them are to be seen in the land of their fathers. But she is consoled with the assurance that they are not lost, and that they shall in due time be restored. Ephraim (often put for the ten tribes) comes then into view, bitterly lamenting his past errors, and expressing the most earnest desire of reconciliation: upon which God, as a tender parent, immediately forgives him. (Ver. 20.) The virgin of Israel is then directed to prepare for returning home, as the promised Saviour was provided; and the vision closes with a promise of perpetual peace and stability to the Jews in their own land.

"When the Lord's time arrives, his power and grace can readily remove all obstacles, rectify all obliquities, and remedy all defects: he can give 'eyes to the blind,' and 'feet to the lame,' strength to the weak, support to the heavy laden, and rest to the weary soul: and thus bring great companies into his church. When he effectually draws sinners to come to him, their hard hearts soon melt and soften; and they, who once were too proud and stout to attend on the ordinances of God, and the animated prayers and praises of evangelical piety, and who derided those that did, learn to mourn for sin, and cry for mercy. Then he leads them in his ways, supplies their wants, refreshes and comforts their hearts, upholds them from falling, and is a Father unto them, and they his children

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Ver. 21. *Their nobles shall be of themselves*—That is, not foreigners.——*For who is this?* &c.—That is, For who will draw near to me, except I first draw him?

Verses 23, 24. *Behold,* &c.—Compare ch. xxiii. 19, and note.

CHAP. XXXI. Ver. 3. *Of old.*—See margin. But the original term may refer either to distance of time or space. We here prefer the former.

Ver. 5. *Eat them,* &c.—See margin. This refers to the law, Lev. xix. 23—25, and implies, that they should remain in the land to enjoy its fruits.

Ver. 6. *For there shall be a day.*—"For the day is come, cry the watchmen," &c.

Ver. 15. *A voice was heard in Ramah.*—Ramah was a city of Benjamin, near which Rachel there spelt Rahel) was buried. We learn from *Le Brune's* voyage to Syria, that the women go in companies, on certain days, out of the towns to the tombs of their relations, in order to weep there; and when they are arrived, they display very deep expressions of grief. "While I was at Ramah," says he, "I saw a very great company of these weeping women, who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, in order to make their usual lamentations, I seated myself on an elevated spot. They first went and placed themselves on the sepulchres, and wept there; where, after having remained about half an hour, some of them rose up, and formed a ring, holding each other by the hand. Quickly two of them quitted the others, and placed themselves in the centre of the circle, where they made so much noise in screaming, and in clapping their hands, as, together with their various contortions, might have subjected themselves to the suspicion of madness.—After that they returned, and seated themselves to weep again, till they gradually withdrew to their homes. The dresses they wore were such as they generally used, white, or any other colour; but when they rose up to form a circle together, they put on a black veil over the upper parts of their persons." This is applied, by way of accommodation, to Herod's massacre of the infants. See Matt. ii. 17 18

16 Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again [z] from the land of the enemy.

17 And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* Thou [a] hast chastised me, and I was chastised, as a bullock [b] unaccustomed *to the yoke:* turn [c] thou me, and I shall be turned; for thou *art* the LORD my God.

19 Surely after [d] that I was turned, I repented; and after that I was instructed, I smote upon *my* thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my [e] youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? for since [f] I spake against him, I do earnestly remember him still: therefore my bowels [g] are troubled for him; I will surely have mercy upon him, saith the LORD.

21 Set thee up waymarks, make thee high heaps: set [h] thy heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again [i] to these thy cities.

22 ¶ How long [j] wilt thou go about, O thou backsliding daughter? for the LORD hath created a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The LORD bless thee, O habitation of [k] justice, *and* mountain [l] of holiness.

24 And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I [m] have satiated the weary soul, and I have replenished [n] every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow [o] the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the LORD.

29 ¶ In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that I will make a new [p] covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, [q] although I was a husband unto them, saith the LORD:

33 But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their [r] inward parts, and write it in their hearts; and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they [s] shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive [t] their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth [u] the sea when the waves thereof roar; the LORD of hosts *is* his name:

36 If those ordinances [v] depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD; If heaven above can be measured, and the foundations of the

A. M. 3417
B. C. 587.

z Ezr. 1 5. Ho.1.11.

a Ps.39.8,9.

b Ho.10 11.

c Ps.80.3,7, 19 La.5 21.

d 2 Co.7.10, 11.

e Job 13.26.

f La.3.31,32

g *sound.* Is.63.15

h c 50 5.

i c.3.14. Zec.10.9.

j c.2.18,36.

k Ps.122.5.. 8.

l Zec.8.3.

m Is.50.4. Mat 11.28

n La.1.53. Ju.4.14.

o Eze.36.9.. 11. Ho.2.23.

p Eze.37.26. He.8.8..12 10.16,17.

q or,*should Have continued.*

r Ro.7.22. c.24.7.

s Is.54.13. Jn 6.45. 1 Jn.5.20.

t c.33.8. 50 20. Mi 7 18. Ac.10.43. 13 39. Ep.1.7.

u Ex.14.21, 22 Is.51.15.

v Ps.148.6. Is 54 9,10. c 33.20.. 22

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and his heirs.—It shall be known to the isles afar off, that he careth for his chosen people: and if he suffer them to be scattered, he will gather and keep them, as a shepherd does his flock: by price and by power, he has ransomed and redeemed them from those enemies who were stronger than they; and he will maintain and perfect their deliverance, and not let any 'pluck them out of his hand.' To his courts they 'flow together,' (Is. ii. 2.) that they may share and celebrate his goodness: and while he supplies all their outward wants, their souls become fruitful and cheerful 'as a watered garden.' Their sorrows shall terminate in joy; and their comforts are earnests of eternal felicity in that world, where 'they shall not sorrow any more at all,' but both ministers and people shall be 'satisfied with the goodness of the LORD.'—But while the believer has 'a joy, that a stranger intermeddleth not with;' he must in the world expect tribulations: and a voice of lamentation often interrupts that of thanksgiving, even 'in the dwellings of the righteous.'"—*T. Scott.*

Ver. 27—40. *With the restoration of Israel is promised the New Covenant of Grace, with all its blessings.*—An objection is introduced, (ver. 29,) as if the present generation were suffering, not for their own sins, but the sins of their fathers; according to that declaration in the decalogue, that the Lord would 'visit the sins of the fathers upon their children:' and it is true, from the very constitution of nature, that the sins of the parent often entail poverty, disease, and death, upon their offspring; but we know of no instance in which children have been *judicially* punished for the sins of their parents, when they have not followed their example. See Exod. xx. 5. and note.

The remainder of this chapter presents a series of New Covenant blessings reserved for yet future ages; when Israel shall all know and serve the Lord; when his law shall be written in their hearts, and they shall know their sins forgiven; when all their former blessings shall be restored in more ample measure; when Calvary, where their fathers crucified the Lord of Glory, shall be brought within the holy city; and even the valley of Hinnom, the most lively image of hell itself, shall be consecrated to Jehovah.

"Blessed be God for his new covenant, and for that new dispensation under which we live! But let us not trust to the outward administration of it; which will stand us in no more stead, than the Sinai-covenant did Israel, except the law be written in our hearts, as the principle of genuine repentance, faith, and cheerful obedience. This alone can prove that we are the true people of God; and that we know the Father and the Son, by the teaching of the Holy Spirit, and that all our sins are blotted out, to be remembered no more for ever.

Ver. 19. *I smote upon my thigh*—an indication of great sorrow and compunction. See Ezek. xxi. 12.—*Blayney.*

Ver. 21. *High heaps*—That is, for way-marks.

Ver. 22. *A woman shall compass a man.*—The text literally reads, "A female shall surround a male." This is very differently explained, and the words will certainly admit of different renderings. *Blayney* reads, "A woman shall put to the rout, (or repulse,) a strong man;" or, more literally, *cause* him to *turn back* (so *David Levi.*) *Boothroyd,* "Shall put to flight the mighty man;" *Gesenius.* "The woman shall protect the man;" *Gataker,* "Beset and prevail against a mighty man." The sense of all these versions is, that Zion, compared to a weak and feeble woman, shall be so strengthened as to be able to repel, turn back, or put to flight her most powerful enemy. Comparing this with the beginning of the verse, the sense appears to be, "How long will thou go (or turn) *about* to avoid thine enemy? return to thy God, and he will enable thee to resist and repel him."

As to the sense given to this passage by some expositors, as referring to the miraculous conception, there appears no ground for it, as both *Gataker* and *Boothroyd* confess. The word "encompass" is never used for pregnancy; and if it were, there is nothing wonderful in a woman being pregnant of a male child; and there is no intimation of this woman being a virgin.

Ver. 26. *Upon this I awaked.*—This shows that some part of the preceding discourse was revealed in a prophetic dream; perhaps from ver. 3.

Ver. 27. *I will sow the house of Israel*—That is, as by sowing seed the husbandman multiplies the produce of the earth, so will I wonderfully multiply the increase both of men and cattle in the land of Israel.

Ver. 35. *Which divideth the sea when the waves thereof roar.*—This appears to us an allusion to the dividing the Red sea, while its waves were agitated with "a strong east wind." Exod. xiv. 21. See also Isa. li. 15

Ver. 36. *If those ordinances depart, &c.*—(As surely as the heavenly bodies shall continue their settled course, according to the appointment of the Creator, to the end of time; and as the raging sea obeys his mandate; so surely shall the Israelites continue a distinct people. Hitherto his prophecy

earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower [w] of Hananeel unto the gate of the corner.

39 And the measuring line [x] shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate [y] toward the east, *shall be* holy [z] unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

CHAPTER XXXII.

1 Jeremiah, being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameel's field. 12 Baruch must preserve the evidences, as tokens of the people's return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD in the [a] tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem: and Jeremiah the prophet was shut up [b] in the court [c] of the prison, which *was* in the king of Judah's house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and [d] say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah shall not escape [e] out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be until [f] I visit him, saith the LORD: though ye fight [g] with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle shall come unto thee, saying, Buy thee my field that *is* in Anathoth: for the right [h] of redemption *is* thine to buy *it*.

A. M. 3417. B. C. 587.

w Ne.3.1. Zec.14.10

x Zec.2.1,2.

y Ne.3.28.

z Joel 3.17.

A. M. 3415. B. C. 589.

a 2Ki.25.1,2 c.39.1,2.

b c.33.1. 37.21. 38.6. 39.13,14.

c Ne.3.25.

d c.34.2,3. 38.18,23.

e c.39.4..6. 52.9..11.

f c.27.22.

g c.21.4,5. 33.5.

h Le.25.24.. 32 Ru.4.4.

i Ge.23.16. Zec.11.12

j or, *seven shekels and ten pieces of silver.*

k *wrote in the book.*

l c.36.4.

m Is.8.2.

n ver.37,43, 44.

o 2Ki.19.15.

p or, *hid from.* Is.46.9,10.

q Ge.18.14. ver.27. Lu.1.37.

r De.5.10.

s Is.9.6.

t c.10.16.

u Is.28.29.

v *doing.*

w He.4.13.

8 So Hanameel mine uncle's son came to me in the court of the prison according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncle's son, that *was* in Anathoth, and [i] weighed him the money, *even* [j] seventeen shekels of silver.

10 And I [k] subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed *according* to the law and custom, and that which was open:

12 And I gave the evidence of the purchase unto Baruch [l] the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncle's *son*, and in the presence of the witnesses [m] that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.

15 For thus saith the LORD of hosts, the God of Israel; [n] Houses and fields and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD! behold, thou [o] hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing [p] too hard [q] for thee:

18 Thou [r] showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the Great, the [s] Mighty God, the [t] LORD of hosts, *is* his name,

19 Great in [u] counsel, and mighty in [v] work: for thine [w] eyes *are* open upon all the ways of

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This circumcision and regeneration of the heart seals to the Christian 'the righteousness of faith,' and evidences that he is Christ's, and has peace with God through him: and the power which formed the heavenly orbs, and continues them for lights to the earth, and which divide the sea, or stills it, when the waves thereof roar, will keep him through faith unto salvation. The personal happiness of every true believer is secured by that promise, covenant, and oath, which assures us, that 'the gates of hell shall not prevail against the church.' This his love is immeasurable, and passeth knowledge; it can only be apprehended by faith and experience: and to those who thus apprehend it, every present mercy is a pledge and earnest of their complete and eternal salvation."—*T. Scott.*

CHAP. XXXII. Ver. 1—25. *Jeremiah, though in prison, pleads with God on the behalf of his country.*—Jeremiah, now confined for his faithful admonitions, foretels the fate of the king and city; but, by divine direction, buys a field in Anathoth, to declare his confidence in the deliverance which God had promised, though at the same time the city was invested by the Chaldeans. (See note, ver. 8.) It is a remarkable fact (in some respects similar) that when Hannibal had encamped before Rome, such was the confidence of the Romans, in their defeating him, that the very ground on which his camp was formed, was put up to sale at Rome, and (as Livy informs us,) fetched its full value. (Livy, lib. xxvi. 11.)

"Earthly inheritances are in reality never of very great value: but in times of heavy public calamities, and in the hour of death, they begin to appear in their real insignificancy; and in the same interesting seasons men begin to form a more proper estimate of the value of an inheritance in heaven. This consideration should direct our habitual judgment and conduct. Whatever creates perplexity should lead us to 'the throne of grace;' and though we must not hesitate to obey God, when

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has received a literal and most wonderful accomplishment: the Jews dispersed among all nations, are yet not confounded with any, but remain a distinct people among all the inhabitants of the earth; while the great and mighty monarchies, which successively subdued and oppressed the people of God, are vanished as a dream, and their very names, as well as power, have become extinct in the world.]—*Bagster.*

Ver. 38—40. *Behold,* &c.—These verses seem to imply an enlargement of the city, so as to include Golgotha, or the heap of Goath, as, in fact, it now does. And does not this imply the conversion of the city to Christianity? Would the Jews, who rejected Jesus, wish to enclose this within their city?

Ver. 40. *The whole valley of dead bodies.*—See note on Isa. lxvi. 24.

CHAP. XXXII. Ver. 2. *Army besieged,* &c.—[The siege had commenced on the tenth month of the preceding year, and continued a year after, ending in the fifth month of the following year; consequently the siege must have lasted eighteen months and twenty-seven days. See 2 Ki. xxv. 18.]—*Bagster.*

Ver. 7. *In Anathoth*—Where Jeremiah had resided, ch. i. 1.—*The right of redemption.* See Ruth iv. 4.

Ver. 8. *Buy it for thyself.*—[That it was by his appointment that I was to make this purchase; the whole of which was designed as a symbolical act, to show the people, that although Judah and Jerusalem should be desolated, and the inhabitants carried captive to Babylon, yet there should be a restoration, when lands and possessions should be again enjoyed by their legal owners, in the same manner as formerly. During the famine that prevailed in the city, Hanameel probably wanted money to purchase bread, and his field would not be thought of much value in such circumstances, which may account for the stipulated sum being so very small; for at 55 cents the shekel, it would only amount to about $9.35.]—*Bagster.*

Ver. 11. *That which was sealed. . . . . and that which was open.*—The former was the original document, carefully preserved by the proprietor; the latter, an attested copy by the notary, which was left open to be shown. See *Harmer.*

Ver. 12. *My uncle's son.*—Son is here properly supplied, on the authority of the LXX., Syriac, Vulgate, and Arabic.—*Blayney.*

Ver. 16. *I prayed,* &c.—[A prayer for weight of matter, sublimity of expression, profound veneration, just conception, Divine unction, powerful pleading, and strength of faith, seldom equalled, and never excelled. Historical, without flatness; condensed, without obscurity; confessing the greatest of crimes against the most righteous of Beings, without despairing of his mercy or presuming on his goodness:—a confession that acknowledges that *God's* justice should smite and destroy, had not his infinite goodness said, I will pardon.]—*Bagster.*

the sons of men: to [x] give every one according to his ways, and according to the fruit of his doings:

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; and hast made thee [y] a name, as at this day;

21 And hast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror;

22 And hast given them this land, which thou didst swear [z] to their fathers to give them, a land [a] flowing with milk and honey;

23 And they came in, and possessed it; but [b] they obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do: therefore [c] thou hast caused all this evil to come upon them:

24 Behold the [d] mounts, they are come unto the city to take it; and the city is given into the hand of the Chaldeans, that fight against it, because of the sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me, O Lord GOD, Buy thee the field for money, and take witnesses; [e] for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God [f] of all flesh: is there any thing too hard for me?

28 Therefore thus saith the LORD; behold, [g] I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it:

29 And the Chaldeans, that fight against this city, shall come and set fire [h] on this city, and burn it with the houses, upon whose [i] roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah have only done evil before [j] me from their youth: for the children of Israel have only provoked me [k] to anger with the work of their hands, saith the LORD.

A. M. 3415. B. C. 589.

x c.17.10. Re.2.23.

y Ex.9.16. 10.1,2. 17.21. Isa.63.12. Da.9.15.

z Ge.17.7,8. 28.13. 15.

a Ex.3.8,17.

b Ne.9.26.

c Jos.23.16.

d or, *engines of shot.* c.33.4.

e or, *though.*

f Nu.16.22.

g ver.3.

h c.37.8,10. 52.13.

i c.19.13.

j Ge.8.21. c.3.25.

k Ere.20.28.

l *for my.*

m 2Ki.23.27. 24.3,4.

n Is.1.4,6. Da.9.8.

o *neck.*

p c.7.24.

q 2Ki.21.4.. 7. c.23.11. Eze.8.5,6.

r Le.18.21.

s ver.21,28.

t De.30.3. 6. c.29.14. Eze.37.21, 22.

u Joel 3.20. Zec.14.11.

v c.31.33.

w Is.52.8. Eze.11. 19,20.

x *all days.*

y Is.55.3. c.31.31.. 33.

z *from after.*

a De.30.9. Zep.3.17.

b Am.9.15.

c *in truth or, stability.*

31 For this city hath been to me *as* [l] a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove [m] it from before my face.

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, [n] they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the [o] [p] back and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they set their abominations in the house, [q] which is called by my name, to defile it.

35 And they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto [r] Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, It [s] shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

37 Behold, I [t] will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell [u] safely:

38 And [v] they shall be my people, and I will be their God:

39 And I will give them one [w] heart, and one way, that they may fear me [x] for ever, for the good of them, and of their children after them:

40 And I will make [y] an everlasting covenant with them, that I will not turn away [z] from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

41 Yea, I will rejoice [a] over them to do them good, and I will plant [b] them in this land [c] assuredly with my whole heart and with my whole soul.

42 For thus saith the LORD; Like as I have brought all this great evil upon this people, so

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we do not perceive the reasons of his commandments; yet we should seek increasing light, that our obedience may be more intelligent. When we cannot understand any particular providential dispensations, we may profitably recur to first and general principles. We are sure that nothing can be too hard for the Creator of the world; that 'the Judge of all the earth will do right;' and that the Saviour of sinners cannot be defective in goodness and mercy."—*T. Scott.*

The Prophet in his confinement has recourse to prayer, which he begins with solemn adoration, and a suitable acknowledgment of his perfections, who is "great in counsel and mighty in work;" and who alone is able to bring good out of evil, and even to make all things work together for his people's good.

Ver. 26—44. *The captivity confirmed, but with a promise of subsequent restoration.*—This portion of the chapter contains an enumeration of Israel's crimes, and a confirmation of their punishment, to which is added, as usual, a repetition of the promise of their restoration from all the countries whither they had been or should be scattered; with a special promise of "one heart and one way," that they may be unanimous in serving God to all future generations: and as he had been provoked by their continual crimes to visit them with frequent punishment; so when heartily returned to his service, the prophet assures them that the Lord would rejoice continually to do them good; and that they should no more revolt from him, he promises to put his fear in their hearts as the uniform principle of their future conduct.

"Let us diligently seek 'the good of our children after us,' and 'bring them up in the nurture and admonition of the Lord.' Let us earnestly come to Christ, and constantly use the means of grace; thus we shall know, that the 'everlasting covenant is made with us,' and that the Lord will neither turn from us, nor leave us to depart from him. But it is his plan to preserve his people, by 'putting his fear into their hearts:' a confidence therefore, that is never shaken by fear, even when disgraced by sin, is greatly to be suspected of being a groundless presumption; and some trembling Christians have better evidence of their safety, than they can be made to perceive. But we should be careful not to persuade men to a degree of confidence above their experience, diligence, conscientiousness, and simplicity; for this counteracts the plan of our God and Saviour. They who are interested in the covenant, will, in due time, have the comfort of it. The LORD 'will rejoice over them to do them good;' he will delight that 'nothing is too hard for him,' and that he can make the objects of his love as happy as he pleases; and he will never leave them nor forsake them, till he has planted them in his courts above 'with his whole heart and soul.' Let us then bear up under our trials, assured that we shall obtain all the good which he has promised us, and far beyond our highest conceptions of it."—*T. Scott.*

Ver. 24. *The mounts.*—[The *mounts* were huge terraces raised up to plant their engines on; and so formed as to be capable of being moved forwards towards the city. See Note on 2 Sa. xx. 15.—*Because of the sword, &c.*—The city was now reduced to extreme necessity; and, from the siege continuing nearly a year longer, we may conclude, that the besieged made a noble, though unavailing defence.]—*Bagster.*

Ver. 27. *God of all flesh.*—[That is, "the *God* of all men;" the Creator, Ruler, and Judge of all other nations, as well as Israel, could easily have rescued the city from the Chaldeans, had he seen good; and he could as easily restore it from its ruin. *He* employed the Chaldeans to inflict his judgments on the Jews; and he would employ the Medes and Persians to execute vengeance on Babylon, and to give liberty to his people.]—*Bagster.*

Ver. 33. *The back.*—See margin.—See chap. ii. 27.

Ver. 34. *They set.* Compare chap. vii. 30, 31.

Ver. 35. *To pass through the fire.*—See Exposition and Notes on Levit. xx. 2,

Ver. 37. *Gather them out of all countries.*—"This promise," says *Jerome*, "taken in its full extent, was not made good to those that returned from captivity; because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours; and they were finally subdued and destroyed by the Romans." *God's* word cannot fail; therefore

[d] will I bring upon them all the good that I have promised them.

43 And [e] fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe [f] evidences, and seal *them*, and take witnesses in [g] the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to [h] return, saith the LORD.

CHAPTER XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful state, 12 a settled government, 15 Christ the Branch of righteousness, 17 a continuance of kingdom and priesthood, 20 and stability of a blessed seed.

MOREOVER the word of the LORD came unto Jeremiah the second time, while he was yet shut up [a] in the court of the prison, saying,

2 Thus saith the LORD the maker [b] thereof, the LORD that formed it, to establish it; [c] the LORD *is* his [d] name;

3 Call [e] unto me, and I will answer thee, and show thee great and [f] mighty things, which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the [g] mounts, and by the sword;

5 They come to fight with the Chaldeans, but [h] *it is* to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, I [i] will bring it health and cure, and I will cure them, and will reveal unto them the abundance [j] of peace and truth.

7 And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as [k] at the first.

8 And I will cleanse [l] them from all their iniquity, whereby they have sinned against me; and I will pardon [m] all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me a name of joy, a [n] praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [o] fear and tremble for all the goodness and for all the prosperity that I procure unto it.

10 ¶ Thus saith the LORD; Again there shall be heard in this place, which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast,

11 The voice [p] of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise [q] the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing *their* flocks to [r] lie down.

13 In the cities of the [s] mountains, in the cities of the vale, and in the cities of the south and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*, saith the LORD.

14 Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the Branch [t] of righteousness to grow up unto David; and he shall execute judgment and righteousness [u] in the land.

16 In [v] those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith she shall be called, [w] The LORD our [x] righteousness.

17 ¶ For thus saith the LORD; [y] David shall never [z] want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests the Levites want a man before me to offer [a] burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD; If [b] ye can break my covenant of the day, and my covenant of

A. M. 3416. B. C. 588.

d c.33.10,11.
e ver.15.
f ver.10..12.
g c.17.26.
h Ps.126.1.. 4.
a c.32.2,3.
b Is.37.26.
c *JEHOVAH.*
d Am.5.8. 9.6.
e Ps.91.15. c.29.12.
f *hidden.* Is.48.6.
g c.32.24.
h c.21.4,5.
i c.30.17.
j Ex.34.6. Is.55.7. Jn.10.10. Tit.3.5,6. He.6.17, 18. 1 Pe.1.3.
k Is.1.26.
l Eze.36.25. Zec.13.1. 1 Jn.1.9. Re.1.5.
m c.31.34.
n Is.62.7. c.13.11.
o Is.60.5.
p c.25.10. Re.18.23.
q 2 Ch.5.13. Ezr.3.11. Ps.136.1. Is.12.4.
r Is.65.10.
s c.50.19,20.
t Is.4.2. 11.1. Zec.6.12, 13.
u Is.42.21.
v c.23.6.
w *Jehovah tsidkenu.*
x 1 Co.1.30.
y *There shall not be cut off from David.*
z 2 Sa.7.14.. 16. 1 Ki.2.4. Is.9.7. Ps.89.29, 36. Lu.1.32, 33.
a Ro.15.16. 1 Pe.2.5,9. Re.1.6.
b Ps.89.37. Is.54.9,10.

CHAP. XXXIII. Ver. 1—26. *Farther promises of restoration and of extraordinary prosperity under the Messiah.*—It is the prerogative of the Most High to say, "I kill, and I make alive; I wound, and I heal." (Deut. xxii. 39.) Accordingly, in the opening of this chapter, he distinctly states (ver. 5) that the Chaldeans have power only over those whom he delivers up for their wickedness unto the sword. Then at the appointed time will he "bring health and cure;" and will not only bring back his people to their own land, but pardon their iniquities, and eventually send them a Messiah, whose name is "The LORD our Righteousness." (See note on ver. 16.)

These promises have been fulfilled, so far as respects the return of Judah, and we look forward to a period when "all Israel shall be saved"—no more to revolt from God, or to go into captivity. (See Rom. xi. 26.) Then shall "the branch of righteousness," the Son and heir of David, establish (as before predicted) his perpetual and eternal kingdom: and this is asserted to be as sure and as permanent as the regular alternation of day and night in nature.

"When the Lord's time comes, he will 'perform every good thing' which he hath promised to his church: and, as he fulfilled his word, in giving his Son to be the sacrifice for our sins and 'the LORD our Righteousness,' who was emphatically 'that Good thing promised to the house of Israel,' it would be the most inexcusable incredulity, to question the performance of any of his other engagements. Through this our righteous King, who reigns on the throne of David, and is our High 'Priest upon his throne,' let us bring our spiritual 'sacrifices continually, giving thanks' to our God and Father by him. Let us pray, that the royal priesthood may be multiplied, as the sand of the sea: and, in order to this, that able and faithful ministers may be sent forth into every place, to call sinners to the knowledge of salvation, and to excite his people to glorify God with their lips and in their lives. Whilst we

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there remaineth yet a rest for the ancient people of *God.*]—*Bagster.* The whole of this chapter is in prose; the next poetical.

CHAP. XXXIII. Ver. 1. *Moreover the word.*—[This was the eleventh year of Zedekiah, Jeremiah being still shut up in prison; but he was now in the court of the prison, where the elders and the king's officers might consult him with the greater ease.]—*Bagster.*

Ver. 2. *The maker thereof.*—[*Osah*, rather "the Doer of it:" that is, He who is to perform that which He is now about to promise; thus rendered by *Dahler.* "Thus saith the Eternal, who doeth that *which he hath said.*"]—*B.*

Ver. 5. *They come.*—This we understand of the Jews, who attempted to resist the Chaldeans; but who, being given up of God, supply only victims to the enemy. See *Gataker.*

Ver. 6. *Bring it health.*—[*Aruchah*; not a *plaster*, as some, or *progress*, as others; but *health*, or the *healing* or closing of a wound, as the cognate Arabic *areekat*, signifies, from *araka*, to heal.]—*Bagster.*

Ver. 13. *Under the hands of him that telleth them.*—This was done by the shepherd, to find if any were missing; or rather, perhaps, by the priests, in taking tithe.

Ver. 16. *She shall be called.*—[Bishop *Pearson* and others render, "He that shall call her is The *Lord* our righteousness;" or, adopting the reading of some MSS. and versions, "And this is *his name* (*shemo*, as five MSS. have) by which he (*lo*, as one or two MSS., the Vulgate, Chaldee, and Syriac read) shall be called, *Jehovah* our righteousness;" agreeably to the parallel passage chap. xxiii. 6. Dr. *Blayney* renders, "And this is he whom *Jehovah* shall call, Our righteousness;" and the parallel passage, "This is the name by which *Jehovah* shall call him, Our righteousness;" but this is not only contrary to all the ancient versions, but has no consistent meaning, for *our* is here a pronoun, without any antecedent.]—*Bagster.* Several of Kennicott's MSS., and one at least, of De Rossi's, read this verse like chap. xxiii. 6. And the Author has before him a Cambridge Bible, of 1777, which reads also in the masculine, (though doubtless by mistake) "HE shall be called." Both *Blayney* and *Boothroyd* read here as in the former passage, and Dr. *P. Smith* strongly coo

the night, and that there should not be day and night in their season;

21 *Then* may also my covenant [c] be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven [d] cannot be numbered, neither the sand of the sea measured: so [e] will I multiply the seed of David my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two [f] families which the LORD hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD; If my [g] covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;

26 Then will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I [h] will cause their captivity to return, and have mercy on them.

CHAPTER XXXIV.

1 Jeremiah prophesieth the capuvity of Zedekiah and the city. 8 The princes and the people having dismissed their bond-servants, contrary to the covenant of God, reassume them. 12 Jeremiah, for their disobedience, giveth them and Zedekiah into the hands of their enemies.

THE word which came unto Jeremiah from the LORD, when [a] Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth [b] of his dominion, and all the people, fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, I [c] will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and [d] he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 *But* thou shalt die in peace: and with the burnings [e] of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; and they will lament [f] thee, *saying*, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for [g] these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, to proclaim liberty [h] unto them;

9 That [i] every man should let his man-servant, and every man his maid-servant, *being* a Hebrew or a Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his [j] brother.

10 Now when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant go free, that none should serve themselves of them any more, then they obeyed, and let *them* go.

11 But afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel; I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At [k] the end of seven years let ye go every man his brother a Hebrew, which hath [l] been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee:

A. M. 3416. B. C. 588.

c 2 Sa. 23 5.

d c.31.37.

e Re.7.9,10.

f ver.21,22.

g Ge.8.22. Ps.74.16, 17.

h Ezr.2.1, 70.

A. M. 3415. B. C. 589.

a 2 Ki.25.1, &c. c 39.1,&c. 52.4,&c.

b *the dominion of his hand.*

c c.21.10. 32.28,29.

d *his mouth shall speak to thy mouth.*

e 2Ch.16.14. 21.19.

f c.22.18.

g 2Ki.18.13. 19.8.

h Le.25.10.

i Ne.5.11.

j Le.25.39.. 46. 1 Co.6.8.

k Ex.21.2. De.15.12.

l or, *sold himself.*

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value our privileges, as the people of God, let us not despise those families, which were of old his chosen, though for a time they seem to be cast off: for as he has appointed the ordinances of heaven and earth, and the sun and moon know their appointed seasons; so surely will he cause their captivity to return, and have mercy on them: and as he, who rules over the whole spiritual seed of Abraham, sprang from that nation according to the flesh; he will deem his honour concerned in bringing them again into his church, and restoring them to their former privileges."—*T. Scott.*

CHAP. XXXIV. Ver. 1—22.—*Predictions respecting the captivity of Zedekiah, and the destruction of the city.*—This chapter contains two prophecies; the first, delivered during the siege of Jerusalem by Nebuchadnezzar, in the latter part of the ninth year of Zedekiah, to whom it announces the destruction of the city; with his own peaceful (or natural) death, and honourable burial. The second prophecy, (ver. 8, &c.) was delivered afterwards, when the Chaldeans had for some time broken up the siege. It reproves the rulers for their conduct toward their brethren of the poorer sort, whom they released by a solemn covenant from bondage, in the extremity of their danger, but compelled them to return to it, when they thought that danger over. For this conduct, God threatens them with the sword, pestilence, and famine, and with the return of the Chaldeans, who should then burn and utterly destroy both the city and the temple, as in fact they did, after their victory over the Egyptians.

"In the midst of wrath the Lord remembers mercy: and whatever calamities a sinner endures through life, or however he ends his days; if he dies at peace with God, he is highly favoured: and as faithful reproofs and severe corrections tend far more to this happy event, than flattery and prosperity; they are in themselves far preferable, though seldom chosen. But when reformation springs only from terror, and the prospect of imminent destruction, it is seldom durable. Many, in such circumstances, seem very penitent, make hasty resolutions and solemn engagements, and do many things; but when the terror is subsided, they repent of their repentance, fall more entirely under the power of their sins, and seem in haste to undo the little good which they had done. Solemn vows and sacramental engagements, thus entered into, only pollute the name and profane the ordinances of God: and they, who are most forward to bind themselves by imprecations to perform their engagements, are commonly most ready to violate them. But if men repent of their repentance, God will repent of his forbearance: 'they shall have judgment

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tends for this as the true reading, "This is he who shall call to her, JEHOVAH OUR RIGHTEOUSNESS." So also the Syriac version. *Blayney* also conceives that the Hebrew pronoun is the Chaldee form masculine; so that, upon the whole, there can be no doubt but this name refers, *not* to the church, but to Messiah, as in chap. xxiii. See *Smith's* Messiah.

Ver. 21. *Should not have a son to reign.*—[From the destruction of Jerusalem to the present time, a period of nearly eighteen hundred years, the Jews have had neither a king nor any form of government whatever; nor has the office of high-priest, or priest of any kind, offering sacrifice, been exercised among them during the same period. Hence this must be understood of the spiritual David, Jesus Christ, both the King and High Priest of his Church, "the Israel of *God*," (Ga. vi. 16.) in whom the covenant of royalty with David and his seed, and that of priesthood with Aaron and his seed, have received their full accomplishment; and all the sacrifices of that dispensation were superseded by his "one oblation of himself," the efficacy of which remains for ever.]—*Bagster.*

CHAP. XXXIV. Ver. 5. *Die in peace*—That is, not by war, nor by violence; for though *after* he had seen the king his eyes were put out, that cruel punishment was seldom fatal, and some lived many years afterwards. See *Orient. Lit.* No. 614.——*With the burnings of thy fathers.*—What those were, see 2 Chron. xvi. 14. But we have no account of his funeral.

Ver. 8. *This is the word, &c.*—[Here the second discourse begins, which was probably delivered a short time after the former. When Jerusalem was besieged by the Chaldeans, the king, perhaps excited by Jeremiah, had entered into a solemn covenant with the people, to set at liberty their Hebrew slaves; which was accordingly complied with. But when Pharaoh Hophra with a great army came out of Egypt to their relief; and the Chaldeans had raised the siege of Jerusalem to meet them, (ver. 21. ch. xxxix. 5.) the people, thinking that the danger was over, impiously violated their solemn covenant, and with the most cruel injustice, reduced to slavery the very persons to whom they had just before given freedom. For this inhuman and unjust act, and their breach of the covenant, Jeremiah, in the name of *God*, proclaimed liberty to the sword, pestilence, and famine, to execute the wrath of *God* upon them. Ver. 17—22.]—*Bagster.*

but your fathers hearkened not unto me, neither inclined their ear.

15 And ye were [m] now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant [n] before me in the house [o] which is called by my name:

16 But ye turned and polluted my [p] name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into [q] subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim [r] a liberty for you, saith the LORD, to [s] the sword, to the pestilence, and to the famine; and I will make you [t] to be removed [u] into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, [v] when they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life: and their [w] dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which [x] are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and [y] they shall fight against it, and take [z] it, and burn it with fire: and I will make the cities of Judah a desolation without [a] an inhabitant.

A. M. 3415
B. C. 589.

m *to-day.*

n 2 Ki. 23 3. Ne. 10. 29.

o *whereupon my name is called.*

p Ex. 20 7. Le. 19. 12.

q Mat. 18 28 . . 34.

r Mat. 7. 2. Ga. 6 7. Ja. 2. 13.

s c. 32. 36.

t *for a removing.*

u De. 28 25, 61 c. 29 18.

v Ge. 15. 10, 17.

w c. 7. 33. 16. 4; 19. 7.

x c. 37. 5. . 11.

y c. 40. 2, 3.

z c. 52. 7, 13.

a c. 44 2, 6. La. 1. 1.

A. M. 3397.
B. C. 607.

a 2 Ki. 10 15. 1 Ch. 2. 55.

b 1 Ki. 6. 5.

c 1 Ch. 9. 18. 19.

d Ps. 84. 10.

e *threshold*, or, *porch.*

f He. 1 . 5, 13

g 1 Pe. 4. 11.

h ver. 7.

CHAPTER XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the disobedience of the Jews. 18 God blesseth the Rechabites for their obedience.

THE word which came unto Jeremiah from the LORD in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto the house of the [a] Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the [b] chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the son of [c] Shallum, the keeper [d] of the [e] door:

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in [f] tents; that ye may live many days in the land where ye *be* [g] strangers.

8 Thus have we obeyed the voice of Jonadab the son of Rechab our father in all that he hath [r] narged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed:

10 But we have dwelt [h] in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.

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without mercy, who have showed no mercy;' and they, who will not obey God in their conduct towards such as they have been accustomed to oppress, will be cast out of his protection, and exposed to his temporal and eternal judgments.—Let us then look to our hearts; that our repentance may be genuine, and that the law of loving God with all our hearts, and our neighbour as ourselves, may be so written in our hearts, as to regulate our conduct in all our transactions."—*T. Scott.*

CHAP. XXXV. Ver. 1—19. *The Rechabites proposed as a pattern to the Jewish nation.*—All the intermediate chapters, from the 26th to this, Dr. Blayney considers as clearly belonging to the reign of Zedekiah, and consequently subsequent to this chapter and the following, which are dated in the reign of Jehoiakim, the son of Josiah. In this chapter, Jeremiah is ordered to go to the Rechabites, who, on the first invasion of the Chaldeans, had fled to Jerusalem for refuge; to take them into one of the chambers of the temple, and try their attachment and obedience to their father and founder, by inviting them to drink wine. He did so; but they remained firm to the rules of their order, for which they are held out as an example to the people of Judah, who at the same time are pointedly reproved for not paying that regard to God their Creator and Redeemer, which these Rechabites paid to Jonadab their founder.

"We should habituate our appetites to brook denial, even in things lawful; and thus inure ourselves to resist temptation, to be contented with mean fare, and to be prepared for all events.—It is not generally desirable, for young persons to forsake the plain, honest employments of their parents; or to be ambitious of living in a more elegant or fashionable style; that is, amid stronger temptations to pride, luxury, sensuality, and rapacity.—Prudence and moderation are conducive to piety; and tend to preserve families from the contagion of prevailing iniquity and ungodliness: by shunning competition and envy, they conduce to peace and comfort; and by avoiding excess, they promote health and long life: the more mortified we are to this present world, the readier we shall be to leave it, that we may go to a better: and thus we may live and

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Ver. 14. *But your fathers.*—[It appears from this and several other passages, that the sabbatical year had been wholly neglected some centuries before the captivity; and the author of the second book of Chronicles (ch. xxxvi. 21.) assigns this as a reason for the captivity,—"that the land might enjoy her sabbaths." Now, if we reckon the seventy years' captivity as a punishment for this neglect, it will follow that the law on this subject had been disregarded for about 490 years.]—*Bagster.*

Ver. 16. *Polluted my name.*—[The transaction which had taken place was a solemn covenant made in the temple in *the name of Jehovah*; so that the violation of it "polluted his name," and was a most atrocious act of perjury.]—*B.*

Ver. 17. *Proclaiming liberty.*—[When they proclaimed *liberty* to their slaves, *God* restrained the sword from cutting them off; but now having resumed their authority over them, he proclaimed *liberty* to these dire judgments to seize upon and destroy them.]—*Bagster.*

Ver. 18. *When they cut the calf in twain.*—[This was the ancient mode of making a covenant: see on Gen. xv. 10. De. xxix. 12. Jos. ix. 6.]—*Bagster.*

Ver. 22. *Cause them to return.*—[They did return, and re-invested the city; and, after an obstinate defence, took it, plundered it, and burnt it to the ground, taking Zedekiah, his princes, and people, captive.]—*Bagster.*—N. B. This and the following chapters, to the end of the xlvth, are in prose.

CHAP. XXXV. Ver. 1. *The word,* &c.—[This discourse was probably delivered in the fourth year of Jehoiakim's reign, when the king of Babylon made war against him.]—*Bagster.*

Ver. 2. *The Rechabites.*—[The *Rechabites* were a family of the *Kenites,* (1 Ch. ii. 55.;) and were most probably the descendants of Jethro, the father-in-law of Moses. (Compare Nu. x. 29—32. with Jud. i. 16.; iv. 11.) Though they dwelt among the Israelites from the first, they were never incorporated with them, nor had any inheritance assigned them, but were merely regarded as friends and allies.]—*Bagster.*

Ver. 4. *A man of God*—That is, a prophet.

Ver. 6. *Jonadab the son of Rechab.*—[Jonadab, a man of fervent zeal for the pure worship of *God*, and who lived about three hundred years before this time, (2 Ki. x. 15, 16, &c.,) had probably practised these rules himself; and, having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. In these regulations, he seems to have had no religious, but merely a prudential view, as is intimated in the reason annexed to them, "that ye may live many days in the land where ye be strangers." And this would be the natural consequence of observing these rules; for their temperate mode of living would very much contribute to preserve health, and prolong life; and they would avoid giving umbrage, or exciting the jealousy or envy of the Jews, who might have been provoked by their engaging and succeeding in the principal business in which they themselves were engaged, agriculture and vine-dressing, to expel them their country; by which they would have been deprived of the religious advantages they enjoyed. In 1 Ch. ii. 55., they are termed *scribes*, which intimates that they were engaged in some kind of literary employments. See *Jenning's Jewish Antiquities.*]—*Bagster.* Also, *Anderson* on the Domestic Constitution. This was the first temperance society on the plan of *total abstinence.*

12 ¶ Then came the word of the LORD unto Jeremiah saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction [i] to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding [j] I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I [k] have sent also unto you all my servants the [l] prophets, rising up early and sending *them*, saying, Return [m] ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but [n] ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against [o] them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; because [p] ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:

19 Therefore thus saith the LORD of hosts, the God of Israel; [q] Jonadab the son of Rechab shall not want a man to stand [r] before me for ever.

CHAPTER XXXVI.

1 Jeremiah causeth Baruch to write his prophecy, 5 and publicly to read it. 11 The princes, having intelligence thereof by Michaiah, send Jehudi to fetch the roll, and read it. 19 They will Baruch to hide himself and Jeremiah. 20 The king Jehoiakim, being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll [a] of a book, and write [b] therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the [c] nations, from [d] the day I spake unto thee, from the days of Josiah, even unto this day.

3 It may be [d] that the house of Judah will hear all the evil which I purpose to do unto them; that they may [e] return every man from his evil way; that I may forgive [f] their iniquity and their sin.

4 Then Jeremiah called Baruch [g] the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll [h] of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read [i] in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon the [j] fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It [k] may be [l] they will present their supplication before the LORD, and will return every one from his evil way: for great [m] *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of [n] the LORD in the LORD's house.

9 And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast [o] before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then [p] read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the [q] entry [r] of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there, *even* Elishama the scribe, and Dela-

A. M. 3397. B. C. 607.

i c.32.33

j 2Ch.36.15, 16

k c.7.13,25. 25.3. 6.

l Lu.10.16. 1Th.4.8.

m c.18.11.

n Lu.13.34, 35.

o Pr.1.24, &c. 13.13. 16.2. Is.65.12. 66.4.

p Ex.20.12. Ep.6.2,3.

q *There shall not a man be cut off from Jonadab the son of Rechab.*

r Ps.5.5. c.15.19. Lu.21.36.

a Is.8.1 Eze.2.9. Zec.5.1,2.

b c.30.2. Ho.8.12.

c c.25.15, &c.

d c.26.3. ver.7.

e c.18.8. Jo.3.8,10.

f Ac.3.19.

g c.32.12. 45.1,2.

h ver.21,23, 32.

i ver.8 Eze.2.3..7

j Le.16.29.. 31. 23.27,32. Ac.27.9.

k ver.3.

l *their supplication shall fall.*

m 2Ki.22.13, 17.

n Ne.8.3. Lu.4.16, &c.

o Joel 2.15, &c.

p ver.6,8.

q or, *door.*

r c.26.10.

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die happy, though we never possess houses or lands, or any of those envied acquisitions, which most men waste their lives in pursuing.—But, whatever rules we prescribe to ourselves, or receive from others; we must count nothing indispensable but the law of God: for there will be circumstances, when regard to safety may render it necessary to dispense with them. Yet no prudence, or good behaviour, can exempt us from sharing the common calamities, to which sin has subjected mankind.—How common is it for men to be more observant of the rules of their order, circle, or sect, or of the traditions of their fathers, than professed Christians are of the precepts of God's word!—Respect to the memory, authority, or counsel of pious parents, will always meet with some recompense from God, and is commonly made effectual for the continuance of true religion in families through successive generations. But those who can neither be awed by the terror, nor allured by the goodness of God, to repent of sin and return to him; who despise his authority which is absolute, their obligations to him which are infinite, his justice and wrath which are almighty to punish, and his mercy and readiness to forgive which are boundless and everlasting, will perish miserably; and all the world will see the justice of God in the condemnation of those who disobey his commandments, and neglect his great salvation."—*T. Scott.*

CHAP. XXXVI. Ver. 1—32. *Baruch writes the words of Jeremiah in a book, and reads.*—Baruch is commanded to write the prophecies of Jeremiah in one volume, (or roll,) and to read them to the people on a fast day. This he did; and the princes, hearing of it, sent for Baruch, who read the roll to them also: they seem thunderstruck, and advise both him and the prophet to hide themselves for safety.

At the same time they inform the king, (Jehoiakim,) who

Ver. 19. *Jonadab.... shall not want.... to stand before me.*—See marg. Heb. (There shall not a man be cut off from Jonadab the son of Rechab to stand, &c. See on ch. xxxiii. 17. 1 Ch. ii. 55. The meaning of this promise, in its full extent, seems to be, not only that the race of Jonadab should never be extinct, but that some of the family should always be found among the worshippers of the true God. Nothing is known respecting the fulfilment of this promise; but doubtless it was performed, and may be so to this day; and perhaps in every age, some of this singular family may have been found among the spiritual worshippers of *Jehovah*. *Benjamin* of Tudela says, that, in his travels, he saw a large country inhabited by the sons of Rechab; but his whole relation has the air of a fable.]—*Bagster.*

CHAP. XXXVI. Ver. 1. *The word,* &c.—This and the following chapter are, in Dr. *Blayney's* arrangement, placed immediately after the 26th.

Ver. 2. *Take thee a roll.*—The most ancient books, it is well known, were written upon rolls, either of papyrus or of skins. See EZRA vi. 1.

Ver. 4. *Baruch.*—*Baruch* is supposed to have been a disciple of Jeremiah's; and, being a ready scribe, he was employed by the prophet as his amanuensis.

Ver. 5. *I am shut up.*—Not that the prophet was yet in prison; but either confined by sickness, or prevented from going to the temple by some ceremonial uncleanness, as death in his family, &c.

Ver. 6. *The fasting day.*—*Blayney,* "On a fast day;" a national fast, see verses 9, 10. This is supposed to have been the great day of expiation, called by way of eminence, the *fast*, which was kept on the 10th day of the month *Tisri*, answering to our September. Immediately after this, Nebuchadnezzar invaded Judea; and, having besieged Jerusalem, made himself master of it, on the 18th of the ninth month *Cisleu*, corresponding to our November.—Jehoiakim, having been taken prisoner, submitted to become tributary to Nebuchadnezzar; and was again restored to his kingdom. 2 Ch. xxxvi.6. 2 Ki.xxiv.1.

Ver. 7. *They will present.*—See margin.—Alluding, perhaps, to petitioners falling on their knees. See ch. xxxvii. 20.

Ver. 9. *Fast before the Lord.*—[This fast was held in commemoration of the calamities they had suffered on the taking of Jerusalem in the preceding year;

iah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

13 Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced [t] all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, Go, hide [u] thee, thou and Jeremiah; and let no man know where ye be.

20 ¶ And they went into the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it [u] in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter [v] house in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it [w] with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor rent their [x] garments, *neither* the king, nor any of his servants that heard all these words.

A. M. 3398. B. C. 606.

a ver.2,4.

t 2Ch.25.15, 16. Pr.28.12. Ac.5.40.

u c.23.28. 26.2. Eze.2.4,5.

v Am.3.15.

w Ps.50.17. Pr.13.13. 19.21. 21.30. Re.22.19.

x 2Ki.22.11. Is.36.22. 37.1.

y c.13.15., 17.

z Pr.21.29.

a or, *the king.*

b Ps.27.5. 32.7. 64.2.

c Mat.24.35

d c.22.19,30.

e *visit upon* c.23.34.

f De.28.15, &c. Pr.29.1.

g Mat.23.37

h *words as they.*

a 2Ki.24.17. 2Ch.36.10.

b 2Ch.36.12 ..16.

25 Nevertheless Elnathan and Delaiah and Gemariah had made [y] intercession to the king that he would not burn the roll: but he [z] would not hear them.

26 But the king commanded Jerahmeel the son of [a] Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but [b] the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words [c] that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his [d] dead body shall be cast out in the day to the heat and in the night to the frost.

31 And I will [e] punish him and his seed and his servants for their iniquity; and I [f] will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they [g] hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many [h] like words.

CHAPTER XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans' certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Entreating for his liberty, he obtaineth some favour.

AND king [a] Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah.

2 But [b] neither he, nor his servants, nor the people of the land, did hearken unto the words

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sends for the roll, and had a few leaves of it read to him, which threw him into a rage, when, cutting it to pieces with a knife, he cast the whole into the fire. Upon this Jeremiah is commanded to repeat his prophecies, and to denounce the judgments of God, particularly against the king. Baruch accordingly writes a new copy, with additions to the same effect; or, as it is here expressed, with "many like words." So little did the king gain by his presumption.

"There are degrees of guilt even among the ungodly: and condemnation will be proportioned to them. Some rapidly arrive at the height of impiety and presumption; and none more so, than they who have broken off from a religious education. Many act, as if their outrages against the word of God could save them from the condemnation denounced by it; or as if their irrational infidelity could invalidate all the demonstrations which are given of its divine original, and render the sacred oracles of none effect! But such persons should be openly opposed, whatever their rank in life or abilities may be; and a few general persuasions do not form a sufficient testimony against their impiety; but their contempt of God's word should be noticed with unequivocal tokens of disapprobation, concern, yea, abhorrence. The Lord himself will protect those who are valiant for his truth, from all their enemies, until they 'have finished their testimony:' and then it is of small consequence by what means they are removed to heaven. But all their opposers will treasure up wrath, and add to the weight of that condemnation, of which they would not endure to be told: for God will 'honour those who honour him,' and in proportion as men despise him, they must sink into contempt and misery."—*T. Scott.*

CHAP. XXXVII. Ver. 1—21. *The Chaldeans having left Jerusalem to meet the Egyptians, Zedekiah the king sends for Jeremiah.*—The date of this chapter is ascertained by its introduction. In point of time it comes before the 32d and 33d,

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and which has ever since been annually observed by the Jews on the 18th day of the month *Cisleu*. It evidently appears that Baruch read the roll twice; once in the fourth year of Jehoiakim, when it was little noticed; and now again, in the fifth year, after the taking of Jerusalem. See *Prideaux.*]—*B.*

Ver. 18. *With ink in the book.*—[*Badeyo* is rendered by some *after him*; but *deyo*, (in Chaldee and Syriac *deyootha*, and in Welsh *du*,) certainly denotes *ink*; whence are derived the Arabic *dawat*, and *deeweet*, and Persian *deeveet*, an *inkholder*; the Syriac *dayowo*, and Persian *div*, the *devil*. So the Alexandrian copy of the LXX., has *En melani*, and Vulgate *atramento*, "with ink." Perhaps the princes supposed that Baruch had written his roll from memory; and that it was rather to be considered as his composition, than the substance of Jeremiah's prophecies; and they might ask this apparently frivolous question in order to allay the alarms excited by considering it as the word of *God*. But Baruch with great simplicity, so answered their question, as to show that he only acted as Jeremiah's amanuensis, and wrote verbatim what he had dictated.]—*Bagster.*

Ver. 22. *Winter house.*—[A warm apartment suited to the season of the year, (December, when snow is often upon the ground in Palestine,) in which was a *pan* or *brazier* (*ach*, or *ikhkh*, as it is pronounced in Arabic) of burning charcoal; for we learn from Bishop *Pococke* and Dr. *Russell*, that this was the mode in which the Orientals warmed their apartments.]—*Bagster.*

Ver. 23. *His pen-knife.*—*Blayney*, "With the scribe's knife."—*Three or four leaves.*—*Blayney*, "Sections."

Ver. 30. *Day to the heat, and night to the frost.*—[Sir J. *Chardin* (as cited by *Harmer*,) observes, "In the Lower Asia, in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt, in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights. I have travelled in Arabia, and in Mesopotamia (the theatre of the adventures of Jacob,) both in winter and in summer, and have found the truth of what the Patriarch said, 'That he was scorched with the heat in the day, and stiffened with cold in the night.' (Ge. xxxi. 40.) This contrariety in the qualities of the air in twenty-four hours is extremely great in some places, and not conceivable by those that have not seen it; one would imagine that they had passed in a moment

of the LORD, which he spake [c] by the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah and Zephaniah the [d] son of Maaseiah the priest to the prophet Jeremiah, saying, Pray now [e] unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then [f] Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed [g] from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, that sent [h] you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 And [i] the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive [j] not [k] yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For [l] though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [m] wounded men among them, *yet* [n] should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, that when the army of the Chaldeans was [o] broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to [p] separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

A. M. 3414. B. C. 590.

c *by the hand of.*

d c.29.25. 52.24.

e c.2.27. 21.1,2. 42.2,20.

f 2 Ki.24.7. Ezc.17.15.

g c.34.21. ver 11.

h c.21.2. ver 3.

i c.34.21,22.

j Job 15.31.

k *your souls.*

l c.21.4..7.

m *men thrust through.*

n Joel 2.11.

o *made to ascend.*

p or, *slip away.*

q *falsehood*, or, *a lie.*

r Mat.5.11, 12.

s Ac.5.28, 40. 23.2,3. 2Co.11.23 ..27.

t c.38.6.

u or, *cells*

v Pr 17 13, 26. c 26 19. Ac 25.11, 25 26 31.

w c 2 28.

x c.28.2,&c. 29.31.

y *fall:*

z c.32.2. 38.13,28.

a Ps.37 19. Is 33.16.

b c.38.9. 52.6.

c c.37.3.

14 Then said Jeremiah, *It is* [q] false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote [s] him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.

16 ¶ When Jeremiah was entered into the [t] dungeon, and into the [u] cabins, and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover Jeremiah said unto king Zedekiah, What [v] have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where [w] *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not [x] come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, [y] be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court [z] of the prison, and that they should give him daily a piece of [a] bread out of the bakers' street, until all the bread in the city were [b] spent. Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII

1 Jeremiah, by a false suggestion, is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargement. 14 Upon secret conference he counselleth the king by yielding to save his life. 24 By the king's instructions he concealeth the conference from the princes.

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and [a] Jucal

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and it is proper to recollect that it does not refer to the same reign as the preceding. We here find that immediately on the siege being raised, by the news arriving that Pharaoh was coming to assist the people of Judah, the king and his princes flatter themselves that they should escape all the threatened evils, and the king sends to Jeremiah to aid them with his prayers. But the prophet receives direction to confirm all his former predictions; and assures them that even were all the Chaldean army wounded men, they should rise up and burn Jerusalem.

The prophet, however, took the opportunity of this interval of peace to leave the city, and retire into the land of Benjamin: but in so doing, he was seized as a traitor going over to the Chaldean army, which, indeed, could not be the fact, as that was gone in pursuit of the Egyptians. But it was enough to be suspected: He was committed to the cells of a wretched dungeon, and it was perhaps several days before the king heard of it; then he sent for him privately to examine him, and on his return ordered some alleviation to his confinement.

"Numbers witness the fatal effects of other men's sins, and yet heedlessly step into their places, and proceed in the same destructive course: and many, who pay no regard to the instructions and warnings of faithful ministers, will, in great extremities, desire their prayers. It is unspeakably wearisome to zealous ministers, to witness those crimes and miseries, which they cannot prevent: and cruel treatment, united with ill success, is apt to render them reluctant to their work, and disposed to court privacy and obscurity. But every step which they take will be misrepresented by perverse opposers: the most disinterested friends of their country are frequently treated as traitors or rebels, and the most upright and blameless accused of the worst of crimes; and such calumnies will meet with more credit than all their asseverations and pleas in their own behalf. Thus, whilst the enemies of God have lodged in palaces and indulged in luxury, his faithful servants have been suffering with wounds, loaded with ignominy and fetters, immured in loathsome dungeons, or dying by famine or torture. But ere long it will be said of the afflicted believer, and to the prosperous sinner, 'Now he is comforted, and thou art tormented.' Many secretly favour the servants of God, who, through fear of man and love of sin, will not follow their counsel. No respect of persons, or carnal policy, must warp the plain and direct testimony of the faithful minister, even when addressing himself to the proudest and most powerful of the sons of men, whose frown he has most cause to fear, and from whose favour he might hope for many temporal advantages. The Lord has all hearts in his hands, and can incline his enemies to favour his servants, as much as he sees good: yet those who would be faithful to him, must prepare for enduring hardship and tribulation in this evil world."—*T. Scott.*

CHAP. XXXVIII. Ver. 1—28. *Jeremiah's farther imprisonment and release by Zedekiah.*—The princes of Judah, taking

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from the violent heats of summer to the depth of winter. Thus it hath pleased *God* to temper the heat of the sun by the coldness of the night, without which the greatest part of the East would be barren, and a desert."]—*Bagster.*

CHAP. XXXVII. Ver. 5. *Pharaoh's army.*—[This was *Pharaoh Hophra*, or *Apries*, as he is called by *Herodotus*, who succeeded his father Psammis on the throne of Egypt, A. M. 3410, B. C. 594, and reigned twenty-five years. Having entered into a confederacy with Zedekiah, (Eze. xvii. 15.) he marched out of Egypt with a great army to his relief; which caused Nebuchadnezzar to raise the siege of Jerusalem to meet him; during which period the transactions detailed here took place.]—*Bagster.*

Ver. 7. *Pharaoh's army shall return,* &c.—[The Egyptians, on the approach of the Chaldeans, not daring to engage in battle with so numerous and well appointed an army, retired into their own country; treacherously leaving Zedekiah and his people to perish in the war into which they had drawn them; for which cause the prophet Ezekiel (ch. xxix.) reproaching them for their perfidy, denounces against them the judgments of God.]—*Bagster.*

Ver. 11. *Was broken up.*—See margin; i. e. from the valleys which surrounded Jerusalem.

Ver. 12. *To separate himself.*—See margin. *Blayney,* "To receive a portion thereof among the people;" i. e. in Anathoth, where he had before resided. See ch. i. 1.

Ver. 15. *Made that the prison.*—[Sir *J. Chardin* (as cited by *Harmer*), informs us, that "the eastern prisons are not public buildings erected for that purpose; but a part of the house in which their criminal judges dwell. As the governor and provost of a town, or the captain of the watch, imprisoned such as are accused in their own houses, they set apart a canton of it for that purpose, when they are put into these offices, and choose for the jailor the most proper person they can find of their domestics." Hence it is probable that Jonathan's house became a prison when he was made a royal scribe, or secretary of state.]—*Bagster.*

Ver. 16. *Into the dungeon.*—Dr. *Blayney* thinks this dungeon was probably a deep pit, like a well sunk in the court yard, and open to the sky at top; in the sides of which were niches (called in the text *cabins*, and in the margin, "cells,") where the prisoners were placed: hence the allusion, Isa. xiv. 15.

Ver. 20. *Let my supplication be accepted.*—See margin. *Paine,* in order to raise an apparent contradiction, says Jeremiah "did *not* make supplication;" but the text is pointedly against him.

CHAP. XXXVIII. Ver. 1 *Then Shephatiah,* &c.—In Dr. *Blayney's* arrange-

the son of Shelemiah, and [b] Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to [c] death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [d] welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.

6 Then [e] took they Jeremiah, and cast him into the dungeon of Malchiah the son of [f] Hammelech, that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now when Ebed-melech [g] the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he [h] is like to die for hunger in the place where he is: for *there is* no more bread [i] in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [j] with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

A. M. 3415. B. C. 589.

b c.21.1.,10.

c c.26.11.

d *peace.*

e Ps.109.5. c.37.21. Lam.3.19, 20.

f or, *the king.* c.36.26.

g c.39.16.

h *will.*

i c.37.21.

j *in thy hand.*

k or, *prince.* 2Ki.16.18

l 2 Ki.2.2.

m Nu.16.22. 27.16. Is.57.16. Zec.12.1.

n Ps.80.7,14 Am.5.27.

o 1Ch.17.24; Ezr.9.4.

p 2Ki.24.12. ver.2.

q c.39.3.

r c.32.4. 34.3. ver.23.

s 1 Sa.31.4.

t 2Ch.20.20; Ja.1.22.

u Is.55.3.

v Ps.1.30,31 Is.1.19,20.

w *men of thy peace.*

x La.1.2. Mi.7.5.

y Ps.69.2, 14.

z Is.42.17.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the [k] third entry that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* [l] the LORD liveth, that made [m] us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of [n] hosts, the God of [o] Israel; If thou wilt assuredly go forth [p] unto the king of Babylon's [q] princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thy house.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou [r] shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they mock [s] me.

20 But Jeremiah said, They shall not deliver *thee.* [t] Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul [u] shall live.

21 But if thou refuse [v] to go forth, this *is* the word that the LORD hath showed me:

22 And, behold, all the women that are left in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, [w] Thy friends [x] have set thee on, and have prevailed against thee; thy feet are sunk in the [y] mire, *and* they are turned [z] away back.

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offence at Jeremiah, cause him to be cast into a deep and miry dungeon; but Ebed-melech the Cushite gets the king's permission to take him out. The king then gives him a private audience in the purlieus of the temple, and the prophet counsels him privately to surrender to the Chaldeans. The king in return promises Jeremiah his protection; but requires him not to reveal what had passed between them to the princes. To them, therefore, he gives an evasive answer, repeating only so much of the conference as related to his request for his life, and that he might not be sent back to the miserable dungeon in which he had been before confined. Some infidel writers have found fault with Jeremiah as a prevaricator, because he did not fully answer all the inquiries of the Jewish princes, though he had been forbidden by a higher authority so to do. We are not bound to answer questions which others have no right to ask.

"Man's cruel ingenuity has invented various methods of torture and destruction; and persecutors have always been most remarkable for refinement in cruelty. Besides the numbers who have been openly tortured and put to death, it will never be known how many servants of God have been privately murdered before that time when 'the earth shall disclose her blood, and

ment, chapters xxxii. and xxxiii. intervene between this chapter and the preceding.

Ver. 5. *In your hand*—i. e. "power;" meaning, that they had grasped all the power into their own hands.

Ver. 6. *The son of Hammelech.*—See margin. Most great men, it appears, had dungeons of their own. See ch. xxxvii. 15.—[This dungeon, which seems to have belonged to one of Zedekiah's sons, appears to have been a most dreadful place; the horrors of which were probably augmented by the cruelty of the jailer. The eastern people, observes Sir J. *Chardin*, (cited in *Harmer*,) 'have not different prisons for the different classes of criminals; the judges do not trouble themselves about where the prisoners are confined, or how they are treated, they considering it merely as a place of safety; and all that they require of the jailer is, that the prisoner be forthcoming when called for. As to the rest, he is master to do as he pleases; to treat him well or ill; to put him in irons or not; to shut him up close, or hold him in easier restraint; to admit people to him, or to suffer nobody to see him. If the jailer and his servants have large fees, let the person be the greatest rascal in the world, he shall be lodged in the jailer's own apartment, and the best part of it; and on the contrary, if those that have imprisoned a man give the jailer greater presents, or that he has a greater regard for them, he will treat the prisoner with the greatest inhumanity." This adds a double energy to those passages which speak of "the sighing of the prisoner;" and to Jeremiah's supplicating that he might not be remanded to the dungeon of Jonathan, ver. 26. ch. xxxvii. 20.]—*Bagster.*

Ver. 10. *Take thirty men.*—This seems to imply the great depth of the dungeon, to require such strength. The rags were to prevent the cords from cutting his flesh.

Ver. 12. *Ebed-melech*, &c.—[*Ebed-melech*, whose name implies that he was the king's slave, was probably a black eunuch, serving in the court of Zedekiah. When Baron du *Tott's* wife and mother-in-law visited the Asma Sultana, daughter of the emperor Achmet, he informs us, that at the opening of the third gate of her palace, several black eunuchs presented themselves, who, with each a white staff in his hand, preceded the visiters, leading them to a spacious apartment, called the chamber of strangers. "These beings," says he, "are in Turkey only an article of luxury; and scarcely met with but in the seraglio of the Grand Seignior, and those of the Sultanas. The pride of some of the grandees has indeed gone so far as to make use of them, but with moderation; and the richest among them have not more than one or two black eunuchs at most. . . . The manners of these are always harsh and brutal." Ebed-melech, however, is every way entitled to the honour of being an exception to this unamiable character; he was a humane and noble spirited man. See *Harmer.*]—*Bagster.*

Ver. 14. *Third entry.*—Rather, "entrance."

Ver. 15. *Wilt thou not.*—Dr. *Blayney* renders this, "Thou wilt not," without the interrogation.

Ver. 22. *Those* women *shall say, Thy friends have set thee on.*—See marg. i. e. Thy friends have urged thee to this imprudent course, and (in the English phrase) left thee in the lurch.—[*Harmer* would render, "and here (*hennah*, or reading *hinneh*, behold,) the women (wont to sing on public occasions) shall say," &c.; observing, "that these bitter speeches much better suit the lips of women belonging to the conquering nation, singing before a captive prince, than of his own wives and concubines." This he illustrates by the following extract from *Della Valle:* When he was at Lar in Persia, the king of Ormuz was brought thither in triumph; and 'this poor unfortunate king entered Lar, with his people, in the morning, music playing, and *girls* and *women* of plea

23 So they shall bring out all thy wives and thy children [a] to the Chaldeans: and thou shalt not escape out of their hand, but shalt be [b] taken by the hand of the king of Babylon: and thou shalt [c] cause this city to be burned with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's [d] house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So they [e] left off speaking with him; for the matter was not perceived.

28 So Jeremiah abode in the court of the prison [f] until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

CHAPTER XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city rifled, 9 the people captivated. 11 Nebuchadrezzar's charge for the good usage of Jeremiah. 15 God's promise to Ebed-melech.

IN the [a] ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was broken up.

3 And all the princes [b] of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

A. M. 3415. B. C. 589.

a c.39.6. 41.10

b c.52.8,13.

c *burn.*

d c.37.15,20.

e *were silent from*

f c.39.14.

A. M. 3414. B. C. 590.

a 2 Ki.25.1, &c. c.52.4, &c.

A. M. 3416. B. C. 588.

b c.38.17. ver.13.

c c.32.4. 38.18,23.

d La.1.3.

e *spake with him Judgments.* c.4.12.

f c.52.11. Eze.12.13.

g *two brazen chains, or, fetters.*

h La.2.2.

i *chief of the executioners, or slaughtermen, or chief marshal;* and so ver.10,11 Ge.37.36

j *in that day.*

k *by the hand of.*

l *set thine eyes upon*

m Ps.105.15

n ver.3.

o c.38.28.

p c.40.5.

q c.26.24.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But [c] the Chaldeans' army pursued after them, and overtook [d] Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to Riblah in the land of Hamath, where he [e] gave judgment upon him.

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 [f] Moreover he put out Zedekiah's eyes, and bound him with [g] chains, to carry him to Babylon.

8 ¶ And the Chaldeans burned the king's house, and the houses [h] of the people, with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the [i] captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [j] at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah [k] to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [l] look well to him, and do him no [m] harm; but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, [n] Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and took Jeremiah out of the court [o] of the prison, and committed him unto Gedaliah [p] the son of Ahikam [q] the son

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no more cover her slain.' But till the 'witnesses have finished their testimony,' the malice of their enemies must be frustrated: for God will raise up instruments for their protection, where they might have been least expected. Equity, humanity, piety, and zealous boldness in a good cause, have been found in persons of every climate, complexion, or rank in life: and the Lord often chooses those who by birth, education, and outward circumstances, labour under peculiar disadvantages; in order to shame the conduct of degenerate professors of true religion. Even the retirements or engagements of princes should be interrupted, to prevent the shedding of innocent blood. In such a cause we should not fear either the displeasure of man, or any personal consequence; for where so great evil is about to be done, decided plain language is becoming, though the greatest princes be the perpetrators of the mischief. They who use their influence in the fear of God, to prevent injustice, oppression, or murder, may expect that he will protect and prosper them: and those timid tempers which are easily seduced into sinful compliances, may often be as easily engaged by firm expostulation to retract, and to prevent the consequences. Promptitude and tenderness should always concur in our efforts to relieve the distressed; and the manner of showing kindness is sometimes as expressive and as agreeable as the favour itself."—*T. Scott.*

The humanity and tenderness of Ebed-melech to Jeremiah, in drawing him up from the dungeon, merits a particular remark; and *Henry* founds upon this incident a useful lesson of economy: "Old rotten rags should not be wasted even in the king's house," since they may be put to so important a use, in easing the sufferings of a prophet.

CHAP. XXXIX. Ver. 1—18. *Jerusalem is taken, and Zedekiah sent blind to Babylon; but Jeremiah is set at liberty.*—As respects Zedekiah, he appears to have acted a base and wicked, as well as foolish part; for having been placed on the throne by Nebuchadnezzar, to whom also he had sworn allegiance, all opposition now was no other than insurrection. (See 2 Chron. xxxvi. 10—12.) And having been divinely admonished to submit himself to the king of Babylon, this conduct was no less rebellion against God than against him. The last four verses relate to the subject of the preceding chapter, and contain promises of personal safety to Ebed-melech, amidst the public calamities, on account of his piety, and his humanity to the prophet. These are therefore placed by *Blayney* in the beginning of the chapter.

"How precarious are earthly possessions! And how soon they are shifted from one hand to another, especially in times of public calamity! But whether the Lord makes men poor or rich, nothing can durably profit them, whilst they cleave to their sins. The servants of God alone are prepared for all events: they are delivered and comforted, when the wicked are suffering for their crimes; and they often meet with more respect and kindness from the profane, or from idolaters, than from hypocrites and formalists. God however will raise them up friends, and do them good, and perform all his promises to them. 'In every nation, he that feareth God, and worketh righteousness, is accepted of him:' and he will reward men for the kindness which they show to his people for his sake. He gives encouragement to his servants, according to their perils, fears, and trials; and will never suffer those to be confounded or perish, who trust in his mercy and obey his com-

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sure singing and dancing before him, according to the custom of Persia, and the people flocking together with a prodigious concourse, and conducting him in a pompous and magnificent manner, particularly with colours displayed, like what the Messenians formerly did to Philopœmen, the general of the Athenians, their prisoner of war, according to the report of *Justin.*"]—*Bagster.*

CHAP. XXXIX. Ver. 1. *Tenth month.*—[This was the month *Tebeth* (Es. ii. 16.) which began with the first moon of January; and it was on the 10th of this month that Nebuchadnezzar invested the city.]—*Bagster.*

Ver. 2. *Fourth month.*—[This was the month *Tammuz*, which commences with the first moon of July: the siege had lasted just eighteen months.]—*B.*

Ver. 3. *Nergal-sharezer, &c.*—It is difficult to distinguish here between the names of these captains and their titles of office. Nergal and Nebo were idols of the Cushites and Babylonians. (2 Kings xvii. 30. Isa. xlvi. 1.) which it was usual to prefix to the names of their great men. Dan. iv. 8.—[These were the principal commanders: but Dr. *Blayney* thinks that, instead of *six* persons, we have in reality but *three*, as the name that follows each is the title of office. Thus *Nergal-sharezer*, who was *Samgar-nebo*, or keeper, i. e. priest of Nebo; *Sarsechim*, who was *Rab-saris*, or chief eunuch; and *Nergal-sharezer*, who was *Rab-mag*, or chief magi; as the words *mag*, in Persian, *magoos*, in Arabic, *magooshai*, in Syriac, and *magos*, in Greek, signify; and we learn from *Justin* and *Curtius*, that the magi attended the king in war.]—*Bagster.*

Ver. 11. *Now Nebuchadnezzar.*—[Nebuchadnezzar must have frequently heard of Jeremiah's predictions, many of which were now fulfilled which would dispose him to respect his character, and treat him with kindness.]—*B.*

of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to [r] Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel; Behold, I will [s] bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that [t] day, saith the LORD: and thou shalt not be given into the hand of the men [u] of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life [v] shall be for a prey unto thee: because [w] thou hast put thy trust in me, saith the LORD.

CHAPTER XL.

1 Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13 Johanan revealing Ishmael's conspiracy is not believed.

THE word that came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard had let him [a] go from Ramah, when he had taken him being bound in [b] chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and [c] said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [d] because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which [e] *were* upon thy hand. If [f] it seem good unto thee to come with me into Babylon, come; and I will [g] look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to [h] Gedaliah the son of Ahikam the son of Shapnan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [i] Mizpah; and dwelt with him among the people that were left in the land.

7 ¶ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of the poor [j] of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even Ishmael [k] the son of Nethaniah, and [l] Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the [m] Netophathite, and Jezaniah the son of a [n] Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, to [o] serve the Chaldeans, which will come unto us: but ye, gather [p] ye wine, and summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in [q] Moab, and among the [r] Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.

13 ¶ Moreover Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the Ammonites hath sent [s] Ishmael the son of Nethaniah to

A. M. 3416. B. C. 588.

r c.38.7,12.

s Da.9.12.

t Job 5.19., 21. Ps.50.15. Da.6.16.

u 2Sa.24.14.

v c.21.9. 15.5.

w 1Ch.5.20. Ps.37.3, 40.

a c.39.14.

b or, *manacles.*

c c.50.7.

d De.28.24, 25. Ne.9.26, 33. Da.9.11.

e or, *are.*

f c.39.12.

g *set mine eye upon.*

h c.41.2.

i Ju.20.1.

j c.39.10. 52.16.

k c.41.1, &c.

l c.43.2,4,5.

m Ezr.2.22.

n Jos.12.5.

o *stand before.* De.1.38.

p c.39.10.

q Is.15.4.

r Ezr.25.2.

s c.41.10.

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mandments. And if it be a great favour for those who live in perilous times, to have their 'life given them for a prey;' what cause shall we have for gratitude, if we escape the temptations, and are carried through the trials of this evil world, and finally obtain the eternal salvation of our souls!"—*T. Scott.*

CHAP. XL. Ver. 1—16. *Jeremiah being liberated, goes to Gedaliah the governor, and the dispersed Jews resort to him.*—This, and the four following chapters, record the events which occurred in Judea from the taking of Jerusalem to the retreat of the remnant of the people to Egypt; and contain several prophecies of Jeremiah concerning them there; which were "the word which came to Jeremiah from the LORD." It appears that Jeremiah, after being freed from prison, continued among the Jews, till he was bound with others of them, and carried to Ramah; where he was set at liberty in the manner related. Jeremiah is directed to go to Gedaliah, who was appointed governor of the land, and to whom the Jews repair, who had been dispersed throughout the country. Johanan informs the governor of a conspiracy against him, but is unhappily not believed. The incredulity of Gedaliah, however, showed an amiable disposition to "think no evil," even against his enemies.

"Many can see the justice of God's judgments, and the truths of his words, in the case of others, who are heedless, or blind, as to those things which relate to themselves. Nay, some plead the prophecies against the Jews, and the descendants of Ham, in vindication of their own or other men's cruel oppressions of them; and think themselves justified, because the Scripture is fulfilled: though it was equally fulfilled by the treachery of Judas, and the malice of those who crucified Christ! None, however, are so hardened as apostate professors of religion. It is allowable for faithful ministers to receive the proffered kindness even of ungodly men, when it can be done without appearance of selfishness; when it does not tend to deceive or prejudice the giver; and when it is not to be purchased, or repaid, by any sinful compliances or flatteries. We have, however, need to be 'wise as serpents, as well as

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Ver. 16. *Go and speak to Ebed-melech.*—[This message was sent to Ebed-melech before the taking of the city; in which he is assured, that the princes, whom he had offended by his kindness to Jeremiah, would be very soon deprived of all power to injure him, by the destruction of the city by the Chaldeans. And, at the same time, he was assured of protection in this catastrophe: that he should escape with his life, while others fell by the sword; seeing he had trusted in God, and exposed himself to danger by rescuing the prophet: he feared Jehovah, and not the king or his princes; and therefore God would take care of him, and preserve him amidst the impending desolation.]—*Bagster.*

CHAP. XL. Ver. 5. *While he was not yet gone back.*—[The prophet seems to have hesitated, at first, what course to take. Which being perceived by Nebuzar-adan, he told him that, if it was his intention to stay in his own land, he had better put himself under the protection of his own countryman, Gedaliah, whom the king of Babylon had made governor of the land; though he was at perfect liberty to go where he pleased.]—*Bagster.*

Ver. 6. *Then went Jeremiah.*—[It has been doubted whether Jeremiah acted prudently in this decision, as the event seems to indicate the contrary; and, as it was the evident meaning of all his predictions, that the Jews should not prosper in their own country till the expiration of seventy years. But he was evidently influenced by the most unbounded love to his country, for whose welfare he had watched, prayed, and lived; and he now chose rather to share her adversities, her sorrows, her wants, her afflictions, and her disgrace, than to be the companion of princes, and to sit at the table of kings! His patriotism was as unbounded as it was sincere: he only ceased to live for his country when he ceased to breathe.]—*Bagster.*

Ver. 13. *Johanan, &c.*—[Johanan and his companions seem to have acted honestly in this affair. They had received intelligence of designs formed against Gedaliah's life, and consequently against the whole new settlement. Ishmael, being a branch of David's family, was probably displeased that another was preferred above him; and the king of the Ammonites, out of hatred to the Jews, employed him to slay Gedaliah. But Gedaliah, conscious of his own integrity and benevolence, took the portrait of others from his own mind; and therefore believed evil of no man, because he felt none towards any in his own breast. He may be reproached for being too credulous and confiding; but this only serves to show the greatness of his soul; for a little mind is always suspicious, and ready to believe the worst of every person and thing.]—*B.*

[t] slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites. 11 Johanan recovereth the captives, and minideth to flee into Egypt.

NOW it came to pass in the seventh month, *that* Ishmael [a] the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew [b] *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards [c] shaven, and their clothes rent, and having cut themselves, with [d] offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [e] weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so*, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures [f] in the field, of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain [g] because of Gedaliah, *was* it which Asa the [h] king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in [i] Mizpah, *even* the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the [k] Ammonites.

11 ¶ But when Johanan the son of Kereah, and all the captains of the forces that *were* with him, heard of all the evil [l] that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters [m] that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and

A. M. 3116. B. C. 388.

[t] *strike thee in secret.*

[a] 2Ki.25.25. c.40.6,8.

[b] 1Sa.27.11.

[c] Le.19.27, 28. De.14.1. 2Sa.10.4. Is.15.2.

[d] 1 Sa.1 7. 2 Ki.25.9.

[e] *in going and weeping.* 2Sa.3.16.

[f] Job 2 4. Pr 13 8. Mat 6 25.

[g] *by the hand,* or, *side of,* or, *near.*

[h] 1 Ki.15.22

[i] 2 Ch.16 6.

[j] c.43.6.

[k] Ne 2 10. 19 Je.40.14.

[l] ver.2,3,7.

[m] 2 Sa.2.13.

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harmless as doves;' not only for our own preservation, but to prevent 'one sinner from destroying much good.' Yet we should especially learn to trust in God alone; as the most powerful earthly protectors cannot secure us from the base designs even of very mean and inconsiderable enemies."—*T. Scott.*

CHAP. XLI. Ver. 1—18. *Ishmael treacherously murders Gedaliah, and many of his people, and flies to the Ammonites, with a number of captive Jews; but the latter are rescued from him by Johanan.*—Ishmael himself appears to have been a character of uncommon depravity; first, from his treacherous conduct to Gedaliah, even while eating with him; and, 2dly, by his hypocrisy toward the fourscore men, coming to sacrifice at Jerusalem, whom he met with weeping, pretending to participate in their sorrows, till he got them safe within his reach to murder them.

"When God is provoked to leave men to themselves, and to the temptations of Satan, they are hurried on into every kind of wickedness; their impetuous passions burst through all restraints, and misery and destruction attend their ways. While divine judgments are executing on guilty nations, the best men are often first cut off, for the punishment of the survivors. Candour and generosity frequently expose men to the base designs of those wretches, who are of 'their father the devil,' and who closely copy his example of subtlety, malice, and murder. They who hate the worshippers of God, can assume the appearance of piety and love, that they may better accomplish their purposes: and the thirst for blood, like other depraved appetites, becomes more insatiable by every gratification; until men delight in murder for its own sake. It is well for mankind, that one selfish passion very often restrains another, in the conduct of the multitudes who are not influenced by a better motive. Thus avarice checks the progress of cruelty; ambition and pride that of licentiousness: the love of

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Ver. 16. *Thou shalt not do,* &c.—[He thought it quite possible that the man who was capable of becoming an *assassin*, was capable of telling a *lie*. Had noble Gedaliah been a little more distrustful, he might have saved his life; but this he lost by not believing that evil of others of which he found himself incapable.]—*Bagster.*

CHAP. XLI. Ver. 1. *It came to pass.*—This was the month *Tisri*, answering to the new moon of September, the seventh of the sacred, but the first of the civil year; on the third day of which the Jews keep a fast in commemoration of the death of Gedaliah, to which the prophet Zechariah refers, ch. viii. 19.

Ver. 4. *No man knew it.*—That is, the report had not got abroad.

Ver. 5. *Beards shaven.*—[All these were signs of deep mourning: which, though forbidden on funeral occasions, were customary, and perhaps counted allowable, on seasons of public calamity; and this mourning was probably on account of the destruction of Jerusalem.]—*Bagster.*

Ver. 6. *Ishmael,* &c.—[The dissimulation of this felonious hypocrite can only be matched by that masterly delineation of treachery and art in the character of Sinon, *Virgil, Æn.*; to which our great dramatic poet thus alludes:—"And Sinon's weeping Did scandal many a holy tear."]—*Bagster.*

Ver. 7. *Into the midst of the pit.*—[This was probably a large reservoir for receiving rain water, which Asa had caused to be made in the midst of the city, in case of a siege.]—*Bagster.*

Ver. 8. *Treasures in the field.*—[These "treasures hid in the field" were doubtless laid up in subterranean pits, similar to the *mattamores* in Barbary, in which, Dr. *Shaw* informs us, they deposit the grain when winnowed; two or three hundred of them being sometimes together, and the smallest holding four hundred bushels. The same mode of keeping corn also prevails in Syria, and the Holy Land. See Dr. *Russel, Le Bruyn, Kauwolff,* and *Harmer.*]—*B.*

Ver. 12. *The great waters.*—The pool, or lake, of Gibeon.

Ver. 13. *Saw Johanan.*—[They appear to have been weary of the tyranny of Ishmael, and glad of an opportunity to abandon him.]—*Bagster.*

Ver. 15. *Eight men.*—[Ishmael came to Gedaliah with *ten* men, who are supposed to have been princes of Judah, with their retinues; and as he fled with only *eight* men, perhaps the others had before left him, or had lost their lives in these deeds of blood; and if they had any retainers, these might think it safer to join Johanan, than to accompany Ishmael in his flight.]—*Bagster.*

Ver. 16. *And the women.*—[These were all, it is probable, persons who belonged to the palace and harem of Zedekiah; some of them his own concubines and their children.]—*Bagster.*

he eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [n] Chimham, which is by Beth-lehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom [o] the king of Babylon made governor in the land.

CHAPTER XLII.

1 Johanan desireth Jeremiah to inquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea. 13 and destruction in Egypt. 19 He proveth their hypocrisy, in requiring of the Lord that which they meant not.

THEN all the captains [a] of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication [b] be accepted before thee, and pray [c] for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* a few [d] of many, as thine eyes do behold us:)

3 That [e] the LORD thy God may show us the way [f] wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, I will pray [g] unto the LORD your God according to your words; and it shall come to pass, *that* whatsoever [h] thing the LORD shall answer you, I will declare *it* unto you; I will keep [i] nothing back from you.

5 Then they said to Jeremiah, the LORD [j] be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will [k] obey the voice of the LORD our God, to whom we send thee; [l] that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then will I build [m] you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I repent [n] me of the evil that I have done unto you.

11 Be not afraid [o] of the king of Babylon, of whom ye are afraid; be not afraid of him saith the LORD: for I [p] *am* with you to save you, and to deliver you from his hand.

12 And [q] I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ye say, We will not [r] dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where [s] we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts, the God of Israel; If ye wholly set your faces to enter into [t] Egypt, and go to sojourn there;

16 Then [u] it shall come to pass, *that* the sword, which [v] ye feared, shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, shall [w] follow close after you there in Egypt; and there ye shall die.

17 So shall [x] it be with all the men that set their faces to go into Egypt to sojourn there; they [y] shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As [z] mine anger and my fury hath been [a] poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [b] ye shall be an execration, and an asto-

A. M. 3416. B. C. 588.

n 2Sa.19.37, 38.
o c.40.5.
a c.40.8.
b or, *fall.*
c 1Sa.7.8. 12.19,23. Is.1.15. c.17.15,16
d Le.26.22. La.1.1.
e De.5.28,29
f Ezr.8.21.
g Ex.9.29.
h 1Ki.22.14.
i 1Sa.3.18. Ac.20.20.
j Ge.31.50. Ex.20.7.
k De.5.27.
l De.6.3. c.7.23.
m c.31.28.
n De.32.36. c.18.8.
o Mat.10.28
p Is.43.5. Ro.8.31.
q Ps.106.45
r c.44.16
s De.28.19, 20.
t De.17.16.
u c.44.13.
v Eze.11.8.
w *cleave.*
x *all the men be.*
y c.24.10. ver.22.
z c.7.20.
a c.39.2. La.2.5.
b c.24.9. 29.18,22. 44.12. Zec.8.13.

licentious pleasures, that of avarice, ambition, and revenge; and the fear of consequences, restrains all the other selfish passions. By these and similar means, the Lord bounds and overrules the wickedness of ungodly men; and provides for the accomplishment of his own wise designs, whether of judgment or of mercy.—As death, in such varied forms, meets men in those places where they least expect it, we should continually inquire, whether we be in such a state and frame of mind, as we should desire to be found in, when called to appear before our Judge."—*T. Scott.*

As to those men from Shechem, &c. they seem to have been a sort of mongrel Jews, who came to worship at Jerusalem with a mixture of Jewish and Pagan rites; for they not only shaved, but "cut themselves" like the worshippers of Baal, which they were commanded not to do. (See Deuteronomy xiv. 1. 1 Kings xviii. 28.) They had probably vowed a pilgrimage to Jerusalem before they knew that the temple was destroyed.

CHAP. XLII. Ver. 1—22. *Jeremiah earnestly entreated to inquire of the Lord.*—Johanan and the remnant of the people desire Jeremiah to ask counsel of God what they should do, and promise to obey him: when, however, they are directed to remain in the land, instead of going to Egypt, as it is plain (from ch. xli. 17.) they had previously resolved, their hypocrisy appears. The answer was delayed for some time, to allow them to deliberate on their request; but when it comes, not being according to their wishes, it is neglected on that account. Thus, when men make up their minds as to any course of conduct they are determined to pursue, and then ask divine direction, it is the direct way to provoke the displeasure of the Almighty, as in the case before us.

"But many, who promise, with much solemnity, to do whatever the Lord requires, so long as they can hope to have their pride flattered, and their favourite inclinations gratified; cannot endure to be contradicted, or called to exercise self-denial: and generally, something in the language of such persons, betrays the state of their hearts to those, who 'have their senses exercised to discern good and evil.' For how could men, if they were not greatly attached to their own wills, suppose that the Lord would require of them any thing *evil* in itself, or prejudicial to them? All his commands are holy, just, and good, however they may thwart our inclinations: and not only will it be well with us at last, if we 'obey the voice of the LORD our God;' but, 'in keeping of his precepts there is great re-

Ver. 17. *Chimham.*—[This seems to have been a residence and estate which David had settled on Chimham, the son of Barzillai, out of his own patrimony. —*Into Egypt.*—As Johanan and the other princes had taken a decided part against Ishmael, they had no sufficient reason to fear that the Chaldeans would revenge on them the murder of Gedaliah; but perhaps Johanan was unwilling to be superseded in the command which he had rightly assumed, and so used his influence to induce the whole company to take refuge in Egypt; and their old attachment to the Egyptians rendered them more ready to concur in this ruinous measure.]—*Bagster.*

CHAP. XLII. Ver. 4. *Then Jeremiah.*—[The princes seem to have wholly neglected Jeremiah, till on this occasion, they wanted his sanction to their purpose of going to Egypt. In order to induce him to favour them, they applied to him with one consent, in the most respectful and plausible manner: they used language to prepossess him with a favourable opinion of them, and to move his compassion: and, in words expressing great humility, they entreated his prayers in their behalf, and that he would inquire of the Lord what he would have them to do. The prophet readily acquiesced; and doubted not but that he should receive an answer from God, which he would unreservedly declare to them; and they called the Lord to witness, that they would implicitly follow His directions.]—*Bagster.*

Ver. 7. *Ten days.*—[At this time he was waiting for a revelation from God in answer to the inquiries of the people; who probably thus delayed to make known his will, in order to show them, that Jeremiah did not speak of his own mind, but when and as he was directed. The delay was also suited to give time for consideration, and to retard their rash project; and as it would render them impatient, it tended to detect their hypocrisy, and to show more clearly their determined rebellion against God.]—*Bagster.*

Ver. 15. *Wholly set your faces.*—[If ye are determined to go into Egypt, the evils which ye dreaded by staying in your own land shall overtake and destroy you there; "and there shall ye die." God turned the policy of the wicked to their own destruction; for while they thought themselves safe in Egypt, there Nebuchadnezzar destroyed both them and the Egyptians.]—*Bagster.*

Ver. 18. *As mine anger.*—[The people had witnessed the tremendous effects of the wrath of God, in the siege and destruction of Jerusalem; and had the not been past feeling, this denunciation must have made their ears to tingle and appalled their very souls.]—*Bagster.*

nishment, and a curse, and a reproach; and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have [c] admonished you this day.

20 For ye [d] dissembled [e] in your [f] hearts, when ye sent me unto the LORD your God, saying, Pray [g] for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* I have this day [h] declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know [i] certainly that ye shall die by the sword, by the famine, and by the pestilence, in the [j] place whither ye desire [g] to go *and* to sojourn.

CHAPTER XLIII.

1 Johanan, discrediting Jer.'s prophecy, carrieth Jer. and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then [a] spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud [b] men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant [c] of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and the king's [d] daughters, and every person that Nebuzar-adan the captain of the guard had left [e] with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So [f] they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in [g] Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brick-kiln, which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Baylon, my [h] servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall [i] smite the land of Egypt, *and deliver* such [j] *as are* for death to death; and such *as are* for captivity to captivity; and such *as are* for the sword to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the [k] images of [j] Beth-shemesh, [m] that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

A. M. 3416. B. C. 588

c *testified against you.*

d or, *have used deceit against your souls.* Nu.16.38.

e Ga.6.7.

f c.17.10.

g ver.2.

h De.11.26, 27.

i ver.17. Eze.6.11.

j Ho.9.6.

k or, *to go to sojourn.*

a c.42.1.

b Pr.8.13. 16.5. Is.9.9.10. Ja.4.6.

c c.40.11,12.

d c.41.10.

e c.39.10.

f 2Ch.35.16.

g c.2.16. 44.1 called *Hanes.* Is.30.4.

h c.25.9. 27.6. Eze.29.18, 20.

i c.46.13.

j c.15.2. Zec.11.9.

k c.46.25.

l *statues*, or, *standing images.*

m or, *the house of the sun.*

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ward.' —Those who would know the mind of God in doubtful cases, must *wait* as well as *pray*. 'He that believeth will not make haste,' but will stay till he is satisfied, or obliged to decide: but unbelief and self-will are impatient; and the Lord often delays to answer prayer, that he may distinguish betwixt the humble believer, who must wait at mercy's door till it be opened; and the alarmed hypocrite, who, like Saul, will soon apply elsewhere, if he do not find the encouragement and success which he expected.—It is as vain as it is impious to attempt imposing upon God. He will, however, always give encouragement to sinners, who apply for it in his appointed way. He is ever ready to return in mercy to those whom he has afflicted, and to pardon the penitent; for 'he delighteth not in the death of a sinner, but rather that he should repent and live:' and he never rejects those who rely on his promises and obey his commandments."—*T. Scott.*

CHAP. XLIII. Ver. 1—13. *Johanan denies the truth of Jeremiah's predictions, and goes into Egypt, with all the people.*—The leading men, called justly "proud men," discrediting Jeremiah's prophecy, carry all the people into Egypt, including the Prophet, and his secretary, Baruch. Jeremiah, by a type, foretels the conquest of Egypt by Nebuchadnezzar. This mode of conveying instruction by actions was very expressive, and frequently practised by the Prophets, as already mentioned.—The figure, of Nebuchadnezzar arraying himself with Egypt as a shepherd puts on his garment, is very noble. Egypt at this time contended with Babylon for the empire of the East. Yet this mighty kingdom, when God appoints the revolution, shifts its owner with as much ease as a shepherd does his upper garment, which the new proprietor has only to spread over his shoulders.* *Blayney* thinks this refers to the spoils which the conqueror should carry off with him.

"Pride is the great root of infidelity, and proud men scorn subjection to any superior; they prefer their own wisdom to the revealed word of God; they resent warning, counsel, and reproof; they set up their own will in opposition to the divine authority, and justify themselves in the most flagrant enormities. When men of this character have resolved not to be ruled by the Scriptures, they deny the divine original of them, notwithstanding the manifold demonstrations with which they are authenticated; they give credit to any absurdity, which seems to countenance infidelity; they impute the basest conduct to the most blameless and excellent characters; and the most unexceptionable actions to the worst motives. But they express most enmity against faithful ministers, whom they treat as deceivers, and charge with malevolence, and with being enemies to mankind. When thus bent on disobedience, they employ their ability, influence, or authority, in carrying others along with them in their rebellious courses; and the prospect of success, or carnal security, easily leads them into the most powerful temptations.—But vengeance pursues the obstinate rebel: while no banishment or distance from external advantages, can exclude the people of God from his presence, and the comfort of communion with him.—When he employs ambitious men to scourge guilty nations, they have easy and speedy success in their destructive expeditions: but he will especially punish those who deceive and ensnare his people, or tempt them to rebellion against him; and the idols and idolaters shall be involved in one common destruction."—*T. Scott.*

Ver. 19. *Go ye not into Egypt.*—[God knew, that such was their miserable propensity to idolatry, that they would adopt the idolatrous worship of Egypt. Add to which, their going there for protection was in effect refusing to submit to the king of Babylon, to whom God had decreed the rule of Judah and the neighbouring kingdoms.]—*Bagster.*

CHAP. XLIII. Ver. 2. *Azariah*—supposed to be the same as Jezaniah, chap. xlii. 1.—*Speaketh falsely.*—[They had no other colour for their rebellion than flatly to deny that God had spoken what the prophet had declared. The constant method of hypocrites and infidels, who pretend that they are not satisfied of the truth of Divine revelation, when the true cause of their unbelief is, that the commands of God contradict their lusts and appetites.]—*Bagster.*

Ver 7. *Tahpanhes*—called "Hanes," Isa. xxx. 4.—[*Tahpanhes*, rendered *Taphna* and *Taphai* by the LXX. is no doubt the *Daphnai* of *Herodotus*, a royal city of Lower Egypt, situated, according to the Itinerary of *Antoninus*, sixteen miles S. from Pelusium, from which it was called *Daphnæ Pelusiacæ*. *Forster* says, that there is now a place situated in the vicinity of Pelusium called *Sefinas*, which may be a vestige of the ancient name. It appears to have been the very first town in Egypt, in the road from Palestine, that afforded tolerable accommodation for the fugitives. It was at this place that, according to *Jerome*, and several of the ancients, tradition says the faithful Jeremiah was stoned to death by these rebellious wretches; for whose welfare he had watched, prayed, and suffered every kind of indignity and hardship.]—*Bagster.*

Ver. 13. *Beth-shemesh.*—[The house of the sun. Is. xix. 18. marg.—This was doubtless the *Heliopolis* of the Greeks, as the LXX. render, and the *On* of Ge. xli. 45. celebrated for its superb temple dedicated to the sun. It was a city of Lower Egypt, east of the Nile, at the distance of twelve miles from Babylon and twenty-four from Memphis, according to the Antonine Itinerary; 7000 paces east of Cairo, according to *Dapper*, and near the village of Matarea, which *Niebuhr* places about two leagues from Cairo. It is famous for a fine obelisk covered with hieroglyphics, and other ruins.]—*Bagster.*

CHAPTER XLIV.

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction, who commit idolatry in Egypt. 15 The obstinacy of the Jews. 20 Jeremiah threateneth them for the same, 29 and for a sign prophesieth the destruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at [a] Migdol, and at [b] Tahpanhes, and at [c] Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* a [d] desolation, and no man dwelleth therein,

3 Because [e] of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, *and* to serve other gods, whom [f] they knew not, *neither* they, ye, nor your fathers.

4 Howbeit I sent [g] unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not this abominable [h] thing that I hate.

5 But [i] they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

6 Wherefore my [j] fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil against your [k] souls, to cut off from you man and woman, child and suckling, out [l] of Judah, to leave you none to remain;

8 In that ye provoke [m] me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse and a reproach among all the nations of the earth?

9 Have [n] ye forgotten the [o] wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not [p] humbled *even* unto this day, neither have they [q] feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will set my face [r] against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that [s] have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even [t] unto the greatest, by the sword and by the famine: and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone [u] into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they [v] have a desire to return to dwell there: for none shall return but such [w] as shall escape.

15 ¶ Then all the men which knew that their wives [x] had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, we [y] will not hearken unto thee.

17 But we will certainly do whatsoever thing goeth forth out of our own [z] mouth, to burn incense unto the [a] queen of heaven, and to pour out drink-offerings unto her, as we have done, [b] we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* [c] had we plenty of [d] victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burned incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our [e] men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes,

A. M. cir. 3416.
B. C. cir. 588.

a Ex 14.2. c.46.14.
b c.43.7.
c Is.19.13.
d c.34.22. La 1.1,16.
e c.19.4.
f De 13.6. 32.17.
g 2Ch 36.15 c.29.19.
h Eze.16.36, 47.
i Re.2.21,22
j c.42.18.
k Nu.16.38. Pr 8.36 c.7.19. 25.7.
l *of the midst of.*
m Is.3.8 c.25.6,7. 1Co.10.22. He.3.16.
n Ezr 9.13, 14.
o *wickednesses, or, punishments.*
p *contrite.* Ps.51.17.
q Pr 14.16 Ec.8.12, 13 Mal.4.2.
r Le.17.10. Eze.14.7,8 Am.9.4.
s c.42.15, &c.
t Ho.4.6.
u Is.30.1..3.
v *lift up their soul.*
w ver.28.
x Ne.13.26.
y c.6.16.
z Ps.12.4. ver.25.
a or, *frame.* 2Ki.17.16.
b c.7.18
c Ho.2.5..9.
d *bread.*
e or, *husbands.*

CHAP. XLIV. Ver. 1—30. *The sufferings of the Jews attributed to their idolatry; and the destruction of Egypt from the same cause predicted.*—Jeremiah sharply reproves the Jews in Egypt for continuing in idolatry, after the exemplary judgments inflicted by God on their nation for that sin; and upon their refusing to reform, denounces destruction to them, and to that kingdom, wherein they sought protection, contrary to the divine injunction.—We may remark the superstition of the idolatrous Jews in attributing their national misfortunes to the neglect of their idols, whereas Jeremiah assures them that all their misfortunes sprang from their idolatry.

"We ought frequently to recollect the miseries of which we have heard, or which we have witnessed: seriously reflecting, that all suffering is the offspring of sin, and the effect of the divine wrath; and that frequently it is the judgment of God on the sufferers, 'because of the wickedness which they have committed to provoke him to anger.' For sin is 'that abominable thing which he hateth;' and every wilful transgression implies alienation of heart from him, as well as rebellion against him.—All our sorrows indeed originate from this source: yet the most awful miseries, to which men are exposed, are occasioned by their neglect of his great salvation. For, after all that he has done to open 'a new and living way,' for sinners to return to him; the warnings, exhortations, and entreaties of his ministers generally prove unavailing, and numbers remain unwilling to be reconciled unto God: they persist in rebellion; they will not incline their ears or their hearts, to return to his worship and service; and their obstinate impenitence and unbelief are evils 'committed against their own souls;' their 'blood is upon their own heads;' and 'they cut themselves off,' and 'make themselves a curse and a reproach.'—To mingle idolatry with divine worship, and to reject the mediation of Christ, or join other mediators with him, are evils far more provoking to God, and ruinous to men,

CHAP. XLIV. Ver. 1. *Word that came*, &c.—*Dahler* supposes this discourse to have been delivered in the 17th or 18th year after the taking of Jerusalem.

Ver. 8. *Cut yourselves.*—See chap. xli. 5.

Ver. 14. *None of the remnant.*—[It is evident from ver. 28. that some Jews were to escape the general destruction in Egypt, and to return into their own country, though but a few; and the same thing is implied in the latter clause of this verse. But the former part excludes from the number of those who should escape every individual of those who are properly termed "the remnant of Judah;" those who had willingly and rebelliously "set their faces to go into the land of Egypt to dwell there," on a presumption that they knew better than God how to consult their own restoration. The few, then, who were destined to escape, were to be such as had come into the land of Egypt with Johanan by compulsion, or had previously fled thither, or in some other less offensive manner, and chanced to be there when the storm burst upon them.]—*Bagster.*

Ver. 17. *To the queen of heaven.*—That is, to the moon, to whom they poured out libations of wine, probably by moon-light. See note on chap. vii. 18.—[As the *Sun* was worshipped not only under the name of *baal shamayim*, "Lord of heaven," but also by that of *Molech*, or *King*; it is likely also that the *Moon* was adored as *melecheth hashshamayim*, "the Queen of heaven." So the Orphic hymn addressed to the *Moon* begins, Hear, goddess *Queen*.—And *Homer*, in his hymn to the *Moon*, addresses her, All hail, *Queen*, goddess.—In *Epiphanius*, we find some *women* of Arabia, towards the end of the fourth

and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer [f] bear, because of the evil of your doings, *and* because of the abominations which ye have committed; therefore [g] is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at [h] this day.

23 Because ye have burned [i] incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his [j] law, nor in his [k] statutes, nor in his [l] testimonies; therefore [m] this evil is happened unto you, as at this day.

24 Moreover Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah [n] that *are* in the land of Egypt:

25 Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken [o] with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish [p] your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn [q] by my great name, saith the LORD, that [r] my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for [s] evil, and not for good: and all the men of Judah that *are* in the land of Egypt shall be consumed [t] by the sword and by the famine, until there be an end of them.

28 Yet [u] a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, [v] [w] mine, or theirs.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD; Behold, I will [x] give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah [y] king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

A. M. cir. 3433. B. C. cir. 571.

f Is 43.24. Mal.2.17.
g c.25.11.
h ver.6.
i 1Co.10.20. 2 Co 6.16
j Ps.119.150
k Ps.119.155
l Ps.78.56
m 1 Ki 9.9. Ne 13.18. Da 9.11, 12
n c 43.7.
o ver.15.
p Ja.1.14,15 Job 34.22.
q Ge.22.16. He 6.13.
r Exo.20.39. Am 6.10.
s c.31.28. Exe.7.6.
t 2 Ki 21.14. ver.12.
u ver.14. Is 27.13.
v *from me*, or, *them*.
w Ps 33.11.
x c.46.25,26 Exe.29.3, &c. 30.21, &c.
y c.39.5.
A. M. 3397. B. C. 607.
a c 36.1,4, 32.
b Job 23.2.
c Ps 27.13.
d Ps.77.3,4.
e Is 5.5.
f Mat.6.25.. 32. Lu.12.15.
g c.25.26. Zep 3.8.
h c.39.18.
a c 25.15, &c.

CHAPTER XLV.

1 Baruch being dismayed, 4 Jeremiah instructeth and comforteth him.

THE word that Jeremiah the prophet spake unto Baruch [a] the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Wo is me [b] now! for the LORD hath added grief to my sorrow; I fainted [c] in my sighing, and I find [d] no rest.

4 Thus shalt thou say unto him, The LORD saith thus; Behold, *that* which I have built will I break [e] down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* [f] not: for, behold, I will bring evil [g] upon all flesh, saith the LORD: but thy life will I give unto thee for a prey [h] in all places whither thou goest.

CHAPTER XLVI.

1 Jeremiah prophesieth the overthrow of Pharaoh's army at Euphrates, 13 and the conquest of Egypt by Nebuchadrezzar. 27 He comforteth Jacob in their chastisement.

THE word of the LORD which came to Jeremiah the prophet against [a] the Gentiles;

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than it is generally supposed. Those who worship images, saints, and angels, and 'present oblations to the queen of heaven,' should recollect the consequences of similar practices of God's ancient people, previous to the Babylonish captivity. And they, who neglect the person and mediation of the Son of God, should consider the punishment inflicted on the Jews, for rejecting and crucifying him; under which they still continue 'a curse and a reproach among the nations:' because they 'have not been humbled to this day,' nor have 'feared the LORD,' to obey his command of 'honouring the Son, even as they should honour the Father that sent him.' Indeed, all men, till humbled before God for their sins, are constantly exposed to the awful danger of being crushed by his power and justice."—*T. Scott.*

CHAP. XLV. Ver. 1—5. *Baruch encouraged under his discouragements.*—This chapter seems to be connected with the subject treated of in chap. xxxvi.; immediately after which it is placed by Dr. *Blayney.* Baruch appears to have been greatly alarmed at the threatenings contained in the prophecies which Jeremiah had dictated to him, and was, perhaps, afraid of sharing in the persecution carried against the Prophet. To relieve or abate his fear, this special prophecy is sent him; and the admonition it contains, "Seek not great things for thyself," may be a word in season to all who are entering on the service of God, particularly in the public ministry.

"We are apt to indulge a hope of being considerable in one way or other, and to flatter ourselves with the prospect of reputation or affluence; we are pleased with our own dreams, and put out of temper by being awaked out of them. But the Lord knows the real cause of our despondency better than we do: and we should beg of him to examine our hearts, and to enable us to repress and mortify every ambitious, covetous, or sensual desire.—In such a world of sin and sorrow, as this is at all times; (and not only in seasons of public calamity;) where death is continually ravaging, and will speedily cut us off; and which the Lord will soon break down and destroy with all those whose treasures and hearts are in it; we should not seek more than 'food convenient for us.' And, however our lives may be preserved or exposed, or whithersoever we may be driven, our chief diligence should be employed in obtaining an assurance, that 'when this earthly house of our tabernacle shall be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.'"—*T. Scott.*

CHAP. XLVI. Ver. 1—28. *Two distinct prophecies of judgment upon Egypt.*—The difference between the twelve preceding chapters in prose, and the six following in sublime poetic numbers, in point of composition, is very striking. The first verse of this chapter forms a general title to the whole. This chapter itself contains two distinct prophecies relative to Egypt. The first was delivered previous to an engagement between the king of Egypt, and Nebuchadnezzar king of Babylon, near Carchemish, in which the Egyptians were routed

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century, had set up another *queen of heaven*, the Virgin Mary, too well known since under that name and character, whom they likewise worshipped as a goddess, by holding stated assemblies every year to her honour, and by offering a *cake* of bread in her name; whence these heretics were called *Collyridians*, from the Greek *Kolluris, a cake.*]—*Bagster.*

Ver. 30. *Pharaoh-hophra.*—The subjects of *Pharaoh-hophra*, or, *Apries*, having rebelled on the destruction of the army which he sent into Lydia against the Cyrenians, he sent Amasis, one of his officers, to reduce them to their duty. But while he was addressing them, they placed the ensigns of royalty on his head, and proclaimed him king. Amasis accepted the title, and confirmed the Egyptians in their revolt; and the greater part of the nation declaring for him, chiefly in consequence of the cruelty of Apries to Paterbemis another officer, who had been sent to arrest Amasis, which he was not able to effect,) he was obliged to retire into Upper Egypt, where he maintained himself for some years. The country being thus weakened by intestine war, was attacked and easily overcome by Nebuchadnezzar; and having slain an immense number of the inhabitants, and taken prodigious booty, he returned to Babylon, leaving Amasis his viceroy. After his departure, Apries marched against Amasis; and being defeated at Memphis, he was taken prisoner, carried to Sais, and strangled in his own palace, thus verifying this prophecy. *Diodorus.*]—*Bagster.*

CHAP. XLV. This chapter, though here placed, is considered by *Blayney* and others, as a mere appendix to ch. xxxvi.; with which, both in his version and that of *Boothroyd*, it stands immediately connected.

Ver. 2. *Thus saith the Lord, &c.*—"Jeremiah had in his former discourses revealed the will of God, concerning the nations: here he revealeth it as to Baruch his secretary or clerk, upon which account some compare him to Paul, writing to Philemon as well as to the churches."—*Pool.*

Ver. 3. *Wo is me.*—"Upon Baruch's reading the prophecies after he had wrote them from the mouth of Jeremiah, both he and Jeremiah were sent for before the princes, and advised to hide themselves, as we read ch. xxxvi. 15, 19. This probably disturbed Baruch, and made him lament his condition in such like expressions, of which the prophet had heard, probably by revelation from God."—*Pool.*

Ver. 4. *That which I have built.*—Compare Isa. v. 5.

Ver. 5. *Seekest thou great things for thyself.*—"What great things Baruch was seeking, is not expressed. They could not be honour or riches. The time of Jehoiakim's reign was no time for any pious rational man to expect any thing of that nature. He might expect to have been a prophet as Elisha was, who first was but a servant to Elijah. Or at least he might expect rest and protection."—*Pool.*—*For a prey.*—See ch. xxi. 9.

CHAP. XLVI. Ver. 1. *The Gentiles.*—*Blayney*, "The nations." This and the following chapters describe the contents of the cups of judgment, of which

2 Against Egypt, against [b] the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 Order [c] ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, *and* put on the brigandines.

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones [d] are [e] beaten down, and are fled [f] apace, and look not back: *for* [g] fear *was* round about, saith the LORD.

6 Let not the swift [h] flee away, nor the mighty man escape; they shall [i] stumble, and fall toward the north by the river Euphrates.

7 Who *is* this *that* cometh up as [j] a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I [k] will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; [l] the Ethiopians and [m] the Libyans, that handle the shield, and the Lydians, that handle *and* bend the [n] bow.

10 For this *is* the day [o] of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword [p] shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a [q] sacrifice in the north country by the river Euphrates.

11 Go up into Gilead, and take [r] balm, O [s] virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* [t] thou shalt not [u] be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should [v] come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes: say ye, Stand fast, and prepare thee; for the sword shall devour round about thee.

15 Why are thy valiant *men* swept away? they stood not, because [w] the LORD did drive them.

16 He [x] made many to fall, yea, [y] one fell upon another: and they said, Arise, and let us go again to our own people, and to the land of our nativity, from the oppressing sword.

17 They did cry there, Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, saith the king, whose name *is* the LORD of hosts, Surely as Tabor *is* among the mountains, and as Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [z] furnish thyself to go into [a] captivity: for Noph shall be waste and desolate without an inhabitant.

20 Egypt *is like* a very fair [b] heifer, *but* destruction cometh; it cometh out of the [c] north.

21 Also her hired men *are* in the midst of her like [d] fatted bullocks; for they also are turned back, *and* are fled away together: they did not stand, because the day [e] of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the [f] multitude of

A. M. 3397. B. C. 607

b 2 Ch. 35.20. Fulfilled presently.
c c.51.11,12. Na.2.1.
d Re.6.15.
e *broken in pieces.*
f *a flight.*
g c.6.25. 49.29.
h Ec.9.11. Am.2.14.
i Dt.32.35.
j c.47.2.
k Ex.15.9.
l *Cush.*
m *Put.*
n Is.66.19.
o Is.13.6. 34.8. 63.4. Joel 1.15.
p De.32.42.
q Ezek.39.17. Zep.1.7.
r c.8.22. 51.8
s Is.47.1.
t *no cure shall be unto thee.*
u Eze.30.21.

v Is.19.1 c.43.10,11 Eze.29, 30,32. Fulfilled, 571.
w Ps.18.14, 39
x *multiplied the fallen.*
y Le.26.37.
z *make the instruments of captivity.*
a Is.20.4.
b Ho.10.11.
c c.47.2.
d *bullocks of the stall.*
e De.32.35. Ps.37.13. c.50.27.
f *Amon*, or, *nutrisher.*

with great slaughter, as here predicted.—Jeremiah sees the mighty preparations; but they are all to no purpose, since God had doomed their fall. The king of Egypt, however, is here represented as marching with all the confidence of victory, and his army is compared to the mighty Nile overflowing its banks, and threatening all the country around with inundation. He is heard animating his troops to battle; but the Prophet states that this is the time destined for their fall; and this prophecy "concludes with an apostrophe to the virgin daughter (meaning the inhabitants) of Egypt, whose wound is pronounced incurable, and her disgrace universally known; forasmuch as the number of her warriors have only served to augment the general disorder, and more effectually to destroy each other."—*Blayney.*

At verse 13 begins the second prophecy respecting Egypt. "There appears no ground," says Dr. *Blayney*, "for fixing the date when this second prophecy was delivered; but the desolation foretold in it is undoubtedly the same which Ezekiel has predicted, (chapters xxix. to xxxii.) and came to pass in the 27th year of Jehoiakim's captivity, (in the 16th after the destruction of Jerusalem,) as may be collected from Ezekiel xxix. 17. where Nebuchadnezzar's army is spoken of as having at that time suffered a great deal in the siege of Tyre; on which account the spoils of Egypt are promised for their wages, or indemnification; and the promise was accordingly made good that same year,"—as related by *Josephus.* (Antiq. lib. x. chap. 9.)

The two last verses respect Israel, and are a repetition of the comfortable promises we have already seen in chap. xxx. ver. 10, 11.

"Neither valour, strength, speed, nor numbers, can avail those, whom the righteous God determines to make sacrifices to his justice: but they must be dismayed, flee away, and not escape; and all their vain-glorious boasts and sanguine expectations, must end in disappointment and confusion.—Those nations, which were 'the terror of the mighty,' and seemed ready to obtain dominion over the whole earth, are speedily so weakened that they cannot defend themselves! But nothing so exposes kingdoms to hostile invaders, as intestine discords; whilst mighty men thus stumble one against another, they all

all the nations were to drink, beginning with Egypt. [They were not delivered at the same time: to some the date is annexed; in others it is left uncertain.]—*Bagster.*

Ver. 3. *Order ye the buckler.*—[This is a poetical and ironical call to the Egyptians to muster their forces; and implies, that all their courage and efforts would be vain.]—*Bagster.*

Ver. 4. *Brigandines*—Armour, coats of mail; [especially those made in the form of *scales;* one plate overlapping another.]—*Bagster.*

Ver. 5. *Fear was round about*—That is, alarm and danger, chap. vi. 25.

Ver. 9. *The Ethiopians and the Lybians.*—See margin; the former, probably, referring to the Arabians on the borders of the Red sea. See note on 2 Kings xix. 9. Isa. xviii. 1, &c.

Ver. 11. *Go up unto Gilead.*—See note on chap. viii. 22.

Ver. 13. *Word that the Lord spake.*—[The preceding prophecy relates to a great victory of Nebuchadnezzar over the king of Egypt near the Euphrates; but this foretels his entire conquest of that country, about seventeen years after the destruction of Jerusalem, after Amasis had driven Apries into Upper Egypt. See on ch. xliv. 30.]—*Bagster.*

Ver. 14. *Migdol.*—[*Migdol* is doubtless the same as the *Magdolus* of the Greek and Latin writers; which was a city of Lower Egypt, at the entrance into that country from Palestine; and according to *Antoninus*, about twelve miles from Pelusium. *Sicard* thinks it is a hill now called *Kouabe*.]—*B*

Ver. 17. *Pharaoh . . . . is but a noise*—That is, he has made a great noise of what he will do; but it is noise only. But *Blayney* renders this verse, "They cried there, O Pharaoh king of Egypt, a tumult has frustrated the appointed meeting?" i. e. he disappointed his allies.

Ver. 19. *Noph*—[Or *Moph*, is the celebrated city of *Memphis*, as the Chaldee and LXX. render: long the residence of the ancient Egyptian kings; and situated fifteen miles above where the Delta begins, on the western side of the Nile (*Strabo* and *Pliny.*) It was in the neighbourhood of Memphis that the famous pyramids were erected, whose grandeur and beauty still astonish the modern traveller: they are about twenty in number; the largest of which is 481 feet perpendicular height, and the area of its basis is on 480,249 square feet, or something more than eleven acres, being exactly the size of Lincoln's Inn Fields in London. The immense ruins between the northern and southern pyramids, and about fourteen miles from Cairo, still called *Memf, Menf,* or *Menouf,* seem to mark the site of this city. See *Maillet, Savary,* &c.]—*B.*

Ver. 22. *Like a serpent.*—*Blayney,* "Like 'hat of an enchanter;" i. e. low, and inarticulate, through fear. So *Durell;* but *Boothroyd* adheres to the common version. See Isa. xxix. 4. and note.

Ver. 25. *I will punish the multitude of No.*—Hebrew, "I will visit upon Ammon of No;" i. e. the Theban Jupiter. When an idolatrous nation is doomed to destruction, God is said to execute vengeance upon its idols. See ch. xliii. 12, 13

[g] No, and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, and *all* them that trust in him:

26 And [h] I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants: and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not [i] thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet [j] will I not [k] leave thee wholly unpunished.

A. M. 3398. B. C. 606.

g Na. 3. 8.
h c. 44. 30.
i Is. 44. 1, 2.
j Is. 27. 7, 9. Heb. 5. 10. 10. 3, 19.
k or, utterly cut thee off.
A. M. cir. 3397. B. C. cir. 617.
a Ezek. 25. 15. Am. 1. 4, 5.
b Jer. 25. 20.
c Am. 1. 6, 8. 1 c. 49. 20.
e *the fulness thereof.*
f c. 8. 16. Na. 3. 2

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet against the [a] Philistines, before that Pharaoh smote [b] [c] Gaza.

2 Thus saith the LORD; Behold, waters rise up out of the [d] north, and shall be an overflowing flood, and shall overflow the land, and [e] all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise [f] of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the [g] country of [h] Caphtor.

5 Baldness is come upon [i] Gaza; Ashkelon is cut off *with* the remnant of their valley: how long wilt thou cut thyself?

6 O thou sword [j] of the LORD, how long *will it be* ere thou be quiet? [k] put up thyself into thy scabbard, rest, and be still.

7 How [l] can it be quiet, seeing the LORD hath given it a charge [m] against Ashkelon, and against the sea shore? there hath he appointed [n] it.

g Jer. 16. 14.
h Zeph. 2. 5.
i Deut. 2. 23. Ezek. 25. 15.
k *gather.*
l *cease, rest.*
m Ezek. 14. 17
n Mic. 6. 9.

CHAPTER XLVIII.

1 The Judgment of Moab, 7 for their pride, 11 for their security, 14 for their carnal confidence, 26 and for their contempt of God and his people. 47 The restoration of Moab.

A. M. cir. 3400. B. C. cir. 604.

AGAINST Moab [a] thus saith the LORD of hosts, the God of Israel; Wo unto Nebo! for it is spoiled: Kiriathaim is confounded *and* taken: [b] Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in [c] Heshbon they have devised evil against it; come, and let us cut it off from *being* a nation. Also thou shalt [d] be cut down, O Madmen; the sword shall [e] pursue thee.

3 A voice of crying *shall be* from Horonaim, spoiling and great destruction.

4 [f] Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of Luhith [g] continual

a Is. 15. 16. 25. 10. Ezek. 25. 8, 9. Am. 2. 1, 2.
b or, *the high place.*
c Num. 32. 37.
d or, *brought to silence.* Is. 15. 1.
e go after.
f *weeping with weeping.*

fall together; and the state becomes incapable of defending itself against the devouring sword of its enemies. When such events take place, when allies prove treacherous, and renowned princes and captains but a noise: when valiant men are swept away or put to flight, the hand of the Lord should be acknowledged: for how can they stand whom he drives away? or be courageous, whom he surrounds with terrors? But there is an appointed period to all earthly calamities: and therefore our grand concern is to 'flee from the wrath to come.' Instead of 'making provision for the flesh to fulfil the lusts thereof,' we should be daily preparing for death and judgment. Having sought reconciliation to our offended God through Jesus Christ, we should stand fast in the faith, and seek to be furnished with patience and hope against every event; for we know not what captivity, poverty, or tribulation, may await us: and therefore habitual self-denial, and mortification to the world, constitute our highest wisdom, as well as our bounden duty. But nothing should dismay the servants of the Lord: he will save them from every place where they have been scattered, and bring them to enjoy his rest and peace: he will be with them, and only correct them in measure; and will not punish any of them with that everlasting destruction from his presence,' which awaits all impenitent transgressors."—*T. Scott.*

CHAP. XLVII. Ver. 1—7. *Prophecy against the Philistines.*—Among the nations doomed to suffer from the hostilities of Nebuchadnezzar, were the Philistines. And the calamities predicted in this chapter befell them, probably, during the long siege of Tyre, already mentioned, when their country was desolated to prevent their giving Tyre or Sidon any assistance: but as to the capture of Gaza by Nebuchadnezzar, as Dr. *Blayney* remarks, no history, sacred or profane, distinctly states the fact. *Townsend* is of opinion, that during Nebuchadnezzar's rapid success in Palestine, (when he came to invade Jerusalem,) the king of Egypt, in union with the Philistines, was making an attempt to recover the sea coast where Gaza stood, and which formerly belonged to them, as he infers from Deut. ii. 23. But as his argument will not admit abridgment, we can only refer to it. (Old Test. arranged, vol. ii. p. 501, 2.)

The apostrophe in the close of this chapter, addressed to the Babylonish monarch as "the sword of the Lord," is remarkably animated and poetical.—"Arise, O Lord; . . . deliver my soul from the wicked, which are thy sword." (Ps. xvii. 13.) "Men often apprehend no danger from that quarter, whence evil is appointed against them. The height of ungodly prosperity is the forerunner of destruction; and sinful pleasures terminate in outcries and howlings of misery. We should commit our children to the Lord's keeping; for we know not how soon we may be deprived of power, or heart, to take any care of them ourselves. When he intends to destroy the wicked, he will 'cut off every helper;' and where he inflicts vengeance, he will remove all consolation. The miseries occasioned by war should be deeply lamented by us: and we should earnestly desire and pray, that this 'sword of the LORD may return into the scabbard, and be still:' yet we should be ready humbly to acquiesce in his appointments, who, in perfect wisdom and justice, gives it commission, and will cause it to effect his purposes, notwithstanding all the power of those who attempt to arrest its progress."—*T. Scott.*

CHAP. XLVIII. Ver. 1—25. *Prophecies against the Moabites.*—The ensuing prophecies concerning this and other neighbouring nations, are supposed to have had their accomplishment also during the same period as the preceding. "The

Ver. 26. *Afterward it shall be inhabited.*—See Ezek. xxix. 11—13.——*And into.*—*Blayney*, "Even into," &c.

CHAP. XLVII. Ver. 1. *Gaza*—On the division of Canaan, was given to the tribe of Judah, and wrested from them by the Philistines; but after many changes, finally conquered by Hezekiah, 2 Ki. xviii. 8. It was also called Azа. as in Deut. ii. 23. above quoted, (the Heb. *Gnain* being sometimes pronounced as an A, and sometimes as G, or Gn.)

Ver. 4. *Every helper*, &c.—"The destruction of the Philistines would tend to weaken the power of their confederates, the Tyrians and Zidonians; and to prepare the way for their subjection by Nebuchadnezzar. But some understand the words to signify, that the ruin of Tyre and Zidon, the helpers of the Philistines, would leave them without resource in their abject condition."—*T. Scott.*——*The remnant of the country of Caphtor.*—The Caphtorim, as well as the Philistim, (or Philistines,) were descended from Mizraim, the father of the Egyptians. Gen. x. 13, 14.

Ver. 5. *Baldness.*—"This represents the total desolations of Gaza, which, with those of Ashkelon, would cause inconsolable grief to the inhabitants: this they would express, by tearing or shaving off their hair, and cutting their flesh."—*T. Scott.*——*The remnant of their valley.*—*Sandys*, (the celebrated traveller,) describes the valley in which stood Ashkelon and Gaza, (about twelve miles apart,) as the most "pleasant that ever eye beheld." Travels, lib. iii. p. 150.

Ver. 6. *O sword of the Lord.*—So is the Assyrian called "the rod of his anger," Isa. x. 5. "Some understand this verse as the words of the Philistines; but it is not likely, that they should consider Nebuchadnezzar, or the Chaldeans, as 'The sword of JEHOVAH.' It is rather a most animated and pathetic lamentation of the prophet, over the miseries which the just vengeance of God was inflicting on the nations for their sins."—*T. Scott.*

Ver. 7. *How can it be quiet.*—"The prophet here returns an answer to the foregoing verse, importing that the havoc, made by the sword among the Philistines, was the effect of God's irreversible purpose and decree."—*Lowth.* The original continues the animated apostrophe of the question, 'How canst thou be quiet?' &c.——*The sea shore*—(included in this commission) would take in Tyre and Zidon, which generally shared the fortunes of the Philistines: and this confirms the opinion, that the prophecy was fulfilled during the siege of Tyre by Nebuchadnezzar."—*T. Scott.*

CHAP. XLVIII. Ver. 1. *Nebo*—Seems to have been a favourite idol of the Babylonians. See Isaiah xlvi. 1.——*Misgab*—means a high tower, probably in Kiriathaim.

Ver. 2. *In Heshbon.*—*Blayney* connects this with the first clause of the verse, "Moab shall have no more glorying in Heshbon: They," &c.——*Madmen.*—*Boothroyd*, Madena:" it is a proper name.

Ver. 4. *Moab is destroyed.*—[This prophecy against Moab, as well as the following ones concerning Ammon, Edom, and the neighbouring countries, seem to have been fulfilled during the long siege of Tyre by Nebuchadnezzar. *Josephus* places these events five years after the destruction of Jerusalem.]—*Bagster.*

Ver. 5. *Luhith.*—[*Luhith* is placed by *Eusebius* between Areopolis, or Ar, and Zoar. (See ver. 34.) It was evidently situated upon a height; as was also *Horonaim*, which was probably not far from Luhith.]—*Bagster.*

weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 [g] Flee, save your lives, and be like [h] the heath in the wilderness.

7 ¶ For because thou hast trusted [i] in thy works and in thy treasures, thou shalt also be taken: and Chemosh [j] shall go forth into captivity *with* his [k] priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 [l] Cursed *be* he that doeth the work of the LORD [m] deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he hath settled [n] on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [o] remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel [p] their confidence.

14 ¶ How say ye, We *are* mighty and strong men for the war?

15 Moab is spoiled, and gone up *out of* her cities, and [q] his chosen young [r] men are gone down to the slaughter, saith the king, whose name [s] *is* the LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, bemoan him; and all ye that know his name, say, How [t] is the strong staff broken, *and* the beautiful rod!

18 Thou [u] daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [v] inhabitant of [w] Aroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in Arnon, that Moab is spoiled,

21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth gamul, and upon Bethmeon,

24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn [x] of Moab is cut off, and his arm [y] is broken, saith the LORD.

26 ¶ Make ye him [z] drunken: for he magnified *himself* against the [a] LORD: Moab also shall wallow in his vomit, and he also [b] shall be in derision.

27 For was not Israel [c] a derision unto thee? was he found among thieves? for since thou spakest of him, thou [d] skippedst for joy

28 O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the hole's mouth.

29 We have heard the pride [e] of Moab, (he is exceeding proud) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but *it shall* not *be* so; his [f] lies shall not so effect *it*.

31 Therefore will I howl for Moab, and I will cry out for all Moab; *my heart* shall mourn for the men of Kir-heres.

32 O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: the spoiler is fallen upon thy summer fruits and upon thy vintage.

33 And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz, have they uttered their voice, from Zoar *even* unto Horonaim, *as* a heifer of three years old: for the waters also of Nimrim shall be [g] desolate.

35 Moreover I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.

A. M. cir. 3420.
B. C. cir. 584.

[g] c.51.6. Mic 13.14 ..16.

[h] or, *a naked tree.*

[i] 1 Ti.6.17.

[j] Nu 21.29 Ju.11.24.

[k] c.49.3.

[l] Ju.5.23. 1 Sa 15.3, 9. 1Ki.20.42.

[m] or, *negligently.*

[n] Zep.1.12.

[o] *stood.*

[p] 1Ki.12.29.

[q] *the choice of.*

[r] Is.10.30, 31.

[s] c.51.57. Ja.5.4.

[t] Is.9.4. 14.4,5,12.

[u] c.46.19.

[v] *inhabitress.*

[w] De.2.36.

[x] Ps.75.10.

[y] Eze.30.21.

[z] c.25.15,17.

[a] Job 9.4

[b] La.1.21.

[c] Zep.2.8., 10.

[d] or, *movedst thyself.*

[e] Pr.8.13. Is.13.11.

[f] *bars,* or, *those on whom he stayeth.*

[g] *desolations.*

whole of this chapter is poetry of the first order. The distress of the cities of Moab with which it opens is finely described. You hear the cries of one ruined city resounded to those of another; you hear the doleful cry of the helpless children; the highways on either hand resound with the voice of weeping; and the few that escape, resemble a blasted tree in the wide howling waste. (Ver. 6.) And then you see the tutelar god *Chemosh*, the capital figure in the triumph, carried off in chains, with all his trumpery of priests and officers. You hear wings ordered for Moab as having no chance to escape, if it be not in another element; and you hear the victors animating each other in the ardour of the pursuit, and imprecating the man who executes his work with slackness. The subject is then diversified by an elegant and well supported comparison, importing that the Moabites increased in spirit and insolence in proportion to the duration of their prosperity: but this prosperity is declared to be at an end: the destroyer is commissioned against Moab, and his neighbours called to sing the usual lament at his funeral. And lest any part of Moab might flatter themselves with the hopes of an exemption from this calamity, the Prophet (in an enumeration of all its principal cities) declares it to be general."—Dr. *J. Smith.*

"In vain do men say, that they are 'mighty and strong for the battle:' when 'the King, the LORD of hosts,' has a controversy with a people, their young men go down to the slaughter, rather than to battle; and all the beauty and strength of nations, only tend to increase the astonishment of those who bemoan their ruin, and exclaim, 'How is the strong staff broken and the beautiful rod!' Every circumstance which increased their glory, now enhances their misery; and every inquiry about what is done, makes known their terror and distress. But 'the LORD is righteous in all his ways, and holy

Ver. 6. *Like the heath.*—See ch. xvii. 6, and note.
Ver. 7. *Chemosh.*—See Judg. xi. 24.
Ver. 11. *On his lees.*—Wine on its lees, is at rest and undisturbed: so had Moab been.
Ver. 12. *Wanderers.*—*Blayney,* "Tilters, that shall tilt him down;" alluding to tilting vessels, to draw off their liquors.
Ver. 13. *Bethel.*—That is, the golden calf, 1 Ki. xii. 28, 29.
Ver. 15. *Moab is spoiled, &c.*—*Blayney,* "A spoiler of Moab and her cities is gone up."—*To the slaughter.*—That is, to slay.
Ver. 17. *Strong staff.*—*Blayney,* "Sceptre."—*Rod*—that is, staff of office. Isa. ix. 4.
Ver. 25. *The horn . . . and the arm.*—Are emblems of dignity and power.

Ver. 26. *Drunken*—but not with wine. See Isa. xxix. 9.
Ver. 27. *For since, &c.*—*Blayney,* "That thou shouldest insult him with al. the power of thy words;" i. e. abuse him.
Ver. 28. *The hole's.*—*Blayney,* "Pit's" *mouth.*
Ver. 30. It shall *not* be *so*—That is, he is not able to effect his purpose.—*His lies, &c.*—Margin, "Those on whom he stayeth," rather, "they cannot effect it;" i. e. neither himself nor his allies. See Isa. xvi. 6. [*Baddim,* as *Looth* observes, sometimes means those who pretend to the art of divination: though the soothsayers of Moab, upon whose skill he relies, promise him success, yet in the event it will appear, there was no truth in what they said.]—*H*
Ver. 32. *O vine!*—Compare Isa. xvi. 8, 9.
Ver. 34. *As a heifer.*—[As a young cow, when deprived of her first calf.

36 Therefore my heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres: because the riches *that* he hath gotten are perished.

37 For every head *shall be* [h] bald, and every beard [i] clipped: upon all the hands *shall be* cuttings, and upon the [j] loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel [k] wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [l] back with shame! so shall Moab be a derision and a dismaying to all them about him.

40 For thus saith the LORD; Behold, he shall fly as an [m] eagle, and shall spread his wings [n] over Moab.

41 [o] Kerioth is taken, and the strong holds are surprised, and the mighty men's hearts in Moab in that day shall be as the heart of a woman [p] in her pangs.

42 And Moab shall be destroyed from *being* a people, because [q] he hath magnified *himself* against the LORD.

43 [r] Fear, and the pit, and the snare, *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year [s] of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon because of the force: but a fire shall come forth out of Heshbon, and a flame from the midst of Sihod, and shall devour the corner of Moab, and the crown of the head of the [t] tumultuous ones.

46 Wo be unto thee, O Moab! the people of Chemosh perisheth: for thy sons are taken [u] captives, and thy daughters captives.

A.M. cir. 3420.
B.C. cir. 551.

h c.47.5.
i *diminished.*
j Ge.37.34.
k c.22.28. Ho.8.21.
l *neck.*
m De.28.49. c.49.22. Da.7.4. Hab.1.8.
n Is.8.8.
o or, *the cities.*
p Is.21.3. Mi.4.9.
q ver.26.
r Is.24.17, 18.
s c.11.23.
t *children of noise.*
u *in captivity.*

v c.49.6,39.
A.M. 3421.
B.C. 583.
a or, *against.*
b Eze.21.28, 25.2, &c. Am.1.13.. 15. Zep.2.8.. 10.
c or, *Melcom.*
d Ps.9.6.
e or, *Melcom.* 1 Ki.11.5, 33.
f or, *valley flloweth away.*
g c.48.7.
h c.21.13.
i c.48.17. ver.39.
j Eze.25.12, &c. Am.1.11, 12.
k Ob.8, &c.
l Job 5.12, 13.
m or, *they are turned back.*
n c.25.23.

47 ¶ Yet [v] will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER XLIX.

1 The judgment of the Ammonites. 6 Their restoration. 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam. 39 The restoration of Elam.

CONCERNING [a] the [b] Ammonites, thus saith the LORD; Hath Israel no sons? hath he no heir? why *then* doth [c] their king inherit Gad, and his people dwell in his [d] cities?

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for [e] their king shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, thy [f] flowing valley, O backsliding daughter? that trusted [g] in her treasures, *saying*, Who [h] shall come unto me?

5 Behold, I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and ye shall be driven out every man right forth; and none shall gather up him that wandereth.

6 ¶ And [i] afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning [j] Edom, thus saith the LORD of hosts; *Is* wisdom [k] no more in Teman? is counsel [l] perished from the prudent? is their wisdom vanished?

8 Flee ye, [m] turn back, dwell deep, O inhabitants of [n] Dedan; for I will bring the calamity of Esau upon him, the time *that* I will visit him.

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in all his works;' and he does not 'cut off the horn and break the arm' of any, except of such as 'magnify themselves against him.'"—*T. Scott.*

Ver. 26—47. *Farther denunciations against Moab.*—God himself is here introduced, as ordering for Moab the cup of awful and intoxicating judgments which was ordained for her. Among other crimes, Moab is reproached with rejoicing in the calamities of Judah, and leaping for joy at her destruction: and therefore shall joy and gladness be withdrawn, and mourning and lamentation cover all the country. The destruction of Moab, however, shall not be final. "Yet will I bring again the captivity of Moab in the latter days, saith the Lord." When Israel is restored, then also shall "the fulness of the Gentiles" be brought in, and the whole earth be covered with the knowledge and the glory of the Lord.

This prophecy concerning Moab, as respects much of the imagery, may be compared with the 15th and 16th chapters of Isaiah: only it should be remarked, that Isaiah is understood to refer to the misfortunes of that country from Shalmanezer, Jeremiah to its subsequent conquest by Nebuchadnezzar. There were 130 years or more between the two events.

"When sinners become intoxicated with pride and ungodly lusts, the Lord will make them drunken with his judgments, and expose them to shame and derision. He abhors those who rejoice in the calamities of their neighbours, and insult over the miserable, especially over his inoffensive worshippers: yet this is the general effect of the envy, malice, selfishness, and impiety of the human heart. But pride, in its multiplied exercises, is the fruitful root of unnumbered crimes; and when this diabolical vice grows stronger continually, disgrace and ruin are at hand: 'for a haughty spirit goes before a fall;' and the Lord knows the rage, malice, deceit, and lies of his enemies, and will disappoint them.—It becomes us to compassionate the sufferings even of our enemies: when 'joy and gladness are taken away from the plentiful field;' when penury and famine succeed luxury and abundance, and the riches of those who once lived in splendour are perished; we should sympathize in their sorrows, and be ready to afford them such relief as we are able. But we should also take warning to avoid their transgressions; and amidst the changes and calamities which surround us, we should learn to 'set our affection on things above, and not on things on the earth.' If our sins be pardoned and our hearts renewed, our God will preserve us from every fear, pit, and snare, into which others fall: and whilst 'the vessels of wrath,' in whom he has no pleasure, and which are 'fitted for destruction,' shall perish for ever, he will effectually take care of those 'vessels of mercy, whom he hath afore prepared for his glory.'"—*T. Scott.*

CHAP. XLIX. Ver. 1—22. *Predictions concerning the Ammonites and Edomites.*—This chapter contains prophecies

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which runs about from place to place, filling the air with loud and repeated lowings, expressive of the deepest distress.]—*Bagster.*

Ver. 36. *Like pipes.*—Compare Isa. xvi. 11. [Strange as it may seem to us, *Galen* compares the hoarse and dead sound of the bowels, when empty, to that of the flutes used at funerals.]—*Bagster.*

Ver. 37. *Upon all hands are cuttings.*—*D'Arvieux* says, the Arabs used to scar their arms with knives, as marks of love for their mistresses. *Orient. Cust.* No. 1106. Compare note chap. xvi. 6.

Ver. 40. *He shall fly.*—That is, the enemy, the king of Babylon, or his general. See ch. xlix. 22.

Ver. 42. *Moab shall be destroyed.*—[Moab has long since ceased to be a nation; while the Jews, agreeably to the Divine promise, (chap. xlvi. 28.) though successively subdued and oppressed by the Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans, (which have also all passed away, and are no more,) and dispersed over the face of the earth, subsist to this day as a distinct people from all the nations of the world!]—*Bagster.*

Ver. 45. *They that fled.*—[Heshbon being a strongly fortified city, they who were worsted in the fight fled to it, and rallied under its walls; but, instead of safety, they found themselves disappointed, betrayed, and ruined.]—*Bagster.*

— *Tumultuous ones.*—With this verse compare Num. xxi. 28.; xxiv. 17.

Ver. 47. *Yet will I bring.*—[Many of the Moabites were afterwards restored to their country by Cyrus, as we learn from *Josephus;* but they never were restored to their national consequence; and perhaps their restoration in the *latter days*, refers to the conversion of their scattered remnants to the Gospel.]—*Bagster.*

CHAP. XLIX. Ver. 1. *Why doth their king.*—"Melcom," or Milcom, the chief idol of the Ammonites. 1 Ki. xi. 5. It is supposed that when the Assyrians carried away captive the Gadites, who dwelt beyond Jordan, the Ammonites seized upon their territory. See Amos i. 13.

Ver. 2. *Rabbah . . . . and her daughters*—That is, the lesser towns dependant on the metropolis.—*Shall Israel be heir.*—Compare Zeph. ii. 9. This was fulfilled when Judas Maccabeus defeated the Ammonites, 1 Mac. v. 6, 7. "He passed over to the children of Ammon . . . . and fought many battles with them, till at length they were discomfited before him," &c.

Ver. 3. *By the hedges.*—*Blayney*, "Within the fences," the enclosures of small towns, like garden walls.

Ver. 4. *Thy flowing vallies.*—See Ex. iii. 8.

Ver. 8. *Turn back.*—See margin. *Blayney* renders, "Turn your backs."

—*Dwell deep.*—[This is an allusion to the custom of the Arabs, who, when attacked by a powerful foe, withdraw into the *depths* of the wilderness

A. M. 3421. B. C. 583.

9 If grapegatherers come to thee, would they not leave *some* gleaning grapes? if thieves by night, they will destroy [o] till they have enough.

10 But I have made Esau [p] bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* [q] not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it.*

13 For I have sworn [r] by myself, saith the LORD, that Bozrah [s] shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour [t] from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, I will make thee small among the heathen, *and* despised [u] among men.

16 Thy terribleness [v] hath deceived thee, *and* the pride of thy heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: [w] though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be [x] astonished, and shall hiss at all the plagues thereof.

18 As [y] in the overthrow of [z] Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD, no man shall abide there, neither shall a son of man dwell in it.

19 Behold, he shall come up like a lion from the swelling of Jordan [a] against the habitation of the strong: but I will suddenly make him run away from her: and who *is* a chosen *man, that* I may appoint over her? for who [b] *is* like me? and who will [c] appoint me the time? and who [d] *is* that shepherd that will stand before me?

20 Therefore hear the counsel [e] of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of [f] Teman: Surely the least of the flock shall draw them out: surely he shall make their habitations desolate with them.

21 The earth is moved at the noise of their fall, at the cry the noise thereof was heard in the [g] Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning [h] Damascus. [i] Hamath is confounded, and Arpad: for they have heard evil tidings: they are [j] faint-hearted: *there is* sorrow [k] on the sea; it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her;* anguish and sorrows have taken her, as a woman in travail.

25 How is the city of praise [l] not left, the city of my joy!

26 Therefore [m] her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ Concerning [n] Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar

o *their sufficiency.*
p Mal.1.3.
q Is.17.14.
r Am.6.8.
s Is.34.6. 63.1.
t Exe.7.25, 26.
u 1 Sa.2.30. Ps.53.5. Ob.2.
v Is.25.4,5. 49.25.
w Am.9.2.
x c.18.16. 50.13.
y De.29.23. c.50.40. Am.4.11.
z Ge.19.24, 25.
a c.12.5.
b ex.15.11. Is.40.25.
c or, *convent me in judgment.*
d Job 41.10. Ps.76.7. Re.6.17.
e Ps.33.11.
f Job 6.19, 20
g *weedy sea.*
h Is.17.1, &c. Am 1.3.-5 Zec.9.1,2.
i Is.37.13.
j *melted.*
k or, *as on.*
l Is.1.26. c.33.9.
m c.50.30.
n Is.21.13.. 17.

relating to several nations in the neighbourhood of Judea, and, like those preceding, are supposed to have been fulfilled by the ministry of Nebuchadnezzar, and the first part of the chapter regards the Ammonites and Edomites. The downfall of the Ammonites is likewise predicted by Ezekiel, Amos, and Zephaniah. That of Edom by Ezekiel, Joel, Amos, and Obadiah. The same facts are referred to, and the images employed very similar, as will appear by consulting the references in our notes.

"It is vain for those who rebel against God, to glory in fruitful fields, and 'flowing valleys;' or to trust in fleets, armies, treasures, or advantageous situations. His terror can make even the stoutest to flee: and at his word, kings, princes, and priests, must go into captivity together. But, however the people of God may be plundered and injured, they will 'inherit the earth,' and 'the wealth of the sinner is laid up for the just.'—Wisdom and counsel cannot be preserved from vanishing and perishing, when the time of God's visitation comes. By a blow, or a fever, the finest genius may be rendered an idiot, and the gravest statesman a lunatic. Even when men's faculties are preserved, their counsels may be so infatuated, that they may appear as fools and madmen to all around them: and, in short, without true piety there can be no valuable or durable wisdom.—When the Lord lets loose victorious armies to spoil guilty nations, they often cause tremendous desolations, not only for the sake of plunder, but out of wanton cruelty: then the inhabitants are driven into dens and caves, or hunted out of their fastnesses, and cut off by the devouring sword; and the case of widows and fatherless children is very deplorable. But the Lord has given gracious intimations of his special care of them; and if the dying believer have neither friend nor brother, to take charge of those whom he leaves behind: if he can make no provision for them, nor direct them to any earthly protection; he may be satisfied in hearing his God and Saviour say to him, 'Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me.' This is 'a strong tower, into which the righteous may flee,' and be safe in every emergency; but no secret places can hide the sinner from the wrath to come."—*T. Scott.*

Ver. 23—39. *Judgments pronounced against the Syrians, the Arabs, and the Elamites.*—Damascus was the capital of Syria, and Amath and Arphad also principal cities, all of which are here represented as confounded and overwhelmed with the prospect of approaching troubles. Kedar and Hazor were ancient Arab tribes, the former descended from Ishmael; (Gen. xxv. 13.) and the latter perhaps of still higher origin, of the race of Joktan. (Gen. x. 26.) Elam often signifies Persia, but Dr. *Blayney* thinks it here means, not the empire, but the province of Elam, (Dan. viii. 2.) called by Pliny, Elymais. Of this nation, however, as of Moab and Ammon, a return to prosperity is promised in the latter days—those happy days in which all nations are encouraged to look for blessings under the peaceful reign of the Messiah.

"Divine judgments continually go round from nation to nation: dismal tidings are heard: the earth is full of commotion, and cannot be quiet: admired and joyous cities are desolated, and their splendid palaces are consumed; and those who dwell in tents, and have neither gates nor bars, cannot escape the rapacity of the executioners of divine vengeance. In all these events, the righteousness of God should be observed, amidst the violence and injustice of men. He 'sits on his throne judging right:' by his judgments he shows his own holiness and the evil of sin, and gives an earnest of the day of future righteous retribution. He thus calls sinners to repentance;

as *Niebuhr* expresses it, whither none can follow them. So *M. Savary* says, speaking of the Bedouins, "Always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, lade their camels with them, ravage the flat country, and, laden with plunder, *plunge* into the burning sands, where none can pursue them."]—*Bagster.*

Ver. 13. *Bozrah.*—A capital city on the confines of Edom in Arabia. See Isa. lxiii. 1.

Ver. 14. *A rumour,* &c.—Compare Obad. ver. 1–5.

Ver. 19. *He shall come up*—Namely, Nebuchadnezzar; compare chap. iv. 7. —*As a lion.*—See chap. xii. 5. [This similitude is well illustrated by Dr. *Blayney:* "When I shall occasion a commotion in her (Idumea) as a fierce and strong lion may be supposed to do in the sheep-folds, then I will cause him (the man of whom it is said in the preceding verse that he should not dwell in it) to run away from her as the affrighted shepherds and their flocks run from the lion."]—*Bagster.* "This and the following verse are very difficult either to translate or to expound: *Gataker,* who gives a variety of interpretations, both from Jewish and Christian commentators, prefers the following; that Nebuchadnezzar, after overrunning Edom, should as suddenly leave it, for that God holds an uncontrollable sovereignty over the inhabitants of the earth." (Dan. iv. 35.)

Ver. 20. *The least of the flock.*—*Blayney* reads, "They shall be dragged away from the little ones of the flock." [The prophet having given the name of *shepherd* to the generals of the army, pursues the same metaphor, calling the common soldiers "the least of the flock;" who shall have strength and courage enough to defeat the Idumean forces.]—*Bagster.*

Ver. 22. *Like an eagle.*—The same Nebuchadnezzar who, in ver. 19 is called a lion.

Ver. 23 *Damascus.*—Isaiah and Amos had foretold its captivity by Tiglathpileser; but it had recovered, and was doomed to fresh calamities, from the king of Babylon, which are reckoned to have taken place about the time of the siege of Tyre, before mentioned. See 2 Ki. xviii. 34.—*They are fainthearted.*—See margin. *Blayney,* "Melted into a sea of solicitude;" *Boothroyd,* "Dissolved with fear as the sea, which cannot," &c.

Ver. 25. *The city of praise*—i. e. the celebrated city.

king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil the men of the east.

29 Their [o] tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels; and they shall cry unto them, Fear *is* on every side.

30 ¶ Flee, [p] get you far off, dwell deep, O ye inhabitants of Hazor, saith the LORD; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [q] wealthy nation, that dwelleth without care, saith the LORD, which [r] have neither gates nor bars, *which* dwell [s] alone.

32 And their camels shall be a booty, and the multitude of their cattle a spoil: and I will scatter into all winds them *that are* [t] in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, [u] *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against Elam in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I will break the bow of [v] Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD; and I will send the sword after them, till I have consumed them:

38 And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But [w] it shall come to pass in the latter days, *that* I will bring again the captivity of Elam, saith the LORD.

CHAPTER L.

1, 9, 21, 35 The judgment of Babylon. 4, 17, 33 The redemption of Israel.

THE word that the LORD spake against [a] Babylon *and* against the land of the Chaldeans [b] by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and [c] set up a standard; publish, *and* conceal not: say, Babylon is taken, [d] Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In [e] those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah [f] together, going and [g] weeping: they shall go, and seek [h] the LORD their God.

5 They shall ask the way to Zion [i] with their faces thitherward, *saying*, Come, and let us join [j] ourselves to the LORD in a perpetual [k] covenant *that* shall not be forgotten.

6 My people hath been lost [l] sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have [m] gone from mountain to hill, they have forgotten their [n] [o] resting-place.

7 All that found them have devoured [p] them: and their adversaries said, We offend [q] not, because [r] they have sinned against the LORD, the habitation [s] of justice, even the LORD, the hope [t] of their fathers.

8 Remove [u] out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty [v] expert man; none shall return in vain.

10 And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the LORD.

11 Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are grown [w] fat as the heifer at grass, and [x] bellow as bulls;

12 Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath [y] of the LORD it shall not be inhabited, but it shall be wholly [z] desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot

A. M. 3421. B. C. 583.

o Is.120.5.
p *fit greatly*
q or, *that is at ease.*
r Eze.38.11.
s Nu.23.9. Mi.7.14.
t *cut off into corners, or, that have the corners of their hair polled.*
u Mal.1.3.

A. M. cir. 3406. B. C. cir. 598.

v Is.22.6. c.25.25.
w ver.6.

A. M. 3409. B. C. 595.

a Is.13.21, 47.
b *by the hand of.*
c *lift up.*
d Is.46.1. c.51.44.
e Ro.11.1, &c.
f Ho.1.11.
g Ezr.3.12, 13. Ps.126.5,6 c.31.9. Zec.12.10. Ac.2.37.
h Ho.3.5.
i Ps.84.7.
j Ac.11.23. 2 Co.8.5.
k Ca.8.6. Is.55.3. c.31.33,34
l Is.53.6 1 Pe.2.25.
m c.3.6,23.
n *place to lie down in.* Ps.23.2.
o Ca.1.7,8.
p Ps.79.7.
q c.2.3.
r Da.9.6.
s Ps.90.1.
t Ps.22.4.
u Is.48.20. c.51.6,45.
v or, *destroyer.*
w *big, or, corpulent.*
x or, *neigh as steeds.*
y Zec.1.15.
z c.25.12.

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he confirms the faith and hope of his people, and warns them not to abuse his mercy; and they learn not to fear any purposes of man against them, when they can rejoice in the assurance, that 'the LORD of hosts is with them, the God of Jacob is their Refuge;' and to expect, that by all these convulsions and revolutions, way will be made for the more complete establishment of the Redeemer's kingdom, 'in the latter days,' when peace, holiness, and truth, shall fill the whole earth."—*T. Scott.*

CHAP. L. VER. 1—20. *The judgments on Babylon, and the redemption of Israel.*—The judgments on Babylon had been largely predicted by Isaiah, (ch. xiii. xxi. xlvii.) and are referred to by other prophets. This empire and Egypt were indeed the chief enemies of Israel, and were also typical of the principal opposers of the Christian church, especially the former. Not only was the intermixture of promises with threatenings, in the prophetic writings, calculated to encourage captive Israel, but the threatenings themselves still more so, since the fall of their enemies was the signal of their deliverance. Thus is the Christian church called upon to rejoice in the fall of mystic Babylon—"for in her is found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 24.

There is a remarkable passage in verse 11, which, though it has been often applied to the children of Israel, evidently belongs to Edom, who, it should be remembered, was not of the accursed race of Canaan: "Leave thy fatherless children," &c. from which we infer two things, 1. That their children should all be orphans, and their women widows: 2. That how-

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Ver. 28. *Of the East.*—*Blayney,* "Of Kedar."

Ver. 29. *Their curtains*—That is, tent curtains; they were Scenites, or wandering Arabs.

Ver. 32. *In the utmost corners.*—*Blayney,* "In every quarter of the insulated coast;" i. e. the peninsula of Arabia. But our margin gives the Hebrew thus: "Of those that cut off the corners of their hair." So *Boothroyd.* Compare chap. xi. 26, and note; also xxv. 23.

Ver. 33. *Hazor.*—[*Hazor,* as well as *Kedar,* with which it is joined, (ver. 28.) was no doubt situated in Arabia, and a place of considerable importance; but it is now no more, and its very name seems to have perished.]—*Bagster.*

Ver. 34. *Elam.*—[*Elam,* the *Elymais* of the Greeks and Romans, was properly a province of the Persian empire, between Media and Susiana, (*Strabo.*) but sometimes the name Elam is used in a larger sense, including Susiana and other provinces, (see Dan. viii. 2.) all of which were subdued by Nebuchadnezzar; and afterwards restored, and raised to dignity by Cyrus.]—*Bagster.*

Ver. 35. *The bow of Elam.*—[*Strabo* says that the mountainous part of *Elymais* chiefly bred archers; and *Livy* speaks of "the Elymean archers."]—*R.*

Ver. 36. *The four winds*—That is, enemies from all quarters. See above, ver. 32.

Ver. 38. *Set my throne*—That is, establish my supremacy.

CHAP. L. Ver. 2. *Merodach*—An idol of which nothing certain is known. When an idol is fractured, the deity is supposed to have abandoned it. *Orient. Lit.* No. 637.

Ver. 3. *Out of the north.*—[The *Medes,* who formed the greater part of the army of Cyrus: *Media* lay N. E. of Babylon.]—*Bagster.*

Ver. 8. *Be as the he-goats*—That is, lead the flock.

Ver. 9. *Assembly of great nations.*—[The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, Sacæ, &c.; all of which arranged under the Medes, came from the *north.*]—*Bagster.*——*Expert man.*—*Blayney.* "Skilful warrior."

at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath given [a] her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance [b] of the LORD: take vengeance upon her; as [c] she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the [d] sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* a scattered sheep; the lions have driven *him* away: first [e] the king of Assyria hath devoured him; and last [f] this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have [g] punished the king of Assyria.

19 And [h] I will bring Israel again to his habitation, and he shall feed on [i] Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and [j] Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought [k] for, and [l] *there shall be* none; and the sins of Judah, and they shall not be found: for I will [m] pardon them whom I [m] reserve.

21 ¶ Go up against the land of [n] Merathaim, *even* against it, and against the inhabitants of [o] [p] Pekod: waste and utterly destroy after them, saith the LORD, and do according to all [q] that I have commanded thee.

22 A sound [r] of battle *is* in the land, and of great destruction.

23 How is the hammer [s] of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations!

24 I have laid a snare [t] for thee, and thou art also taken, O Babylon, and [u] thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the [v] weapons of his indignation: for this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from the [w] utmost border, open her storehouses: [x] cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her [y] bullocks; let them go down to the slaughter: wo unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance [z] of the LORD our God, the vengeance of his [a] temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense [b] her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* [c] most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And [c] the most proud shall [d] stumble and fall, and none shall raise him up: and I will kindle a fire [e] in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts; The children of Israel and the children of Judah *were* oppressed together: and all that took them captives held them fast; they refused to let them go.

34 Their Redeemer *is* [f] strong; the LORD of hosts *is* his name: he shall thoroughly plead [g] their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise [h] *men*.

36 A sword *is* upon the [i] [j] liars; and they shall [k] dote: a sword *is* upon her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled [l] people that *are* in the midst of her; and they shall become as [m] women: a sword *is* upon her treasures; and they shall be robbed.

38 A drought *is* upon her waters; and they shall be dried [n] up: for it *is* the land of graven images, and they are mad upon *their* idols:

39 Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for [o] ever; neither shall it be dwelt in from generation to generation.

40 As God overthrew [p] Sodom and Gomorrah and the neighbour *cities* thereof, saith the

A. M. 3109. B. C. 595.

a 1 Ch 29.24
b Is.63.4.
c Re.18.6.
d or, *scythe.*
e 2 Ki.17.6.
f 2 Ki.24.10, &c.
g Is.37.36., 38.
h Is.65.9,10. c.33.12. Eze.34.13, 15.
i Mi.7.14, 18.
j Ca.6.5.
k Ro.8.33, 34.
l Ps 103.12. Ro.5.16.
m Is.6.13. 2 Pe.3.15.
n or, *the rebels.*
o or, *visitation.*
p Eze.23.23.
q c.48.10.
r c.51.54.
s Is.14.6. c.51.20.
t Ec.9.12
u Da.5.30, 31.
v Ps.45.3..5. Is.13.5.
w *end.*
x or, *tread.*
y Is.34.7. c.46.21.

z c.51.10, 11.
a Is.1.10. 2.6,7.
b ver.15.
c *pride.*
d Pr.16.18. 18.12.
e Re.18.8.
f Is.47.4.
g Is.51.22.
h Is.47.13.
i *bars*, or, *chief stays.*
j Is.44.25.
k 2 Th.2.11.
l c.25.20,24. Eze.30.5.
m c.51.30.
n Is.44.27. Re.16.12.
o Is.13.20. c.25.12.
p Ge.19.24, 25.

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ever they might be involved in general calamities, there is encouragement for all the afflicted to put their trust in God. It is against "the proud in heart" only, that he declareth war; (ver. 16.) the penitent and humble may always find a shelter in "the hollow of his hand." As to Israel and Judah, they are called upon to return to their city and their God. Their pardon is announced, and all their sins declared to be for ever cancelled.

"He, who will not save his people *in* their sins, will never countenance the wickedness of his open enemies, who upbraid them with their crimes, and then commit still viler abominations.—We should avail ourselves of opportunities given us of separating more entirely from ungodly persons, and idolatrous and corrupt professors of the gospel. Every one should be prompt in taking the lead, and setting the example, in such pious singularity; and they especially, whose office or rank gives them pre-eminence, should be as 'the he-goats before the flocks,' in every pious and zealous endeavour to do good."—*T. Scott.*

Ver. 21—46. *Israel avenged for her sufferings, by the judgments inflicted upon Babylon.*—Babylon, always distinguished as the head-quarters of idolatry, even from the time of Nimrod, is here described as the land of "bitterness," and rebellious against the Most High: and its enemies are summoned from all quarters to unite in its destruction, and rejoice in its downfall. The Lord of Hosts gives them their commission, and calls together the powers of nature, and the wild beasts of the forest, to assist in their destruction. Awful indeed is it to contend with him, who commands all the armies both of earth and heaven; and yet this is the case with all obstinate and impenitent sinners.

"His enemies, after having, perhaps, been employed as his

Ver. 15. *She hath given her hand*—That is, she hath surrendered.

Ver. 21. *Of Merathaim.*—See margin. *Blayney*, "Of bitternesses," because she hath been the source of so much bitterness to Israel.—*Inhabitants of Pekod.—Boothroyd*, "Punish (Hebrew, "visit") it, and its inhabitants, O "word."

Ver. 23. *The hammer of the whole earth*—That is, Babylon, which destroyed all other nations, is herself destroyed.

Ver. 24. *A snare for thee.*—[Cyrus took the city by surprise, by diverting the waters of the Euphrates; and entering it by the channel. See *Herodotus.*]—*Bagster.*

Ver. 26. *Open her storehouses.*—[At the time Cyrus took the city, it was furnished with provisions for twenty years, and the void ground within the walls was able both by tillage and pasturage to supply them with much more.]—*Bagster.*

Ver. 30. *Young men fall in the streets.*—[Gobrias and Gadates, when they entered Babylon, marched directly to the palace, killing all they met. *Xenophon.*]—*Bagster.*

Ver. 36. *A sword is upon the liars.*—See margin; i. e. supporters; meaning probably, her diviners, or pretended prophets; *Blayney*, "The impostors."—*They shall dote.—Blayney*, "Be infatuated."

Ver. 37. *Her treasures.*—The amount of the gold and silver taken by Cyrus when he conquered Asia, according to the account of *Pliny*, was more than $560,000,000 of our money; to which Sardis and Babylon greatly contributed.

Ver. 38. *A drought is upon her waters.*—[The Euphrates was more than two furlongs broad, and deeper than two men standing upon one another, so that the city was thought to be better fortified by the river than by the walls. (*Xenophon;*) yet Cyrus, by draining the channel, marched his army into the heart of the city. *Herodotus.*]—*Bagster.*

Ver. 39. *Therefore the wild beasts, &c.*—Compare this and four following verses with Isa. xiii. 17—22, and notes.

LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the [q] north, and a great nation, and [r] many kings shall be raised up from the coasts of the earth.

42 They shall hold the bow and the lance: they *are* [s] cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish [t] took hold of him, *and* pangs as of a woman in travail.

44 Behold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will [u] appoint me the time? and who [v] *is* that shepherd that will stand before me?

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, [w] that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard [x] among the nations.

CHAPTER LI.

1 The severe judgment of God against Babylon in revenge of Israel. 59 Jeremiah delivereth the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the [a] midst of them that rise up against me, a destroying [b] wind;

2 And will send unto Babylon [c] fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through [d] in her streets.

5 For Israel [e] *hath* not *been* [f] forsaken, nor [g] Judah of his God, of the LORD of hosts; though [h] their land was filled with sin against the Holy One of Israel.

6 Flee [i] out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this *is* the time of the LORD's vengeance; he will render unto her a [j] recompense.

7 Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken [l] of her wine, therefore the nations are [m] mad.

8 Babylon is suddenly [n] fallen and destroyed: howl [o] for her; take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not [p] healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath brought forth [q] our righteousness: come, and let us declare in Zion the work of the LORD our God.

11 Make [r] bright [s] the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device *is* against Babylon, to destroy it; because [t] it *is* the vengeance of the LORD, the vengeance of his temple.

12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the [u] ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that dwellest upon many [v] waters, abundant in treasures, thine end is come, *and* the measure of thy [w] covetousness.

14 The LORD of hosts hath sworn by [x] himself, *saying*, Surely I will fill thee with men, as with [y] caterpillars; and they shall [z] lift up a shout against thee.

15 He [a] hath made the earth by his power, he hath stablished the world by his wisdom, and hath [b] stretched out the heaven by his [c] understanding.

16 When [d] he uttereth *his* voice, *there is* a [e] multitude of waters in the heavens; and he [f] causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasures.

17 Every man [g] is brutish by *his* [h] knowledge; every founder is confounded by the graven

A. M. 3409. B. C. 595.

q c.6.22.
r c.51.27. Re.17.16.
s Is.13.17, 18.
t Da.5.6.
u or, *convent me to plead.*
v Job 41.10.
w Is.14.24, 27.
x Re.18.9, 15.
a *heart.*
b 2 Ki.19.7. c 4.11,12.
c c.15.7. Mat.3.12.
d c.49.26.
e Ho.1.10.
f Is.41.21. 49.11,15.
g Zec.2.12. 12.6,8.
h c.31.37. Mi.7.18,. 20.
i Ge.19.16, 17. c 50.8,&c.
j c.25.14,16.
k Re.17.4.
l Re.14.8. 18.3, &c.
m c.25.16.
n Da.5.24,. 31.
o Is.13.6,7.
p c.46.20 Mat.25.10 ..13.
q Ps.37.6. Mi.7.9,10.
r *pure.*
s c.46.4.
t c.50.28.
u *hers in wait.*
v Re.17.1, 15.
w Hab.2.9, 10.
x *his soul.*
y Na.3.15, 17.
z *utter.*
a Ge.1.1,6.
b Job 9.8. Ps.104.2. Is.40.22.
c Pr.3.19.
d c.10.12, &c. Ps.107.25.
e or, *noise.*
f Ps.135.7.
g or, *is more brutish than to know.*
h Ro.1.22.

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hammer to dash in pieces their fellow criminals, will themselves be broken in pieces: they will be taken in a snare, when they least suspect it: their treasures will be robbed, and they led away as fatted bullocks for the slaughter: for it is the work of God, against whom they have dared to contend. The vengeance of his broken law is terrible, and that of his despised or abused gospel still more so: but the vengeance of his temple, the punishment of those, who have used all their power to put down his worship and extirpate his people, is most tremendous.—From the judgments denounced against prosperous Babylon, and the mercies promised to afflicted Israel, we should learn to 'choose affliction with the people of God,' rather than 'the pleasures of sin for a season.' And in the exact accomplishment which has taken place of these ancient predictions, we may be encouraged to expect, with realizing faith, the performance of all the promises and prophecies of the sacred Scriptures: for 'heaven and earth shall pass away, but the words of our Lord shall not pass away.'"—*T. Scott.*

CHAP. LI. Ver. 1—32. *A farther poetical description of the judgments of God against Babylon.*—Any great power or potentate may, in prophetic language, be called a *mountain*—but Babylon is here compared to a *volcano*, a burning or "destroying mountain," and it is the crater that seems more particularly intended—the burning top is to be rolled down the rocks into the sea. (See Rev. viii. 8.) Then it becomes, not a burning, but a *burnt* mountain, whose fires are exhausted, and whose bowels are changed to pumice stone, and therefore utterly unfit for building, as is here stated.

These sublime prophecies, though undoubtedly relating, in their first and primary sense, to the literal Babylon, have evidently a farther reference to the fall of mystic Babylon; and most of the images are so applied by the apostle John, in his equally sublime description of the latter's complete and

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Ver. 44. *Behold*, &c.—Compare ch. xlix. 44—46.

Ver. 45. *Habitations desolate.*—[We have already adverted to the completion of the prophecies respecting the final destruction of Babylon, (on Isa. xiii. 19—) and shall only add a few more observations, in order to show more clearly the full accomplishment of some of these predictions. *Strabo* says, that in his time, about the Christian æra, a great part of it was a desert. *Jerome* says, that in his time, cir. A. D. 340, it was quite in ruins, the walls merely serving for an inclosure for *wild beasts*, for the hunting of the kings of Parthia; and modern travellers universally concur in describing it in a state of utter desolation, and the habitation of *wild beasts*, and noxious reptiles.]—*B.*

CHAP. LI. Ver. 2. *Fanners . . . shall empty her land*—That is, winnow it from the chaff. See ch. iv. 11.; xv. 7.

Ver. 3. *Brigandine.*—See ch. xlvi. 4.

Ver. 6. *Flee.*—Compare Rev. xviii. 4.

Ver. 7. *A golden cup.*—According to *Homer*, the Greeks used golden cups in their libations to their gods. See ch. xxv. 15. and Rev. xiv. 8.

Ver. 11. *Spirit of the kings.*—[Of *Cyaxares* king of Media, called "Darius the Mede" in Scripture; and of *Cyrus* his nephew, king of Persia, presumptive heir of the throne of his uncle.]—*Bagster.*

Ver. 12. *Upon the walls.*—Those who consider these words as addressed to Babylon, explain them ironically; but Dr. *Blayney* supposes them to be addressed to their enemies, and renders the preposition "before;" *Boothroyd.* "near;" but why not "upon?" To plant our colours on the walls of an enemy's fortress, is an act of heroism.

Ver. 13. *Upon.*—*Blayney*, "By the side of"——*many waters;*—that is, engaged in foreign commerce. Compare Rev. xvii. 1, 15.——*The measure of thy covetousness*—that is, the full measure. Compare Mat. xxiii. 32.

Ver. 14. *Caterpillars.*—*Blayney*, "Locusts." See Ex. x. 14—16.——*Lift up*—Heb. "Utter." *Morier* mentions that, as soon as the locusts appeared in Persia, the gardeners and farmers used to set up a shout, if possible to prevent their settling.—*Orient. Lit.* No. 990.

Verses 15 to 19 are copied verbatim from ch. x. 12—16.

image: for his molten image *is* falsehood, and *there is* no breath [i] in them.

18 They *are* vanity, the work of errors: in the time of their visitation they shall perish.

19 The portion [j] of Jacob *is* not like them; for he *is* the former of all things: and *Israel is* the rod [k] of his inheritance: the LORD of hosts *is* his name.

20 Thou *art* my battle axe *and* weapons of war: for [l] with thee will I break in pieces [m] the nations, and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render [n] unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, O destroying [o] mountain, saith the LORD, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down [p] from the rocks, and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; but [q] thou shalt be [r] desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough [s] caterpillars.

28 Prepare against her the nations with the kings of the [t] Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow: for every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; they became [u] as women: they have burned her dwelling places; her bars [v] are broken.

31 One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end,

32 And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel; The daughter of Babylon *is* like a threshing-floor, [w] *it is* time to thresh [x] her: yet a little while, and the time of her harvest [y] shall come.

34 Nebuchadrezzar the king of Babylon hath devoured me, he hath [z] crushed me, he hath made me an empty [a] vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 [b] The violence done to me and to my [c] flesh *be* upon [d] Babylon, shall the [e] inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry.

37 And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and a hissing, without an inhabitant.

38 They shall roar together like lions: they shall [f] yell as lions' whelps.

39 In their heat I will make their feasts, and I will make them [g] drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the slaughter, like rams with he-goats.

41 How is Sheshach taken! and how is the praise of the whole earth [h] surprised! how is Babylon become an astonishment among the nations!

42 The [i] sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall [j] of Babylon shall fall.

45 My people, go ye out [k] of the midst of her, and deliver ye every man his soul from the fierce anger of the LORD.

46 And [l] lest your heart faint, and ye fear for the rumour [m] that shall be heard in the land; a rumour shall both come *one* year, and after

A. M. 3409. B. C. 595.

i Ps.115.5, &c.

j Ps.16.5. 73.26. La.3.24.

k De.32.9. Ps.74.2.

l or, *in*, or, *by*.

m Is.41.15, 16. Mi.4.13.

n c.50.15,29

o Is.13.2. Zec.4.7.

p Re.8.8.

q c.50.40,41.

r *everlasting desolations.*

s ver.14.

t ver.11.

u Is.19.16.

v c.50.36. La.2.9. Am.1.5. Na.3.13.

w or, *in the time that he thresheth her.*

x Hab.3.12.

y Is.17.5. Joel 3.13. Mat.13.39 Re.14.15, 18.

z c.50.17.

a La.1.15.

b *My.*

c or, *remainder.*

d Ps.137.8,9

e *inhabitress.*

f or, *shake themselves.*

g ver.57.

h Da.5.4, &c.

i Is.8.7.

j ver.58.

k c.50.8. Re.18.4.

l or, *let not.* Pr.3.25,26

m Ma.7.13.

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external overthrow, in the eighteenth chapter of his Apocalypse.

"The splendid achievements of mighty conquerors, and the majesty of haughty monarchs and oppressive empires, only render them a *golden* cup in the hand of God, to make the nations mad and miserable: and too often idolatry and iniquity have spread, in proportion to the enlargement of flourishing monarchies. But these have their rise, progress, continuance, and decline: some of them gradually decay; others fall, and are destroyed suddenly and irreparably: and the just judgments of God are conspicuous to all beholders, in their ruin.—When riches and prosperity are depended on, and no end is put to men's desires of increasing their possessions; severe calamities may be expected to assign a measure to their insatiable covetousness, and to tear from them their idolized treasures.—What idol, or created arm, can withstand the Creator and Upholder of the world; who is also the portion of his people? He is able to save and to destroy; and whatever use he makes of ungodly men, he will execute vengeance on them at last: but those who trust, love, and serve him, shall be graciously protected and abundantly recompensed."—*T. Scott.*

Ver. 33—64. *The description of Babylon's final overthrow continued in the same sublime poetical language.*—From the close of this chapter it has been inferred that Zedekiah, in the fourth year of his reign went to Babylon accompanied by Seraiah, to pay the tribute which Nebuchadnezzar had imposed on him; but the ablest commentators are of opinion that Seraiah went, not *with*, but *from* Zedekiah. However this might

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Ver. 20. *My battle axe.*—See Isa. x. 15.

Ver. 27. *Ararat, Minni, and Ashchenaz.*—[*Bochart* reasonably concludes *Ararat* and *Minni* to be the greater and less *Armenia*; and *Ashchenaz* he thinks, formed part of *Phrygia* near the Hellespont, part of that country being called *Ascania* by *Homer*. Cyrus had conquered Armenia, as well as Crœsus king of Lydia, and subdued several nations from the Egean sea to the Euphrates, before he marched against Babylon; and *Xenophon* also informs us, that there were not only Armenians, but both Phrygians and Cappadocians in the army of Cyrus.]—*Bagster.*—*Cause the horses to come up as the rough caterpillars.*—*Blayney,* "Like the bristled locust." See Joel ii. 4.

Ver. 30. *Mighty men of Babylon.*—[Accordingly the Babylonians after the loss of a battle or two, never recovered their courage to face the enemy in the field; they retired within their walls; and the first time that Cyrus came with his army before the place, he could not provoke them to venture forth, though he challenged the king to fight a duel with him; and the last time he came, he consulted with his officers respecting the best mode of carrying on the siege, "since," said he, "they do not come out to fight." *Xenophon.*]—*B.*

Ver. 35. *The violence done, &c.*—*Blayney,* "Let the violence done to my flesh be upon Babylon."

Ver. 39. *Make their feasts.*—*Boothroyd,* "banquets."

Ver. 41. *Sheshach.*—[*Sheshach* was probably an idol worshipped at Babylon, from which the city derived this name; and the festival which was held when the city was taken, when they were *heated* with wine, was perhaps observed in honour of it.]—*Bagster.*

Ver. 44. *That which he hath swallowed up*—May perhaps refer particularly to sacred vessels of the temples. 2 Chron. xxxvi. 10. Ezra i. 7

that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that I will [n] do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein, shall sing [o] for Babylon: for the spoilers shall come unto her from the [p] north, saith the LORD.

49 [q] As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the [r] earth.

50 Ye that have escaped [s] the sword, go away, stand not still: remember the LORD afar off, and let Jerusalem [t] come into your mind.

51 We are confounded, because we have heard reproach: shame hath covered our faces: for strangers [u] are come into the sanctuaries of the LORD's house.

52 Wherefore, behold, the days come, saith the LORD, that I will do judgment upon her graven [v] images: and through all her land the wounded [w] shall groan.

53 Though Babylon should mount [x] up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A sound [y] of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their [z] bows is broken: for the LORD God of recompenses shall surely [a] requite.

57 And I will make drunk [b] her princes, and her wise *men*, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the king, [c] whose name *is* the LORD of hosts.

A. M. 3409. B. C. 595.

n visit.
o Re.18-20.
p c.50.3,41.
q or, *both Babylon is to fall, Oye slain of Israel and with Babylon.*
r or, *country.*
s c.44.28.
t Ps.122.6. 137.5,6.
u Is.1.10.
v ver.47.
w Is.13.15,16. Da.5.30, 31.
x Ps.139.8-10. Is.14.13. c 49.16. Am 9.2. Ob.4
y c.50.22,29
z 1 Sa.2.4.
a Ps.94.1. 137.8.
b c 25.27. Hab.2.16.
c c.46.18. 48.15.

d or, *walls of broad Babylon.*
e or, *made naked.*
f Hab.2.13.
g or, *on the behalf of.*
h or, *prince of Manacha, or, chief chamberlain.*
i *desolations.*
j Re.18.21.
k Ps.76.12. ver.58.

A. M. 3406-3416. B. C. 598-588.

a 2Ki.24.18.
b *reigned.*
A. M. 3414. B. C. 590.
c 2 Ki.25.1, &c. c.39.1,&c.

58 Thus saith the LORD of hosts; The [d] broad walls of Babylon shall be utterly [e] broken, and her high gates shall be burned with fire; [f] and the people shall labour in [g] vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went [h] with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah *was* a [b] quiet prince.

60 So Jeremiah wrote in a book all the evil that should come upon Babylon, *even* all these words that are written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be [i] desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* thou shalt bind a stone [j] to it, and cast it into the midst of Euphrates:

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her: and they shall be [k] weary. Thus far *are* the words of Jeremiah.

CHAPTER LII.

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out. 12 Nebuzar-adan burneth and spoileth the city. 24 He carrieth away the captives. 31 Evil-merodach advanceth Jehoiachin.

ZEDEKIAH [a] *was* one and twenty years old when he [b] began to reign, and he reigned eleven years in Jerusalem. And his mother's name *was* Hamutal the daughter of Jeremiah of Libnah.

2 And he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

4 ¶ And [c] it came to pass in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of

be, the prophet took this opportunity of sending to his brethren of the captivity, a book or roll containing a synopsis of all his prophecies against Babylon, for their comfort and encouragement. He also desired that, "after it had been read at Babylon, it should be sunk to rise no more, in the river Euphrates; thereby intimating the perpetual destruction of that proud city. More than 2000 years have passed since Cyrus took possession of Babylon, from which time it began to decay, and has now, for a long period, been a land wherein no man dwelleth, neither doth any son of man pass thereby."

"We may indeed, even at this day, complain of reproach and shame; because the sanctuaries of his house are possessed and profaned by those who are strangers and enemies to his truth and grace: but let us still 'remember the LORD our God,' and pray for the promised, and not far distant, peace of Jerusalem: let us use every means which he has appointed, to promote the cause of genuine Christianity; and confidently expect, that Babylon and every Antichrist will soon sink to rise no more for ever. We need not be dismayed at the haughtiness, prosperity, or power of the wicked; or at the prospect of mountainous difficulties in our way: for there is 'nothing too hard for the LORD.' Let us therefore hope in his word, and quietly wait for his salvation: and then we shall see, but never share, the destruction of the wicked who rise up against us."—*T. Scott.*

CHAP. LII. Ver. 1—34. *Punishment certain.*—"When nations provoke God to give them up to ruin, he leaves their princes to infatuated counsels, which bring deserved punishment on them and their subjects. Would we then have wise and successful rulers, we must pray for them, and study ourselves to walk conscientiously before God.—When sinners follow one another in the ways of rebellion it may be expected

Ver. 52. *Judgment upon her graven images.*—[This was verified when Xerxes destroyed all the temples of Babylon, B. C. 479. *Herodotus.*]—*B.*

Ver. 54. *A sound of a cry.*—*Blayney*, "The voice of a cry."

Ver. 55. *The great voice.*—*Boothroyd*, "The boisterous noise."

Ver. 58. *The broad walls of Babylon.*—Historians relate, that the walls of Babylon were of sufficient width to admit the passing of two chariots on the top, and their depth from their foundation above 200 feet. The bricks of this wall were dug out of the surrounding ditch, and being mixed up with chopped straw and dried, were then cemented with warm bitumen, (or asphaltum.) [According to the testimony of *Herodotus*, the circumference of the walls of Babylon was 480 stadia, or sixty miles, their breadth fifty cubits, and their height 200 cubits; but when Darius became master of the place, B. C. 516, he took away all their 100 gates of brass, and beat down their walls to fifty cubits; and now not a vestige of those immense fortifications remain to mark the site of this once mighty city!]—*Bagster.* The poetical part of Jeremiah ends with this verse.

Ver. 59. *With Zedekiah.*—So the particle *eth* is most usually rendered. But *Blayney* and *Boothroyd* here render it, "on the behalf of:" and the same particle is used in the sense of *from*, Gen. iv. 1.; xliv. 4, &c.——*In the fourth year.*—[This was fifty-six years before the taking of Babylon by Cyrus, seventy-nine before its capture by Darius, 150 before the time of *Herodotus*, 250 before that of *Xenophon*, and 2421 from the present time; and all historians, geographers, and travellers, agree to show that these predictions have been successively accomplished to the latest period.]—*Bagster.*——*Seraiah was a quiet prince.*—*Blayney* and *Boothroyd*, "Seraiah carried a present." See 1 Sam. x. 27. 2 Sam. viii. 2 and 6. 1 Ki. iv. 21, &c.

Ver. 63. *Bind a stone.*—[This was the emblem of its overthrow and irretrievable ruin; and the same emblem is employed in Rev. xviii. 21. to denote the utter ruin of mystical Babylon. *Herodotus* relates a similar action of the Phoceans, who having resolved to leave their country and never more to return to it, "threw a mass of iron into the sea, and swore that they would never return to Phocea, till that iron mass should swim on the top."]—*Bagster.*

Ver. 64. *Thus far are the words of Jeremiah.*—[This seems to intimate, that the next chapter was added by some one after Jeremiah's time, probably by Ezra, intended to present a nearer view of the exact accomplishment of the preceding predictions, and perhaps also as a *preface* to the Book of Lamentations.]—*Bagster.*

CHAP. LII.—The concluding words of the preceding chapter inform us, that this was not written by Jeremiah. Indeed it contains little more than a literal copy of part of the 24th, and the whole (or nearly so) of the 25th chapter of the 2d book of Kings. The particular references will be marked in the notes subjoined.

Ver. 1 to 3, are copied from 2 Kings xxiv. 18—20.

Ver. 4 to the end, are almost a literal copy of chap. xxv. throughout. For farther illustration, however, the reader may compare ver. 21—23 with 2 Chr. iii. 15, 16, and verses 28, 29, with 2 Kings xxiv. 12—14.

The object of collecting those passages into this chapter evidently was, to furnish the captives (who had not Bibles and Concordances to turn to as we

Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then [d] they took the king, and carried him up unto the king of Babylon to Riblah in the land of Hamath; where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then [e] he [f] put out the eyes of Zedekiah; and the king of Babylon bound him in [g] chains, and carried him to Babylon, and put him in [h] prison till the day of his death.

12 ¶ Now in the fifth [i] month, in the tenth *day* of the month, which *was* the nineteenth [j] year of Nebuchadrezzar king of Babylon, came Nebuzar-adan, [k] captain of the guard, *which* [l] served the king of Babylon, into Jerusalem,

13 And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burned he with fire:

14 And all the army of the Chaldeans, that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor [m] of the land for vinedressers and for husbandmen.

17 ¶ Also [n] the pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The [o] caldrons also, and the [p] shovels, and the snuffers, and the [q] bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the [r] fire-pans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brazen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [s] the brass of all these vessels was without weight.

21 And *concerning* the pillars, the height of one pillar *was* eighteen cubits; and a [t] fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter [u] of brass *was* upon it; and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; *and* all the pomegranates upon the net-work *were* a hundred round about.

24 ¶ And the captain of the guard took Seraiah [v] the chief priest, and [w] Zephaniah the second priest, and the three keepers of the [x] door:

25 He took also out of the city a eunuch, which had the charge of the men of war; and seven men of them that [y] were near the king's person, which were found in the city; and the [z] principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, that were found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah in the land of Hamath. Thus Judah was carried away captive out [a] of his own land.

28 ¶ This [b] *is* the people whom Nebuchadrezzar carried away captive: in the seventh year three thousand Jews and three and twenty:

29 In the eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two [c] persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And [d] it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon in the *first* year of

A. M. 3416. B. C. 588.

d c.32.4,5.

e Eze.12.13.

f *blinded.*

g or, *fetters*

h *house of the wards*

i Zec.7.5. 8.19.

j ver.29.

k *chief of the executioners,* or, *slaughtermen,* or, *chief marshal,* and so ver.14, &c and Da.2.14.

l *stood before.*

m c.39.10.

n 1 Ki.7.15, &c. c.27.19., 22.

o Ex.27.3.

p or, *instruments to remove the ashes.*

q or, *basins.*

r or, *censers.*

s *their.*

t *thread.*

u 2 Ch.3.15.

v 2Ki.25.18.

w c.21.1. 29.25.

x *threshold.*

y *saw the face of the king.*

z or, *scribe of the captain of the host*

a La.1.1,3.

A. M. 3404. B. C. 600.

b 2 Ki.24.1, &c.

c *souls.*

d 2Ki.25.27, &c.

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that God will follow them with similar judgments. Ring-leaders in impiety will have the heavier load of misery: external privileges and sacredness of character aggravate the wickedness of transgressors, and will increase their punishment; and the ruin of churches and nations is often chargeable on the crimes of the leading ministers of religion.—But let us, with serious application to ourselves, observe, how certainly the word of God takes effect, and how fatal are the consequences of obstinate iniquity and impiety. Let us consider the manifold changes of this world; that we may mourn without desponding, even under long-continued afflictions, as we know not what good may be reserved for us; and rejoice in prosperity without presuming, for we know not what fatal reverse may await us. And let us 'set our affections on things above,' where there are no changes or death, because no more temptation or sin for evermore."—*T. Scott.*

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have) with a series of facts, necessary to the understanding of the preceding prophecies.

Ver. 12. *Fifth month.*—[It appears from the parallel passage of Kings, that Nebuzar-adan came from Riblah to Jerusalem on the *seventh* of the fifth month; but it seems that he did not set fire to the temple and city till the *tenth* day, being probably occupied on the intervening days in taking the vessels out of the house of the Lord, and collecting together all the riches that could be found. In memory of this calamity, the Jews keep two fasts to this day; the seventeenth of the fourth month, which falls in June, for the destruction of Jerusalem, and the ninth of the fifth month, which falls in July, for the destruction of the temple; both of which are mentioned by Zechariah as kept from this event till his time, a period of seventy years, under the names of the fast of the fourth month, and the fast of the fifth month.]—*Bagster.*

Ver. 28. *Seventh year,* &c.—[Archbishop *Usher* justly observes, that the sacred historian in these verses meant to give an account of three *minor* captivities, not elsewhere mentioned in direct terms in Scripture. The first of these, in the *seventh* year of Nebuchadnezzar, was of those picked up by the Chaldeans, Syrians, and others, sent against Judea, previous to his own coming, (2 Ki. xxiv. 2.;) the second in his *eighteenth* year, was probably of those who were in the camp of the Chaldeans, when they broke off the siege of

his reign lifted up the head [e] of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [f] kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed [g] his prison garments: and he did continually eat bread [h] before him all the days of his life.

34 And *for* his diet, there was a continual diet given him of the king of Babylon, [i] every day a portion until the day of his death, all the days of his life.

A. M. 3212. B. C. 562.

e Ge.40.13, 20.
f *good things with him.*
g Zec.3.3..5
h 2 Sa.9.13.
1 Ki.2.7. i *the matter of the day in his day.* j Lu.11.3.

Jerusalem to meet the Egyptians; and the last, in his *twenty-third* year, was, it is probable, of the remnant that remained in the land after Johanan retired into Egypt, at the time Nebuchadnezzar was engaged in the siege of Tyre, when he sent Nebuzar-adan against the Ammonites, Moabites, and other neighbouring nations. There were three other deportations more considerable than these, in the *first*, (Da. i. 3, 6,;) *eighth*, (2 Ki. xxiv. 12,;) and *nineteenth*, (ver. iv. 11.) year of Nebuchadnezzar; sufficiently distinguished from those in the *seventh*, *eighteenth*, and *twenty-third* year. See *Blayney.* —*Bagster.*

Ver. 31. *Lift up the head.*—[This phrase is founded on the observation that those in sorrow *hold down* their heads; and, when comforted, or the cause of their sorrow removed, they *lift up* their heads.]—*Bagster.*

Ver. 33. *Prison garment.*—[Presented him with a *caftan*, or robe, as a mark of favour, as is still the practice in the East.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF JEREMIAH.

[JEREMIAH, as a prophet and patriot, must ever occupy the highest rank. He discharged the duties of the prophetic office, for upwards of forty years, with the most unremitting diligence and fidelity; though, in the course of his ministry, he met with great difficulties and opposition from his countrymen of all ranks, whose persecution and ill usage sometimes wrought so far on his mind, as to draw from him, in the bitterness of his soul, expressions which many have thought hard to reconcile with his religious principles: but which, when duly weighed, may be found to demand pity rather than censure. He was a man of the most unblemished piety and conscientious integrity; loved his country, for the welfare of which he watched, prayed, and lived, with all the ardour of enthusiasm, and deplored her miseries with the most pathetic eloquence; and so affectionately attached was he to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and share their hardships, than separately to enjoy ease and affluence at the court of Babylon! His prophecies, the circumstantial accomplishment of which is often specified in the Sacred Writings, are of a very distinguished, determinate, and illustrious character. He foretold the fate of Zedekiah, and the calamities which impended over his country; representing in the most descriptive terms, and under the most expressive images, the destruction which the invading army should produce; and bewailing, in pathetic expostulation, the spiritual adulteries which had provoked JEHOVAH, after long forbearance, to threaten Judah with condign punishment, at a time when the false prophets deluded the nation with promises of "assured peace," and when the people, in impious contempt of "the word of the LORD," defied its accomplishment. He also predicted the Babylonish captivity, and the precise period of its duration; the destruction of Babylon, and the downfall of many nations; the gradual and successive completion of which predictions kept up the confidence of the Jews, for the accomplishment of those prophecies which he delivered relative to the Messiah and his period;—his miraculous conception; his divinity and mediatorial kingdom; and particularly the new and everlasting covenant which was to be established with the true Israel of God upon the sacrifice of the Messiah. The character of Jeremiah, as a writer, is thus ably drawn by Bp. *Lowth*: "Jeremiah is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. ST. JEROME has objected to him a certain *rusticity* in his diction; of which, I must confess, I do not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more copious and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the gentler passions of *grief* and *pity*, for the expressing of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate; but it is often visible also in his Prophecies; in the former part of the book more especially, which is principally *poetical*. The middle parts are, for the most part, *historical*: but the last part, consisting of six chapters, is entirely *poetical*; and contains several oracles distinctly marked, in which this Prophet falls very little short of the loftiest style of Isaiah." His images are, in general, perhaps less lofty, and his expressions less dignified, than those of some others of the sacred writers; but the character of his work, which breathes a tenderness of sorrow calculated to awaken and interest the milder affections, led him to reject the majestic and declamatory tone in which the prophetic censures and denunciations were sometimes conveyed. The holy zeal of the prophet is, however, often excited to a very vigorous and overwhelming eloquence, in inveighing against the audacity with which the Jews gloried in their abominations; and his descriptions, especially the last six chapters, have all the vivid colouring that might be expected from a painter of contemporary scenes. The historical part, which chiefly relates to his own conduct, and the completion of those predictions which he had delivered, is characterized by much simplicity of style; and possesses some marks of antiquity that ascertain the date of its composition. Thus the months are reckoned by numbers; a mode which did not obtain after the captivity, when they were distinguished by Chaldaic names.] —*Bagster.*

THE LAMENTATIONS OF JEREMIAH.

[THIS BOOK is denominated in Hebrew, *Atchah*, "How," from its first word and sometimes *Kinoth*, "Lamentations," from its subject; whence it is termed in the Septuagint *Threnoi tou Jeremiou*, "the Lamentations of Jeremiah;" which is followed by the Syriac and Arabic, and also by the Vulgate, from the *Lamentationes* of which is derived its name in our language. That Jeremiah was the author of this Book is evident, not only from the current opinion of both ancient and modern times, but also from the exact correspondence of the style with that of his prophecies; and, though some eminent writers, as JOSEPHUS, JEROME, JUNIUS, and Abp. USHER, have thought that it was composed on the death of Josiah, (2 Chronicles xxxv. 25,) yet the whole tenor of it, as well as its phraseology, plainly shows that it was composed on the occasion of the destruction of Jerusalem, and the various desolations connected with it.

This inimitable poem is very properly divided into five chapters, each of them containing a distinct elegy, consisting of twenty-two stanzas, according to the number of letters in the Hebrew alphabet; although it is in the four first chapters only that the several stanzas begin, after the manner of an acrostic, with the different letters following each other in alphabetical order. In the first two chapters, each verse, or stanza, forms a triplet, except the seventh verse of the first, and the nineteenth of the second, which have each a supernumerary line. In the third chapter, each stanza consists of three verses, which have all the same initial letter, so that the whole alphabet is thrice repeated. The fourth chapter resembles the three former in metre, but the stanzas are only couplets; and in the fifth chapter, which is not arranged according to the initial letter, the stanzas are also couplets, but of a considerably shorter measure. The prophet begins with lamenting the sad reverse of fortune which had befallen his country, confessing at the same time that her calamities were the just consequence of her sins; in the midst of which Jerusalem herself is introduced to continue the sad complaint, and to solicit the Divine mercy; he then shows the dire effects of the Divine anger, in the calamities brought upon his country; the unparalleled calamities of which he charges, in a great measure, upon the false prophets; and in this desperate condition, the astonishment and by-word of all who see her, he directs Jerusalem to seek for mercy and pardon; he next, by enumerating his own severe trials, and showing his trust in God, encourages the people to the same resignation and trust in the Divine mercy; vindicates the goodness of God in all his dispensations, and shows the unreasonableness of murmuring under them; recommends self-examination and repentance; and from past deliverances, encourages them to expect pardon of their sins, and retribution on their enemies; he then contrasts the deplorable state of the nation with its ancient prosperity; ascribes the unhappy change, in a great degree, to the profligacy of the priests and prophets; deeply and tenderly laments the national calamities; predicts the ruin of the insulting Edomites; and promises deliverance from captivity; and in conclusion, he introduces the nation groaning under their calamities, and humbly supplicating the Divine favour, to commiserate their wretchedness, and to restore them to their ancient prosperity.]—*Bagster.*

CHAPTER I.

1 The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth God's judgment to be righteous.

HOW doth the city sit [a] solitary, *that was* full of people! *how* is she become as a [b] widow! she *that was* great among the nations, *and* [c] princess among the provinces, *how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks: among all her lovers [d] she hath none to comfort *her:* all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity because of affliction, and [e] because of great servitude: she dwelleth [f] among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none

A. M. 3416. B. C. 588.

a Je.52.27.
b Is.47.8.
c 2 Ch.11.3.28. Ezr 4.20.
d Je.4.30. 30.14,15.
e *for the greatness of.*
f De.28.64.

CHAP. I. Ver. 1—22. *Jeremiah laments the miseries of Jerusalem as brought on by sin.*—The Septuagint and Vulgate versions introduce these mournful odes with the following short paragraph, as a key to their contents: "And it came to pass, after that Israel had been carried away captive, and Jerusalem had become desolate, that Jeremiah sat weeping, and lamented this lamentation over Jerusalem." Of the style of these compositions, we have given Dr. South's opinion in our introduction to Jeremiah's prophecies, and shall here add that of a more modern critic, (Bp. *Lowth*,) who says, "Never was there a more rich and elegant variety of beautiful images arranged together within so small a compass."

Jeremiah begins with lamenting the dismal reverse of circumstances which befell his country; confessing at the same time that her calamities were the just consequence of her sins. The Prophet then withdraws, and Jerusalem herself is personified, and brought forward to continue the sad complaint, and to solicit that mercy from God, which she could hope for from no other quarter. Professor *Jahn* thinks this ode particularly laments the deportation of king Jehoiakim and

CHAP. I.—This short book, which may properly be considered as an Appendix to Jeremiah's prophecies, contains five distinct odes, of which the first four are in the acrostic form, each paragraph beginning with a different letter of the alphabet.

Ver. 1. *Princes among the provinces.*—*Blayney.* "She that was sovereign among the provinces, is become tributary." See 2 Kings viii. 1—14.; x. 6—19.

Ver. 2. *She weepeth sore.*—"Weeping she weepeth."

Ver. 3. *Because of great servitude.*—"For affliction and for great servitude;" i. e. under her oppressors.——*In the straits*—That is, narrow passes, in which she could not avoid them.

come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the [g] chief, her enemies prosper; for the LORD hath afflicted her for the multitude of her [h] transgressions: her children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her [i] princes are become like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her [j] pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock [k] at her sabbaths.

8 Jerusalem hath grievously sinned; therefore [l] she is [m] removed: all that honoured her despise her, because they have seen [n] her nakedness: yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; she remembereth not her last [o] end; therefore she came down wonderfully: she had no comforter. O LORD, behold mine affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her [p] pleasant things: for she hath seen *that* the heathen [q] entered into her sanctuary, whom thou didst command [r] *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things for meat to [s] relieve the soul: see, O LORD, and consider; for I am become [t] vile.

12 ¶ [u] *Is it* nothing to you, all ye that pass [v] by? behold, and see if there be any [w] sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net [x] for my feet, he hath turned me back: he hath made me desolate *and* faint all the day.

14 The yoke [y] of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* [z] I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD [a] hath trodden the [b] virgin, the daughter of Judah, *as* in a wine-press.

16 For [c] these *things* I weep; mine eye, mine eye runneth down with water, because the comforter that should [d] relieve my soul is far [e] from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth [f] her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round [g] about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is [h] righteous; for I have rebelled against his [i] commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* [j] they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress: my bowels are troubled; my heart is turned within me; for I [k] have grievously rebelled: abroad the sword [l] bereaveth, at home *there is* as death.

21 They have heard that I sigh: *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:* thou wilt bring the day [m] *that* thou hast [n] called, and they shall be like unto me.

22 Let [o] all their wickedness come before thee; and do unto them, as [p] thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* [q] faint.

CHAPTER II.

1 Jeremiah lamenteth the misery of Jerusalem. 20 He complaineth thereof to God.

HOW hath the LORD covered the daughter of Zion with a cloud [a] in his anger, *and* cast down from heaven unto the earth the beauty [b] of Israel, and remembered not his footstool [c] in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, and hath not [d] pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [e] brought *them* down to the [f] ground: he hath polluted the kingdom and the princes thereof

3 He hath cut off in *his* fierce anger all the horn of Israel: he hath drawn back his [g] right hand from before the enemy, and he burned against Jacob like a [h] flaming fire, *which* devoureth round about.

4 He hath bent his bow like an [i] enemy: he stood with his right hand as an adversary, and slew all [j] *that were* pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The LORD was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken [k] away his [l] tabernacle, as *if it were of* a garden: he hath

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A. M. 3416. B. C. 588.

g De.28.43, 44.
h Da.9.7,16.
i Je.52.8,11.
j or, *desirable*. ver.10.
k Ps.137.3.
l 1 Ki.8.46.
m *become a removing*, or, *wandering*
n Eze.16.37. Ho.2.9,10
o De.32.29. Ro.6.21.
p or, *desirable*.
q Je.51.51. 52.13.
r De.23.3.
s or, *make the soul to come again*.
t Job 40.4.
u or, *It is*.
v *by the way*.
w Da.9.12.
x Eze.17.20 Ho.7.12.
y De.28.48.
z Ho.5.14.
a Is.63.3.
b or, *the wine-press of the virgin*.
c Je.13.17. 14.17.
d *bring back*
e Ho.9.12.
f ver.2.9.
g Ho.8.8.
h Ne.9.33. Da.9.7,11
i *mouth*.
j Je.2.28. 30.14.
k Ps.51.3,4.
l De.32.25. Eze.7.15.
m Is.13.6, &c. Je.46.10. 50.15,31.
n or, *proclaimed*.
o Ps.137.7 9 Je.51.35.
p La.3.31.
q c.5.17.
a Joel 2.2.
b 2 Sa.1.19.
c 1 Ch.28.2. Ps.132.7.
d Je.13.14.
e *made to touch*.
f Ps.89.39.
g Ps.74.11.
h Ps.89.46.
i Is.63.10 Je.30.14.
j *the desirable of*.
k Is.5.5.
l or, *hedge*. Job 1.10.

10,000 principal Jews with him, to Babylon. (See 2 Kings xxiv. 14, 15.)

CHAP. II. Ver. 1—22. *The miseries of Jerusalem and Judea bewailed.*—The Prophet shows the dire effects of the divine anger in the miseries brought on his country by the subversion of its religion and government; the unparalleled calamities which he charges, and no doubt justly, in a great measure on the false prophets.—In this desperate condition, the astonishment and by-word of all who see her, Jerusalem is directed to sue earnestly for mercy and pardon.—Many of the images in this chapter, though objected to by some critics, appear to us very beautiful, as we have observed in our notes below. Professor *Jahn* supposes this second lament was composed on the storming of Jerusalem by the Chaldean army.

Ver. 5. *Before the enemy*—That is, in subjection to her enemy.

Ver. 7. *When her people, &c.*—*Blayney* renders this much clearer, by a different punctuation. After placing a semicolon at *old;* he reads, "When her people fell into the hand, &c., the adversaries saw, and mocked at her discontinuance," or, "destruction," as *Boothroyd* renders it.

Ver. 9. *She remembered not her last end*—That is, she did not recollect the necessary consequences of her course of sin.—*The enemy hath magnified*—Instead of "himself," Dr. *Blayney* supplies the word "affliction;" hath aggravated mine affliction.

Ver. 11. *To relieve the soul.*—*Blayney*, "To sustain life."

Ver. 12. Is it *nothing to you?*—This is a beautiful apostrophe to the passing traveller.

Ver. 15. *In a wine-press.*—Alluding to the great effusion of blood.

Ver. 16. *Relieve my soul.*—*Boothroyd*, "Restore my life;" i. e. recover.

Ver. 19. *Relieve their souls.*—*Blayney*, "Support their life."

Ver. 20. *As death.*—*Blayney*, "Pestilence." See chap. xiv. 12.

Ver. 21. *The day that thou hast called.*—*Blayney*, "Pronounced;" i. e. predicted.

CHAP. II. Ver. 1. *His footstool*—That is, the ark. See 1 Chron. xxviii. 2.

Ver. 3. *Cut off . . . . the horn.*—The horns are the strength and glory of cattle.—*Drawn back his right hand from the enemy.*—When God stretches forth his right hand, it means an exertion of his power, and the reverse when he withdraws it.

Ver. 6. *Taken away his tabernacle.*—Margin, "hedge;" *Blayney*, "He hath done violence to the garden of his own hedging." So *Boothroyd.* See Isa. v. 1—7. ("He hath destroyed the temple, as if it had been no better than a cottage erected in a garden, while the fruit is gathering, and then removed, or suffered to decay." See *Harmer.*]—*Bagster.*

destroyed his places of the assembly: the LORD hath caused the [m] solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred [n] his sanctuary, he hath [o] given up into the hand of the enemy the walls of her palaces; they have made a noise [p] in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a [q] line, he hath not withdrawn his hand from [r] destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her [s] bars: her [t] king and her princes *are* among the Gentiles: the law *is* no *more;* her prophets also find no vision from the LORD.

10 The elders of the daughter of Zion sit [u] upon the ground, *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people; because the children and the sucklings [v] swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea: who can heal thee?

14 Thy [w] prophets have seen vain and foolish things for thee: and they have not discovered [x] thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass [y] by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?

16 All thine enemies have opened their mouth [z] against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for; we have found, we have seen *it*.

17 The LORD hath done *that* which he had [a] devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and [b] he hath caused *thine* enemy to rejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, let [c] tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out [d] in the night: in the beginning of the watches pour out [d] thy heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, that faint for hunger [e] in the top of every street.

20 ¶ Behold, O LORD, and consider to whom thou hast done this. Shall the women eat their [f] fruit, *and* children [g] of a span long? shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The [h] young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called as in a solemn day my terrors round [i] about, so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAPTER III.

1 The faithful bewail their calamities. 22 By the mercies of God they nourish their hope. 37 They acknowledge God's justice. 55 They pray for deliverance, 64 and vengeance on their enemies.

I *AM* the man *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and brought *me into* [a] darkness, but not *into* light.

3 Surely against me is he turned; he turneth his hand *against me* all the day.

4 My [b] flesh and my skin hath he made old; he hath broken [c] my bones.

A. M. 3416. B. C. 588

m c.1.4.

n Je.26.31.. 44.

o *shut up.*

p Ps.74.4, &c.

q 2Ki.21.13, 14.

r *swallowing up.*

s Je.51.30.

t De.28.36. 2Ki.24.15. 25.7.

u Is.3.26.

v or, *faint.*

w Je.27.14, 15.

x Is.58.1. Je.23.22.

y *by the way.*

z Ps.35.21.

a Le.26.16, &c. De.28.15, &c. Je.18.11. Mi.2.3.

b Ps.89.42.

c Je.14.17.

d Ps.62.8.

e Ezc.5.10, 16.

f De.28.53. Je.19.9.

g or, *wrapped with their hands.*

h 2Ch.36.17

i Je.6.25.

j Ho.9.12, 13.

a Am.5.20

b Job 16.8, &c.

c Ps.51.8. Je.50.17.

Bishop *Heber* has entered so deeply into the spirit of the weeping prophet, as it appears in this and the preceding chapter, that we cannot forbear to ornament our pages with a few lines from him. Addressing Jerusalem, he cries—

> "Where's now thy pomp, which kings with envy view'd?
> Where now thy power, which all those kings subdued?
> No martial myriads muster in thy gates;
> No suppliant nation at thy temple waits;
> No prophet bard, thy glittering courts among,
> Wakes the full lyre, and swells the tide of song;
> But lawless force and meagre want is there,
> And the quick darting eye of restless fear;
> While cold Oblivion, mid the ruins laid,
> Holds his dark reign beneath the ivy shade."

CHAP. III. Ver. 1—66. *Calamities bewailed, mercies acknowledged, and deliverance implored.*—"The construction of this chapter differs from that of those which have been considered. It consists of the same number of stanzas, according to the number of the letters in the Hebrew alphabet: but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with *Aleph*, the three next with *Beth*, &c. and in one instance the order of the letters varies from that which is elsewhere observed.—It also forms a distinct elegy, or lamentation, arranged differently from those which precede. The prophet speaks throughout the whole, lamenting his afflictions, seeking consolatory topics, and giving counsel and encouragement to his fellow-mourners. Some indeed understand it to be the language of a chorus of Jews, speaking as one person: but so many passages evidently refer to Jeremiah's own personal trials, that this interpretation seems inadmissible. 'The subject of the chapter is penitential meditations upon the prophet's own calamities, as well as those of the public; together with pious reflections upon the end which God proposes in sending afflictions, and the good use which men ought to make of such chastisements.' *Lowth.*—'I am the man that has seen this great affliction, which the Lord hath in just anger brought upon his people.' Bishop *Hall.*—Probably, he spake in his own person, as one who, besides his peculiar afflictions, The whole scene is presented to view as in an exquisitely finished historical painting.]—*Bagster.*——*The perfection of beauty.*—Psalm xlviii. 2.

Ver. 7. *Made a noise.*—By their profane songs, instead of the songs of Zion.

Ver. 10. *Zion sit upon the ground.*—[*Sitting on the ground* was a posture of mourning and deep distress. Hence the coin struck by Vespasian on the capture of Jerusalem, has, on the obverse side, a palm tree, the emblem of Judea, and under it a woman, the emblem of Jerusalem, sitting down, with her elbow on her knee, and her head supported by her hand, with the legend *Judæa capta.* See *Addison* on Medals.]—*Bagster.*

Ver. 11. *My liver is poured.*—Grief of mind often occasions redundancy of bile, which produces the effect here intended. Compare Job xvi. 13.

Ver. 13. *Thy breach is like the sea.*—Judah's wound is compared to an inundation of the sea, when it bursts its natural boundaries.

Ver. 14. *False burdens.*—See Jer. xxiii. 33—38.

Ver. 15. *All that pass.*—[The combination of scorn, enmity, rage, and exultation, which the conquerors and spectators manifested at the destruction of Jerusalem and the temple, are here described with peculiar pathos and energy.

Ver. 18. *O wall.*—Compare ver. 8. By a figure, the wall may be called upon to *weep*, as well as stones to *cry out*, Luke xix. 40. This appears to us a beautiful prosopopœia, alluding to walls running down with the breath of a large congregation.——*Apple of thine eye.*—[*Bath ayin*, which sometimes means the *pupil* of the eye, seems here to denote *tears*, the produce of the eye; and therefore elegantly termed the *daughter of the eye.*]—*Bagster*

Ver. 20. *Children of a span long.*—*Blayney,* "Little ones dandled in the hands." See Levit. xxvi. 29. Deut. xxviii. 53.

CHAP. III. Ver. 2. *Darkness.*—[*Darkness* denotes *calamity*: and *light* signifies *prosperity.*]—*Bagster.*

Ver. 4. *My flesh and my skin hath he made old.*—[Strong metaphorical expressions, denoting the severest afflictions.]—*Bagster.* Wasted and decayed by affliction.

5 He hath builded against me, and compassed *me* with gall and travail.
6 He hath set me in dark [d] places, as *they that be* dead of old.
7 He hath hedged [e] me about, that I cannot get out: he hath made my chain heavy.
8 Also when I [f] cry and shout, he shutteth out my prayer.
9 He hath inclosed my ways with hewn stone, he hath made my paths crooked.
10 He *was* unto me *as* a bear [g] lying in wait, *and as* a lion in secret places.
11 He hath turned aside my ways, and pulled [h] me in pieces: he hath made me desolate.
12 He hath bent his bow, and set me as a mark [i] for the arrow.
13 He hath caused the [j] arrows of his quiver to enter into my reins.
14 I was a derision to all my people; *and* their song [k] all the day.
15 He hath filled me with [l] bitterness, he hath made me drunken with wormwood.
16 He hath also broken my teeth with [m] gravel stones, he hath [n] covered me with ashes.
17 And thou hast removed my soul far off from peace: I forgat [o] prosperity.
18 And I [p] said, My strength and my hope is perished from the LORD:
19 [q] Remembering mine affliction and my misery, the [r] wormwood and the gall.
20 My soul hath *them* still in remembrance, and is [s] humbled in me.
21 This I [t] recall to my mind, therefore [u] have hope.
22 ¶ *It is* [v] *of* the LORD's mercies that we are not consumed, because [w] his compassions fail not.
23 *They are* new every morning: great *is* thy faithfulness.
24 The LORD *is* my [x] portion, saith my soul; therefore will I hope [y] in him.
25 The LORD *is* good unto them that wait [z] for him, to the soul *that* seeketh him.
26 *It is* good that *a man* should both hope and quietly wait for the salvation of the LORD.
27 *It is* good for a man that he bear the yoke in his youth.
28 He sitteth [b] alone and keepeth silence, because he hath borne *it* upon him.
29 He putteth his mouth in the dust; if so be there may be hope.
30 He [c] giveth *his* cheek to him that smiteth him: he is filled full with reproach.
31 For [d] the LORD will not cast off for ever:
32 But though [e] he cause grief, yet will he have compassion according to the multitude of his mercies.
33 For he doth not afflict [f] [g] willingly nor grieve the children of men.
34 To crush under his feet all the prisoners of the earth,
35 To turn aside the right of a man before the face of [h] the Most High,
36 To subvert a man in his cause, the LORD [i] approveth not.
37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?
38 Out of the mouth of the Most High proceedeth not [j] evil and good?
39 Wherefore [k] doth a living man [l] complain, a man for the punishment of his sins?
40 Let us [m] search and try our ways, and turn again to the LORD.
41 Let us lift up our heart with *our* hands unto God in the heavens.
42 We have [n] transgressed and have rebelled: thou hast not pardoned.
43 Thou hast covered with anger, and persecuted us: thou hast [o] slain, thou hast not pitied.
44 Thou hast covered thyself with a cloud, that *our* prayer should not pass through.
45 Thou hast made us *as* the offscouring and refuse in the midst of the people.
46 All our enemies have opened their mouths against us.
47 [p] Fear and a snare is come upon us, [q] desolation and destruction.
48 Mine eye runneth down with rivers of water for the destruction of the daughter of my people.
49 Mine eye trickleth [r] down, and ceaseth not, without any intermission,
50 Till the LORD look down, and behold from heaven.
51 Mine eye affecteth [s] my heart [t] because of all the daughters of my city.
52 Mine enemies chased me sore, like a bird, without cause.
53 They have cut off my life in the dungeon and cast a stone [u] upon me.
54 Waters [v] flowed over my head; *then* I said, I am cut off.
55 ¶ I called [w] upon thy name, O LORD, out of the low dungeon.
56 Thou hast heard my voice: hide not thine ear at my breathing, at my cry.
57 Thou drewest near in the day *that* I called upon thee: thou saidst, Fear [x] not.
58 O LORD, thou hast pleaded the causes [y] of my soul; thou hast redeemed my life.
59 O LORD, thou hast seen my wrong: judge [z] thou my cause.
60 Thou hast seen all their vengeance *and* all their imaginations [a] against me.
61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;
62 The lips of those that rose up against me, and their device against me all the day.
63 Behold their sitting down, and their rising up; I *am* their music.
64 Render unto them a recompense, O LORD according to the work of their hands.

A. M. 3416. B. C. 588.

d Ps.143.3.
e Ho.2.6.
f Job 30.20.
g Ho.5.14. 13.7,8.
h Ho.6.1.
i Job 7.20.
j *sons.*
k Ps 69.12.
l *bitternesses.*
m Pr.20.17.
n *rolled me in the.*
o *good.* Job 7.7.
p Ps.31.22.
q or, *remember.*
r Je.9.15.
s *bowed.*
t *made to return to my heart.*
u Ps.77.5, &c.
v Ezr.9.8,9. Ne.9.31.
w Mal.3.6.
x Ps.73.26.
y Ps.130.7.
z Is.30.18. Mi.7.7.
a Mat.11.29
b Je.15.17.
c Is.50.6.
d Ps.94.14.
e Ps.30.5.
f *from his heart.*
g Je.31.20. Eze.33.11. He.12.10.
h or, *a superior.*
i or, *seeth not.* Hab.1.13.
j Is.45.7.
k Mi.7.9.
l or, *murmur.*
m Hag.1.5,7
n Da.9.5.
o 2Ch.36.17.
p Is.24.17.
q Is.51.19.
r Is 63.15.
s *my soul.*
t or, *more than.*
u Da.16.17.
v Jo.2.3,4,7.
w Ps.130.1.
x Is.43.1,2.
y Je.51.36.
z Ps.35.1,23.
a Je.11.19, 20.

shared largely in those of his nation, and sympathized with them in those from which he was most exempted. He spake of himself as a public character, for the common benefit; being one of many, who thus shared and mourned over the calamities of Israel.—We have before met with some passages in the writings of Jeremiah, like the bitter complaints of Job: here we find various expressions similar to those used by that afflicted and tempted servant of God; and this favours the supposition, that he related the more gloomy and discouraging part of his own experience, and the way in which he found support and relief, as the best method of instructing and comforting his fellow-sufferers.—In this view of the chapter, we consider the prophet addressing the afflicted Jews, in order to counsel and encourage them; and speaking as one who knew the heart of mourners, and could sympathize with them. He was 'the man,' who had been peculiarly conversant with affliction, having experienced the effects of God's anger, both for his own sins, and as sharing the punishment inflicted on

Ver. 5. *He hath builded against.*—*Boothroyd*, "Around me:" this agrees with the following clause.
Ver. 6. *Dark places.*—The sepulchral caverns.
Ver. 7. *Their polishing.*—*Blayney*, "Their veining;" referring to the blue veins of the body.
Ver. 10. *As a bear, &c.*—See Job x. 16. Isa. xxxviii. 13.
Ver. 13 *Arrows.*—[The issue or effect; the subject, adjunct, accident, or produce of a thing, is frequently in Hebrew denominated the *son*. So arrows that *issue* from a *quiver* are termed *beney ashpatho*, or, "the sons of the quiver"]—*Bagster*

Ver. 14. *A derision.*—See Jer. xx. 7. Ps. lxix. 12.
Ver. 29. *His mouth in the dust.*—See Job xlii. 6.
Ver. 47. *Fear and a snare.*—*Blayney*, "Terror and the pit." Pits were used as snares for wild beasts.
Ver. 53. *Cast a stone upon me.*—See Dan. vi. 17.
Ver. 54. *Over my head.*—Ps. lxix. 2.
Ver. 56. *Thou heardest my voice.*—Here *Blayney* and others supply, "which said," or "saying."
Ver. 64. *Render unto them.*—*Blayney* and *Boothroyd* render these last three verses in the future, as the original warrants.

65 Give them [b] sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger from under the heavens of the LORD.

CHAPTER IV.

1 Zion bewaileth her pitiful estate. 13 She confesseth her sins. 21 Edom is threatened. 22 Zion is comforted.

HOW is the gold become dim! *how* is the most fine gold changed! the [a] stones of the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine [b] gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the [c] sea monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the ostriches [d] in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* [e] no man breaketh *it* unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace [f] dunghills.

6 For the [g] punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a [h] moment, and no hands stayed on her.

7 Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing *was* of sapphire:

8 Their visage is [i] blacker [j] than a coal; they are not known in the streets: their skin [k] cleaveth to their bones; it is withered, it is become like a stick.

9 *They that be* slain with the sword are better than *they that be* slain with hunger: for these [l] pine away, stricken through for *want of* the fruits of the field.

10 The hands of the pitiful [m] women have sodden their own children: they were their meat [n] in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury; he hath poured out [o] his fierce anger, and hath kindled [p] a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem.

13 For [q] the sins of her prophets, *and* the iniquities of her priests, that [r] have shed the blood of the just in the midst of her,

14 They have wandered *as* blind *men* in the streets, they [s] have polluted themselves with blood, [t] so that [u] men could not touch their garments.

15 They cried unto them, Depart [v] ye; *it is* unclean; depart, depart, touch not: when they fled away and wandered, they said among the heathen, They shall no more sojourn *there*.

16 The [w] anger of the LORD hath divided them; he will no more regard them: they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain [x] help: in our watching we have watched for a nation *that* could not save *us*.

18 They hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end [y] is come.

19 Our persecutors are swifter [z] than the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The breath of our nostrils, the anointed of the LORD, was taken [a] in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 ¶ Rejoice [b] and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also [c] shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.

A. M. 3416. B. C. 588.

b or, *obstinacy* Is.6 10.
a 2 Ki.25.9, 10.
b 2 Ti.2.20.
c or, *sea-calves*.
d Job 39.13, 16.
e De.32 24.
f Job 21.8.
g or, *iniquity*. Ro.7 13.
h Ge.19.25.
i *darker than blackness*.
j c.5.10.
k Ps.102.5.
l *flow out*.
m Is.49. 15.
n De.28 56, 57. 2 Ki.6.28, 29.
o Je.7.20.
p Je.21.14.
q Je 5.31. Eze.22.26, 28. Zep.3.4.
r Mat.23. 31,37.
s Je.2.34.
t or, *in that they could not but*.
u Nu.19.16.
v or, *ye polluted*.
w or, *face*.
x Is.30 5,7. 31.1,3. Je.37.7,8.
y Eze.7.2,3, 6.
z De 28.49. Je.4.13.
a Je.52.9.
b Ec.11.9.
c Ob.10,15.

his people. 'It is worthy to be observed, that Jeremiah, in endeavouring to promote resignation in his countrymen, represents his own deportment under afflictions, in terms which have a prophetic cast; so strikingly are they descriptive of the patience and conduct of our Saviour under his sufferings. The prophet indeed, in the meek endurance of unmerited persecution, was an illustrious type of Christ.' "—*T. Scott.*

CHAP. IV. Ver. 1—22. *Zion deeply bewails her situation, and laments her sins. Edom is then threatened, and Zion comforted.*—The prophet contrasts, in various affecting instances, the wretched and deplorable circumstances of the Jewish nation with the flourishing state of their affairs in former times; and ascribes the unhappy change, principally, to the profligacy of their priests and prophets, which had drawn upon them the universal abhorrence of God and man. The whole people proceed with lamenting their hopeless condition; and, in a particular manner, the captivity of their sovereign. The judgment of Edom is at length foretold, together with a final cessation of Zion's calamities. (Dr. *Blayney.*)

"The glory of outward distinctions and privileges may soon be obscured; sin tarnishes the beauty of the most excellent gifts; and when the Lord leaves churches or nations, their 'glory is departed But that 'gold tried in the fire,' which Christ bestows, will never be taken from us; nor can its excellency be diminished.—The stones of the earthly sanctuary were repeatedly poured out in the streets, so that not one of them was left upon another: but the spiritual temple experiences no such demolitions; it is built upon a Rock, against which the gates of hell cannot prevail; and every believer being one with Christ, is 'a habitation of God through the Spirit.'—Indeed the most 'precious of the sons of Zion,' incomparably more valuable in the sight of God than the finest gold, are esteemed by ungodly men 'as earthen pitchers,' fit for nothing but the basest uses, or to be dashed in pieces; and

CHAP. IV. Ver. 3. *Sea monsters.*—"Sea-calves," or seals.——*The ostriches.*—[The *ostrich* is a distinct genus of birds, of the order *gallinæ*. It measures seven or eight feet in height when erect, and in length, with the neck stretched out, six feet from the head to the rump, and the tail about a foot more. Its legs are very long and naked; and it has only two toes, both placed forward, on each foot. When full grown, the neck, which before was almost naked, particularly that of the male, is beautifully covered with red feathers; and the plumage upon the shoulders, back, and some parts of the wings, from being of a darkish gray, becomes jet black, whilst the rest of the feathers are white. The ostrich is so devoid of natural affection, that on the least trivial noise, she forsakes her eggs or her young ones, and perhaps never returns.]—*B.* See Job xxxix. 14—16, and note.

Ver. 6. *No hands stayed on her.*—*Boothroyd,* "Without the hands of men."

Ver. 7. *Her Nazarites.*—*Blayney,* "Nobles." The term *Nazir* is applied to Joseph, Gen. xlix. 26, from whence Dr. *Durell* infers, that it does not always imply a vow, but is sometimes used for any distinguished persons, as in this verse.——*Polishing.*—[*Gizrathom*, rendered by Dr. *Blayney,* "their veining," from *gazar*, to divide, intersect, as the *blue veins* do the surface of the body. This is approved by Dr. *A. Clarke*, who remarks, "Milk will most certainly well apply to the *whiteness* of the *skin*; the beautiful *ruby* to the *ruddiness* of the flesh; and the *sapphire*, in its clear transcendent *purple*, to the *veins* in a fine complexion."]—*Bagster.*

Ver. 8. *Blacker than a coal.*—See margin. [Or, as Dr. *Blayney* renders, "duskier than the dawn," *shachar*, signifying "the dawn of the day, when it is neither light nor dark, but between both, at which time objects are not easily distinguished."]—*Bagster.* Which is more literal and accurate.

Ver. 10. *The pitiful.*—*Blayney,* "Tender-hearted." Compare ch. ii. 20.

Ver. 14. *So that men could not touch their garments.*—*Boothroyd,* "So that their garments could not be touched." The meaning appears to be, that they ran frantic through the streets, slaying, or beating, all they met; and when they were overpowered by any, they touched them, which made them polluted.

Ver. 15. It is *unclean*—Or, "Ye are unclean." The sense seems to be, that they behaved so wicked, and so frantic, that the very heathen would not suffer them to "sojourn" with them. This regards the false prophets and apostate priests.

Ver. 17. *Our eyes as yet failed,* &c.—*Blayney,* "Our eyes failed (with looking) for our help; in vain on our watch-tower have we watched for a nation that cannot save;" namely, Egypt—[Who were their pretended allies; but who were neither able nor willing to help them.]—*Bagster.*

Ver. 18. *They hunt our steps.*—See 2 Kings xxv. 4—6.

Ver. 19. *Eagles of heaven.*—[The *eagle*, whose wings are of an extraordinary length, darts with amazing rapidity through the voids of heaven:—"He rushes," says *Apuleius*, "upon the devoted victim, like a flash of lightning." *Homer*, describing the career of the amiable but ill-fated Hector, says, "Turning, he rushed upon him like a high-soaring eagle, which descends into the plain through the obscure clouds." &c.]—*Bagster.*

Ver. 20. *The breath of our nostrils.*—That is, their only hope, Zedekiah, under whom they expected still to subsist as a nation.

Ver. 21. *Rejoice.*—An ironical address, like Eccles. xi. 9.——*Make thyself naked.*—It was a natural consequence of drunkenness in a hot country, where they wore loose garments, to strip themselves when heated with wine.

22 [d] The punishment of thine iniquity is [e] accomplished, O daughter of Zion; he will no more carry thee away into captivity: he will visit thine iniquity, O daughter of [f] Edom; he will [g] discover thy sins.

CHAPTER V.

A pitiful complaint of Zion in prayer unto God.

REMEMBER, O LORD, what is come upon us: consider, and behold our reproach.

2 Our [h] inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our water for money; our wood [i] is sold unto us.

5 [d] Our necks *are* under persecution: we [e] labour, *and* have no rest.

6 We have given the hand *to* the Egyptians, *and to* the Assyrians, to be satisfied with bread.

7 Our fathers have sinned, *and are* not; and we have borne their iniquities.

8 Servants [f] have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives because of the sword of the wilderness.

10 Our skin was black like an oven because of the [g] terrible famine.

11 They ravished [h] the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell under the wood.

14 The elders have ceased from the gate, the young men from their music.

15 The joy of our heart is ceased; our dance is turned into mourning.

16 The crown [i] is fallen *from* our head: wo unto us, that we have sinned!

17 For this our heart is [j] faint; for these *things* our eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, remainest for [k] ever; thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us [l] so long time?

21 Turn [m] thou us unto thee, O LORD, and we shall be turned; renew [n] our days as of old.

22 [o] But thou hast utterly rejected us; thou art very wroth against us.

A.M. 3416. B.C. 588.

d or, *Thine iniquity.*
e Is.40.2.
f Ps.137.7
g or, *carry thee captive for.*
a Ps.89.50, 51.
b Ps.79.1, &c.
c *cometh for price.*
d or, *our necks are we persecuted.*
e Ne.9.36,37
f Ne.5.15.
g or, *terrors*, or, *storms of*
h Zec.14.2
i *of our head is fallen*
j Mi.6.13.
k Hab.1.12.
l *for length of days.*
m Ps.80.3, &c.
n Hab.3.2.
o or, *But wilt thou utterly reject us?*

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not only were prophets and apostles treated in this manner, but even Christ himself was despised and vilified more than any of them.—All the troubles of the church will soon be accomplished; and believers ere long will have done with captivity, punishment, sin, and sorrow: but the doom of their insulting enemies approaches; the Lord will soon bring their sins to light; he will put the cup of vengeance into their hands; and they shall drink it to the dregs, and lie down in eternal shame and sorrow."—*T. Scott.*

CHAP. V. Ver. 1—22. *Zion's complaint and prayer to God.*—In the Syriac, Arabic, and Vulgate versions, this chapter is entitled *The Prayer of Jeremiah;* but no such title appears, either in the Hebrew or the Septuagint: it is rather a memorial, representing, in the name of the whole body of Jewish exiles, the many and grievous hardships they groaned under, and humbly entreating God to commiserate their wretchedness, and to restore them once more to his favour, and to their ancient prosperity. The whole may be considered as an epilogue or conclusion, well adapted to the contents of the preceding chapters.

"In all troubles, prayer is our great duty and privilege, and the best means of relief: and all our sorrows should lead us to beseech the Lord to remember and help us. Though our sins and his just displeasure have caused our sufferings; yet we may hope in his pardoning mercy, his sanctifying grace, and his kind providence.—As wasting wars, terrible famines, and heavy oppressions, or persecutions, come upon nations, for the sins of former and present generations, when their appointed measure of iniquity is filled up; so the accumulating sins of a man's whole life will be punished with tremendous vengeance at last; except he obtain by faith an interest in Him, 'who bare our sins in his own body on the tree.'—The wrath of God turns the sinner's mirth into mourning, his liberty into bondage, and his honour into disgrace: 'for this the crown is fallen from our heads, and wo unto us that we have sinned!' This first reduced the race of man to its present wretched condition; and the desolations of the church originate from the same source.—But though we should mourn over the miseries of the world, and the low estate of the church; yet the true Zion, to which believers are come, cannot be desolated, but remains for ever, even as the throne of our God in heaven. This inheritance cannot be forfeited or alienated: nor can our mansions be possessed by strangers; or our relation to God, as espoused and adopted into his family, abrogated; or 'the liberty, wherewith Christ hath made us free,' taken from us; the freeness of our salvation disannulled; or our joy and glorying in Christ made void. Various tribulations may make our hearts faint and our eyes dim; but our way to the mercy-seat of our reconciled God is still open: and we may beseech him not to forsake or forget us; and plead with him to turn and renew us, more and more, by his grace, that our hopes may revive, and our consolations abound, 'as in the days of old.' For the eternal and unchangeable God will not utterly reject his church, or any true believer, whatever our trials, fears, or lamentations may be. Let us then, 'in all our troubles, put our whole trust and confidence in his mercy;' let us confess our sins, and pour out our hearts before him; and let us watch against repinings or despondency, whatever we suffer, or whatever we witness of the troubles of our brethren; for this we surely know, that it shall be well in the event, with all who trust, fear, love, and serve God."—*T. Scott.*

Ver. 22. *He will discover thy sins.*—Margin, "Carry thee captive for thy sins," which is agreed to be the sense.

CHAP. V. Ver. 4. *Is sold unto us.*—"Cometh for price;" i. e. they were obliged to purchase, not only wood, but water also.

Ver. 5. *Our necks are under persecution.*—"On our necks are we persecuted;" i. e. we are under the yoke of foreigners.

Ver. 6. *We have given the hand*—i. e. submitted. See Jer. l. 15.

Ver. 9. *The sword of the wilderness.*—That is, the Arabian freebooters, to which they were probably exposed, in seeking for wood, &c.

Ver. 10. *Our skin was black.*—That is, scorched, or burnt, by the heat of the climate, with the want of drink and food. See Job xxx. 30. Jer. iv. 8.; viii. 21.

Ver. 12. *Princes are hanged by their hand*—i. e. tied up by one hand and left to perish: a cruel mode of execution, sometimes practised.

CONCLUDING REMARKS ON THE BOOK OF LAMENTATIONS.

[THE Lamentations of Jeremiah, as Bishop *Lowth* observes, consist of a number of plaintive effusions, composed upon the plan of the funeral dirges, all upon the same subject, and uttered without connexion as they rose in the mind, in a long course of separate stanzas. These have afterwards been put together, and formed into a collection or correspondent whole. In the character of a mourner, he celebrates in plaintive strains the obsequies of his ruined country: whatever presented itself to his mind in the midst of desolation and misery, whatever struck him as particularly wretched and calamitous, whatever the instant sentiment of sorrow dictated, he pours forth in a kind of spontaneous effusion. The prophet has so copiously, so tenderly, and poetically bewailed the misfortunes of his country, that he seems completely to have fulfilled the office and duty of a mourner. It may be doubted, if there be extant any poem, which displays such a happy and splendid selection of imagery in so concentrated a state. Never was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied; and though there is no artificial or methodical arrangement in these incomparable elegies, yet they are totally free from wild incoherency, or abrupt transition. What can be more elegant and poetical than the description of that once flourishing city, lately chief among the nations, sitting in the character of a female, solitary, afflicted, in a state of widowhood, deserted by her friends, betrayed by her dearest connexions, imploring relief, and seeking consolation in vain! What a beautiful personification is that of "the ways of Zion mourning because none are come to her solemn feasts!" How tender and pathetic is the following complaint: "Is it nothing to you, all ye that pass by, behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger!" But to detail its beauties would be to transcribe the entire poem. "Nor can we too much admire," says Dr. *Blayney*, "the full and grateful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country . . . But the prophet's peculiar talent lay in working up, and expressing the passions of grief and pity; and, unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display." "One would think," says Dr. *South*, "that every letter was written with a tear—every word the noise of a broken heart;—that the author was a man compacted of sorrows, disciplined to grief from his infancy; one who never breathed but in sighs, nor spoke but in a groan." "David," observes Dr. *A. Clarke*, "has forcibly depicted the sorrows of a heart oppressed with penitential sorrow: but where, in a composition of such length, have bodily misery and mental agony been more successfully painted? All the expressions and images of sorrow are here exhibited in various combinations, and in various points of view. *Misery* has no expression that the author of the Lamentations has not employed. Patriots! you who tell us you burn for your country's welfare, look at the prophecies and history of this extraordinary man;—look at his Lamentations;—take him through his life to his death, and learn from him what true patriotism means! The man who watched, prayed, and lived, for the welfare of his country; who chose to share her adversities, her sorrows, her wants, her afflictions, and disgrace, when he might have been a companion of princes, and have sat at the table of kings!—who only ceased to live for his country when he ceased to breathe;—that was a patriot, in comparison with whom almost all others are obscured, minished, and brought low; or are totally annihilated!"]—*Barnes.*

THE BOOK OF THE PROPHET EZEKIEL.

WE have now come to the prophecies of *Ezekiel*, which were addressed to the captives at Babylon, before and after the captivity of Zedekiah, and the destruction of the temple. They must therefore be delivered at the same time, and against the same crimes, against which Jeremiah was denouncing the judgments of God at Jerusalem. Both prophets predicted the same events, promised to the faithful the same consolations, and threatened the disobedient and idolatrous among their countrymen with the same punishments. Both prophets united in denunciation against the false prophets, and in anticipations of the ultimate restoration of the Jews from the Babylonish captivity."

Ezekiel, as himself tells us, (chap. i. 3) was the son of Buzi, and a priest, as well as Jeremiah, though of a different family. He was, according to the PSEUDO EPIPHANIUS, born at a place called Saresa. He was carried captive from Jerusalem at the same time with Jehoiachin, and stationed on the borders of the river Chebar, where he continued statedly to reside.

In the fifth year of this captivity, the era from which he dates his prophecies, Ezekiel began his office, which he exercised about 25 years. The commencement of this period falls on the year before Christ 595, and 34 years after Jeremiah had begun his office: so that the last eight years of Jeremiah coincide with the first eight of Ezekiel. The design of this prophet seems to be, chiefly, to convince his fellow captives in Babylon, that they were mistaken in supposing that their brethren, who still remained in Judea, were in happier circumstances than themselves: for this end, he describes the awful judgments impending over that country, with the complete destruction of Jerusalem, both city and temple; and inveighs against those heinous sins which were the cause of such calamities.

As to the style of the prophet Ezekiel, Bishop *Lowth*, the most unquestionable judge of Hebrew composition, thus describes it:—"Ezekiel is much inferior to Jeremiah in elegance; in sublimity, he is not even excelled by Isaiah; but his sublimity is of a totally different kind.—He is deep, vehement, tragical; the only sensation he affects to excite, is the terrible: his sentiments are elevated, fervid, full of fire, indignant," &c. He is generally charged with being obscure; but his obscurity is that necessary to the sublime: and the great critic just quoted remarks, "His diction is sufficiently perspicuous; all his obscurity consists in the nature of the subject."

In our introduction to Isaiah we have remarked, that the prophets frequently made use of actions as well as words, in the delivery of their predictions; and this was particularly the case with Ezekiel, "who delineates the siege of Jerusalem on a tile—weighs the hair of his beard in balances—carries out his household stuff—and joins together the two sticks of Judah and Israel. By these actions, the prophets instructed the people in the will of God, and conversed with them in signs: but where God teaches the prophet, and in compliance with the custom of that time, condescends to the same mode of instruction, then the signification is generally changed into a vision, either natural or extraordinary, as (in the prophet Ezekiel) the ideal scene of the resurrection of dry bones."

In our exposition of this sublime prophet, besides the general commentators referred to on preceding books, we have constantly consulted, and frequently referred to, Archbishop Newcome's scarce and valuable work on this prophet. That learned prelate fully justifies the character given of him by Bp. *Lowth*, and vindicates the sublimity of his style, in reply to some eminent foreign critics

Chronological Arrangement of Ezekiel's prophecies, according to Archbishop Newcome.

Chap. I. to VII. inclusive	Year 5 of Jehoiachin's captivity.—B. C. 595.
VIII. to XIX.	6 — Ditto.
XX. to XXIII.	7 — Ditto.
XXIV.	9 — Ditto, when the siege began.
XXV. to XXVIII.	After the destruction of Jerusalem.
XXIX. to ver. 16.	Between 10 and 12 of Jehoiachin's captivity.
XXX. ver. 20 to 26.	
XXXI. to XXXIII.	After the destruction of Jerusalem.
XXXIV. to XXXIX.	Year 25 of Jehoiachin's captivity.
XL. to XLVIII.	
XXIX. 17, to the end, and XXX. ver. 1—19.	27 — Ditto.

CHAPTER I.

a The time of Ezekiel's prophecy at Chebar. 4 His vision of four cherubims, 15 of the four wheels, 26 and of the glory of God.

NOW it came to pass in the thirtieth year, in the fourth *month*, in the fifth *day* of the month, as I *was* among the [a] captives by the river of [b] Chebar, *that* the heavens were [c] opened, and I saw visions [d] of God.

2 In the fifth *day* of the month, which *was* the fifth year of king [e] Jehoiachin's captivity,

3 The word of the LORD came expressly unto [f] Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand [g] of the LORD was there upon him.

4 ¶ And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire [h] infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 Also out of the midst thereof *came* the likeness of four [i] living creatures. And this [j] *was* their appearance; they had the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* [k] straight feet; the sole of their feet *was* like the sole of a calf's foot: and they sparkled [l] like the colour of burnished brass.

8 And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* joined one to another, they turned not when they went; they went every one straight forward.

10 As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.

11 Thus *were* their faces: and their wings *were* [m] stretched upward; two *wings* of every one *were* joined one to another, and two covered [n] their bodies.

12 And they went every one straight forward: whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went [o] up and down among the living creatures;

A. M. 3409. B. C. 595.

a *captivity.*
b c.3.15,23.
c Re.19.11.
d c.8.3.
e 2Ki.24.12, 15.
f *Jehorkel.*
g 1Ki.18.46.
h *catching.*
i Re.4.6,&c.
j c.10.8,&c.
k *a straight foot.*
l Da.10.6. Re.1.15.
m or, *divided above.*
n Is.6.2.
o Ge.15.17.

CHAP. I. Ver. 1—14. *Ezekiel's prophetic call, and introductory vision.*—It is difficult to conceive any thing more magnificent or sublime, than the scene now before us. It has been considered as the chariot of the Deity; and the living creatures, or cherubic figures, as the agents employed to convey it through the universe. Two objects here particularly demand our attention, the vehicle itself, and the animals attached to it. The former we consider as emblematic of the immense machine of Providence (so to speak;) and the latter of the various agency by which that Providence is administered.

The introduction to this scene may remind us of the first cherubic exhibition recorded in the Bible. When God drove Adam without the boundaries of Paradise, he placed there Cherubim and a flaming sword: that is, a terrific revolving flame, in which the Deity is supposed to have resided. (See Gen. iii. 24. with our exposition.) Here we have "a whirlwind from the north, a great cloud, a fire infolding itself," surrounded with a glory, and out of the centre of all this splendour, comes forth the stupendous figures there exhibited. (Compare also 1 Kings xix. 12.)

With respect to the *living creatures*, there can be no doubt that they were the seraphim which Isaiah saw when he received his prophetic mission. (Is. vi. 2, &c.) From the readiness also with which Ezekiel knew them to be the *Cherubim*,

CHAP. I. Ver. 1. *In the thirtieth year.*—That is, of the prophet's life, as it is generally understood: but Calmet thinks these years must rather be dated from the revival of religion, and the covenant made with God in the time of king Josiah.——*The river of Chebar.*—The station here referred to, is supposed to have been about 200 miles north of Babylon. See chap. iii. 15.—[*Chebar*, called now *Khabour*, is a river of Mesopotamia, which, taking its rise in the Masian mountains, falls into the Euphrates near Carchemish, or Circesium, now Karkisia, about 35° 20′ N. lat. and 40° 25′ E. lon.]—*Bagster.*

Ver. 2. *The fifth year of Jehoiachin's captivity*, was also the fifth of Zedekiah's reign, who immediately succeeded him, 2 Kings xxiv. 17; and as the city and temple were destroyed in the 11th year of Zedekiah, 2 Kings xxv. 2, the prophet, of course, had this vision six years before that event took place.

Ver. 3. *The hand of the Lord was there upon him.*—That is, he was under prophetic influence. See 1 Kings xviii. 46.; 2 Kings iii. 15, &c.

Ver. 5. *Four living creatures.*—Chap. x. 20, the prophet says he knew them to be the cherubim; but gives no farther information. The Author is perfectly aware of the different systems of interpretation advanced on this subject; and particularly that of the ingenious Hutchinson, who supposed them intended to represent the several offices and relations of the persons of the Trinity. But to this he has two most decided objections: 1. The Jews were utterly forbidden to make any representations of the Deity. See Exod. xx. 4.; Deut. iv. 12, 16, &c. 2. These living creatures are represented as worshipping the great Being he supposes them to represent. Isa. vi. 3.; Rev. v. 8, 14.—[These *living creatures* were probably hieroglyphical representations of the holy angels, the attendants on "the King of Glory," and the ministers of his providence. They were *four*, apparently to denote that they were employed in the four quarters of the world; and they had the *likeness of a man*, to signify that they were intelligent and rational creatures.]—*Bagster.*

Ver. 6. *Every one four wings.*—The seraphim in Isaiah had each six wings and so the living creatures in Rev. iv. 8. But in both places it may be recollected they are described as in the act of worship. Compare Isa. v. 9.

Ver. 7. *Straight feet.*—See margin. This description supposes the body of each covered by its two lower wings, and terminating in one straight and round foot, like a calf's. See *Parkhurst.*

Ver. 11. *Stretched upward.*—That is, the upper pair of wings belonging to each figure being spread open, were, as the margin expresses it, "divided," or opened "above," and joined to or touched those of the other figure.

and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [p] ran and returned as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels and their work *was* like unto the colour of a beryl: and they four had one likeness: and their appearance and their work *was* as it were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides: *and* they turned not when they went.

18 As for their rings, they were so high [q] that they were dreadful; and their [r] rings *were* full of eyes [s] round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever [t] the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: for the spirit of [u] the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of [u] the living creature *was* in the wheels.

22 And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible [v] crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like [w] the noise of great waters, as the [x] voice of the Almighty, the voice of speech, as the noise of a [y] host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* the likeness of a [z] throne, as [a] the appearance of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance of a man above upon [b] it.

27 And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness [z] round about.

28 As the appearance of the bow [c] that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory [d] of the LORD. And when I saw *it*, I fell [e] upon my face, and I heard a voice of one that spake.

CHAPTER II.

1 Ezekiel's commission. 6 His instruction. 9 The roll of his heavy prophecy.

AND he said unto me, Son of man, stand [a] upon thy feet, and I will speak unto thee.

2 And [b] the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [c] nation that hath rebelled against me: they and their fathers [d] have transgressed against me, *even* unto this very day.

4 For *they are* [e] impudent children and stiffhearted. I do send [f] thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, whether [g] they will hear, or whe-

A. M. 3409. B. C. 595.

p Ps.147.15. Zec.4.10.
q Is.56.9.
r or, *streaks.*
s Re.15.3. c.10.12.
t ver.12. 1 Co.12.32
u or, *life.*
v Job.37.22.
w c.43.2. Da.10.6. Re.1.15.
x Job.37.2., 5. Ps.29.3,4. 68.33.
y 2 Ki.7.6.
z Ps.45.6. Da.7.9. Mat.25.31. He.8.1. 12.2.
a Ex.24.10
b Re.3.21. 4.4,3.
c Ge.9.13. Re.4.3. 10.1.
d Ex.16.7, 10. 24.16,17. 1 Ki.8.10, 11.
e c.3.23. Da.8.17. Ac.9.4. Re.1.17,18
a Da.10.11.
b c.3.24.
c *nations.*
d De.9.27. Je.3.25. c.20.18., 30. Ac.7.51.
e *hard of face.*
f Mat.10.16.
g c.3.11,27.

as well as the similitude of description, there is as little doubt that they strongly resembled the Mosaic emblems in the temple. Divines, however, are much divided as to the class of intelligences they are intended to represent. The strength and courage of the lion, the patient laboriousness of the ox, and the soaring eye of the eagle, are all proverbial, and "the human face divine" seems the proper emblem of philanthropy. That these attributes are applicable to angels will hardly be denied, or that these angels are ministering spirits to the heirs of salvation. (See Heb. i. 14.) That they are also ministers of justice is no less evident from the sacred scriptures of both the Old and New Testaments: but our limits will not admit of amplification.

Ver. 15—28. *The vision of the immense wheels and the celestial throne.*—The whole vision being now before us, we shall offer a few remarks on its general import, considering it designed to represent, as already hinted, the doctrine of divine agency and a universal providence.

1. We are called upon to admire the immensity and magnificence of God's providence. These wheels (like Jacob's ladder) reached from earth to heaven, extending to all the works and ways of God. The magnitude and the splendour of their appearance, gave them also a high degree of sublimity: they were dreadful to behold.—2. Here was a display of infinite wisdom and intelligence. Not only had one of these living creatures the eyes of an eagle, commanding the whole horizon, but the wheels themselves were full of eyes. All the plans of the Almighty are full of intelligence, and all his agents are under divine guidance.—3. We see the absolute irresistibility of God's providence. The wheels went straight forward, and no impediments could make them change their course.—4. We may remark the unity and harmony of divine providence. Not only was there a perfect consistency between all the parts of this machine, but they were animated with the same spirit.—The spirit which directed these mysterious animals was also in the wheels.—5. We should notice the intricate complication of this machinery, which was, as it were, "a wheel within a wheel:" that is, as Archbishop Newcome and others explain it, consisting of rings crossing within each other, as in an armillary sphere, whereby they could move with equal ease and celerity in any direction.—6. The divine operation which guided them—they had "the hands of a man *under* their wings on the four sides"—

"——— The hand unseen,
Which moves and guides the vast machine."

Above all this mysterious and sublime machinery we have a crystal firmament, and above that firmament a sapphire throne—and on that throne the appearance of a man in glory, who could be no other than the Son of God, in an anticipated human form, surrounded with a radiant flame, and with a brilliant rainbow, as he appeared to the apostle John in the book of Revelations. (Rev. iv. 2, 3. x. 1.)

CHAP. II. Ver. 1—10. *Ezekiel receives his commission, with the roll of prophecies he was to deliver.*—The Prophet, having been overwhelmed with the glorious vision in the preceding chapter, is here strengthened and comforted: and then com-

Ver. 15. *With his four faces.*—That is, as Archbishop *Newcome* explains it, "One wheel intersected another at right angles, like the two colures; and the four spherical portions thus formed, seem to be called the four faces, or sides;" ver. 17. See chap. x. 13.

Ver. 16. *Colour of a beryl.*—That is, pale sea-green.——*Wheel in the middle of a wheel.*—[These are supposed to denote the revolutions of God's providence, which are regular, though intricate; and by "a wheel in the middle of a wheel," that is, like two circles in a sphere, cutting each other at right angles, is expressed the stability and uniformity of their motion, and the subserviency of one part of Divine providence to another.]—*Bagster.*

Ver. 18. *Their rings.*—That is, the outer circles.

Ver. 22. *Firmament upon.*—Rather, "expanse over," &c.—See note on Gen. i. 8.——*As the terrible.*—Or "sparkling" crystal; perhaps so called from its resemblance to icicles in the sun.—[*Kerach*, which generally denotes *ice*, doubtless here signifies *crystal*, *krystallos*, from *kryos*, *cold*, *ice*, and *stellomai*, to *concrete*, as it is rendered by the LXX. and Vulgate. It is a very large class of silicious minerals, hard, pellucid, naturally colourless, of regularly angular figures, and of simple plates; not flexible, nor elastic, but giving fire with steel; not fermenting by acid menstrua, but calcinable in a strong fire. There are three orders of pure crystal: the first is perfect columnar crystals, with double pyramids, of 18 planes, in a hexangular pyramid at each end; the second is that of perfect crystals without a column, of 12 or 16 planes, in two hexangular pyramids; and the third is that of imperfect crystals, with single pyramids, of 10 or 12 planes, in a hexangular or pentangular column. *Terrible crystal* seems to denote that which was well cut and polished, vividly refracting the rays of light.]——*Bagster.*

Ver. 25. *And had let down their wings.*—These words are omitted by the LXX., Syriac, and Arabic, and supposed to be here repeated by mistake from the verse preceding.

Ver. 26. *Sapphire stone.*—See note on Exod. xxiv. 10.

Ver. 27. *And it had brightness round about.*—*Newcome*, "And a brightness was round about *him*;" i. e. the man in glory: "the representative of the invisible God, his ever blessed and only begotten Son." Compare Rev. iv. 3.—[Archbishop *Newcome* judiciously observes, "We need not allegorize the circumstances of this august vision too minutely. Many of them may serve only to fill up the splendour of the scene, though others, no doubt, have much significance; which should be pointed out rather by a correct judgment, than a luxuriant imagination."]—*Bagster.*

CHAP. II. Ver. 2. *The spirit entered into me.*—By this it should seem, that the prophet had been overpowered with the vision, and had fainted

ther they will forbear, (for they *are* a rebellious house,) yet [h] shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, be [i] not afraid of them, neither be afraid of their words, though [j] briers and thorns [k] *be* with thee, and thou dost dwell among scorpions: be not afraid [l] of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* [m] most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou [n] rebellious like that rebellious house: open thy mouth, and eat [o] that I give thee.

9 ¶ And when I looked, behold, a hand [p] *was* sent unto me; and, lo, a [q] roll of a book *was* therein;

10 And he spread it before me: and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

CHAPTER III.

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God showeth him the rule of prophecy. 22 God shutteth and openeth the prophet's mouth.

MOREOVER he said unto me, Son of man, eat that thou findest; eat this [a] roll, and go speak unto the house of Israel.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it;* and [b] it was in my mouth as [c] honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people [d] of a strange speech and of a hard language, *but* to the house of Israel;

6 Not to many people [d] of a strange speech and of a hard language, whose words thou canst not understand. Surely, [e] had [f] I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; for [g] they will not hearken unto me: for all the house of Israel *are* [h] impudent and hard-hearted.

8 Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant harder than [i] flint have I made thy forehead: fear them not, neither be dismayed at their [j] looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive [k] in thy heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.

12 Then the spirit [l] took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the LORD from his place.

13 *I heard* also the noise of the wings of the living creatures that [m] touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So [n] the spirit lifted me up, and took me away, and I went [o] in bitterness, in the [p] heat of my spirit; but the hand [q] of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat [r] where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee a watchman [s] unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou [t] givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his [u] iniquity; but his blood will I require at thy hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou [v] hast delivered thy soul.

20 Again, when [w] a righteous *man* doth turn from his [x] righteousness, and commit iniquity, and I lay [y] a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth

A. M. 3409 B. C. 595.

h c.33.33.

i Je.1.8,17. Lu.12.4. Ac.4.29, 31.

j or, *rebels.*

k 2Sa.23.6,7 Is.9.18. Mi.7.4.

l 1Pe.3.14.

m *rebellion.*

n Is.50.5.

o Re.10.9,10

p c.8.3.

q c.3.1

a ver.2,8,9.

b Je.15.16

c Ps.19.10. 119.103.

d *deep of lip, and heavy of tongue.*

e or, *if I had sent thee to them, would they not.*

f Mat.11.23. 12.41.

g Jn.15.20.

h *stiff of forehead, and hard of heart.*

i Is.50.7. Mi.3.8.

j 2 Ti.2.3.

k 2 Ti.2.6.

l 1 Ki.18.12. 2 Ki.2.16. c.8.3 Ac.8.39.

m *kissed.*

n ver.12.

o *bitter.*

p *hot anger.*

q 2 Ki.3.15.

r Ps.137.1.

s Is.52.8. 56.10 Je.6.17 He.13.17

t c.33.6.

u Jn.8.21,24

v Is.49.4,5. Ac.20.26.

w c.18.24. 33.12,13.

x *righteousnesses.*

y 1Pe.2.6..8

missioned to his office, and encouraged to be resolute and faithful in the discharge of it, although he must expect to be ill received and uncourteously treated. He is addressed by the title "Son of Man," a title applied only to himself and to Daniel, among the prophets, for which we can assign no reason, unless it were to remind them, that notwithstanding the extraordinary prophetic visions with which they were favoured, they were still but mortal.

In the close of this chapter, a hand appears to the prophet, as it should seem in a vision, holding the roll of a book written on both sides; and when spread out, behold it is covered with "lamentations and mourning and wo," alluding doubtless to the nature of these prophecies. This book he is commanded to *eat*, a figurative action, meaning, according to Archbishop *Secker*, "to take in, retain, and digest:" from which we may draw this practical reflection, that it is the duty of ministers themselves, to study and digest whatever they deliver to their people. (Compare ch. iii. 10.)

CHAP. III. Ver. 1—27. *Ezekiel eats the prophetic roll, and finds it sweet in taste, but is warned to expect bitter consequences.*—The Prophet in this chapter receives more explicit instructions in his office. At first his views seem to have been raised to expect a ready reception of his message; but he is warned of the perverse character of the persons to whom he is sent to minister, and how ungratefully he would be requited. He is however ordered to persevere in his duty notwithstanding, and is promised all necessary support. He is then carried by the spirit to a neighbouring colony of his captive brethren, where he remains seven days overwhelmed with astonishment; but he is roused to the performance of his duty, as a

Ver. 8. *Eat that I give thee.*—That is, the book, ver. 9, 10. Compare Rev. x. 9.

Ver. 9. *Roll of a book.*—[All ancient books were written so as to be *rolled* up: hence *volumen*, a volume, from *volvo*, I roll.]—*Bagster.*

Ver. 10. *It was written within and without.*—That is, on both sides, which was contrary to the state of rolls in general, which are written on the *inside* only.

CHAP. III. Ver. 1. *Eat that thou findest.*—[This must have passed in a vision; but the meaning is plain, Receive my word into thy mind,—let it enter into thy soul; *digest* it,—let it be thy *nourishment*.—thy meat and thy drink to do the will of thy Father who is in heaven.]—*Bagster.*

Ver. 8 *Thy face strong.*—*Newcome*, "Firm." So in next clause.

Ver. 12. *A voice of a great rushing.*—Heb. "A voice (or sound) of a great rustling." So ver. 13. Compare Isa. vi. 2, 3.

Ver. 14. *In the heat of my spirit.*—Heb. "In hot anger."——*The hand of the Lord.*—See chap. i. 3.

Ver. 15. *At Tel-abib.*—Evidently at some distance from his first station, for he was carried thither.—[*Tel-abib*, a place in Mesopotamia on the river Chebar, is probably the same as *Thelabba*, which is placed in *D'Anville's* Chart of the Euphrates and Tigris between 36° and 37° N. lat. and 53° and 54° E. lon.] *Bagster.*——*Seven days.*—See Job ii. 13.——*Chebar.*—See chap. i. 1. and note.

Ver. 17. *A watchman.*—"The watchmen were stationed to keep a constant look out, that they might discern enemies or dangers at a distance, and warn the people to avoid or repel them; but if they neglected to watch, or to give warning, they would be chargeable with the murder of such as perished through their negligence. But if the watchman gave notice of the approaching danger, and the people neglected to profit by the warning; they might indeed be cut off, but he would be guiltless. Thus the Lord had appointed the prophet to observe and to report to his people the dangers to which their sins exposed them: this he was required to do, by hearing the word of the Lord, and 'warning them from him.'"—*Scott.*

Ver. 18. *Save his life.*—"'To cause him to live.' In giving warning, the prophet would do what he could to save the souls of the wicked; but if he neglected this, he would be in some sense their murderer."—*Scott.*

not sin, he shall surely live, because he is [s] warned; also thou hast delivered thy soul.

22 ¶ And the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thy house.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And I will make thy tongue [a] cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not [b] be to them [c] a [d] reprover: for they *are* a rebellious house.

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

CHAPTER IV.

1 Under the type of a siege is showed the time from the defection of Jeroboam to the captivity. 9 By the provision of the siege is showed the hardness of the famine.

THOU also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, *even* Jerusalem:

2 And lay siege [a] against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [b] *battering* rams against it round about.

3 Moreover take thou unto thee [c] an iron pan, and set it *for* a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This *shall be* a sign [d] to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: *according* to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and [e] ninety days: so shalt thou bear [f] the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee [g] each day for a year.

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, I will lay bands [h] upon thee, and thou shalt not turn thee from [i] one side to another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and [j] fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, Even [k] thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, Ah Lord GOD! behold, my soul hath not been polluted: for [l] from my youth up even till now have I not eaten of that [m] which dieth of itself, or is torn in pieces,

A. M. 3409. B. C. 595.

z Ps.19.11.

a Lu.1.20, 22.

b Am.8.11, 12.

c *man reproving.*

d Ps.38.13, 14.

a Lu.19.43, 44.

b or, *chief leavers.* c.21.22.

c or, *a flat plate*, or, *slice.*

d c.12.6,11.

e Beginning 975. 1Ki.12.23. ending 585.

f Nu.14.3,4.

g *a day for a year, a day for a year.*

h c.33.25.

i *thy side to thy side.*

j or, *spelt.*

k Ho.9.3.

l Ac.10.14.

m Ex.22.31. Le.17.15.

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spiritual watchman of the house of Israel, by being informed, that if any perished through his default of warning, he would have to answer for the consequences. But how, it may be asked, is it consistent with the divine character, to lay stumbling blocks in the way of men, as is intimated (ver. 20.) that the Lord himself does? This may be elucidated in the case of the promised Messiah, who, though given as the foundation of our salvation, is expressly called a stone of stumbling; (Isa. viii. 14, 15.) because the unbelieving Jews, instead of building upon that foundation, stumbled thereon and fell, by taking offence at the doctrine of the cross. Thus not only occasions of sin may be found in the course of providence; but even the best blessings of grace may be rendered stumbling blocks through man's unbelief.

CHAP. IV. Ver. 1—17. *The sin of Jerusalem foretold by the type of a painted tile.*—"The Prophets taught by actions as well as by words; thus Ezekiel delineates Jerusalem [upon a large tile] and [in the same manner] lays siege to it, as a type of the manner in which the Chaldean army should surround that city. The number of days which the Prophet was to lie on his side, probably during part of each day, denoted—First, The number of years which God bore with the idolatrous practices of the ten tribes; there being just 390 years from the time of Jeroboam's setting up the calves in Dan and Bethel, to the migration of the last gleanings of those tribes in the captivity of Zedekiah. 2dly, The number of years he bore with the excessive sins of Judah, under the forty years of Manasseh's evil reign, or the forty years from the solemn league [or covenant] of Josiah, to the destruction of Jerusalem. And 3dly, The duration of the siege, which was to last a day

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Ver. 23. *As the glory*, &c.—See chap. i. 1, &c.

Ver. 24. *Spake with me.*—"Then the Spirit entered into me, and set me upon my feet: and he spake unto me.' Bishop *Newcome. Lowth.* The original requires to be thus rendered. The last verb is masculine, the others feminine; and the Speaker is evidently distinguished from the Spirit, who entered into Ezekiel: probably a voice came to him from the visible glory of *Jehovah.*"—*Scott.*

Ver. 25. *They shall put bands on thee.*—That is, "at thy command, thy domestics shall bind thee." *Newcome.*

CHAP. IV. Ver. 1. *A tile.*—The bricks and tiles of the East, being generally only dried in the sun, are nearly white, and sometimes painted, though not glazed, a little similar to our Dutch tiles of the last century. Babylonian bricks, with the cruciform (or wedgelike) character, are in existence to the present day. See *Orient. Lit.* No. 1005. Also, *Taylor's* Calmet, plate to Gen. chap. xi.—[*Levainah*, generally denotes a *brick*, and *Palladius* informs us that the bricks in common use among the ancients were "two feet long, one foot broad, and four inches thick;" and on such a surface the whole siege might be easily portrayed. Perhaps, however, it may here denote a flat *tile*, like a Roman brick, which were commonly used for tablets, as we learn from *Pliny, Hist. Nat.* l. vii. c. 57.]—*Bagster.*

Ver. 3. *An iron pan.*—See margin. Probably such as cakes were baked on. This might represent the outer wall of the city, against which he was directed to set his face, as if he were an enemy, and to besiege it. See *Newcome.*

Ver. 4. *Lie thou upon thy left side.*—This lying upon first one side and then the other, could not, we may naturally suppose, refer to his rest at night, for the house of Israel were not likely to witness this; but, as it was customary for all that could get the opportunity, to take rest in the middle of the day, especially during the hot season: if he thus retired under the shade of a tree, or a tent, many would be likely to notice it in him, as a public character.—*Say the punishment.*—That is, "Declare that you thus represent the punishment." *Newcome.*

Ver. 5. *Three hundred and ninety days.*—See a note in the margin.—[This number of years will take us back from the year in which Judea was finally desolated by Nebuzar-adan, B. C. 975, to the establishment of idolatry in Israel by Jeroboam, B. C. 584.]—*Bagster.*

Ver. 6. *Forty days.*—[Beginning from 2 Kings xxiii. 3, 23.; ending Je. lii. 30. This represented the forty years during which gross idolatry prevailed in Judah, from the reformation of Josiah, B. C. 624, to the same final desolation of the land. Some think that the period of 390 days also predicts the duration of the siege by the Babylonians, (ver. 9,) deducting from it five months and twenty-nine days, when the besiegers went to meet the Egyptians, (2 Kings xxv. 1—4. Je. xxxvii. 5.) and that *forty* days may have been employed in desolating the temple and city.]—*Bagster.*

Ver. 7. *Thine arm uncovered.*—*Harmer* thinks this might be to show the bruises he had given himself, as emblems of the effects of war: but to "make bare the arm," in Scripture, implies rather the exertion of strength; Isa. lii. 10. He was to prophesy, as it were, with all his might, and, as Bishop *Chandler* thinks, with his arm extended toward Jerusalem.

Ver. 8. *I will lay hands.*—That is, I will order thee to be bound. See chap. iii. 25.——*From one side to another.*—Or rather, "the other;" "from thy side to thy side;" or, as we say, "from side to side."

Ver. 9. *Millet.*—[*Dochan*, in Arabic *dokhn*, the *holcus dochna* of *Forskal.* is a kind of *millet* of considerable use as food; the cultivation of which is described by *Browne.*]—*Bagster.*——*Fitches.*—See margin. An inferior kind of grain: all these ingredients were to form a coarse kind of bread.—[*Kussemin*, is doubtless *spelt* as *Aquila* and *Symachus* render here; and so LXX. and *Theodotion.* In times of scarcity it is customary to mix several kinds of coarser grain with the finer, to make it last the longer.]—*Bagster.*

Ver. 10. *Twenty shekels.*—"Not ten ounces." *Newcome.*

Ver. 11. *Water . . . the sixth part of a hin.*—Little more than a pint and a half. These measures denote great scarcity.

Ver. 12. *Thou shalt bake*, &c.—*Newcome*, "With dung, that cometh out of man, shalt thou bake it in their sight." The usual fuel in the East, is the dried dung of cattle and camels; but *Sandys* (the traveller) mentions that the lowest classes in Egypt use human dung to bake with. See *Orient. Lit.* No. 1007, 1008.—[Dried cow-dung is a common fuel in the East, as it is in many parts of England, to the present day; but the prophet was ordered to prepare his bread with human ordure, to show the extreme degree of wretchedness to which the besieged should be exposed, as they would be obliged literally to use it, from not being able to leave the city to collect other fuel." H.

neither came there abominable [n] flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 ¶ Moreover he said unto me, Son of man, behold, I will break the staff [o] of bread in Jerusalem: and [p] they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonished one with another, and consume [q] away for their iniquity.

CHAPTER V.

1 Under the type of hair, 5 is showed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.

AND thou, son of man, take thee a sharp knife, take thee a barber's razor, and cause *it* to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the *hair*.

2 Thou shalt burn with fire a third part in the midst of the city, when the days of the siege [a] are fulfilled: and thou shalt take a third part, *and* smite about it with a knife: and a third part thou shalt scatter in the wind; and I will draw out a sword after them.

3 Thou shalt also take thereof a [b] few in number, and bind them in thy [c] skirts.

4 Then take [d] of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD; This *is* Jerusalem: I have set it in the midst of the nations and countries *that are* round about her.

6 And she hath changed [e] my judgments into wickedness more than the nations, and my statutes more [f] than the countries that *are* round about her: for they have [g] refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD; Because ye multiplied more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD; Behold, I, even I, *am* against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 And I will do in thee that [h] which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

10 Therefore the fathers shall eat [i] the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter [j] into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD; Surely, because thou hast defiled my sanctuary [k] with all thy [l] detestable things, and with all thine abominations, therefore will I also diminish [m] *thee;* neither shall mine eye spare, neither will I have any [n] pity.

12 ¶ A third [o] part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter [p] a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be [q] accomplished, and I will cause my fury to [r] rest upon them, and I will be [s] comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover I will make thee [t] waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a [u] reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious [v] rebukes. I the LORD have spoken *it*.

16 When [w] I shall send upon them the evil arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy

A. M. 3410
B. C. 594.

n De.14.3. Is.65.4.
o Le.26.26. Ps.105.16. Is.3.1. c.4.16. 14.13.
p c.12.19.
q Le.26.39. c.24.23.
a c.4.1,8,9.
b Je.32.16.
c *wings.*
d Je.44.14.
e Jude 4.
f c.16.47. 1 Co.5.1.
g Ne.9.16, 17. Je.5.3.
h La.4.6. Da.9.12. Am.3.2.
i Le.26.29. De.28.53. La.2.20. 4.10.
j De.28.64. c.12.14. Zec.2.6.
k 2Ch.36.14 c.8.5, &c.
l Je.44.4. c.11.21.
m Ps.107.39.
n La.2.21.
o ver.2 Je.15.2. 21.9. c.6.12.
p Je.9.16.
q La.4.11. c.6.12. 7.8.
r c.21.17.
s Is.1.24. c.16.63.
t Ne.2.17.
u De.28.37. 1 Ki.9.7. Ps.79.4. Je.24.9. La.2.15., 17
v c.25.17. Na.1.2.
w De.32.23.

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for every year they had sinned. It appears, indeed, (from 2 Ki. xxv. 1—4.) that there were seventeen months from the beginning to the end of the siege; but as it was raised for some time, in order to intercept the forces of the Egyptians (Jer. xxxvii. 5,) this intermission probably reduced it to thirteen months, or 390 days.—Thus God takes account of all our sins, and thus he numbers all our days.—According to Jerome, both the 390 and the 40 days were typical of the duration of the captivities of Israel and Judah.

"The scanty provision allowed the Prophet during his symbolical siege, (being only about ten ounces of bread,) consisting chiefly of the worst kinds of grain, and that ill prepared, *all* tended to denote the scarcity of provision, fuel, and every necessary of life, which the Jews should experience during the siege of Jerusalem.—The scarcity of fuel in the East is often supplied by the dung of animals dried, which is used even in preparing victuals."—Dr. *J. Smith.*

CHAP. V. Ver. 1—17. *Under the type of hair clipped and burned, is farther shown the awful judgments of Jerusalem.*—The city (ver. 2) intends the portraiture he had drawn of it on a tile (chap. iv. 1); the balance was an emblem of the divine justice; the *razor*, or *knife*, and the fire, signified the divine wrath. The hairs which the prophet cut off from his head and beard represented the Jews; and the dividing of the hair the fate or punishment of individuals: the hair scattered by the wind prefigure those who fled into Egypt; the few bound up in the skirt of his garment intend the small remnant that should be left in the land; and those which he burnt (ver. 4) allude to the fate of these few, after the murder of Gedaliah. (See notes.) The type or allegory is then dropped, and God is introduced declaring, in express terms, the awful judgments which he was about to bring on this nation, which had proved so unworthy of the many mercies by which it had hitherto been distinguished. The most transient view of the calamities inflicted on the Jewish nation, first by the Chaldeans, and afterwards by the Romans, and the miseries and dispersions consequent on both, may show how fully those predictions have had their accomplishment.—"Ask every wind of heaven, ask every nation of

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Ver. 16. *The staff of bread.*—Bread is commonly called the staff of life.——*By weight and by measure.*—[The prophet was allowed each day only twenty shekels weight, or about ten ounces, of the coarse food he had prepared, and the sixth part of a hin, scarcely a pint and a half of water; all of which was intended to show, that they should be obliged to eat the meanest and coarsest food, and that by weight, and their water by measure.]—*Bagster.*

CHAP. V. Ver. 1. *A sharp knife.—Newcome.* "Tool, or instrument."—[In this expressive emblem, the prophet represents the Jewish nation; his hair, the people; the razor, the Chaldeans; the cutting of the hair, the calamities and disgrace coming upon them; the balances, the exact distribution of the Divine judgments; the third part of the hair burnt, those destroyed in the city; the third part smitten with a knife, those slain in attempting to escape; the third part scattered to the winds, those who escaped to other countries: the few hairs in his skirt, those left with Gedaliah; and the burning of these, their destruction in Egypt.]—*Bagster.*

Ver. 2. *I will draw out a sword after them.*—This may refer to those who fled into Egypt. See Jer. xlii. 16; xliii. 11; xliv. 12, 27.

Ver. 3. *Skirts.*—"Wings;" namely, the borders of his outer garment.

Ver. 5. *Set it.—Newcome,* "Her."

Ver. 6. *Changed my judgments.*—That is, the Pagans adhered more closely to their superstitions than the Jews to their religion.

Ver. 7. *Because ye multiplied.—Newcome* reads, by conjecture, "changed;" but we think this alteration unnecessary. The word in the present text signifies to be turbulent, noisy, outrageous, like the waves of the sea, (Ps. xlvi. 2.) and hence *Boothroyd* renders it "rebellious." Compare chap. vii. ver. 7 and 11.——*Neither have done.*—If this reading be retained, it must mean (as *Newcome* observes) the same as the preceding verse; that they had not adhered to their religion like the heathen. It should not be concealed, however, that the last negative in this verse, "neither" (in Heb. *lo*) is omitted in 28 MSS. four Editions, and the Syriac. Abp. *Newcome* therefore reads, "but have done." &c. as in chap. xi. 12. So *Boothroyd.*

Ver. 10. *The fathers shall eat the sons,* &c.—See Le. xxvi. 33. De. xxviii. 53. 2 Ki. vi. 28, 29. Je. xix. 9. La. iv. 10.——*Scatter.*—"This is another judgment threatened against them by Moses, (De. xxviii. 64.) and remarkably fulfilled in their last dispersion; when every known part of the world hath some share of them, and yet they live every where like strangers, only upon sufferance."—*Lowth.*

Ver. 11. *I will diminish.*—Six or seven MSS. read, "Cut off;" but the present text may be rendered "Cut short," or close. It is applied to clipping the beard in token of mourning, Isa. xv. 2; and to making small the drops of rain, Job xxxvi. 27.

Ver. 12. *I will draw,* &c.—See ver. 2.—[This was particularly fulfilled in the destruction of those who retired to Egypt; and has been remarkably verified in the many persecutions and miseries which the Jews have suffered at different times, in the various countries into which they are dispersed.]—*Bagster*

you: and I will increase the famine upon you, and will break your staff of bread.

17 So will I send upon you famine and evil [x] beasts, and they shall bereave thee; and [y] pestilence and blood shall pass through thee; and I will bring the sword upon thee. I the LORD have spoken *it*.

CHAPTER VI.

The judgment of Israel for their idolatry. 8 A remnant shall be blessed. 11 The faithful are exhorted to lament their calamities.

AND the word of the LORD came unto me, saying,

2 Son of man, set [a] thy face toward the mountains [b] of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the rivers, and to the valleys; Behold, I, *even* I, will bring a sword upon you, and I will destroy your high [c] places.

4 And your altars shall be desolate, and your [d] images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will [e] lay the dead carcasses of the children of Israel before their idols; and I will scatter your bones [f] round about your altars.

6 In all your dwelling places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your [g] images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and [h] ye shall know that I *am* the LORD.

8 ¶ Yet will I leave a [i] remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember [j] me among the nations whither they shall be carried captives, because I am broken [k] with their whorish [l] heart, which hath departed from me, and with their [m] eyes, which go a whoring after their idols: and they shall loathe [n] themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD; [o] Smite with thy hand, and stamp with thy foot, and say, Alas for all the evil abominations of the house of Israel! for [p] they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon [q] every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out [r] my hand upon them, and make the land desolate, yea, more [s] desolate than the wilderness toward Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER VII.

1 The final desolation of Israel. 16 The mournful repentance of them that escape. 20 The enemies defile the sanctuary because of the Israelites' abominations. 23 Under the type of a chain is showed their miserable captivity.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord GOD unto the land of Israel; An [a] end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will [b] recompense upon thee all thine abominations.

4 And [c] mine eye shall not spare thee, neither will I have pity: but I will recompense [d] thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it [e] watcheth for thee; behold, it is come.

7 The morning is come unto thee, O thou that dwellest in the land: the time is come

A. M. 3410. B. C. 594.

x Le.26.22.
y c.38.22.
a c.20.46.
b c.36.1. Mi.6.1,2.
c Le.26.30.
d *sun images.*
e *give.*
f 1Ki.13.2. 2Ki.23.14, 16.
g *sun images.*
h ver.13.
i Is.6.13. Je.44.28.
j Ps.137.1. Da.9.2,3.
k Ps.78.40. Is.43.24.
l Je.3.6,13.
m Nu.15.39. c.14.6,7. 20.7,24.
n Job 42.6. c.20.43. 36.31.
o c.21.14.
p c.5.12,13.
q Is.57.5,7. Je.2.20. Ho.4.13.
r Is.5.25.
s or, *desolate from the wilderness.*
a La.1.9.
b *give.*
c c.5.11.
d Ho.9.7.
e *awaketh against.*

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the earth, and they will show their scattered monuments: preserved, as it were, on purpose to evince the fulfilling of these awful prophecies."

CHAP. VI. Ver. 1—14. *The destruction of the nation with the exception of a remnant.*—In this chapter, which forms a distinct section, the Prophet denounces the judgments of God against the Jews for their idolatry. It is promised, however, that a remnant should be preserved and brought to a proper sense of their transgressions by their severe afflictions. It is with great propriety and elegance that the Prophet, in the beginning of this chapter, directs his speech to the mountains of Judea, in order to upbraid the stupidity of his countrymen, from whom he seems to expect less attention than even from the inanimate creation. Stupid, however, as they were, he assures them that God would awfully make himself known to them by his judgments. A severe denunciation, often repeated by the Prophet, as an *epiphonema*, or conclusion to his threatenings.

We may here also remark, the earnestness with which the prophet is commanded (ver. 11) to smite with his hand and stamp with his foot in warning them of their danger: for though sin may seem but a trifle to men who are indulging in its forbidden pleasures; those who are awakened to a just sense of its nature and consequences know, that it is "an evil thing and bitter to forsake the Lord," or turn our back upon his precepts.

CHAP. VII. Ver. 1—27. *The desolation of the country and defilement of the sanctuary.*—This chapter, which forms another distinct prophecy, foretells the final desolation of the land of Israel or Judah, (for after the captivity of the ten tribes these terms are often used for the Jews in general,) on account of the heinous sins of its inhabitants, and the great distress of the small remnant that should eventually escape. The temple itself, which they had polluted with idolatry, is devoted to destruction, and the Prophet is directed to make a *chain*, as a type of their being led, both king and people, in bonds of captivity to Babylon. The whole chapter abounds in bold and beautiful figures, flowing in an easy and forcible stream of poetical language.

The higher classes of the Jews, as appears by the prophetic writings, were generally the most criminal. Their gold and silver became their snare; partly by fostering their pride, and partly by supporting their idolatry. Thus riches become "the stumbling block of their iniquity." Our punishment often

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Ver. 17. *Evil beasts*—That is, wild beasts.

CHAP. VI. Ver. 1. *Word of the Lord.*—[This is a new prophecy, and was probably given after the 430 days of his lying on his left and right side were accomplished. By *Israel* here Judea is simply meant; not the *ten tribes*, who had long before been carried captive.]—*Bagster.*

Ver. 4. *Images.*—"Sun-images." So ver. 6. Cyrus, just before his death, offered sacrifices to Jupiter, the sun, &c.

Ver. 8. *That ye may have*, &c.—"In that there shall be unto you escapers from the sword."

Ver. 9. *Whorish heart.*—This term evidently means idolatrous, as appears by the next clause.——*Shall loathe*, &c.—[They shall humble themselves on account of their abominations, forsake their idolatry, and worship *Me* alone: and this they have done from the Babylonish captivity to the present day.]—*B.*

Ver. 13. *Sweet savour.*—"A savour of rest."——*Diblath.*—[*Diblath* was a city of Moab, and appears from the parallel passages to have been situated between Dibon and Abarim or Nebo. *Jerome* says that Jahaz was shown in his time between Medeba and *Diblatai*. Some MSS., however, instead of *Diblatha* have *Riblatha*, which some think is the correct reading, and that it is the same as *Riblah*, where Nebuchadnezzar slew the princes of Israel, and put out Zedekiah's eyes.]—*Bagster.* N. B. Abp. *Newcome* renders these first six chapters in prose. So *Boothroyd.* The next chapter is in measured lines: then all is prose again to chap. xviii.

CHAP. VII. Ver. 2. *An end*, &c.—[Two or three MSS. read *ketz ba, ba hakketz*, "the end cometh, come is the end;" which is supported by all the ancient versions.]—*Bagster.*

Ver. 5. *An evil, an only evil.*—*Newcome* reads "Evil after evil," upon the authority of 27 MSS., and three Editions.—The difference is only part of a letter in the original.

Ver. 6. *An end is come.*—[This is similar to the second verse; but there is a paronomasia, or play upon the words, here, deserving of notice. *Ketz ba, ba hakketz, haikeetz ailayich*, "the end cometh, come is the end: it waketh for thee." *Ketz*, is an end; *haikeetz*, is to *wake* or *watch*.]—*Bagster*

the day [f] of trouble *is* near, and not the [g] sounding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [h] thee according to thy [i] ways and thine abominations *that* are in the midst of thee; and ye shall know that I [j] *am* the LORD that smiteth.

10 Behold the day, behold, it is come: the morning is gone forth; the rod hath blossomed, pride [k] hath budded.

11 Violence [l] is risen up into a rod of wickedness: none of them *shall remain*, nor of their [m] multitude, nor of any of [n] theirs: neither *shall there be* wailing for them.

12 The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not return to that which is sold, [o] although they were yet alive: for the vision *is* touching the whole multitude thereof, *which* shall not return; neither [p] shall any strengthen himself [q] in [r] the iniquity of his life.

14 They have blown the trumpet, even to make all ready: but none goeth to the battle: for my wrath *is* upon all the multitude thereof.

15 The sword [s] *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall [t] be weak *as* water.

18 They [u] shall also gird *themselves* with sackcloth, and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and [v] their gold shall be [w] removed: their [w] silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: because [x] it is the stumblingblock [y] of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: but they made [z] the images of their abominations *and* of their detestable things therein: therefore have I [a] set it far from them.

21 And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place:* for the [b] robbers shall enter into it, and defile it.

23 ¶ Make a chain: for [c] the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the [d] heathen, and they shall possess their houses: I will also make the pomp of the strong to cease; and [e] their holy [f] places shall be defiled.

25 [g] Destruction cometh; and they shall seek peace, and *there shall be* none.

26 Mischief [h] shall come upon mischief, and rumour shall be upon rumour; then shall they seek a vision of the prophet; but the [i] law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and [j] according to their deserts will I judge them; and they shall know that I *am* the LORD.

CHAPTER VIII.

1 Ezekiel, in a vision of God at Jerusalem, 5 is showed the image of jealousy, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun. 18 God's wrath for their idolatry.

AND it came to pass in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in my house, and the elders [a] of Judah sat before me, that the [b] hand of the Lord GOD fell there upon me.

2 Then I beheld, and [c] lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the colour of [d] amber.

3 And he put forth the form of [e] a hand, and took me by a lock of my head; and the spirit lifted me up between the earth and the heaven, and [f] brought me in the visions of God to Je-

A. M. 3410. B. C. 594.

f Zep.1.14, 15.
g or, *echo.*
h *upon thee.*
i Ga.6.7. Re.20.13.
j Mi.6.9.
k Pr.16.18.
l Je.6.7.
m or, *tumult.*
n or, *their tumultuous persons.*
o *though their life were yet among the living.*
p Ec.8.8.
q or, *whose life is in his iniquity.*
r *his iniquity.*
s La.1.20.
t *go into.*
u Am.8.10.
v *for a separation, or, uncleanness*
w Pr.11.4.
x or, *their iniquity is their stumbling block.*
y c.14.3,4.
z Je.7.30.
a or, *make it unto them an unclean thing.*
b or, *burglars.*
c 2Ki.21.16.
d Ps.106.41.
e or, *they shall inherit their holy places.*
f 2Ch.7.20. Ps.83.12.

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arises out of our pride: and those things in which men place their confidence and their glory, are sometimes made to them objects of horror and detestation.

CHAP. VIII. Ver. 1—18. *Ezekiel shown the image of jealousy—the chambers of imagery,* &c.—Here begins a section of prophecy extending to chap. xii. In this chapter the Prophet is conveyed by the spirit to Jerusalem, and there shown the idolatries committed by the rulers of the Jews, even within the temple. In the beginning of the vision, *Idolatry* itself is personified as an *idol*, the resemblance probably of Baal or Moloch, and the image sublimely called, from the provocation it gave to the God of Israel, the *Image of Jealousy.* (ver. 5.) The Prophet then proceeds to describe the three chief idolatries of the times: the Egyptian, the Phœnician, and the Persian; giving the principal features of each; and concluding with declaring the abhorrence with which they were all viewed by the eye of God.

Ver. 7. *The day of trouble.*—*Newcome,* "Tumult." See Isaiah xxii. 5.—*The sounding again of the mountains*—That is, in joyful acclamations. *Newcome* and *Michaelis,* "Joyful shoutings."

Ver. 10. *The rod* (i. e. of oppression) *hath blossomed*—Meaning a wanton display of arbitrary power. See the next verse.

Ver. 11. *Nor of their multitude.*—"Tumult, or tumultuous persons:" *Boothroyd,* following Jarchi, understands this of the rabble and their leaders.

Ver. 13. *Shall not return*—Namely, in the year of jubilee. (See Levit. xxv. 10.) *although they were yet alive.*—See margin.—*The whole multitude*—Or, perhaps, "all the turbulent shall not return." Compare note on chap. v. 7.

Ver. 16. *They that escape.*—"The escapers of them;" i. e. according to *Newcome,* "They that are to escape, shall escape."—*On the mountains*—That is, moaning among the cliffs.

Ver. 17. *Be weak as water.*—"Go into water." *Newcome,* "Flow (with) water." See Joel iii. 18.

Ver. 19. *Their gold shall be removed.*—See margin.—Shall be abhorred as an unclean thing; as being not only useless but detrimental, by bringing upon them the vengeance of their enemies.

Ver. 20. *As for the beauty of his ornament.*—*Newcome.* "Of their ornaments."—*He set it in pride.*—*Newcome,* "They turned it to pride."—*Therein*—rather, "thereof." The sense appears to be, that their ornaments were abused to the ends of pride and idolatry.

Ver. 23. *Make a chain*—That is, to lead them into captivity.—*Bloody crimes*—"Judgments of bloods."

Ver. 24. *The worst of the heathen.*—*Newcome,* "Cruel nations." See chap. xxx. 24.—[That is, "the Chaldeans shall possess the houses of the Jews." The antecedents of pronouns are thus frequently understood in Hebrew poetry.—*Pomp.*—That is, the magnificence of their greatest and haughtiest princes.]—*Bagster.*

CHAP. VIII. Ver. 2. *As the appearance of fire.*—For *ash,* "fire," the LXX. read *ish* (or *aish*) "a man," which makes this verse nearly synonymous with chap. i. 26, 27. *Secker, Newcome, Boothroyd,* &c. consider this the true reading, and it seems implied in the following sentence, "From the appearance of his *loins,*" &c.—*Colour of amber.*—[*Amber* is a hard, inflammable, bituminous substances of a beautiful yellow colour, very transparent, and susceptible of an exquisite polish. When rubbed, it is highly endowed with electricity; a name which the moderns have formed from its Greek name *Elektron.* But, as *amber* becomes dim as soon as it feels the fire and is speedily consumed it is

1. The sacred rites, or mysteries of the Egyptian idolatry, above referred to, were performed by the most *ancient* and *honourable* of the people, who alone were admitted to be present; and who offered *incense* in a mystic cell or subterraneous vault, called by the Prophet a *hole* or *chamber in the wall,* on which were *portrayed* the *creeping things* and *abominable beasts* they worshipped: such as serpents, dogs, cats, &c. with Apis, (the sacred bull,) and as Faber thinks, a variety of monstrous forms borrowed from the symbols of astronomy: such as have been described by M. Belzoni, and other modern travellers. Bp. Warburton understands the description from ver. 6 to 13, as relating to the rites of Isis and Osiris, under the form of a male and female calf, which rites were celebrated and attended only by princes and persons of the first rank and consequence. 2. Among the Phœnicians, the god whom they supposed to preside over the fruits of the earth, was believed to suffer when those fruits were cut down; and therefore, in sympathy with

rusalem, to the door of the inner gate that looketh toward the north; where [g] *was* the seat of the image of jealousy, which provoketh [h] to jealousy.

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw [i] in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the [j] north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth [k] here, that I should go far off from [l] my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations [m] that they do here.

10 So I went [n] in and saw; and behold every [o] form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients [p] of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer [q] in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the [r] dark, every man in the chambers of his imagery? for they say, the [s] LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater [t] abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house, and, behold, at the door of the temple of the LORD, between [u] the porch and the altar, *were* about [v] five and twenty men, with their backs toward [w] the temple of the LORD, and their faces toward the east: and they worshipped the sun [x] toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? [y] Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

18 Therefore will I also deal in fury: mine eye shall not [z] spare, neither will I have pity: and though [a] they cry in mine ears with a loud voice, *yet* will I not hear them.

CHAPTER IX.

1 A vision, whereby is showed the preservation of some, 5 and the destruction of the rest. 8 God cannot be entreated for them.

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of the higher gate, which [a] lieth toward the north, and every man a [b] slaughter weapon in his hand; and one man among them *was* clothed [c] with linen, with a writer's inkhorn [d] by his side: and they went in, and stood beside the brazen altar.

3 And the glory [e] of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Je-

A. M. 3410. B. C. 594.

g *cutting off.*
h De.32.23. Je.4.30.
i Ps.74.9. La.2.9. e.20.3.
j *with their judgments* Lu.19.22. Ja.2.13.
a e.20.1
b ⊕3.14,22.
c e.1.26,27.
d e.1.4.
e Da.5.5.
f e.40.2.
g Je.32.34.
h De.32.16, 21.
i c.3.22,23.
j Ps.48.2.
k Pr.5.14.
l Ps.73.60.
m e.20.8.
n Je.23.11.
o Ro.1.23.
p Je.19.1.
q Nu.16.17.
r Ep.5.12.
s Ps.73.11. 94.7. e.9.9.

t 2 Ti.3.13
u Joel 2.17.
v e.11.1.
w Je.2.27.
x De.4.19. 2 Ki.23.5. Je.44.17.
y or, *Is there any thing lighter than to.*
z e.5.11.
a Pr.1.28. Mi.3.4. Zec.7.13.
a *is turned.*
b *weapon of his breaking in pieces.*
c Re.15.6.
d *upon his loins.*
e c.3.23.

him, the women mourned for several days every year, at the end of harvest. "To this rite of Phœnician idolatry (says Dr. J. Smith) the Prophet alludes, when he speaks of the women mourning for Tammuz: a rite well known in the mythological fables of the Greeks and Romans, under the title of Venus weeping for the death of Adonis."—3. The Persian worship, as performed by the priests or Magi, consisted chiefly in adorations to the sun, with the faces of the worshippers directed to the East, as described by the Prophet. This also was adopted by the Jewish leaders, and in so doing, of course they turned their backs upon the temple, which was behind them.

It has been a matter of debate among commentators, whether these scenes were presented to Ezekiel in vision only, or whether he was really transported from Babylon to Jerusalem. That the prophets were sometimes locally removed is certain, from the instance of Elijah, who was wont to be thus removed: (See 1 Kings xviii. 12; 2 Kings ii. 16:) as was also Philip the evangelist, under the New Dispensation. (See Acts viii. 39.) So we have understood the removal of Ezekiel to Tel-abib; (ch. iii. 14, 15;) and not only does there seem nothing absurd in a literal exposition of the passage now before us, but the text itself (ver. 3) appears to us to lead to such an interpretation. Was not the hand which raised him by the hair, one of the hands of the man in glory? And does not his being borne up "between the earth and the heaven," correspond exactly with the course of this celestial chariot. It must not be concealed, however, that Newcome, Boothroyd, and other respectable commentators, conceive the whole transaction to be in vision; and its having taken place in his own house, and before the elders, seems to favour their hypothesis. Compare chap. xi. 25.

CHAP. IX. Ver. 1—11. *A vision intimating the preservation of the pious few, and the destruction of the others.*—The vision in this chapter seems intended to denote the general destruction of the inhabitants of Jerusalem, except the few pious

probable that the original *chashmal*, which *Bochart* derives from the Chaldee *nechash*, copper, and *melala*, gold, was a mixed metal, similar to that which the Greeks called *Elektron*, *electrum*, as the LXX. and Vulgate render, from its resemblance to amber in colour.]—*Bagster.*

Ver. 5. *At the gate of the altar.*—"Probably so called from the time of Ahaz." 2 Kings xvi. 14, 15.

Ver. 6. *That I should go*—That is, to provoke me to go; so Vulgate and Chaldee: or, "that they should go," (or be driven) from my sanctuary, LXX. and Syriac. See chap. ix. 3.

Ver. 7. *A hole in the wall.*—*Maurice* considers this as the description of a cavern temple, with its mystic cells; such as are to be found in the mountains of Chusistan to this day.—*Indian Antiq.*

Ver. 10. *Abominable beasts.*—[These images portrayed on the wall were no doubt the objects of Egyptian idolatry—the *ox*, *ape*, *crocodile*, *ibis*, *beetle*, &c.—as we find those idols were painted on the walls of the tombs of kings and nobles. See the plates to *Belzoni's Travels.*]—*Bagster. Diodorus Siculus* relates, that "round the room where the body of King Osymanduas seemed to be buried, a multitude of chambers was built, which had elegant paintings of all the beasts sacred in Egypt." *Secker* in *Newcome.*—*Round about.*—"About, about."

Ver. 11. *Jaazaniah*—One of the princes of the people. Chap. xi. 1.

Ver. 12. *Do in the dark*—

"His eye surveyed the dark idolatries
Of alienated Judah."—*Par. Lost.*

Ver. 14. *Women weeping for Tammuz.*—[*Tammuz*, in Syriac, *Tomuz*, was certainly the Phœnican *Adonis*, who was fabled to have been a beautiful youth beloved by Venus, and killed by a wild boar in Mount Lebanon; whence springs the river Adonis, which was said to run with blood at his impure festival in August.]—*Bagster.*

"——The love-tale
Infected Sion's daughters with like heat,
Whose wanton passions in the sacred porch
Ezekiel saw."—*Par. Lost.*

Ver. 16. *Between the porch and the altar.*—See Joel ii. 17.—*About five and twenty men.*—"Probably the priests and Levites of the weekly service, with the high priest at their head." *Faber*, quoted in *Townsend.*—*Worshipped the sun.*—[It seems that the Jews had incorporated every species of idolatry into their worship: Egyptian, Phœnician, and Persian; for this evidently was the Magian worship of the sun.]—*Bagster.*

Ver. 17. *They put the branch to their nose.*—The Persians, in their worship, held in their left hand a bunch of twigs of different trees, called the barsom. *Rosenmuller.* See *Orient. Lit.* No. 1013.—[So the Vulgate has "they apply the branch to their nose," which *Jerome* explains by "a branch of the palm tree with which they adored the idols;" and it seems plainly to allude to the Magian fire-worshippers, who, *Strabo* tell us, held a little bunch of twigs in their hand, when praying before the fire. See *Hyde Hist. Rel. Pers.*]—*B.*

CHAP. IX. Ver. 1. *He cried*—That is, the Lord.

Ver. 2. *Inkhorn by his side.*—Heb. "Upon his loins."—[*Keseth*, (in Chaldee *kista*, Syriac *kesto*, Ethiopic *kasut*,) denotes a *bottle*, or *vessel*, to hold any fluid: and being here united to *sophair*, a writer, is not improperly rendered an *inkhorn*.]—*Bagster.* Dr. *Shaw* mentions that the Easterns wear their inkhorns suspended from their girdles. So *Hanway* says of the Persians. *Pococke* says they used ink in sealing as well as writing.

Ver. 3. *From.*—Literally, "From above the cherub," where the shechinah had been accustomed to reside, in the most holy place.

rusalem, and [f] set a mark upon [g] the foreheads of the men that [h] sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in my [i] hearing, Go ye after him through the city, and [j] smite: let not your eye spare, neither have ye pity:

6 Slay [k] utterly old *and* young, both maids, and little children, and women: but [l] come not near any man upon whom *is* the mark; and begin [m] at my sanctuary. Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord GOD! wilt thou destroy all the residue [n] of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding [o] great, and the land is [p] full of [q] blood, and the city full of [r] perverseness: for they say, The LORD hath forsaken the earth, and the LORD seeth [s] not.

10 And as for me also, mine eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [t] reported the matter, saying, I have done as thou hast commanded me.

CHAPTER X.

1 The vision of the coals of fire, to be scattered over the city. 8 The vision of the cherubims.

THEN I looked, and, behold, in the firmament [a] that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.

A. M. 3410. B. C. 594.

f *mark.*

g Ex 12.7. Re 7.3.

h Ps 119. 136. Je 13.17.

i *ears.*

j Ex.32.27. Nu 25.7,8 1Ki 18.40.

k *to destruction.*

l Re.9.4.

m Je.25.29. 1Pe.4.17.

n Ge.18.23, &c.

o Je.5.1.

p *filled with.*

q 2 Ki.24.4.

r or, *wresting of judgment.*

s Ps 10.11. Is.29.15.

t *returned the word.*

a c.1.22,26.

b c.9.2,3.

c *the hollow of thine.*

d c.1.13.

e Ex.9.8..10 Re.8.5.

f Nu.16.19.

g *was lifted*

h 1 Ki.8.10, 11. c.43.5.

i c.1.24.

j Ps.80.1. 99.1.

k *sent forth.*

l ver.21.

m c.1.15, &c

2 And he spake unto the man [b] clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill [c] thy hand with coals [d] of fire from between the cherubims, and scatter [e] *them* over the city. And he went in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 Then the glory [f] of the LORD [g] went up from the cherub, *and stood* over the threshold of the house; and the house was filled [h] with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound [i] of the cherubims' wings was heard *even* to the outer court, as the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between [j] the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [k] stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And [l] there appeared in the cherubims the form of a man's hand under their wings.

9 And when I looked, [m] behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a beryl stone.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went.

individuals just referred to, who, in order to be delivered from the general calamity, were marked, in allusion perhaps to a very ancient eastern custom, or rather to Exod. xii. 22, 23. The persons introduced ver. 2, are evidently supernatural or angelic; one appointed to be an angel of mercy, the other five angels of destruction, to execute the sentence of the Almighty on the idolaters.

To indicate likewise, that God was soon to forsake the Temple, the *Shechinah*, or symbol of his presence, is seen to remove from the inner sanctuary to the threshold or door of the temple, ready to depart. The Prophet intercedes in behalf of his people; but God refuses to be entreated for them. The door of mercy was shut against them.

"They, who mourn neither for their own sins, nor the sins of others, must expect no mercy: nor can any be looked on as the servants of God, who are indifferent to his cause, and unconcerned at the abominations which are committed against him.—In temporal calamities, even infants are often involved in the common destruction: in the eternal punishment of the wicked, no discrimination will be regarded, except with reference to degrees of guilt: and in this respect, those who have been nearest to God in profession, privilege, or office, will be most severely punished.—If we be saved while others perish, we must ascribe the difference wholly to the mercy of our God; for we too have deserved wrath: and we should still continue to plead in behalf of our fellow-sinners, for the remnant of the church, and for the continuance and revival of religion upon earth.—But indeed the wickedness of man is great, and deserves severe vengeance: even where the Lord shows no mercy, he does no injustice; as he only recompenses men's ways on their heads: and his commands will certainly be executed both for the salvation of his people, and the destruction of his enemies."—*T. Scott.*

CHAP. X. Ver. 1—22. *The vision of the cherubim repeated, and the departure of the Divine glory.*—The same august vision which appeared to the Prophet at first is here repeated and coals of fire are scattered over the city to intimate that it was to be burned by the Chaldeans. The symbol of the Divin presence is represented (ver. 4, 18, 19.) as removing gradually from the Temple, to signify that God's protection was about to be wholly withdrawn from it: and it requires no argument to prove the wretchedness of that nation or individual whom God forsakes.

On the mysterious wheels, or rolling spheres here exhibited, we shall not repeat our former observations (see ch. i.); but we farther remark, that they are here addressed as in themselves intelligent, (for they were full of eyes,) and subject to the Great Supreme—*Revolve*, O wheel!—The same almighty *fiat* which called the universe into being, gave it laws; and what is Providence, but the superintendence of those laws? Thus *roll on* the wheels of nature and of providence, in obedience to that spirit by which they are animated and directed; and still will they roll on till all the prophecies shall be fulfilled—till all God's designs of mercy to mankind shall be accomplished!

"We suppose him, who sat upon the throne, to have been the eternal Son of God, the second person in the sacred Trinity; and the vision to represent his glory as 'the King of Israel,'

Ver. 4. *Set a mark.*—"Mark a mark," or *Tau*, for *Tau* signifies a mark; but the Jews have from hence inferred, that the mark consisted in this letter, the last of the Hebrew alphabet. Some of the Christian fathers also pleased themselves in discovering that one of the most ancient forms of the Samaritan *Tau* resembled the Roman cross! The Bramins, it seems, distinguish the worshippers of Veeshnu and Sheva by marks of different colours (red or yellow) on their foreheads. *Maurice's Ind. Antiq.*

Ver. 6. *Slay utterly.*—This foretold the unpitying carnage which the Chaldeans would make of the ungodly Jews.—*Begin at the sanctuary.*—"The destroyers were also directed to begin at the sanctuary: and, lest they should hesitate to shed blood, and throw the dead carcasses in the courts and sanctuary of God, they were expressly ordered thus to defile them; for this act of signal justice, though a *ceremonial* defilement, was indeed a *moral* purification of the temple."—*Scott.*

Ver. 9. *Perverseness.*—Margin, "Wresting of judgment."

Ver. 11. *Reported the matter*—Heb. "Returned the word."

CHAP. X. Ver. 1. *In the firmament*—See notes on chap. i. 22, 26.

Ver. 2. *Between the wheels.*—The word "even," supplied in Italics, would be, perhaps, better omitted. *Newcome* remarks, "The wheels were below the cherubim, and the firmament above."

Ver. 5. *As the voice of the Almighty God*—That is, thunder. See Psalm xxix. 3—9.

Ver. 9. *Beryl stone.*—[*Tarshish*, is generally rendered by the LXX. and the Vulgate, the *chrysolite*, so called by the ancients, (from *chrusos*, *gold*, and *lithos*, a *stone*,) because of its fine gold yellow colour. It is now called by the moderns the *topaz*; is a very beautiful and valuable gem in its pure and perfect state, though very rarely found so; and the finer pieces of it are in hardness second only to the diamond. The Vulgate, however, in ch. i. 16. renders, "as the appearance of the seas," i. e. *azure*; and Dr. *Geddes*, (on Ex. xxviii. 10.) says, that, with *Abarbanel*, he believes the *beryl* to be intended. It is a pellucid gem, called by our lapidaries *aqua marina*, of a sea or bluish green colour, found in the East Indies and about the gold mines of Peru. The genuine beryl never receives any other mixture of colour; and in its perfect state approaches to the hardness of the garnet.]—*Bagster.*

12 And their whole [n] body, and their backs, and their hands, and their wings, and the wheels, *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, [o] it was cried unto them in my hearing, O wheel.

14 And [p] every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up. This *is* the living creature [q] that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* for the spirit of [r] the living creature *was* in them.

18 Then the glory of the LORD departed from off the threshold of the house, and stood [s] over the cherubims.

19 And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east gate of the LORD's house; and the glory of the God of Israel *was* over them above.

20 This *is* the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they *were* the cherubims.

21 Every one had four faces a-piece, and every one four wings; and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

1 The presumption of the princes. 4 Their sin and judgment. 13 Ezekiel complaining, God sheweth him his purpose in saving a remnant, 21 and punishing the wicked. 22 The glory of God leaveth the city. 24 Ezekiel is returned to the captivity.

MOREOVER [a] the spirit lifted me up, and brought me unto the [b] east gate of the LORD's house, which looketh eastward: and [c] behold at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes [d] of the people.

2 Then said he unto me, Son of man, these *are* the men that devise [e] mischief, and give wicked counsel in this city:

3 Which say, *It is* not [f] [g] near; let us build houses: this *city is* the [h] caldron, and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And the Spirit of the LORD fell upon me, and said unto me, [i] Speak; Thus saith the LORD; Thus have ye said, O house of Israel; for I know [j] the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain [k] in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD; Your slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron; but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of [l] strangers, and will execute judgments among [m] you.

10 Ye shall fall [n] by the sword; I will judge you in the border [o] of Israel; and ye shall know [p] that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof, *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: [q] for ye have not [r] walked in my statutes, neither [s] executed my judgments, but have done [t] after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass, when I prophesied, that [u] Pelatiah the son of Benaiah died. Then [v] fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly, *are* they unto whom

A. M. 3410. B. C. 594.

n *flesh.*

o or, *they were called in my hearing, wheel,* or, *galgal.*

p c.1.6,10

q c.1.5.

r *life.*

s Ge.3.24. c.11.22.

a c.8.3.

b c.10.19.

c c.8.16.

d Je.1.10,15. c.22.27. Ho.5.10

e Mi.2.1.

f or, *for us to build houses near.*

g c.12.22,27. 2 Pe.3.4

h Je.1.13. c.24.3,&c.

i Is.58.1. c.2.7.

j Ps.139.2,3. Jn.2.24,25 He.4.13. Re.2.23.

k Is.1.15. Je.2.34. c.7.26. 22.3,4 Ho.4.2. Mi.3.2,3.

l De.28.36. 2 Ki.21.14 Ne.9.36,37 Ps.106.41.

m c.16.38.

n Je.52.10.

o 2Ki.14.25.

p Ps.9.16.

q or, *which*

r Ezr.9.7. Ne.9.34.

s 2Ki.18.12.

t Le.18.3, &c. De.12.30, 31 Ps.106.35. c.5.10,&c

u De.7.4. Pr.6.15. ver.1. Ac.5.5,10.

v c.9.8.

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appearing from above the mercy-seat; the fire therefore from between the wheels, under the cherubim, seems to have signified the wrath of God to be executed by the Chaldeans upon Jerusalem, for their contempt of his mercy, their abuse of his favours, their profanation of his ordinances and temple, the wickedness of the priests, and their murder of the prophets."—*T. Scott.*

CHAP. XI. Ver. 1—22. *Judgments announced against those who neglected the Divine warnings;* particularly against those rulers who made a mock of the types and predictions of the Prophets. (Comp. ver. 3, with Jer. i. 13.) When sinners go to the length of scoffing at religion, the judgments of God seldom slumber. Pelatiah, who is accused of this in the 1st verse, is suddenly cut off in the 13th.—God promises to favour those who were gone to captivity, and intimates the general restoration and conversion of the nation in aftertimes.

Ver. 23. The *Shechinah,* or symbol of the Divine presence, is then represented as forsaking the city, as in the foregoing

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Ver. 13. *O wheel!*—It is observable, two words are here used. *As for the wheels*—Hebrew, *Ophenim.* This word is plural, and though used for chariot wheels, more properly signifies a sphere, as we have remarked on chap. i.; and so, *Maurice* says, the Targum of Jonathan there renders it, "A sphere within a sphere." But the second word (*Hagalegal*) is used in reference to any rolling body; and *Parkhurst* here explains it as implying a command to *revolve.*—"If our translation be retained; the call to the four wheels as one, may denote the unity of design and operation, which form the innumerable dispensations of Providence into one grand and consistent plan."—*Scott.*

Ver. 14. *Face of a cherub.*—[In ch. i. 10. instead of "the face of a cherub," it is "the face of an ox:" hence a *cherub* was in the likeness of an *ox,* at least as to its *head.* The extraordinary shape of these angelic beings, which appeared to the prophet in vision, is manifestly symbolical; for it is not to be supposed that these heavenly beings are really thus formed. The four faces, wings, and the arms of a man, denote the sublime qualities of these immediate ministers of the Deity; qualities entirely essential to fill up the extent of their duty. The face of a *man* denotes their intelligence; of a *lion,* their intrepid courage; of an *ox,* their patience and perseverance in labour; and of an *eagle,* their great penetration, their sublime sight into heavenly things, and their readiness to rise up into all that is great and divine. The *wings* being *stretched* out, signifies their readiness and rapidity in obeying the commands of their Master; the *wings bent down,* denote their profound respect before the *Lord* of the universe; and the *man's arms* under the wings, show that zeal produces application and labour. *See a Dissertation by the Continuator of Saurin's Historical Discourses.*]—*Bagster.*

Ver. 19. *And* every one *stood*—That is, the prophet saw, in vision, the congregation gazing with astonishment at the glory now departing.

CHAP. XI. Ver. 1. *At the door* (or entrance) *of the gate five and twenty men.*—See note on ch. viii. 16.

Ver. 3. It is *not near*—That is, the destruction of the city. "Let us, therefore," say they, "repair and rebuild" the ruins.—*This city is the caldron,* &c.—"This is an impious scoff, yet mixed with some fear. They deride the prophets, yet secretly dread the thing. Jerusalem is the pot, we the flesh that are to be boiled therein, but this will take up some time however; we were better to be so destroyed than to fall by the hands of the Chaldeans, who may perhaps roast what is not boiled here."—*Poot.* The proverb means, "We will share her fate, whether we are preserved or perish."—*Michaelis.* This is an evident allusion to the manner of preparing the Jewish sacrifices, 1 Sa. ii. 13, 14.

Ver. 6. *Multiplied your slain,* &c.—That is, many murders, and great ones, have you committed, either by fraud or violence, and sometimes under pretence of law. You have left them in the streets. Such was their iniquity.

Ver. 7. *Your slain,* &c.—That is, many of you shall perish in the city; but others shall be carried away to a foreign land, and there slain. See Jer. lii. 27.

Ver. 12. *For.—Newcome,* "Because" *ye have not,* &c.

Ver. 13. *When I prophesied.*—It appears, from this verse, that Jeremiah did prophesy to these men, as commanded, ver. 4, and that Pelatiah died as he was addressing them. See Acts v. 5.—[Whilst the prophet, in vision, was delivering this message to the princes, Pelatiah suddenly died; and it is highly probable, that he was actually struck dead at this very time, in so remarkable a manner as to render the vision much noticed. The prophet, alarmed and distressed for the welfare of his people, anxiously enquired whether the *Lord* meant to destroy the remnant of Israel.]—*Bagster.*

Ver. 15. *Thy brethren, even thy brethren.*—Mr *Lee* understands this of those of Judah and of the ten tribes. But we rather understand the term *brethren,* 1. Of his countrymen the Jews, who had been carried captive into Babylon; and, 2. more strictly, of his immediate kin: "Thy brethren, the men of thy kindred." These having left Jerusalem, were treated by the Jews who remained as having no farther interest in the holy city

the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD; Although [w] I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little [x] sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord GOD; I [y] will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come [z] thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence.

19 And I will give them one [a] heart, and I will put a new [b] spirit within you; and I will take the stony [c] heart out of their flesh, and will give them a heart of [d] flesh:

20 That [e] they may walk in my statutes, and keep [f] mine ordinances, and do them: and [g] they shall be my people, and I will be their God.

21 But *as for them* [h] whose heart walketh after the heart of their detestable things and their abominations, I will recompense [i] their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims lift [j] up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain [k] which *is* on the east side of the city.

24 ¶ Afterwards the spirit took [l] me up, and brought me in a vision by the Spirit of God into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

25 Then I spake unto them of the captivity all [m] the things that the LORD had showed me.

CHAPTER XII.

1 The type of Ezekiel's removing. 8 It showed the captivity of Zedekiah. 17 Ezekiel's trembling showeth the Jews' desolation. 21 The Jews' presumptuous proverb is reproved. 26 The speediness of the vision.

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious [a] house, which have [b] eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee [c] stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: it may be [d] they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as [e] they that go forth into captivity.

5 Dig [f] thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee *for* a sign [g] unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I digged [h] through the wall with my hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, the rebellious house, said unto thee, What [i] doest thou?

10 Say [j] thou unto them, Thus saith the Lord GOD; This burden [k] *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: they shall [l] remove *and* go [m] into captivity.

12 And the prince [n] that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My net [o] also will I spread upon him, and he shall be taken [p] in my snare: and I will bring him to Babylon *to* the land of the Chaldeans; yet shall he not see it, though he shall die [q] there.

14 And I will scatter [r] toward every wind all that *are* about him to help him, and all his bands; and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But [s] I will leave [t] a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their

A. M. 3410. B. C. 594.

w Le.26.14. De.30.3,4.
x Ps.90.1. 91.9.
y Je.30.18. c.28.25. 34.13. 36.24. Am.9.14.
z c.37.23. Col.3.5,8. Tit.2.12.
a Je.32.39. 1 Co.1.10.
b Ps.51.10. c Je.31 Lu.11.13. Jn.14.26.
c Zec.7.12.
d 2Ki.22.19. e 36.26.
e Ps.105.45. Ro.16.26.
f Le.1 6. 1 Co.11.2.
g Je.24.7. Ho.2.23.
h He.10.38. Jude 19.
i c.22.31.
j c.10.19.
k Zec.14.4.
l c.3.12.
m c 2 7.
a c.2.3..8. 3.26,27.
b Je.5.21.
c or, *instruments.*
d 2 Ti 2.25.
e *the goings forth of.*
f *for thee.*
g c.24.24.
h *for me.*
i c.24.19.
j c 17 12.
k Mal.1.1.
l *by removing go into captivity*
m 2 Ki.25.4, &c.
n Je.39.4.
o La.1.13. Ho.7.12.
p Je.52.8, &c.
q c 17 16
r c.5.10,12.
s c.6.8. 10.
t *men of number.*

chapter it did the temple; and the Prophet returns to the place from which he was carried, and by the same extraordinary means, in order to communicate his instructions to his brethren of the captivity. To these he was sent with promises, not only of return, but of a new heart and a new spirit, when effectually cured of their attachment to idolatry.

From the circumstance that the glory of the Lord rested on the Mount of Olives after it had left the temple, the Jews formed an expectation that the Messiah would frequent this Mount, as in fact he did, and there predicted the last destruction of the city and temple. (Luke xix. 42, &c.)

CHAP. XII. Ver. 1—28. *Ezekiel again typically predicts the captivity of Zedekiah and the people.*—In this and the following chapters, the Prophet endeavours, by a variety of types and parables, to convince those of the captivity, who are here called "a rebellious house," because of their unbelief, that

Ver. 16. *A little sanctuary*—In their absence from the temple; or, as *Newcome*, a sanctuary for "a little time," even to the end of the 70 years' captivity. The word is used Ps. viii. 5.

Ver. 19. *Within you*—The ancients, many MSS. and Editions, read, "Within them." *Newcome.*

Ver. 21. *After the heart*—That is, in the true spirit of their detestable idolatries. *D. Levi.*

Ver. 23. *On the east*—namely, the Mount of Olives. Zech. xiv. 4.

Ver. 24. *The vision that I had seen*—Namely, in the two preceding chapters.

CHAP. XII. Ver. 3. *Prepare thee stuff.*—See margin.—Or utensils.—[By *stuff* our translators meant *furniture* or *goods*, as the word frequently denotes in our early writers: but the original *keley*, has not only this sense (as in v. 4), but is also used for any kind of *utensils* or *instruments* whatever; and here probably denotes *carriages*, or other means for removing goods. This was intended to signify that the *captivity* was at hand.]—*Bagster.* Sir *J. Chardin* explains this in reference to the eastern caravans. Those who were to start in the evening, brought out their goods in open day, for packing; those who started in the middle of the night, brought out theirs in the evening. *Michaelis* thinks that the former refers to the removal of the greater part of the people, in the eleventh year of Zedekiah; the later to the subsequent captivity of the king and his adherents, who at first fled, but were overtaken by the Chaldeans. Jer. lii. 7, 8. See *Newcome*, and *Orient. Cust.*

Ver. 5 *Dig thou.*—All the principal houses in Jerusalem were built square, and surrounded with a wall; this digging through the wall in the evening, may therefore intimate Zedekiah's attempt to escape clandestinely, probably as *Newcome* suggests, through a breach in the wall.

Ver. 6. *Cover thy face.*—[This intimated, that Zedekiah should steal out of the city in the twilight, carrying on his shoulders some of his property, with his head covered, not only as in distress, but to escape detection. These prophecies, which were accurately fulfilled, are supposed to have been delivered in the *sixth* year of Zedekiah, *five* years before the taking of Jerusalem.]—*B.*

Ver. 11. *I am your sign*—That is, my person is the emblem of yours, and my actions are signs of that you shall do. Says Bishop *Chandler*, "a pattern of what shall befall you," as is here explained.

Ver. 12. *He shall not see the ground.*—This is a typical intimation (though obscure) that he should never see the land to which he went, as in ver. 13. This prefigures Zedekiah's future loss of his eyes.

Ver. 13. *My net also will I spread.*—That is, he shall be taken, as in the snare of a hunter. [This was to intimate, that though he escaped out of the city, the Chaldeans should overtake him, and carry him to Babylon. Jeremiah had predicted, that his "eyes should see the eyes of the king of Babylon," and here Ezekiel foretold, that he should not see Babylon, though he should die there; and *Josephus* says, that he thought the two prophecies so inconsistent with each other, that he believed neither; yet both were exactly fulfilled, and the enigma of Ezekiel explained, when Zedekiah was brought to Nebuchadnezzar at Riblah, where he had his eyes put out, and was then carried to Babylon, and there died.]—*Bagster.*

Ver 16. *A few men.*—"Men of number;" i. e easily numbered.

abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came to me, saying,

18 Son of man, eat [u] thy bread with quaking, and drink thy water with trembling and with carefulness,

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel; They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be [v] desolate from [w] all that is therein, because of the violence [x] of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, The days [y] are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak [z] shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* for many days [a] *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD; There shall none of my words be prolonged any more, but the word which I have spoken shall be [b] done, saith the Lord GOD.

CHAPTER XIII.

1 The reproof of lying prophets, 10 and their untempered mortar. 17 Of prophetesses and their pillows.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that [a] prophesy out of their own [b] hearts, Hear ye the word of the LORD;

3 Thus saith the Lord GOD; Wo unto the foolish prophets, that [c] follow their own spirit, and [d] have seen nothing!

4 O Israel, thy prophets are like the foxes in the deserts.

5 Ye have not gone up into the [e] [f] gaps, neither [g] made up the hedge for the house of Israel to stand [h] in the battle in the day [i] of the LORD.

6 They have seen [j] vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* [k] albeit I have not spoken?

8 Therefore thus saith the Lord GOD; Because ye have spoken vanity, and seen [l] lies, therefore, behold, I *am* against you, saith the Lord GOD.

9 And my hand shall be upon the prophets that see vanity, and that divine lies: they [m] shall not be in the [n] assembly of my people, neither shall they be written in the writing [o] of the house of Israel, neither shall they enter into the land [p] of Israel; and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, [q] Peace; and *there was* no peace; and one built up a [r] wall, and, lo, others daubed [s] it with untempered *mortar:*

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: there [t] shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it.*

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it?*

13 Therefore thus saith the Lord GOD; I will even rend *it* with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great [u] hailstones in *my* fury to consume *it.*

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall [v] fall, and ye shall be consumed in the midst thereof: and ye shall [w] know that I *am* the LORD.

15 Thus will I accomplish my wrath upon

A. M. 3410. B. C. 594.

u c.4.16.

v Zec.7.14.

w *the fulness thereof.*

x Ps.107.34.

y Am.6.3.

z Is.14.24. 55.11. La.2.17. Da.9.12. Lu.21.33.

a 2 Pe.3.4.

b Je.44.28.

a *are prophets.*

b Je.14.14. 23.16,26. ver.17.

c *walk after.*

d or, things which *they have not seen.*

e or, *breaches.*

f Ps.106.23.

g *hedged.*

h Ep.6.13, 14.

i Re.6.17.

j La.2.14.

k Mat.24. 23,24.

l 1 Ti.4.1,2.

m Ps.101.7.

n or, *secret, or, council* Ge.49.6.

o Exr.2.62. Ne.7.5. Ps.69.28. Re.20.12.

p Ho.9.3. Re.22.15.

q Je.6.14. 8.11.

r or, *slight wall.*

s c.22.28.

t Is.28.2,18. c.38.22.

u Is.30.30. Hag.2.17.

v Mat.7.26, 27.

w ver.9.21, 23.

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their brethren, who were left behind to sustain the miseries of a siege and the insults of a conqueror, would be in a much worse condition than themselves, who were already settled in a foreign land. In the beginning of this chapter he signifies the approaching captivity of Judah, by removing his "stuff," as it is called; intimating the removal of the people into captivity, and particularly of Zedekiah and his adherents. He is commanded to eat his food with trembling and signs of terror, as an emblem of the consternation of the Jews when surrounded by their enemies. He then reproves the objections and byewords of scoffers and infidels, who either disbelieved his threatenings, or supposed the accomplishment of them very distant.

Josephus (Antiq. xi. 10.) tells us that Zedekiah thought this prophecy of Ezekiel (ver. 13.) inconsistent with that of Jer. xxxiv. 3, and therefore resolved to believe neither. Both, however, in the issue, were literally fulfilled. See notes. Thus, blinded by infidelity, sinners often "kick against the pricks," and rush on to that destruction against which they have repeatedly been warned.

CHAP. XIII. Ver. 1—23. *Awful denunciations against false prophets.*—This chapter denounces heavy judgments against deceivers, who flattered the people in the midst of sin and danger, with false hopes of peace and security.

Themselves, or their attempts rather, are compared to a rude wall of loose stones, badly cemented by mortar not properly prepared, (as Professor *Michaelis* understands it,) and which therefore could not withstand the battering artillery of heaven.

The prophet Ezekiel then reproves the various arts which his opponents employed to seduce the people to idolatry: consisting partly in its indulgences, and partly in its attractions; particularly in the gayety and splendour of its rites. By these the idle and the voluptuous were seduced (or hunted) into the temples of their idols, where every kind of vice was perpetrated

Ver. 22. *The days are prolonged.*—See chap. xi. 3, &c. and compare ver. 27, below.

Ver. 27. *He seeth,* &c.—Abp. *Newcome* remarks, "In ver. 21—25, there is a reference to the visions of all prophets; but ver. 26—28 refer particularly to Ezekiel's prophecy."

CHAP. XIII. Ver. 2. *Them that prophesy,* &c.—"Them that are prophets but of their own hearts." See Ne. vi. 8.

Ver. 4. *Foxes.—Newcome,* "Jackalls." [Crafty, mischievous, and ravenous; always scheming something for their own interest; while they would not risk their persons to avert the mischief which they had caused.]—*Bagster.*

Ver. 5. *Made up the hedge.*—"Hedged up the hedge;" or "walled up the wall."

Ver. 6. *Vanity* (i. e. falsehood) *and lying divination.*—Heb. "Divination of a lie."—*Hope to confirm the word.*—That is, they hoped that their predictions might prove true.

Ver. 9. *The writing.—Newcome,* "The roll of those who shall return."

Ver. 10. *One built up a wall.*—That is, one gave out a pretended oracle, and the others attempted to support it. See verse 16. [These false prophets pretend to be a *wall of defence;* but their *wall* is bad, and their *mortar* is worse. One gives a *lying vision;* another pledges himself that it is *true;* and the people believe what *they* say, and trust not in God, nor turn from their sins.] —*Bagster.*

Ver. 11. *Overflowing shower.*—[It shall wash off this bad mortar, sweep away the wall, and level it with the earth. In the East, where the walls are often built with unbaked bricks, desolations of this kind are frequently occasioned by tempestuous rains.]—*Bagster.*

the wall, and upon them that have daubed it with untempered *mortar*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy [x] concerning Jerusalem, and which see visions of peace for her, [y] and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, set thy face against the daughters of thy people, which prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD; Wo to the *women* that sew pillows to all [z] armholes, and make kerchiefs upon the head of every stature to hunt souls! Will ye hunt the souls of my people, and will ye save [a] the souls alive *that come* unto you?

19 And will ye pollute me among my people for [b] handfuls of barley and for pieces of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hear [c] *your* lies?

20 Wherefore thus saith the Lord GOD; Behold, I *am* against your pillows, wherewith ye there hunt the souls [d] to make *them* fly, and I will tear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and [e] strengthened the hands of the wicked, that he should not return from his wicked way, [f] by [g] promising him life:

23 Therefore ye shall see no more [h] vanity, nor divine divinations: for I will deliver my people [i] out of your hand: and ye shall know that I *am* the LORD.

CHAPTER XIV.

1 God answereth idolaters according to their own heart. 6 They are exhorted to repent, for fear of judgments, by means of seduced prophets. 12 God's irrevocable sentence of famine, 15 of noisome beasts, 17 of the sword, 19 and of pestilence. 22 A remnant shall be reserved for example of others.

THEN came certain of the elders [a] of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put [b] the stumbling-block of their iniquity [c] before their face: should I [d] be inquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the LORD will answer him that cometh according [e] to the multitude of his idols;

5 That I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn [f] *yourselves* from your idols; and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the LORD will answer him by myself:

8 And [g] I will set my face against that man, and will make him a [h] sign and a proverb, and I will cut him off [i] from the midst of my people; and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I [j] the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

11 That the house of Israel may go no more astray [k] from me, neither be polluted any more with all their transgressions; but that [l] they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff [m] of the bread thereof, and will send famine upon it, and will cut off man and beast from it:

14 Though [n] these three men, [o] Noah, [p] Da-

A. M. 3110. B. C. 594.

x Je 5.31. 23.1,etc. 29.31.

y ver 10.

z or, *elbows.*

a 2 Pe.2.14.

b 1 Sa.2.16, 17. Pr.28.21. Mi 3.5. Mal.1.10. 1 Pe.5.2.

c Pr.19.27.

d or, *into gardens.*

e Je.23.14.

f or, *that I should save his life.*

g *quickening him.*

h c.12.24. Mi 3.6.

i Ma.13.22. Jude 24.

a c.8.1.

b c 7.19.

c Ps.101.3. Is.33.15.

d 2 Ki.3.13, 14. Je.42.20, 21.

e Ga.6.7.

f or, *others.*

g Le.20.3, 6

h Nu.26.10. De.28.37. 1Co.10.11.

i Ps.37.22. Ro.11.22

j 1Ki.22.23. Job.12.16. 2 Th.2.11, 12.

k Ps.119.67. 1 Pe.2.25

l c.37.27.

m Le.26.26.

n Je.15.1.

o Ge.7.1.

p Da.10.11.

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destructive to the souls of either priests or people. The absurdity of idolatry is not more evident than its immoral tendency.

CHAP. XIV. Ver. 1—23. *The idolaters exhorted to repentance, in order to avert the judgments threatened.*—By comparing this with other passages in the same book, it appears that certain of the elders of Israel were so convinced of the divine mission of the prophet, that they attended frequently, if not statedly upon his ministry. (See ch. viii. 1; xx. 1; xxxiii. 31.) Their attendance was, however, merely formal and hypocritical: they had set up their idols on the throne of their heart: and had their images (the stumbling block of their iniquity) before their faces: "Should I be inquired of at all by them?" saith the Lord. Nothing can surely be a greater insult to the Deity than such presumption; and if they receive an answer, it shall be, says the Lord, "according to the number of their idols:" the more idolatry, the severer vengeance. The most gross idolaters are not, however, beyond the boundary of divine mercy. Let them repent and return, and then will the ear of God be open to their inquiries.

God can only deceive man by ordering the events of his providence contrary to all human expectation, and such disposal of events can in no case excuse man's presumption. Those

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Ver. 15. *The wall is no* more.—Heb. "Is not; and they . . . . are not."

Ver. 18. *Sew pillows.*—[Rather, "that fasten *cushions*," *kesathoth*, in Arabic *kisa*; so LXX. and Vulgate. By which they intimated, that they might indulge and repose themselves in security, for no enemy would disturb them. The apartments of the Easterns are well supplied with *cushions*, on which they sit, lean, rest their heads, and prop up their arms. See Lady *M. W. Montague's Letters.*)—*Bagster.* The Persians and Asiatics are very luxurious in cushions, both to sit on, and to support their arms. See *Orient. Cust.* No. 311. ——*And make kerchiefs upon the head of every stature.*—[The word *kerchief*, from the French *couvre chef*, properly denotes a *covering for the head*; but probably *mispechoth*, signifies *pillows*, or *bolsters*, as the Vulgate renders, *cervicalia*. *Michaelis*, however, remarks, "The Easterns had and still have, frequent amulets and ribbands of charms, which they put principally on their hands and heads;" and such he thinks were fabricated by these female prophets.]—*Bagster.* These kerchiefs were probably of silk, very elegant, and adapted to persons of every stature. Some think that they were used as amulets, or charms. At least they were intended to attract, and to draw persons into idolatry.—*Will ye save the souls alive that* come *unto you?*—*Newcome*, "Will ye save your own souls alive?"

Ver. 19. *For handfuls of barley?*—That is, for a very small reward. See Prov. xxviii. 21.

Ver. 20. *Wherewith ye there hunt the souls.*—This alludes to the snares of the sportsman, used in hunting.—*To make them fly.*—*Newcome*, "That they may escape:" that is, the Lord would take away "the cushions," and other instruments of seduction, that his people might escape their snares

Ver. 22. *By promising him life.*—See margin; i. e. animating and encouraging him in his evil ways.

CHAP. XIV. Ver. 5. *That I may take.*—"Catch, surprise them in their consciences; when they perceive that I am acquainted with their secret idolatries."—*Newcome.*

Ver. 9. *I have deceived that prophet.*—[That is, I have suffered him to be deceived; I have given him up to "strong delusions to believe a lie," as a just judgment upon him for going after idols, and setting up false pretensions to inspiration. God, according to the genius of the Hebrew language, is often said *to do* a thing, which he only *suffers* or *permits*.]—*Bagster.* "When any false prophet is deceived, the probable event proving contrary to his prophecy; I, Jehovah, have so superintended the course of things as to deceive that prophet."—*Newcome.*

Ver. 13. *Then will I.*—"And I stretch . . . . and break . . . . and send."—Archbishop *Secker.* That is, "When the inhabitants of a land have filled up the measure of their iniquities, the few righteous shall not deliver it."

Ver. 14. *These three men*, &c.—Most eminent for holy upright walking with God, very dear to God, exceedingly desirous of the welfare of others, powerful in prayer: *Noah*, who probably prevailed with God to spare the world for some years, and saved his near relations when the flood came; *Daniel*, who prevailed for the life of the wise men of Chaldea; and *Job*, who daily offered sacrifice for his children, and at last reconciled God to those who had offended. These should not prevail for any one of this wicked generation. How dreadful—how certain is the ruin when God gives a man up.—*Pool.* See also note on verse 20

niel, and [q] Job, were in it, they should deliver *but* their own souls by their [r] righteousness, saith the Lord GOD.

15 ¶ If I cause noisome beasts [s] to pass through the land, and they [t] spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* [u] in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword [v] upon that land, and say, Sword, go through the land; so that I cut off [w] man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence [x] into that land, and pour out my fury upon it in blood, to cut off from it man and beast:

20 Though [y] Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord GOD; [z] How much more when I send my four [a] sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ [b] Yet, behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall [c] see their way and their doings: and ye shall be comforted [d] concerning the evil [e] that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings: and ye shall know that I have not done without cause [g] all that I have done in it, saith the Lord GOD.

CHAPTER XV.

1 By the unfitness of the vine branch for any work, 6 is showed the rejection of Jerusalem.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the [a] vine tree more than any tree, *or than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is cast [b] into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. [c] Is it meet for *any* work?

5 Behold, when it was whole, it was [d] meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 Therefore thus saith the Lord GOD; As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And I will set my face against them; they shall go out from *one* fire, and *another* [e] fire shall devour them; and [f] ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate, because they have [g] committed a trespass, saith the Lord GOD.

CHAPTER XVI.

1 Under the similitude of a wretched infant is showed the natural state of Jerusalem. 6 God's extraordinary love towards her. 15 Her monstrous whoredom. 35 Her grievous judgment. 44 Her sin, matching her mother, and exceeding her sisters, Sodom and Samaria, calleth for judgments. 60 Mercy is promised her in the end.

AGAIN the word of the LORD came unto me, saying,

2 Son of man, cause [a] Jerusalem to know her abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem; Thy [b] birth and thy nativity *is* of the land of Canaan: thy [c] father *was* an Amorite, and thy mother a Hittite.

4 And *as for* thy nativity, in the day thou [d] wast born thy navel was not cut, neither wast thou washed in water [e] to supple *thee;* thou wast not salted at all, nor swaddled at all.

5 None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee [f] polluted in thine own blood, I said unto thee

A. M. 3410. B. C. 594.

q Job 42.8.
r Pr.11.4.
s Le.26.22.
t or, *bereave.*
u *the midst of it.*
v Le.26.25.
w Zep.1.3.
x 2Sa.24.15.
y ver.14.
z or, *Also.*
a c.5.17. 33.27.
b De.4.31. c.6.8.
c c.20.43.
d Is.40.1,2.
e He 12.6., 11.
f De 9.2. Je 22.8,9. Da 9.7.
g Pr 26.2.
a Ps.80.8, &c. Is.5.2,7. Je 2.21. Ho.10.1.
b Jn.15.6.
c *will it prosper?*
d *made* fit.
e Is.24.18. Am.5.18, 19.
f c.14.8.
g *trespassed.*
a Is.58.1.
b *cutting out, or, habitation.*
c Ge.11.28, 29. Ne.9.7.
d Ho.2.3.
e or, *when I looked* upon thee.
f or, *trodden under foot.*

who predict from apparent circumstances, will often be thus deceived: but that God is not the proper cause of man's sin, see our exposition of Jer. iv.

The latter part of the chapter represents the guilt of this nation so aggravated, that neither prophet nor patriarch could be heard on their behalf; though at the same time we are given to understand, that such have great power to prevail with God. We happily, however, have an advocate more powerful than Patriarchs, Prophets, or Apostles, whom "the Father heareth always."

CHAP. XV. Ver. 1—8. *The Jews compared to a fruitless vine, fit only to be consumed.*—In this and other passages of Scripture, the Jews are compared to a barren and unfruitful vine, which is good for nothing but the fire, and therefore a proper emblem of the Jews, and of their approaching destruction.—The Psalmist Asaph compares Israel to a vine brought out of Egypt, which shortly filled the land with fruitful branches. (Ps. lxxx. 8, &c.) In time, however, this vine degenerated from its noble stock, and either brought forth wild and sour fruit, or none at all, when of course it was delivered to the flames: for what is such a vine fit for, but for fuel? Contrary to nature, however, the God of grace can purify his vine by the fire as well as the pruning knife; and when all the worthless branches shall be destroyed, a remnant shall be spared to serve him. (See the close of the preceding chapter.)

CHAP. XVI. Ver. 1—63. *Degeneracy of the professed people of God.*—"As men are with great difficulty made sensible of the heinous guilt of their conduct towards God, and as this

Ver. 20. *Noah, Daniel, and Job.*—[*Daniel*, says Archbishop *Newcome*, was "taken captive in the third year of Jehoiakim, (Dan. i. 1.) After this, Jehoiakim reigned eight years, (2 Ki. xxiii. 36.) And this prophecy, as appears from ch. viii. 1, was uttered in the sixth year of Jehoiachin's captivity, who succeeded Jehoiakim, and reigned only three months. (2 Ki. xxiv. 6, 8.) Therefore, at this time, Daniel had been fourteen years in captivity;" and was, as is generally supposed, about thirty years of age.]—*Bagster.* See note ver. 14.

Ver. 21. *How much more.*—That is, "If it be just that the good alone should escape punishment; how much more so with respect to Jerusalem, after such repeated warnings and admonitions?"—*Newcome.*

Ver. 22. *That shall be brought forth.*—*Houbigant*, after the ancient versions, (by the insertion of a *yod* only,) reads, "That shall bring forth *sons and daughters*"

Ver. 23 *When ye see their way.*—That is, the reformation wrought in them.

CHAP. XV. Ver. 2. *What is the vine tree?*—[The vine is only noble and useful while producing fruit; for, when cut down, its wood is fit only for fuel. So Israel having ceased to be *fruitful*, they are good for nothing, but, like a withered branch of a vine, to be burnt.]—*Bagster. Newcome.* "What is the wood of the vine more than any (other) branching wood," &c.

Ver. 4. *Is it meet?*—"Will it prosper *for* any *work?*" namely, to build with.

Ver. 7. *From* one *fire*, &c.—That is, they shall pass through trial after trial, till they shall know, &c.

Ver. 8. *Committed.*—Not a single trespass, but they have been so perpetually trespassing, that it seems a continued act, and all done with the greatest aggravation.

CHAP. XVI. Ver. 2. *Cause Jerusalem to know her abominations.*—[In this allegory the low origin, increase, prosperity, idolatries, wickedness, and punishment of the Jewish nation, are portrayed with much force, liveliness, and vehemence of eloquent amplification. The language and figures may in many places appear to *us* exceptionable; but they were in perfect conformity to those times, places, and manners; and to every hearer and reader would appear highly appropriate, nor would engender a thought or passion of an irregular kind. Custom sanctions the mode, and prevents the abuse.]—*Bagster.* The mercy of God to the Jewish church and nation is represented by the state of an exposed and deserted female infant, found by a man who takes pity on her, adopts her into his family, brings her up with great tenderness, and, finally, when she has obtained a mature age, marries her. She proves, however, false and ungrateful, and even commits adultery, which term here intends idolatry, of which the whole Jewish nation had been guilty, to a great excess. Many images, employed by the Asiatics, appear too bold and indelicate for the European taste; while at the same time many of the manners of Europeans are equally revolting to Asiatics. This arises chiefly from the degraded state of females in the Eastern countries. The sexes seldom or never meeting in conversation, the language of men is destitute of refinement, and not guarded against expressions justly offensive to female delicacy among us. On the contrary, the language of women is destitute of intelligence, and confined to the frivolities of the harem. Happily, a revolution is commenced in India, which may spread through all the East. Female education will qualify women for society with the other sex; and an equal interest in the gospel will furnish topics of conversation, to both alike interesting and important. We are all under infinite obligations to Christianity; but those of women are peculiarly conspicuous.

Ver. 3. *Thy birth.*—See margin. See Isa. li. 1.

Ver. 4. *Not salted.*—*Galen* says, the ancients washed their infants in water, and sprinkled them with salt, (or perhaps sprinkled salt into the water;) the same custom still obtains among the Crim Tartars.—*Orient. Lit.*

Ver. 6. *Polluted.*—See margin. "Kicking in thy bloods."

when thou wast in thy blood, [g] Live; yea, I said unto thee *when thou wast* in thy blood, Live.

7 I have [h] caused thee to multiply [i] as the bud of the field, and thou hast increased and waxen great, and thou art come to [j] excellent ornaments: *thy* breasts [k] are fashioned, and thy hair is grown, whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love; and I spread [l] my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant [m] with thee, saith the Lord GOD, and thou becamest [n] mine.

9 Then washed I thee with [o] water; yea, I thoroughly washed away thy [p] blood from thee, and I anointed thee with oil.

10 I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered thee with silk.

11 I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.

12 And I put a jewel on thy [q] forehead, and ear-rings in thine ears, and a beautiful crown upon thy head.

13 Thus wast thou decked with gold and silver; and thy raiment [r] *was of* fine linen, and silk, and broidered work; thou didst eat [s] fine flour, and honey, and oil: and thou wast exceeding [t] beautiful, and thou didst prosper into a kingdom.

14 And thy renown went forth [u] among the heathen for thy beauty: for it *was* perfect [v] through my [w] comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But [x] thou didst trust in thine own beauty, and playedst the harlot [y] because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

16 And of thy garments thou didst take, and deckedst [z] thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so*.

17 Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of [a] men, and didst commit whoredom with them,

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for a [b] sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover thou hast taken thy sons and [c] thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to [d] be devoured. *Is this* of thy whoredoms a small matter,

21 That thou hast slain [e] my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy [f] youth, when thou wast naked and bare, *and* wast polluted in thy blood.

23 And it came to pass after all thy wickedness, (wo, wo unto thee! saith the Lord GOD;)

24 *That* thou hast also built unto thee an [g] eminent place, and hast [h] made thee a high place in every street.

25 Thou hast built thy high place at every head [i] of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with the Egyptians [j] thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

27 Behold, therefore I have stretched out my hand over thee, and have diminished thine [k] ordinary *food*, and delivered thee unto the will of them that [l] hate thee, the [m] daughters of the [n] Philistines, which are ashamed of thy lewd way.

28 Thou hast played the whore also with the [o] Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.

A. M. 3410. B. C. 594.

g Ex.3.7,8.
h *made thee to increase.*
i Ex.1.7. De.1.10.
j *ornament of.*
k Ca.4.5.
l Ru.3.9.
m Ex.19.5.
n Je.2.2.
o 1 Jn.5.8.
p *bloods.*
q *nose* Is.3.21.
r Ps.45.13, 14.
s De.32.13, 14. Ps.81.16. 147.14.
t Ps.48.2.
u 2 Ch.9.23.
v Ps.50.2. La.2.15.
w De.4.7.
x Je.7.4.
y Is.1.21. Je.2.20. 3.1,2,6. Ho.1.2.
z c.7.20. Ho.2.8.

a *a male.*
b *savour of rest.*
c 2 Ki.16.3. 2 Ch.33.6. Is.57.5.
d *devour.*
e Ps.106.37.
f Je.2.2.
g or, *brothel house.*
h Je.3.2.
i Pr.9.14.
j Is.30.2,3. c.20.7,8.
k Ho.2.9.
l Ps.106.41.
m or, *cities.*
n 2 Ch.28.18
o 2 Ki.16.7. Je.2.18,36 c.23.12, &c.

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conviction is absolutely necessary to repentance and faith in Christ; so it is the duty of ministers frequently to set before them their sins, with all the aggravations of them, as the appointed means of this humiliation.—None are with more difficulty convinced of their abominations than hypocrites: nor should any be reproved and exposed, with so great severity and abhorrence.—Human depravity is most evident in the wickedness of those, who have been most favoured with the means of becoming holy, and in the similarity, hitherto lamentably observable, between the visible church and the rest of the world, except as the former has produced the most monstrous abominations. Jerusalem has too generally appeared to be the daughter of the Amorite and the Hittite, and the sister of Samaria and Sodom. If we could survey the Christian church, in all the various forms and places in which it has been established in different ages, we should have a picture before us, not much, if at all, more attractive than this of the nation of Israel: though there has always been, in both of them, 'a remnant according to the election of grace,' whose pious and quiet lives have been little noticed in history. Otherwise the annals of the church would be the most melancholy subject that could be contemplated.—Let us turn our thoughts to the first establishment of Christianity in the Gentile world, and especially in the Roman empire. The state of the Gentiles was indeed such, as rendered them a loathsome object in the eyes of a holy God: yet, in a time of pity and love, he passed

Ver. 7. *Caused thee to multiply.*—See margin. Heb. "Made thee a great number."——*As the bud of the field*—That is, of the grass.

Ver. 8. *Spread my skirt.*—See Ruth iii. 21.

Ver. 12. *Forehead.*—See note on Isa. iii. 21.——*A beautiful crown.*—Heb. "A crown of goodliness." "A very rich and beautiful crown, as virgins espoused and married had crowns set on their heads. (Cant. iii. 11.) So, to complete the solemnity, and make the magnificence of these nuptials full, a crown of beauty is set on the head of the Jewish nation, now married to God."—*Pool.*

Ver. 15. *Because of renown.*—[Raised from the most abject state to dignity and splendour by Jehovah, Israel became proud of her numbers, riches, strength, and reputation, forgetting that it was "through his comeliness which he had put upon them;" and thus departing from God, made alliances with heathen nations, and worshipped their idols.]—*Bagster.*

Ver. 17. *Images of men.*—See note on Numb. xxv. 3. This refers to their idolatry, in which they devoted to their idols the sacrifices appointed to Jehovah.

Ver. 18. *Broidered garments.*—[This seems to intimate, that the Israelites not only spent their own wealth and abundance in building and decorating idol temples, and in maintaining their worship, but that they made use of the holy vestments, and the various kinds of offerings which belonged to Jehovah, in order to honour and serve the idols of the heathen.]—*Bagster.*

Verses 19, 20. *My meat.*—*Newcome.* "Food."——*For a sweet savour.*—The LXX. and Arabic here place a full point, and begin the next sentence.——*And thus it was.* . . . (*Newcome* and *Secker* "And it hath come to pass) . . . . that 'thou hast taken" &c.

Ver. 21. *To pass through*, &c.—See note on Le. xx. 2. In addition to what is there said, we quote from *Newcome* the following passage of Dionysius of Halicarnassus: "After this, having ordered that fires should be made before the tents, he brings out the people to leap over the flames, for the purifying of their pollutions."

Ver. 22. *Naked and bare.*—Heb. "Nakedness and bareness." So verse 39.——*Polluted.*—See verse 6.

Ver. 24. *An eminent place.*—An "arch," or "arched vault."—*Gesenius.* So *Newcome.* English margin, Vulgate, and LXX., "a brothel;" such being employed for that purpose.

Ver. 25. *At every head of the way.*—*Newcome*, "At the head of every way."

Ver. 26. *The Egyptians.*—Heb. "The sons of Mizraim."——*Great of flesh*—That is, lusty and lustful.

Ver. 27. *Ordinary food.*—[*Chukkach*, "thy portion;" the household provision of a wife—food, clothes, and money.——*Delivered thee.*—The Jews, under Manasseh, and the succeeding kings of Judah, made the temple itself the scene of their open and abominable idolatries, in addition to all their other idol-temples: which appears to be meant by "the eminent place," and "high places in every street," ver. 24. Allured by the prosperity of the Egyptians, they also connected themselves with them, and joined in their multiplied and abominable idolatries. And when Jehovah punished them by wars and famines, and by the Philistines, whose daughters are represented as ashamed of their enormous idolatries, instead of being amended, they formed alliances with the Assyrians, and worshipped their gods; and they even followed every idol which was worshipped between Canaan and Chaldea.]—*Bagster.*

30 How weak is thy heart, saith the Lord GOD, seeing thou doest all these *things*, the work of an imperious [p] whorish woman;

31 In [q] that thou buildest thine eminent place in the head of every [r] way, and makest thy high place in every street; and hast not been as a harlot, in that thou scornest hire;

32 *But as* a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They give gifts to all whores: but thou [s] givest thy gifts to all thy lovers, and [t] hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear [u] the word of the LORD:

36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered [v] through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood [w] of thy children, which thou didst give unto them;

37 Behold, [x] therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, [y] as women that break [z] wedlock and shed blood [a] are judged; and I will give thee blood in [b] fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down thine eminent [c] place, and shall break down thy high places: they shall strip [d] thee also of thy clothes, and shall take [e] thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against [f] thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall burn [g] thy houses with fire, and execute judgments upon thee in the sight [h] of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

42 So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry,

43 Because thou hast not [i] remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore I also will recompense [j] thy way upon *thy* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, every one that useth proverbs shall use *this* proverb against thee, saying, As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother *was* a Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and thy [k] younger sister, that dwelleth at thy right hand, *is* [l] Sodom and her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations: but, [m] as *if that were* a very little *thing*, thou wast corrupted more [n] than they in all thy ways.

48 *As* I live, saith the Lord GOD, Sodom [o] thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness [p] of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were [q] haughty, and committed abomination before me: therefore I took them away [r] as I saw *good.*

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified [s] thy sisters in all thine abominations which thou hast done.

52 Thou [t] also, which hast judged thy sisters, bear [u] thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall bring again [v] their captivity, the captivity of Sodom and her daughters, the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded [w] in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daugh-

A. M. 3410. B. C. 594.

p Pr 7.11.

q or, *thy daughters is thine.*

r Je 2.28.

s Ho.8.9,10.

t *to hire*

u Jn.4.10,18

v Pa.139.11, 12.

w Je.2.34.

x Je.13.22, 26. La 1.8. Ho.2.3,10.

y *with judgments of.*

z Le 20.10. De 22.22.

a Ex.21.12.

b Na.1.2.

c ver.24,31.

d Ho.2.3.

e *instruments of thine ornament.*

f Je 25.9.

g 2 Ki 25.9.

h Jud.34.26 c.5.7,13 1 Ti 5.20.

i Ps.78.42.

j c.9.10. 11.21.

k *sister lesser than thou.*

l De.32.32.

m or, *that was loathed as a small thing.*

n 2 Ki 21.9. 1 Co.5.1.

o Mat.10.15 11.24.

p Ge.13.10, 13. 18.20. De.32.15.

q Pr.16.18. Is 12.

r Ge.19.24. Je.20.16.

s Je 3.11.

t Ro.1.32. 2.1..10.

u Je 23.40.

v Je.48.47. 49.39.

w ver.63.

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by, and said to them, as they lay perishing in sin and pollution, 'Live, yea, he said unto them, Live!' He planted his gospel among them, and caused Christians to multiply exceedingly. At length, the Roman emperors professing themselves Christians, the church grew great and honourable; Christianity became the established religion; abundance of liberty and encouragement was given to its preachers and professors; the places for public worship were multiplied, decorated, and enriched by ample donations and endowments, and the church prospered into a kingdom. But what were the consequences? The pride, ambition, rapacity, and licentiousness, the furious contests and cruel persecutions, the superstitions, blasphemies, impostures, and idolatries, which came in, and continued to increase for ages, at length rendered the Christian Roman empire a genuine daughter of the Pagan Roman empire; and all that used proverbs might well say, "As was the mother so is the daughter." Nor was there ever a heathen city, or kingdom, on the face of the earth, of which the iniquities, cruelties, and unnatural lusts, the whoredom and adultery, corporal and spiritual, have not been justified, and far exceeded, by the church

Ver. 38. *I will give thee blood,* &c.—This is thought to allude to the water of jealousy, which the accused woman might be required to drink. See Deut. v. 17, and note; and compare Rev. xvi. 6.

Ver. 39. *Thine eminent place.*—[For the enormous idolatries and cruelties of Judah and Jerusalem, Jehovah determined to gather together the surrounding nations,—both those with whom they had formed alliances, as the Egyptians and the Assyrians, and such as had always been inimical to them, as Edom, Ammon, Moab, and Philistia,—to inflict, or to witness, his judgments upon them. Having exposed their enormous crimes to view, he would pass sentence upon them; he would give Jerusalem into the hands of the Chaldeans, who would destroy the city and temple which they had polluted; level their cities and high places with the ground; slay, plunder, and enslave the people.]—*Bagster.*

Ver. 41. *Many women.*—That is, nations.

Ver. 43. *Fretted.*—*Newcome,* "Provoked."——*This lewdness above all thy abominations.*—Or, "(which is) above all thine (other) abominations." Idolatry is the crime here referred to, which being high treason against their God and King, was the highest crime in the Jewish code: but of this crime they seem long since cured.

Ver. 44. *As is the mother* &c.—That is, the whole family are idolaters.

Ver. 46. *Her daughters at thy left hand.*—The Jews, in reckoning the points of the compass, place their face toward the east, when consequently Samaria, in the north, was on their left hand, and Sodom, in the south, upon their right.

Ver. 47. *But as,* &c.—*Newcome,* and English margin, ("That was loathed as a small thing,) but thou hast been corrupted," &c.

Ver. 49. *Sister Sodom.*—[Jerusalem had not only copied the example of Samaria,—called her elder sister, because the kingdom of Israel was larger than Judah, and first apostatized into open idolatry,—but had also proved her relationship to Sodom itself,—called her younger sister as being an inferior city and state,—by imitating her abominations, and exceeding her in wickedness.] —*Bagster.*——*Fulness of bread,* &c.—See Gen. xiii. 10.——*Abundance of idleness.*—Hebrew, "Prosperity of rest." N. B. A superabundance of the blessings of Providence often tends to luxury and idleness, which lead to every other vice.

Ver. 53. *When I shall bring,* &c.—*Secker, Newcome,* and *Boothroyd,* render this whole passage as a promise; "Yet I will bring again, ... and I will bring again thy captivity in the midst of them."

Ver. 54. *Thou art a comfort.*—See ch. xiv. 22, 23.

Ver. 55. *When thy sisters.*—*Newcome,* "And thy sisters," &c.——*Then thou.*—*Newcome,* "And thou."

ters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [x] mentioned [y] by thy mouth in the day of thy [z] pride,

57 Before thy wickedness was discovered, as at the time [a] of *thy* reproach of the daughters of [b] Syria, and all *that are* round about her, the daughters of the Philistines, which [c] despise [d] thee round about.

58 Thou hast borne [e] thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD; I will even deal with thee as [f] thou hast done, which hast despised the oath in breaking the [g] covenant.

60 ¶ Nevertheless I will [h] remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting [i] covenant.

61 Then thou shalt remember thy ways, [j] and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for [k] daughters, but [l] not by thy [m] covenant.

62 And I will establish [n] my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest remember, and be [o] confounded, and never open thy [p] mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER XVII.

1 Under the parable of two eagles and a vine, 11 is showed God's judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD; A great [a] eagle with great wings, long-winged, full of feathers, which had [b] divers colours, came unto Lebanon, and took the highest [c] branch of the cedar:

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

5 He took also of the seed of the land, and [d] planted it in a fruitful [e] field; he placed *it* by great waters, *and* set it *as* a willow [f] tree.

6 And it grew, and became a spreading vine of low [g] stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and, behold, this vine did bend [h] her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good [i] soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord GOD; Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit [j] thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, [k] when the east wind [l] toucheth it? it shall wither in the furrows where it grew.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to the rebellious [m] house, Know ye not what these *things mean?* tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath taken [n] the king thereof, and the princes thereof, and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath [o] taken an oath [p] of him: he hath also taken the mighty of the land:

14 That the kingdom might be [q] base, that it might not lift itself up, [r] *but* that by keeping of his covenant it might stand.

15 But [s] he rebelled against him in sending his ambassadors into [t] Egypt, that they might give him horses and much people. Shall [u] he prosper? shall he escape that doeth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him in the midst of Babylon he shall [v] die.

17 Neither [w] shall Pharaoh with *his* mighty army and great company make for him in the war, by casting up mounts, and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his [x] hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD; *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

A. M. 3410. B. C. 594.

x *for a report, or, hearing.*
y Is.65.5. Lu.18.11.
z *prides, or, excellencies.*
a 2 Ki.16.5. Is.7.1.
b *Aram.*
c or, *spoil.*
d Je.33.24.
e *them.*
f Mat.7.1,2.
g De.29.12., 15.
h Ps.106.45.
i 2 Sa.23.5. Je.32.40. 50.5
j Ps.119.59.
k Is.54.1. 60.4. Ga.4.26., 31.
l Je.31.31.
m Jn.15.16.
n Ho.2.19, 20.
o Ezr.9.6. Da.9.7,8.
p Ro.3.19.
a Ho.8.1.
b *embroidering.*
c 2Ki.24.12.
d *put it in a field of seed.*
e De.8.7.,9.
f Is.44.4.
g ver.14.
h ver.15.
i *field.*
j 2Ki.25.7.
k c.19.12.
l Ho.12.1. 13.15.
m c.2.5.
n ver.3. 2 Ki.24.11 ..17.
o *brought him to.*
p 2Ch.36.13
q c.29.14.
r *to keep his covenant to stand to it.*
s 2Ki.24.20.
t Is.31.1..3.
u ver.9.
v Je.52.11. c.12.13.
w Je.37.7.
x 1Ch.29.24

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of Rome and her dependencies: which long formed so large a part of Christendom, as to give occasion to her assuming the arrogant title of the Holy Catholic Church!"—*T. Scott.*

CHAP. XVII. Ver. 1—24. *God's judgments on Judea represented by the parable of two eagles and a vine.*—In the fable before us, Nebuchadnezzar is represented as a great eagle which perched on the highest branch of one of the mighty cedars of Lebanon. This branch represents king Jehoiachim, whom he carried off to Babylon, "a land of traffic:" he took also a young shoot, meaning Zedekiah, and, planting it in a fruitful soil, it flourished and became a spreading tree, like a willow growing by the waters. Another eagle is now introduced, to represent the king of Egypt, and the tree just mentioned (Zedekiah) spreads forth its branches toward this second eagle:

Ver. 56. *For thy sister.*—*Newcome,* "Although thy sister Sodom was not heard of from thy mouth."

Ver. 58. *Thou hast borne.*—Thou hast already began to receive the punishment! See ver. 59.

Ver. 61. *Not by thy covenant.*—The old covenant of Sinai, which thou hast broken, but "by the new covenant, under the gospel dispensation."—*Newcome.*

CHAP. XVII. Ver. 2. *A riddle.*—See Ju. xiv. 12. *Newcome* renders it "a dark saying," as in Psalm lxxviii. 2.

Ver. 3. *Great eagle.*—Nebuchadnezzar, so called from his towering ambition and rapaciousness.—*With great wings.*—Heb. "Great of wings." It is said that they are frequently seven feet in extent.—Extensive empire, both in length and breadth.—*Divers colours.*—"An allusion to the various nations which composed the Babylonian empire." *Michaelis.*—*Came to Lebanon.*—Came against Judah and Jerusalem. A modern traveller (*La Roque*) found at Lebanon a large number of eagles' feathers. *Orient. Lit.* No. 1021.

Ver. 4. *City of merchants.*—[Babylon, which by means of the Euphrates and Tigris, had communication with the richest and most distant nations.]—*B.*

Ver. 5. *Seed of the land.*—Zedekiah, brother to Jekoniah.—As the parent verb signifies to *plant*. *Newcome* thinks the noun here used may signify a *scion*, or *shoot;* and by this last word *Boothroyd* renders it, since the vine is thus propagated, and not by seed: *Planted it.*—Made him king of Judea—*Great waters.*—[Made him dependent on Babylon, the city of great waters, as the willow is on humidity.]—*Bagster.*

Ver. 6. *Branches turned,* &c.—[The Jewish state had then no height of dominion; and Zedekiah was wholly dependant on Nebuchadnezzar.]—*B.*

Ver. 10. *Utterly wither.*—[The *regal* government shall be finally destroyed, like a tree blasted by the east wind: Zedekiah shall be the *last king;* and the monarchy shall terminate with him.]—*Bagster.*

Ver. 14. *Base.*—*Newcome,* "Low, or humble."—*That by keeping of his covenant it might stand.*—*Newcome,* "That it might keep his covenant, and might stand."

Ver. 17. *By casting up mounts,* &c.—See chap. iv. 2.

Ver. 18. *Despised the oath.*—[Though Zedekiah's oath had been given to a heathen, a conqueror, and a tyrant, yet God considered the violation of it a most aggravated sin against him, and determined to punish him for it.]—*B.*

Ver. 19. *Mine oath.*—Zechariah doubtless swore by the name of the God of Israel.—*My covenant.*—The Lord regards himself as a party to every covenant made in his name.

20 And I will spread my net [y] upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered [z] toward all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD; I will also take of the highest [a] branch of the high cedar, and will set *it*; I will crop off from the top of his young twigs a tender [b] one, and will plant *it* upon a high [c] mountain and eminent:

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all [d] fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know that I the LORD have [e] brought down the high tree, have exalted the low tree, have dried up the green [f] tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

CHAPTER XVIII.

1 God reproveth the unjust parable of sour grapes. 5 He showeth how he dealeth with a just father: 10 with a wicked son of a just father: 14 with a just son of a wicked father: 19 with a wicked man repenting: 21 with a just man revolting. 25 He defendeth his justice, 31 and exhorteth to repentance.

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers [a] have eaten sour grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall [b] die.

5 ¶ But if a man be just, and do [c] that which is lawful and right,

6 *And* [d] hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, neither hath come near to [e] a menstruous woman,

7 And hath not oppressed [f] any, *but* hath restored to the debtor his [g] pledge, hath spoiled none by violence, hath given his bread to the [h] hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon [i] usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true [j] judgment between man and man,

A. M. 3410. B. C. 594.

y c.32.3.

z Am 9 9,10

a Is 11 1. Je 23 5.

b Is.53.2.

c Ps.2.6. 72.16. Is 2.2,3. c.20.40. Mi.4.1,2.

d c.31.6. Da. 4 12. Mat 13. 47,48. Lu.13 21 ..28.

e Lu.1 52, 53 1 Cor.1.27, 28.

f Lu.23.31.

a Je.31.29. La.5.7.

b Ro.6.23.

c *judgment and justice.*

d Le.18 19, &c

e Le.20 10.

f Ex 22.21, &c. Pr.3.31.

g De.24.12, 13.

h De.15 7,8. Is 58 7 Mat.25 35

i Le 25.36, 37. Ne.5.7. Ps 15 5.

j Le 19 15. Zec.8.16.

k Ps.119.1.. 6

l or, *breaker up of a house.*

m Nu 35.31.

n or, *to his brother besides any of these.*

o *bloods.*

p c.33.4. Ac 18 6.

q ver.28.

r *pledged,* or, *taken to pledge.*

s Ju 8.24.

t Ex.20.5. 2Ki.23.26. 24 3,4.

u De 24 16. 2Ki.14.5,6

v Is.3.10,11.

w Ro.2.9.

x Pr.28.13.

y Ja 2.14.. 26.

z c.33.16.

a Ps 103 12. Ro.8.1.

9 Hath walked [k] in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a [l] robber, a [m] shedder of blood, and *that* doeth [n] the like to *any* one of these *things*,

11 And that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; his [o] blood shall be [p] upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and [q] considereth, and doeth not such like,

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not [r] withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in [s] his iniquity.

19 ¶ Yet say ye, Why? doth not [t] the son bear the iniquity of the father? When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die. The son [u] shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness [v] of the righteous shall be upon him, and the wickedness [w] of the wicked shall be upon him.

21 ¶ But if the wicked will turn [x] from all his sins that he hath committed, and keep [y] all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All [z] his transgressions that he hath committed, they shall not be [a] mentioned unto him:

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yet it prospers not; but, being smitten by an eastern wind, withers in the soil wherein it grew. Such is the outline of this allegory, which is more fully explained in the following part of the chapter. But in the last three verses we read of *another* branch, which shall be planted in a lofty mountain, and become a lofty cedar, in whose boughs birds of every wing should lodge. *Newcome* thinks "these verses may have a reference to Zerubbabel, to the Maccabees, to the Messiah, and to the future restoration of the Jews:" but *Boothroyd* remarks, that no king of the house of David, since the captivity, ever answered this description, or was able to afford that protection to the neighbouring powers here implied: he therefore refers the whole exclusively to the Messiah.

CHAP. XVIII. Ver. 1—32. *God vindicates the equity of his Providence.*—The Jews complain to Ezekiel (as they had before done to Jeremiah) of God's dealing hardly with them, in

Ver. 20. *Spread my net.*—See chap. xii. 13. note.

Ver. 22. *I will take,* &c.—[The prophet pursuing the same metaphor, declares that Jehovah would not forget his covenant with the family of David, while he punished this degenerate branch of it: He would plant a tender shoot cropped from the highest branch of this cedar; which should, however, become high and eminent. This appears only applicable to Jesus of Nazareth, the son of David, and the Messiah of God.]—*Bagster.*

Ver. 23. *Boughs.*—[Apostles, evangelists, and their successors in the ministry of the Gospel.——*Fruit.*—Multitudes shall be converted by their preaching. —*Fowl.*—All the nations of the earth shall submit to his dominion; and shall trust in Him alone for salvation.]—*Bagster.*

Ver. 24. *The high tree,* &c.—The high tree and the green tree refer to Nebuchadnezzar, (Daniel iv. 12.) The *low* tree and the *dry* tree, to the Jews. *Newcome.*——*Have done it.*—What God decrees, may be considered as certain as if done.

CHAP. XVIII. Ver. 2. *What mean ye,* &c.—What cause have you, or what would you have men think of your carriage to me, and of mine towards you.— *Use this proverb.*—Openly, unjustly, and impudently justify yourselves and condemn your God, by tart but false accusations of his ways.——*The fathers,* &c.—Our fathers have sinned, and we their children, who were unborn, do suffer now for their sins. This complaint was common, both in Babylon and Jerusalem, and thus they strove to be thought innocent, and to prove the ways of God to be unjust and cruel. How sinners willingly overlook their personal sins. See Jer. xxxi. 29.

Ver. 4. *All souls are mine.*—That is, they originate from me, and are accountable to me. There can be no just colour of partial judgment in God when he is equally God to all.

Ver. 6. *Not eaten upon the mountains*—That is, not partaken of the idol sacrifices on the high places.

Ver. 8. *Usury.*—Biting usury (as the word implies) which is prohibited, because of the injury it does to the borrower, and the undue gain it brings to the lender. This is against the law of charity and the express will of God. Ex. xxii. 25. Lev. xxv. 35—37. Deut. xxiii. 19, 20.

Ver. 13. *His blood shall be upon him.*—That is, he shall be answerable for his sins, if not repented of.——His (plural) *bloods.*—Both the blood of the innocent, which he murdered, and his own blood, which thereby he forfeited; that is, the whole blame of his misery in time and eternity shall lie upon himself —*Poole.*

in his righteousness that he hath done he shall live.

23 Have [b] I any pleasure at all that the wicked should die? saith the Lord GOD: *and* not that he should return from his ways, and live?

24 ¶ But when the righteous [c] turneth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he [d] considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD [e] is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. [f] Repent, and turn [g] *yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away [h] from you all your transgressions, whereby ye have transgressed; and make you a new [i] heart and a new spirit: for why will ye die, O house of Israel?

32 For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [g] *yourselves*, and live ye.

CHAPTER XIX.

1 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit,* 10 *and for Jerusalem, under the parable of a wasted vine.*

MOREOVER take thou up a lamentation [a] for the princes of Israel,

2 And say, What *is* thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it [b] became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard [c] of him, he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited, *and* her hope was lost, then she took another of her whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their [c] desolate palaces, and he laid waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 Then the nations set against him on every side from the provinces, and spread their net over him: he was taken in their [d] pit.

9 And they put him in ward in [e] chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy mother *is* like a vine [f] in thy [g] blood, planted by the waters: she [h] was fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind [i] dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she *is* planted in the wilderness, in a [j] dry and thirsty ground.

14 And fire [k] is gone out of a rod of her branches, *which* hath devoured [l] her fruit, so that she hath no [m] strong rod *to be* a sceptre to rule. This *is* a lamentation, and shall be for a lamentation.

A. M. 3410. B. C. 594.

b 1 Ti 2.4. 2 Pe 3.9.

c He 6.4–6. 10.26,27. 2 Pe 2.20.

d Lu 15.17, &c.

e Pr 19.3

f Re 2.5.

g or, *others* Ps 51.13. Lu 22.32.

h Ep 4.22, 23.

i Ps 51.10. Je 32.39.

a c 26.17. 27.2.

b 2 Ki 23.31 ..34. 2 Ch 36.4 ..6. Je 22.11.. 18.

c or, *widows.*

d Lu 4.20.

e or, *hooks.*

f c 17.6, &c.

g or, *quietness*, or, *likeness.*

h De 8.7..9.

i c 17.10. Ho 13.15.

j Ps 63.1.

k Ju 9.15. 2 Ki 24.20. Ps 80.16.

l Ps 79.7.

m Ne 9.37 Ho 3.4 Am 9.11.

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punishing them for the sins of their forefathers, their calamities having been long threatened as the consequence of the national guilt. The Lord tells them that he had no respect of persons: but that every one should eventually be rewarded according to his works. (Mat. xvi. 27.) This he instances by a variety of examples; such as that of a just father and his wicked son, and the just son of this wicked father; then a wicked man repenting, and a just man revolting.

In vindication of the equity of Providence, we have offered a few remarks in answer to the same objection made to the Prophet Jeremiah, which we need not here repeat. (See exposition of Jer. xxxi. 27, &c.) For a fuller discussion of this subject, see *Doddridge's* Lectures, cxlvii.

When the Jews are here commanded to *make* themselves a new heart, &c. which is elsewhere promised as the gift of God, it can only intend that they should earnestly seek it from Him who alone can give it, and who giveth his Holy Spirit to all who ask it in sincerity. (See Luke xi. 13. Consult the note to ver. 31, where is given the exposition of *Pool.*)

CHAP. XIX. Ver. 1—14. *A lamentation for the princes of Israel.*—Ezekiel was a great master of the parabolic kind of writing, of which this chapter contains two beautiful examples. Ver. 1 to 9, the Prophet laments the sad catastrophe of Jehoahaz and Jehoiakim, and then, ver. 10 to 14, he describes the desolation and captivity of the whole nation. In the first parable, the lioness is the land of Judea, the first of the young

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Ver. 24. *Righteousness.*—Heb. "Righteousnesses."

Ver. 30. *Repent and turn . . . . from,* &c.—The word "yourselves," which is not in the original, were better omitted, both here and in ver. 32.—*So iniquity,* &c.—Heb. "Let not iniquity be to you for a stumbling-block."

Ver. 31. *Cast away your transgressions.*—"Not only cease from sin, but with indignation throw it away as a loathsome, pernicious thing, or as a burden that will sink you.—*Make you a new heart.*—As God requires, so it is the property of true repentance, that it does frame the heart against its own sins. Open your eyes, and let the clear convincing light of my words, arguments, and proceedings, shine upon you; do not obstinately harden your hearts."—*Pool.* Making a new heart and repentance, or the turning away from transgression, are in Ezekiel the same thing. It is therefore proper to call upon a sinner to repent, and as proper to call upon him to make a new heart. His duty does not militate against the grace of God.

CHAP. XIX.—This chapter is poetical throughout; the eleven preceding chapters are in prose.

Ver. 2. *A lioness.*—[See Gen. xlix. 9. Judea which possessed strength, courage, and sovereignty.—*Lay down among lions.*—Had confederacy with the neighbouring kings, and learnt their manners.—*Nourished her whelps.*—The sons of Josiah, who learnt to be oppressive tyrants from the surrounding princes].—*Bagster.* Gen. xlix. 9.

Ver. 3. *One of her whelps.*—[Jehoahaz, made king instead of Josiah, who became cruel and oppressive.]—*Bagster.*

Ver. 4. *Taken in their pit.*—[Taken prisoner by Pharaoh-necho, and brought into Egypt.]—*Bagster.*

Ver. 5. *Another of her whelps.*—Jehoiakim, (or Eliakim) 2 Kings xxiii. 34.

Ver. 6. *Went up and down,* &c.—[Became a perfect heathen: he reigned 11 years, a monster of iniquity.]—*Bagster.*

Ver 7. *And he knew,* &c.—On the authority of some ancient versions and a few MSS., *Newcome* and *Boothroyd* read, "He brought evil on their palaces;" the present text, however, seems to admit a very good sense.—*He knew*—That is, found out, explored, their "widowed," i. e. desolate, *deserted palaces.*

Ver. 8. *In their pit.*—This alludes to a covered pit, employed to snare wild beasts.

Ver. 9. *Into holds.—Newcome.* "Strong holds;" i. e. confined him.

Ver. 10. *Thy mother is like a vine in thy blood.*—The latter part of this sentence is hard to explain. Some of the Hebrew letters being very similar, he led *Newcome* and others to suppose, that instead of it, we should read, "As a vine—as a pomegranate;" which is countenanced by the LXX.; and other renderings have been suggested, with none of which is the writer satisfied; and if he suggests another, it may be not more satisfactory to others. It is certain that blood is sometimes used for manure to fruit trees, (see Ency. Brit.) and if so used by the ancients, might, with "the waters," be an additional cause of fruitfulness. It is also true that the kingdom of Israel was planted in the blood of the Canaanites, and other enemies. This, however, is only offered in preference to conjectural corrections of the text, which the Author is always reluctant to admit into the Cottage Bible.

Ver. 11. *Strong rods for sceptres.*—This implied what was unusual in the vine, (chap. xv. 3.) for sceptres were sometimes used for walking sticks, (*Orient. Cust.* No. 1118.) and even to dig with. See exposition of Num. xxi. 17, &c.—[Many powerful sovereigns, who rendered Judah very considerable among the nations.]—*Bagster.*

Ver. 12. *Plucked up.*—[The kingdom was entirely ruined, and her princes cut off.]—*Bagster.*

Ver. 13. *In the wilderness.*—[In Chaldea, whither they were carried captive.]—*Bagster.*

Ver. 14. *A fire is gone forth.*—May allude to the conspiracy of Ishmael against Gedaliah. Jer. xli. 2.; Ezek. xv. 7.; or, as some think, to the rebellion of Zedekiah, 2 Kings xxiv. 20.

CHAPTER XX.

[1] God refuseth to be consulted by the elders of Israel. He showeth the story of their rebellions in Egypt, 10 in the wilderness, 27 and in the land. 33 He promiseth to gather them by the gospel. 45 Under the name of a forest he showeth the destruction of Jerusalem.

AND it came to pass in the seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the [a] elders of Israel came to inquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD; are ye come to inquire of me? *As* I live, saith the Lord GOD, I will [b] not be inquired of by you.

4 ¶ Wilt thou [c] judge them, son of man, wilt thou judge *them?* cause them to know [d] the abominations of their fathers:

5 And say unto them, Thus saith the Lord GOD; In the day when I [e] chose Israel, and [f] lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in [g] the land of Egypt, when I lifted up my hand unto them, saying, I *am* the LORD your God;

6 In the day *that* I lifted up my hand unto them, to bring [h] them forth of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which *is* the glory [i] of all lands:

7 Then said I [j] unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I *am* the LORD your God.

8 But [k] they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt: then I said, I will [l] pour out my fury upon them, to accomplish mine anger against them in the midst of the land of Egypt.

9 But [m] I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were* in whose sight [n] I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth [o] out of the land of Egypt, and brought them into the wilderness.

11 And I gave them [p] my statutes, and [q] showed them my judgments, which [r] *if* a man do, he shall even live in them.

12 Moreover also I gave them my sabbaths, to be a sign [s] between me and them, that they might know that I *am* the LORD that sanctify them.

A. M. 3411.
B. C. 593.

a c.8.1.
b c.14.1,3, &c. Ju.4.24.
c or, *plead for.*
d c.16.2.
e De.7.6.
f or, *sware.* Ex.6.8. ver 6.
g Ex.3.8, &c. De.4.34, 35.
h De.8.7, &c.
i Ps.48.2.
j Le.18.3. De.29.16.. 18. Jos.24.14.
k Ju.2.12.. 15. 1 Ki.11.5.. 8. 2Ki.21.3, &c.
l 2 Ki.22.16, 17.
m De.9.28. c.36.21,22
n Nu.14.13, &c.
o Ex.13.18.
p De.4.8. Ne.9.13,14 Ps.147.19.
q *made them to know.*
r Le.18.5. 19.3,30.
s Ex.31.13.

t Is.63.10.
u Ne.13.18.
v Nu.26.65.
w Ps.95.11.
x Pr.1.30, 31.
y Ps.78.37. Am.5.25, 26.
z Ps.78.38.
a De.c.5..12
b Je.9.14. Am 2.4.
c Ex.20.2. Le.19.4, &c.
d Ps.119.3.
e Je.17.22.
f Nu.25 1,2. De.9.23, 24. 31.27.
g ver.13,16.
h ver.17.
i ver.9,14.
j Ps.98.2.
k Le.26.33. De.28.64. Ps.106.26, 27.
l Ps.119.37. c.6.9.
m Ps.81.12. Ho.8.11. ver.39. Ro.1.24. 2 Th.2.11.
n Is.1.11..15

13 ¶ But the house of Israel [t] rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my [u] sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the [v] wilderness, to consume them.

14 But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would [w] not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised [x] my judgments, and walked not in my statutes, but polluted my sabbaths: for their [y] heart went after their idols.

17 Nevertheless [z] mine eyes spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said [a] unto their children in the wilderness, Walk ye not in the statutes of your [b] fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I [c] *am* the LORD your God; [d] walk in my statutes, and keep my judgments, and do them;

20 And hallow [e] my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children [f] rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they [g] polluted my sabbaths: then I said, I would pour out my fury upon them, to accomplish mine anger against them in the wilderness.

22 Nevertheless [h] I withdrew my hand, and wrought for my name's [i] sake, that it should not be polluted in the sight of the heathen in whose sight [j] I brought them forth.

23 I lifted up my hand unto them also in the wilderness, that [k] I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes [l] were after their fathers' idols.

25 Wherefore [m] I [l] gave them also statutes *that were* not good, and judgments whereby they should not live;

26 And I polluted them in their [n] own gifts, in that they caused to pass through *the fire* all

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lions is Jehoahaz, deposed by the king of Egypt; and the second lion is Jehoiakim, whose rebellion drew on himself the vengeance of the king of Babylon. (2 Kings xxiv. 1, &c.) In the second parable, the vine is the Jewish nation, which long prospered, its land being fertile, its princes powerful, and its people flourishing; but the judgments of God, in consequence of their guilt, had now destroyed a great part of the people, and doomed the rest to captivity.

CHAP. XX. Ver. 1—26. *The Lord refuses to hear the elders of Israel, on account of their national sins.*—A deputation of the elders of Israel, as was usual in their distress, waits on the Prophet, to inquire of God for them, and plead with him on their behalf. Their offended God, however, refuses to have any communication with them; but directs his servant Ezekiel, if disposed, either to judge or advocate their cause, to lay before them the history of their rebellion, (they and their fathers,) from their redemption in Egypt to the then present time.

The expression, (ver. 25,) "I gave them statutes which were not good," &c. is certainly obscure and much controverted. Dr. *S. Clark* and Bp. *Warburton* understand it of the ceremonial laws, not absolutely or of themselves good; but consider-

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CHAP. XX. Ver. 1. *Seventh year.*—[The seventh year of the captivity of Jeconiah; and, according to *Usher*, Monday, Aug. 27, 3411.]—*Bagster.*

Ver. 4. *Wilt thou judge them?*—See margin. The word *shephot* is used very extensively, for the office of an advocate as well as of a judge, and is here differently taken.

Ver. 5. *I lifted up my hand*—That is, "I sware," as the phrase always signifies, particularly in this chapter.

Ver. 6. *A land which I had espied*—That is, had looked out, or selected *for them.*

Ver. 8. *Neither did they forsake*, &c.—By this chapter, it is evident that the Jews learnt and practised idolatry in Egypt.

Ver. 12. *To be a sign*—That is, to distinguish them from the heathen. So ver. 20.

Ver. 16. *Went after idols.*—[They still had a hankering after the idolatries they had learned in Egypt, to which they added new idols which they had seen in the countries through which they had travelled, as those of the Midianites, Amorites, &c.]—*Bagster.*

Ver. 18. *Said unto their children.*—[The commands and exhortations here referred to, occupy nearly the whole of Deuteronomy; in which Moses, at the mouth of God, most pathetically addressed that generation, just before his death, which under Joshua was put in possession of Canaan.]—*Bagster.*

Ver. 23. *Scatter them.*—[The predictions of the dispersion of Israel, delivered by Moses just before his death, are evidently here referred to: they received a partial accomplishment at the Babylonian captivity, but are more exactly fulfilling at this day.]—*Bagster.*

Ver. 25. *Not good*—Means decidedly bad, Prov. xvi. 29.; xvii. 26. [The simple meaning of this place is, that when the Israelites had rebelled against God, despised his statutes, and polluted his sabbaths,—in effect, cast him off, and given themselves up wholly to their idols,—then he, in a just judgment for their disobedience, abandoned them, "gave them up to a reprobate mind," (Rom. i. 28.) and suffered them to walk after the idolatrous, cruel, and impious customs and ordinances of the heathen; by which they were ripened for the destruction which he intended to bring upon them, that they might learn to know God by his judgments, seeing they had despised his mercies. In the

[c] that openeth the womb, that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD; Yet in this your fathers have [p] blasphemed me, in that they have [q] committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up my hand to give it to them, then they saw every high [r] hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation [s] of their offering: there also they made their [t] sweet savour, and poured out there their drink-offerings.

29 Then I [u] said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.

30 ¶ Wherefore say unto the house of Israel, Thus saith the Lord GOD; Are ye polluted after the manner of your [v] fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: [w] and shall I be inquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be inquired of by you.

32 And that which cometh [x] into your mind shall not [y] be at all, that ye say, We will be as the heathen, as the families of the countries, to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, surely [z] with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

34 And I will bring you out [a] from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness [b] of the people, and there will I plead [c] with you [d] face to face.

36 Like as I pleaded [e] with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass [f] under the rod, and I will bring you [g] into the bond of the covenant:

38 And I will purge out [h] from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not [i] enter into the land of Israel: and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD; Go [j] ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken [k] unto me: [l] but pollute ye my holy name no more with your gifts, and with your idols.

40 For in my holy [m] mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept [n] them, and there will I require your offerings, and the [o] first-fruits of your oblations, with all your holy things.

41 I will accept you with your [p] sweet [q] savour, when I bring you out [r] from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified [s] in you before the heathen.

42 And ye shall know [t] that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up my hand to give it to your fathers.

43 And [u] there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall [v] loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my name's [w] sake, not [x] according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD; Behold, I [y] will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be

A. M. 3411
B. C. 593.

o 2Ki.17.17
Je.32.35.

p Ro.2.24

q trespassed.

r Is.57.5, &c. Je.3.6.

s De.31.20. 1Co.10.22.

t c.16.19.

u or, *told them what the high place was, or, Bamah.*

v ver.18

w ver.3.

x c.11.5.

y ver.40.

z Je.21.5.

a De.30.5.

b Ho.2.14,15

c Je.2.9.

d Is.1.18.

e Nu.c.14, &c.

f Le.27.32. Je.33.13. La.3.1. Mi.7.14.

g or, *a delivering.*

h c.34.17. Mat.25. 32,33. Re.21.27.

i Je.44.14.

j Ju.10.14. Am.4.4.

k Ps.81.13.

l Is.1.13.

m Is.2.2,3. 25.6,7.

n Is.60.7. Zec.8.20, &c. Mal.3.4.

o or, *chief.*

p *savour of rest.*

q Ph.4.18.

r 1 Pe.2.9.

s Is.5.16

t c.38.23

u c.16.61.

v Job 42.6.

w Ps.25.11. 115.1. 1 Jn.2.12.

x Ps.103.10.

y Je.21.14.

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ed by St. Peter as a yoke too heavy to be borne, and therefore abrogated. (Acts xv. 10.) But Abp. *Newcome* objects to this, that the Mosaic laws are expressly here stated (verses 11, 18, 21.) to be such that if a man did, he should live by them. Dr. *Boothroyd* therefore considers the expression as elliptical, and thus renders it: "I gave them [up also to observe] statutes that were not good;" that is, idolatrous institutions; and the next verse gives an instance in the sacrifice of children. And though our version here reads, "I polluted them in their own gifts," the learned prelate himself explains this, "I suffered them to pollute themselves." See note.

The following passages may be referred to, as in some measure parallel and elucidatory. Psalm lxxxi. 12., cvi. 15.; Acts vii. 42.; Rom. i. 24, 26., ii. 28.; 2 Thess. ii. 11.

Ver. 27—49. *Farther threatenings to the house of Israel, followed with promises of restoration.*—As the Lord by his judgments pleaded with their fathers in the wilderness of Sinai; so he promises to plead with their descendants in the wilderness of their captivity. And as Manasseh in his captivity was "greatly humbled, and besought the Lord his God," (2 Chron. xxxiii. 12.) so there is good reason to hope did many others; for there are perhaps more who learn to fear God in the school of affliction than in any other school. Of those Jews, however, who fled to Egypt on the murder of Gedaliah, though many of them were afterwards carried into Chaldea, very few or none lived to go back to the land of Judah.

When the Jews are told, "Go ye, serve every one his idols," we have a happy exposition of the difficulty considered in the

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same sense God is said judicially to "send a strong delusion, that they should believe a lie," to those who "received not the love of the truth, but had pleasure in unrighteousness."]—*Bagster.*

Ver. 28. *The provocation of their offering.*—*Newcome.* "Their provoking oblation," or offering.—*Their sweet savour.*—Heb. "The savour of their rests." So ver. 41.

Ver. 29. *The high place* (Heb. *Bamah*) *whereunto ye go?*—That is, "Why do ye prefer your high place to my sanctuary?"—*And* (or yet) *the name thereof is called Bamah* (or the high place) *to this day.*—Some think the last clause is a sort of marginal note by the transcriber; otherwise, *Secker* thinks it must refer to something not now to be explained. See *Newcome.*

Ver. 30. *Commit ye whoredom?*—That is, idolatry.

Ver. 32. *Shall not be at all.*—Heb. "In being shall not be;" meaning, that they should not be wholly given up to idolatry, as were the heathen; but should be severely corrected, as in the following verses, in order to their reform and restoration, ver. 33, &c.

Ver. 35. *Wilderness* (or desert) *of the people.*—*Michaelis* says, this "refers to the desert in the neighbourhood of the Chaldeans," &c. where they were stationed in the captivity.

Verses 35, 36. *There will I plead with,* or judge you, *as I pleaded with,* or judged, *your fathers,* &c. See note on ver. 4.

Ver. 37. *Cause you to pass under the rod.*—An allusion, probably, to the tithing of a flock. The tenth animal was devoted to the Lord, and may represent those who were brought *into the bond* (or discipline) *of the covenant.* See next verse, and compare Levit. xxvii. 32, and note. "Either referring to the manner of shepherds in that country, which tell their sheep in and out of the fold; or rather as a king, whose sceptre protects some, and dasheth others, and maintains his own right. I will difference persons and persons, that I may deal with each suitably to their state and carriage." *Pool.*

Ver. 38. *I will bring them forth out of the country where they sojourn, and* (or but) *they shall not enter into the land of Judah.*—*Newcome* thinks this refers to the Jews who fled into Egypt. See Jer. xliv. 14.

Ver. 40. *In my holy mountain.*—Compare Isaiah ii. 2, 3. [These predictions received a partial accomplishment by the restoration of the Jews from the Babylonian captivity; but they seem chiefly to relate to the establishment of the Christian church, and more especially to the future conversion of the Jews, and their restoration to their own land.]—*Bagster.*

Ver. 46. *The south.*—Three different words are used for the south in these verses. See next chapter, ver. 2. Ezekiel being in the north of Chaldea, the whole of Judea was in the south to him.—*Forest of the south field.*—[The city of *Jerusalem*, as full of inhabitants as the forest is of trees.]—*Bagster.*

Ver. 47. *Kindle a fire.*—[I will send *war*; and it shall destroy all ranks and characters of the people.]—*B.*—*The flaming flame.*—Heb. "Flame of flaming."—*From the south to the north*—That is, the whole extent of Judea.

quenched, and all faces from [z] the south to the north shall be burned therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be [a] quenched.

49 Then said I, Ah Lord GOD! they say of me, Doth he not speak parables?

CHAPTER XXI.

1 Ezekiel prophesieth against Jerusalem with a sign of sighing. 8 The sharp and bright sword, 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and drop [a] *thy word* toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD; Behold, I *am* against thee, and will draw forth my sword out of his sheath, and will cut off from thee [b] the righteous and the wicked.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword [c] go forth out of his sheath against all flesh from the south to the north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return [d] any more.

6 [e] Sigh therefore, thou son of man, with the breaking of *thy* loins; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the [f] tidings; because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall [g] be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy and say, Thus saith the LORD; Say, A [h] sword, a sword is sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: should we then make mirth? it [i] contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the [j] slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: [k] terrors by reason of the sword shall be upon my people: smite [m] therefore upon *thy* thigh.

13 [n] Because *it is* a [o] trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite [p] *thy* hands together, and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which entereth into their privy chambers.

15 I have set the [q] point of the sword against all their gates, that *their* heart may [r] faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* [s] wrapped up for the slaughter.

16 Go thee one way or other, *either* on the right hand, [t] *or* on the left, whithersoever thy face *is* set.

17 I will also smite my hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [u] Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the [v] parting of the way, at the head of the two ways, to use divination: he made *his* [w] arrows bright, he consulted with [x] images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint [y] captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divi-

A. M. 3411. B. C. 593.

z c.21 4.
a Ma.9.44.
a De.32.2
b Job 9.22.
c Ps.45.3.
d Is.55.11.
e Is 22.4.
f Is.28.19.
g *go into.*
h De.32.41.
i or, *is the rod of my son, it despiseth every tree*
j ver.19.
k or, *they are thrust down to the sword with my.*
l De.32.25.
m Je.31.19.
n or, *When the trial* hath been, *what then? shall they not also belong to the despising rod?*
o Mal 3 2,3. 1 Co 3 13.
p *hand to hand.*
q or, *glittering*, or, *fear.*
r c.22.14.
s or, *sharpened.*
t *set thyself, take the left hand.*
u Je.49.2.
v *mother.*
w or, *knives.*
x or, *teraphim.*
y *rams*, or, battering *rams.*

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former part of this chapter, and we see how it is that persons may be corrected by their own wickedness, and reproved by their own backslidings. (Jer. li. 19.)

The last five verses of this chapter are evidently connected with the following, and according to *Newcome* and others should begin it.

CHAP. XXI. Ver. 1—32. *The prophet with a heavy heart continues his denunciations against Jerusalem and Judea.*—The sword of justice is unsheathed, and, as often happens in national calamities, destroys the righteous with the wicked.—The king of Babylon, the great agent in this judgment, is represented as preparing for the expedition by consulting his diviners. He is described as standing at the parting of the roads leading to the respective capitals of the Jews and Ammonites: and, doubting which to attack first, he commits the decision to the art of divination by arrows. This was perform-

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Ver. 49. *Doth he not speak parables*—That is, they pretended not to understand his figurative style. [Is it not his usual custom to deal in enigmas? His figures are not to be understood; we should not trouble ourselves with them. God, therefore, commands the prophet to declare, in the next chapter, the same things in the *plainest* terms, so that they should not complain of his parables.]—*Bagster.*

The whole of this chapter, and all that follows, to verse 12 of chap. xxviii., is considered prose.

CHAP. XXI. Ver. 2, 3. *Toward Jerusalem.*—This verse seems an exposition of ver. 46, 47, of the last chapter. Jerusalem, the holy places, the land of Israel, *Newcome* thinks may correspond to the three Hebrew words used for *south* in ver. 46, 47, of the preceding chapter. Judea may be compared to a forest, not so much for its buildings, as the rough character of its inhabitants—"the *green* tree and the *dry*;" the righteous and the wicked. Compare ver. 34 with ver. 47, of the preceding chapter.

Ver. 7. *All knees shall be weak as water.*—Heb. "Shall go into water." See chap. vii. 17, and note.

Ver. 10. *It contemneth the rod.*—Archbishop *Newcome* thinks the text corrupt, and reads, "Alas! the sceptre of my son is destroyed: it despiseth every tree." But of this it is difficult to make sense. The text seems a highly poetical expression, signifying, that the sword of Nebuchadnezzar would make no distinction between the sceptre of royalty and the poor man's staff; or between the very highest and lowest in Israel, here called my *son*, as in Ex. iv. 22.

Ver. 12. *Smite upon thy thigh.*—This was an expression of deep affliction. So *Homer*, "She spake; and with expanded arms, his thighs smiting, thus sorrowful the god exclaimed."—*Cowper.*

Ver. 13. *Because it is a trial.*—See margin. *Newcome*, "For it is tried."—*The rod*—That is, the sceptre, as ver. 10.—*It shall be no more.*—*Newcome*, "It shall not remain;" i. e. the regal succession shall be cut off from the time of Zedekiah to the coming of Messiah.

Ver. 14. *Smite thy hands together.*—Heb. "The palm of the hand to the palm of the hand."—*Let the sword be doubled the third time.*—Heb. "Double the sword, yea, treble it."—*The sword of the slain.*—*Newcome*, 'Of great slaughter."

Ver. 15. *The point.*—*Newcome*, "The terror."—*Their ruins.*—*Newcome*, "Their overthrown."—*Wrapped up.*—*Newcome*, "Furbished."

Ver. 16. *Get thee one way or the other.*—*Newcome*, "Different ways."—*On the right*, &c.—*either*, and *or*, may be omitted.—*Whithersoever thy face*—Meaning, the face, or edge of the sword—*is set.*

Ver. 17. *I will also smite* "the palm," &c. See ver. 14.—*My fury to rest*—That is, on thee.

Ver. 19. *Choose thou a place.*—Heb. "A hand." It is clear from other passages that the Hebrews were wont to erect monuments in the form of a hand. See notes on 1 Sam. xv. 12. 2 Sam. xviii. 18. And from this place it should appear, that these hands were sometimes used as directing posts, and pointed two ways—the way to Rabbah and to Jerusalem.

Ver. 20. *To Judah in Jerusalem.*—*Newcome*, "Towards Judah, against Jerusalem."

Ver. 21. *At the parting of the way.*—"The mother of the way." Any point of a road from which two ways parted, was considered as the mother of them both.—*To use divination*—That is, by arrows, which *Jerome* thus explains: "They wrote on several arrows, the names of the cities they intended to make war against, and then putting them promiscuously into a quiver, they had them drawn out in the manner of lots, and the city whose name was on the arrow first drawn, was the first assaulted." *Orient. Cust.* No. 314.—*He made his arrows bright.*—*Pococke* and *Newcome.* "Mixed his arrows." Dr. *Pococke* says, the Arabs usually took three arrows, on one of which was written, "My Lord hath commanded," and on the other, "My Lord hath forbidden me," and the third was blank. If the third happened to be first drawn, the arrows were again mingled, and a fresh drawing made, till one of the others gave a decisive answer.—*Consulted with images.*—See margin. That is, oracular images, in the human form. 1 Sam. xix. 13—16.—*He looked in the liver*—That is, of the sacrifices, to predict thereby. See *Potter's* Ant. of Greece.

Ver. 22. *To appoint captains.*—"Rams;" i. e. battering rams, as in the

nation in their sight, [s] to them that have sworn oaths: but he will call to remembrance [a] the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD; Because ye have made your iniquity [b] to be remembered, in that your transgressions are discovered, so that in all [c] your doings your sins do appear; because, *I say,* that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And thou, profane [d] wicked prince of Israel, whose day [e] is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD; Remove the diadem, and take off the crown: this *shall* not *be* the same: exalt [f] *him that is* low, and abase *him that is* high.

27 [g] I will overturn, overturn, overturn, it: and it shall be no *more,* until he [h] come whose right it is; and I will give it *him.*

28 ¶ And thou, son of man, prophesy and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 While they see vanity unto thee, while they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked, whose day is come, when their iniquity *shall have* an end.

30 [i] Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of [j] brutish men, *and* skilful to destroy.

32 Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it.*

CHAPTER XXII.

[1] A catalogue of sins in Jerusalem. 17 God will burn them as dross in his furnace. 23 The general corruption of prophets, priests, princes, and people.

MOREOVER the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou [a] judge, wilt thou judge the [b] bloody city? yea, thou shalt [c] show her all her abominations.

3 Then say thou, Thus saith the Lord GOD; The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy [d] blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* [e] infamous *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their [f] power to shed blood.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by [g] oppression with the stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised my holy things, and hast profaned my sabbaths.

9 In thee [h] are men [i] that carry tales to shed blood: and in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they discovered their fathers' nakedness: in thee have they humbled her that was set apart for pollution.

11 And [j] one hath committed abomination with his neighbour's wife; and [j] another hath [k] lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.

12 In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten [l] me, saith the Lord GOD.

13 Behold, therefore I have smitten my hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can [m] thy heart endure, or can thy hands be strong, in the days that I shall deal with thee? I the LORD have spoken *it,* and will do *it.*

15 And I will scatter [n] thee among the heathen, and disperse thee in the countries, and will consume [o] thy filthiness out of thee.

A. M. 3411. B. C. 593.

z or, *for the oaths made unto them.*

a Nu.32.23.

b Ho.7.2.

c Is.64.6.

d Je.52.2.

e c.17.19,24.

f Lu.1.52.

g *Perverted, perverted, perverted, will I make it.*

h Ge.49.10. Lu.1.32, 33.

i or, *cause it to.*

j or, *burning.*

a or, *plead for.*

b *city of bloods.*

c *make her known.* c.16.2.

d 2Ki.21.16.

e *polluted of name, much in vexation.*

f *arm.*

g or, *deceit.*

h c.18.6, &c.

i *of slanders.*

j or, *every one.*

k or, *by lewdness.*

l De.32.18.

m Job 9.4. Is.31.3. c.28.9.

n Da.4.27.

o c.23.27.

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ed by mingling arrows in a quiver, which were inscribed with the names of the different cities intended to be attacked, and drawing them promiscuously; they marched against that city whose name was written on the arrow first drawn. In this case the name *Jerusalem* comes forward, and therefore he first proceeds against that city. See note. The perjured Zedekiah and his nobles are then declared to be given up of God, and his kingdom utterly destroyed, for his breach of faith and violation of allegiance to Nebuchadnezzar. The last five verses form a distinct prophecy, relating to the destruction of the Ammonites, who, like the Jews, took part with Egypt against Babylon. This prophecy was fulfilled about five years after Jerusalem was destroyed. These, as well as the Jews, were deceived, as it should seem, by their false prophets and diviners.

The oracle concerning Judah concludes, as we conceive, with a most important prophecy concerning the Messiah. The kingdom of Judah was now *overturned,* and was from this time the subject of perpetual changes and revolutions till he came *whose right it is,*—the Son of David and of God. See Acts ii. 30—36, compared with Gen. xlix. 10.

CHAP. XXII. Ver. 1—31. *The sin and punishment of Jerusalem recapitulated.*—The corruption is stated to be universal, including all classes, princes, prophets, priests, and people; and the ruin is stated to be no less so. Those who conspire together to work wickedness must expect to be classed together in their sufferings, when God arises to execute judgment. The case of Judah appears in this instance to have been worse than that of Sodom, which was destroyed for the want of ten righteous: here were not half the number: "I sought for a man, (says God,) but I found none:" for the few faithful prophets who might have interposed were persecuted and imprisoned. Her punishment was also worse than that of Sodom, Lam. iv. 6. For it is better to fall into the hand of God than into the hand of man. (See 2 Sam. xxiv. 14.) "How strong must the stream of human depravity be, when it can burst through so many powerful obstructions, and inundate even the city of God with such a torrent of horrible wickedness, as is in this chapter described!—We must not excuse, or scruple to expose, the crimes of men, because they live in 'holy places,' or occupy sacred functions: for when nominal Christians, of the clergy, become odious by their vices, the glory of God requires, that they should be made a reproach and a mocking even to the heathen: and if they be sheltered from deserved punishment and contempt, religion itself will be disgraced, or the sacred ministry despised; but their infamy and vexation show, that God will not connive at wickedness in persons of any name or station.—It is happy for mankind, that

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next clause, and in ch. iv. 2.——*To open the mouth.*—The ancients generally attacked with loud shouts and cries. Jer. i. 14.——*To cast* (i. e. to cast up) *a mount.*—See Jer. vi. 6, and note.

Ver. 23. *To them that have sworn oaths*—That is, to them that have taken the oath of allegiance to the king of Babylon.

Ver. 24. *With the hand*—That is, without difficulty. See Num. xi. 32.

Ver. 25. *Wicked prince*—That is, Zedekiah.

Ver. 26. *This* shall *not be the same, &c.*—*Newcome,* "Hath not this (i. e. Babylon) abased the exalted, and exalted the abased?"

Ver. 31. *Skilful to destroy.*—Heb. "Artificers of destruction;" i. e. a well disciplined army.

Ver. 32. *No more remembered.*—[This prophecy against the Ammonites was fulfilled about five years after the taking of Jerusalem, (*Josephus'* Antiquities;) and their name has utterly perished from the face of the earth.]—*B.*

CHAP. XXII. Ver. 2. *Wilt thou judge.*—See chap. xx. 4.

Ver. 3. *That her time may come*—That is, her idolatries will be sure to hasten her destruction, as in the next verse.

Ver. 5. *Infamous, &c.*—*Newcome,* "Whose name is defiled, and (was art) much troubled."

Ver. 6. *To their power*—That is, to the utmost of their power.

Ver. 10. *Uncovered, &c.*—That is, "By defiling his wife." *Newcome*

Ver. 13. *I have smitten my hand*—See chap. xxi. 14, 17.

16 And thou shalt [p] take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become [q] dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the [r] dross [s] of silver.

19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

20 [t] *As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so [u] will I gather *you* in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out [v] my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy [w] of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured [x] souls; they have taken [y] the treasure and precious things; they have made her many widows in the midst thereof.

26 Her priests [z] have [a] violated my law, and have profaned my holy things: they have put no difference [b] between the holy and profane, neither have they showed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

A. M. 3411. B. C. 593.

p or, *be profaned.*

q Ps 119. 119. Is 1. 22, 25.

r *drosses.* Je. 6. 30.

s Is. 1. 25.

t according *to the gathering of.*

u Zec. 13. 9.

v c. 20. 8, 33.

w Ho. 6. 9.

x c. 13. 18., 20.

y c. 31. 3. Mi. 2. 11. Zep. 3. 3, 4.

z Mal. 2. 7, 8.

a *offered violence to* 2 Pe. 3. 16.

b Le. 10. 10.

c La. 2. 11.

d Je. 5. 26., 31

e or, *deceit.*

f Ex. 23. 9.

g *without right.*

h Is. 63. 5.

i Je. 5. 1.

j Pr. 1. 31.

a Je. 3. 7., 11.

b Le. 17. 7. Jos. 24. 14. c. 20. 8.

c c. 16. 8, &c.

d i. e. *His tent*, or, *tabernacle*

e i. e. *My tabernacle in her.* 1 Ki. 8. 29.

f 2 Ki. 15. 19. 16. 7; 17. 3. Ho. 8. 9.

g *bestowed her whoredoms upon.*

h *choice of the children of Ashur.*

27 Her princes in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *mortar*, seeing [c] vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The [d] people of the land have used [e] oppression, and exercised robbery, and have vexed the poor and needy: yea, they have [f] oppressed the stranger [g] wrongfully.

30 And I sought [h] for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I [i] found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way [j] have I recompensed upon their heads, saith the Lord GOD.

CHAPTER XXIII.

1 The whoredoms of Aholah and Aholibah. 22 Aholibah is to be plagued by her lovers. 36 The prophet reproveth the adulteries of them both, 45 and showeth their judgments.

THE word of the LORD came again unto me, saying,

2 Son of man, there were two [a] women, the daughters of one mother:

3 And [b] they committed whoredoms in Egypt; they committed whoredoms in their [c] youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* [d] Aholah, and Jerusalem [e] Aholibah.

5 And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians [f] *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she [g] committed her whoredoms with them, with all them *that were* the [h] chosen men

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the power of ungodly men is limited: for they who perpetrate the most injustice and murder, would do still more were it 'in their power.' But while they greatly harass and afflict others, they destroy themselves.—The Lord notes the sins of men with all their aggravations: and as he will call them to account for their idolatries, murders, and outrageous cruelties: so he will not overlook the neglect and contempt shown by children to their parents; the oppression of those of other religions, nations, or complexions; the vexation of orphans and widows; the slanders by which characters and even lives are destroyed; the profanation of his holy sabbaths; the neglect of his ordinances, or hypocrisy in attending on them; the preference given by men to their own traditions and superstitions, above his truths and precepts; their multiplied violations of his holy law, in the gratification of their sensual appetites, and in every species of lewdness; or their bribery, extortion, and greediness of gain, however acquired. It is very common for sinners secretly to indulge their worldly lusts; and to varnish it over with a zealous profession of religion, and a great attachment to some of its doctrines or observances: and thus they impose on themselves, or on others; and perhaps exclaim against those who warn them of their danger, as precise or over rigorous. But can 'their hearts endure, or their hands be strong, in the day that God shall deal with them,' as he has spoken?"—*T. Scott.*

CHAP. XXIII. Ver. 1—49. *Evil example destructive.*—"Those who first seduce others into wickedness will have a dreadful account to render: for when the fence of modesty, fear, and conscience, are broken down, and habits of sinful indulgence are contracted, it is extremely difficult to reclaim the offenders. Evil habits, conversation, and connexions, so pollute the memory, the imagination, and the affections, and so weaken the authority of reason and conscience over the animal inclinations and corrupt propensities of our fallen nature, that, even after apparent reformation, the offenders are very prone to relapse into their former practices. Every object tends to bring them to remembrance, associated with the idea of pleasure, and separated from the recollection of the painful consequences; and thus they are again tempted to return to them. When sinful imaginations are indulged, and former scenes of vice reviewed with delight, there can be no true repentance or change of heart; for true penitents reflect, with loathing and remorse, on the iniquities of their former years. Whilst our ears and minds are wounded with the mention of the practices of those, who 'work all uncleanness with greediness;' we are not generally aware, that these abominations have in them less turpitude, than our ingratitude to God, and rebellion and enmity against him; except as they partake of that criminality in common with more decent transgressions.—If we would not be polluted with wickedness, we must avert our eyes from it, and close our senses against those objects which excite sinful

Ver. 16. *And thou shalt take* thine inheritance *in thyself.*—*Newcome*, "I will be profaned of thee in the sight," &c. So margin.

Ver. 18. *Become dross*, &c.—See Jer. vi. 28—30.

Ver. 19. *Jerusalem.*—[Jerusalem is here represented as the *fining pot*; all the people, who had become *dross*, are to be gathered together in it; and the *fire* of the Chaldeans, blown by the wrath of God, is to *melt* the whole. No ordinary means will avail to purge their impurities; the most violent must therefore be resorted to.]—*Bagster.*

Ver. 24. *Unto her*—That is, Jerusalem.

Ver. 25. *Ravening the prey.*—[That is, from the Saxon *reaftan*, seizing and devouring it with eagerness and rapacity.]—*Bagster.*

Ver. 26. *Her priests.*—Compare Zeph. iii. 4.

Ver. 28. *Daubed them.*—[The prophets employed all their ingenuity to varnish over the crimes of the princes, (the antecedent to *them,*) to palliate their offences, and to conceal their faults, while they were like ravening wolves, and took bribes to shed innocent blood. By these means they shared the dishonest gains with the princes, or availed themselves of their authority to gratify their avarice, or revenge.]—*Bagster.* Compare chap. xiii. 10—12.

Ver. 30. *Sought for a man.*—[God, speaking after the manner of men, sought for some Moses, Phinehas, or Samuel, to stand in the gap on this occasion; but as he found none, its destruction was inevitable.]—*Bagster.*—*Make up the hedge.*—See Jer. v. 1. and chap. xiii. 5.

CHAP. XXIII. Ver. 2. *Two women.*—The idolatries of Samaria and Jerusalem are here compared to the lewd practices of two common harlots, who were sisters, and rivalled each other in wickedness. The allegory is similar to that of chap. xvi.

Ver. 3. *In Egypt.*—See chap. xx. 8.

Ver. 4. *Names of them.*—[The kingdom of Israel, of which Samaria was the capital, containing ten tribes, and occupying a larger extent of country than that of Judah, is therefore called "her elder sister;" and *Aholah*, the name given to her, implies that the whole religious establishment in Israel was a human invention, a temple and service of their own, and not of *God's* appointment. *Aholibah*, the name given to Judah, implies that the worship established there was from *God*, and that His temple was truly at Jerusalem.]—*Bagster.*—*Aholah*—That is, "Her tent."—*Aholibah*, "My tent is in her." Samaria had a tabernacle of her own; but God pitched his tabernacle in Judah.

Ver. 5. *When she was mine*—That is, before she set up a separate form of

of Assyria, and with all on whom she doted: with all their idols she defiled herself.

8 Neither left she her whoredoms *brought* from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore I have delivered her into the hand [i] of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became [j] famous among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, she [k] was more [l] corrupt in her inordinate love than she, and in her whoredoms more than [m] her sister in *her* whoredoms.

12 She doted upon the Assyrians [n] *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whoredoms: for when she saw men portrayed upon [o] the wall, the images of the Chaldeans portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And [p] as soon as she saw [q] them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the [r] Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and her mind was [s] alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated [t] from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD; Behold, I [u] will raise up thy lovers against thee, from whom [v] thy mind is alienated, and I will bring them against thee on every [w] side;

23 The Babylonians, and all the Chaldeans [x] Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, *which* shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously [y] with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by the fire.

26 They [z] shall also strip thee out of thy clothes, and take away thy [a] fair jewels.

27 Thus will I make thy lewdness to cease [b] from thee, and thy whoredom *brought* [c] from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom [d] thy mind is alienated:

29 And they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness [e] of thy whoredoms shall be [f] discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because [g] thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister; therefore will I give her cup into [h] thy hand.

32 Thus saith the Lord GOD; Thou shalt drink of thy sister's cup deep and large: thou shalt be laughed to [i] scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and

A. M. 3411. B. C. 593.

i 2 Ki.18.9., 11.

j *a name.*

k *corrupted her inordinate love more.*

l 2 Ch.33.9.

m *the whoredoms of her sister.*

n 2Ch.28.16.

o c.8.10,11.

p *at the sight of her eyes.*

q 2Ki.20.12, &c.

r *children of Babel.*

s *loosed, or, disjointed.*

t Je.15.1.

u Je.11.11, 12.

v 2Sa.13.15.

w La.1.3.

x Je.50.21.

y Je.52.6, &c.

z Is.39.4..7.

a *instruments of thy decking.*

b c.16.41. 22.15.

c ver.3,19.

d ver.17.

e La.1.8.

f 1 Ti.5.24.

g c.6.9.

h Je.25.15, &c.

i c.22.4,5, &c.

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thoughts and inclinations. So long as men are attracted with personal accomplishments and external embellishments, and with the pomp and pride of life, they will always be tempted to prefer worldly connexions, fashions and maxims, to the worship and service of God, and the company of his people: and an intercourse with polished, but irreligious nations, always occasions an increase of vanity and iniquity. That love, which is cemented by concurrence in sin, generally terminates in disgust, contempt, and enmity, and God commonly employs tempters to punish those who listen to them. When sinners will not take warning by the punishment of others; they will be made warnings themselves, to teach men not to copy their crimes.—Contempt, astonishment, desolation, rage, and despair, will be the portion of the cup of all who forget God, turn their backs on him, and refuse to return: but they, who are his people by profession, and by sacramental vows and engagements, and yet apostatize, will be punished most severely; and especially such as, after having done those abominable things which God hates, venture to go into his sanctuary and profane his ordinances, to compromise for their crimes, or cloak them. If the grace of God do not change men's hearts, old age will not cure them of the love of sin: nay, the filthiness of the heart often seems to increase with the decays of nature; and worn out debauchees, like rotten wood, become more inflammable when ready to moulder into dust. How dreadful must it be for men to enter the eternal world in such a temper of soul, and with such vile affections!—Unrepented, unmortified, unpardoned sin must end in the destruction of body and soul, in time and to eternity: families, churches, and nations are ruined by it continually: and all righteous men and holy angels,

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worship. [The Israelites, in addition to their former gross idolatries, received the impure idolatrous worship of the Assyrians, who became their *neighbours* by the conquest of Syria.]—*Bagster.*

Ver. 8. *Lay with her*—This is to be taken allegorically, in reference to their idolatries.

Ver. 10. *Famous.*—*Famous* was used by our translators in the sense of *notorious* or *celebrated*, whether in a good or bad sense.

Ver. 14. *Portrayed upon the wall.*—*Maurice* says, this exactly answers to the manner in which their idols were painted and decorated; and so the Brahmins of India dress themselves and their idols to the present day. *Ind. Antiq.*

Ver. 15. *In dyed attire*, &c.—This alludes to their beautiful and flowing turbans.—*Princes to look to.*—[That is, "princes in appearance;" which seem to have been the deified men worshipped by the Chaldeans. The inhabitants of Judah, like the Israelites, connected themselves with the Assyrians, and were enamoured with their idols; and then with the Chaldeans, and followed their idols; still retaining their attachment to the Egyptians and their idolatrous rites.]—*Bagster.*

Ver 20. *Flesh of asses . . . horses*—That is, very hardy and very lustful.

Ver. 22. *Thy lovers*, &c.—This refers to the Chaldeans, whom she had offended by her rebellion against Nebuchadnezzar.

Ver. 23. *Pekod and Shoa*—Names of places. See Jer. i. 21.—*All the Assyrians.*—The Assyrians were now under the Babylonians, and served in their armies.—*Newcome.*

Ver. 24. *With chariots, wagons, and wheels.*—*Newcome*, "With scythed cars, chariots, and (wheel) carriages." So *Boothroyd.* Cars with scythes attached to their wheels, were terrible instruments of destruction in war, before the invention of gunpowder.

Ver. 25. *Take away thy nose and thine ears.*—[This refers to the severe vengeance which enraged husbands anciently took on their faithless wives: and implies that *God* would employ the Chaldeans to destroy the princes and priests of Judah, for violating their covenants and treaties. Such punishments were common among the Chaldeans and Persians, and other nations. To this *Martial* refers: "Who persuaded you to cut off the adulterer's nose."]—*Bagster. Jerome* mentions this as a common punishment of adulterers.

Ver. 27. *Not lift thine eyes.*—These severe judgments shall effectually deter you from idolatry, and make you abhor the least approaches to it. This often

sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink [j] it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD; Because thou hast forgotten [k] me, and [l] cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me; Son of man, wilt thou [m] judge Aholah and Aholibah? yea, declare [n] unto them their abominations;

37 That they have committed adultery, and [o] blood *is* in their hands, and with their idols have they committed adultery, and have also caused [p] their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover this they have done unto me: they have defiled my sanctuary [q] in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of [r] my house.

40 And furthermore, that ye have sent for men [s] to come from far, unto [t] whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst [u] thine eyes, and deckedst thyself with ornaments,

41 And satest upon a [v] stately [w] bed, and a table prepared before it, whereupon thou hast set mine [x] incense and mine oil.

42 And a voice of a multitude being at ease *was* with her: and with the men of the [y] common sort *were* brought [z] Sabeans from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit [a] whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that [b] playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous [c] men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD; I [d] will bring up a company upon them, and will give them [e] to be [f] removed and [g] spoiled.

47 And the company shall stone them with stones, and [h] despatch them with their swords; they shall slay [i] their sons and their daughters and burn up their houses with fire.

48 Thus will I cause lewdness to cease out [j] of the land, that [k] all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the [l] sins of your idols: and ye shall know that I *am* the Lord GOD.

CHAPTER XXIV.

1 Under the parable of a boiling pot, 6 is showed the irrevocable destruction of Jerusalem. 15 By the sign of Ezekiel not mourning for the death of his wife, 19 is showed the calamity of the Jews to be beyond all sorrow.

AGAIN in the ninth year, in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same [a] day.

3 And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord GOD; Set on a [b] pot, set *it* on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [c] burn also the bones under it, *and* make it boil well, and let them seethe the bones of it therein.

6 Wherefore thus saith the Lord GOD; Wo to the bloody city, to the pot whose scum [d] *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot [e] fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the [f] ground, to cover it with dust;

8 That it might cause [g] fury to come up to take vengeance; I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; Wo to the bloody [h] city! I will even make the pile for fire great.

10 Heap on [i] wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* [j] the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied [k] *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

A. M. 3411. B. C. 593.

j Ps.75.8. Is.51.17.

k De.8.11, 14. Je.13.25.

l 1 Ki.14.9. Ne.9.26.

m or, *plead for.*

n c.20.4.

o Ho.4.2.

p Ps.106.37.

q c.5.11.

r 2Ki.21.4,7

s *coming.*

t Is.57.9.

u 2 Ki.9.30. Je.4.30.

v *honourable.*

w Am.2.8.

x Pr.7.17. Ho.2.8.

y *multitude of men.*

z or, *drunkards.*

a *her whoredoms.*

b Je.3.1. 6. Ho.2.5

c Ps.119.5, 9 Mat.19.28 1 Co.6.2 Re.20.4.

d c.16.40, &c.

e *for a removing and spoil.*

f Is.6.11,12.

g Je.4.13,30

h or, *single them out.*

i 2Ch.36.17, 19. c.21.21.

j ver.27.

k De.13.11. 2 Pe.2.6.

l Nu.14.34. 18.23. Is.53.11. 1 Pe.2.24.

A. M. 3414. B. C. 590.

a 2 Ki.25.1. Je.39.1. 52.4.

b Je.1.13.

c or, *heap.*

d Pr.30.12.

e 2 Sa.8.2.

f Le.17.13.

g Ge.4.10.

h Na.3.1.

i Ro.2.5.

j c.22.15.

k Is.44.20

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yea, the whole assembled world will applaud the sentence, which at the last day the Judge shall pronounce against the workers of iniquity."—*T. Scott.*

CHAP. XXIV. Ver. 1—27. *The destruction of Jerusalem signified by other typical representations.*—On the very day on which Nebuchadnezzar laid siege to Jerusalem, the Prophet describes the fate of that city and its inhabitants, by the emblem of a seething (or boiling) pot.—The *pot* signifies Jerusalem; the *flesh* and *pieces* for sacrifice, the inhabitants; the *coals* and *boiling water*, the calamities they were to endure.

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repeated prediction has received a most wonderful accomplishment. For neither the authority, frowns, examples, or favour of their conquerors or powerful neighbours, nor their own fears, hopes, interests, or predilection for the sensual worship of idols, could prevail with them to run into gross idolatry, either during the captivity, or ever afterwards, to the present day, a period of 2414 years!

Ver. 34. *Thou shalt even drink*, &c.—This is very strong language, and intimates, after drinking from the cup, that she should break the cup, and tear her breasts with its fragments.

Ver. 37. *To devour them.*—By this it appears that, though passing through the fire might be often no more than an idolatrous ceremony, in other cases it was fatal. Compare expos. of 2 Kings xvi., and note on Ezek. xvi. 21.

Ver. 40. *Paintedst thine eyes.*—[*Kachalt aineycha*, rendered by the LXX. "thou didst paint thine eyes with stibium," and Vulgate, "thou didst paint round thine eyes with stibium," or lead ore; whence it is called in Arabic *kochl*, and in Syriac *kecholo*, and *koochlo*. See note on 2 Ki. ix. 30.]—*B.* See Isa. iii. 16.

Ver. 41. *A stately bed.*—"Honourable," or "glorious."——*Prepared*—for an idolatrous feast.

Ver. 42. *Voice of a multitude.*—[This seems to be an account of an idolatrous festival, perhaps that of Bacchus; in which a riotous and drunken multitude assembled, adorned with bracelets and chaplets, accompanied with music, songs, and dances.]—*Bagster.*——*Men of the common sort.*—Heb. "Of the multitude of men;" that is, of the lower classes.——*Sabeans* from *the wilderness*, or desert: *which put* bracelets, &c.—That is, which wore coronets and bracelets.—*Newcome.*

Ver. 45. *Righteous men.*—[The Chaldeans, so called, because appointed by God to execute his judgments on these criminals.]—*Bagster.*

Ver. 47. *Stone them with stones.*—This was a Jewish punishment, John viii. 5.——*Despatch them with swords.*—See chap. xvi. 40.

CHAP. XXIV. Ver. 1. *In the ninth year*, &c.—[This was the *ninth* year of Zedekiah, about Thursday, January 30, A. M. 3414, the very day in which Nebuchadnezzar began the siege of Jerusalem.]—*Bagster.* Compare Jer. lii. 4.; also Ezek. xi. 3, 7, &c.

Ver. 3. *Set on a pot.*—[The *pot* was Jerusalem; the *flesh*, the inhabitants in general: "every good piece, the thigh and the shoulder," Zedekiah, his family, and princes; the *bones*, the soldiers; the *fire* and *water*, the calamities they were to suffer; and the *setting on* of the pot, the commencement of the siege.]—*Bagster.*

Ver. 4. *Gather the pieces.*—It appears from this and other texts, that a part of the sacrifices were seethed (or boiled) in a pot, or caldron. See 1 Sam. ii. 13.——*The thigh*—or "leg," namely, of a sheep, or kid.——*Choice bones*—*Newcome*, "Joints." See note on ver. 3.

Ver. 5. *And burn*—See margin.—*Newcome*, "Pile" the bones. *This Newcome* understands of the useless bones deprived of meat, (see ver. 10.) those containing meat were to be boiled in it.

Ver. 6. *Whose scum*, &c.—"Scum denotes wickedness."—*Newcome.* See note to ver. 12.——*Let no lot*, &c.—That is, let no chance screen it.

Ver. 8. *I have set it* (her blood) *upon the top of a rock*—that is, have exposed all her guilt—*that it shall not be covered*, or concealed.

Ver. 10. *Spice it well.*—Heb. "Spice it with a compound of spices." The same term is applied to perfumes, &c. Exod. xxx. 25—35.

Ver. 12. *Her scum shall be in the fire.*—[The pot being polluted with the scum, must be heated, melted, and even burned with fire, till purified: that is,

13 In thy filthiness *is* lewdness: because I have purged thee, and thou wast [j] not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest [m] upon thee.

14 I the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will [n] not go back, neither will I spare, neither will I repent; according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I [o] take away from thee the desire of thine eyes with a stroke: yet neither shalt thou [p] mourn nor weep, neither shall thy tears [q] run down.

17 [r] Forbear to cry, make [s] no mourning for the dead, bind [t] the tire of thy head upon thee, and put on thy shoes upon thy feet, and cover not *thy* [u] lips, and eat not the bread of men.

18 So I spake unto the people in the morning: and at even [v] my wife died; and I did in the morning as I was commanded.

19 ¶ And the people said unto me, Wilt thou not tell us what these *things are* to us, that thou doest *so?*

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD; Behold, I will profane [w] my sanctuary, the excellency [x] of your strength, the desire [y] of your eyes, and [z] that which your soul pitieth; and your sons and your daughters whom ye have left shall fall [a] by the sword.

22 And ye shall do as I have done: ye shall not [b] cover *your* lips, nor eat [c] the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not [d] mourn nor weep; but ye shall pine [e] away for your iniquities, and mourn one toward another.

24 Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do: and when [f] this cometh, ye shall know that I *am* the Lord GOD.

25 ¶ Also, thou son of man, *shall it* not *be* in the day when I take from them their [g] strength, the joy of their glory, the desire of their eyes, and [h] that whereupon they set their minds, their sons and their daughters,

26 *That* he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day [i] shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

A. M. 3414. B. C. 590.

j Re.2.21, 22.
m c.5.13. 5.18. 16.42.
n 1Sa.15.29.
o Job 1.21.
p Is.57.1.
q *go.*
r *Be silent.* Ps.39.9.
s Je.16.5..7.
t Le.10.6. 21.10.
u *upper lip,* and so ver.22. Le.13.45. Mi.3.7.
v Ps.90.5,6.
w 1 Ki.9.8. Je.7.14. La.4.9,10
x Ps.48.1..3
y Ps.27.4. 84.2,10.
z *the pity of your soul.*
a 2Ch.36.17
b Je.16.6,7.
c La.4.10.
d Ps.78.64.
e Le.26.39. c.33.10,11.
f Jn.14.29.
g ver.21.
h *the lifting up of their soul.*

CHAPTER XXV.

1 God's vengeance, for their insolency against the Jews, upon the Ammonites, 8 upon Moab and Seir, 12 upon Edom, 15 and upon the Philistines.

THE word of the LORD came again unto me, saying,

2 Son of man, set thy face against the [a] Ammonites, and prophesy against them;

3 And say unto the Ammonites, Hear the word of the Lord GOD; Thus saith the Lord GOD; Because [b] thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [c] men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and [d] ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD; Because thou hast clapped *thy* [e] hands, and stamped with the [f] feet, and rejoiced in [g] heart with all thy despite against the land of Israel;

7 Behold, therefore I will stretch out my hand upon thee, and will deliver thee for [h] a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries: I will destroy thee, and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD; Because that [i] Moab and Seir do say, Behold, the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [j] side of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim,

10 Unto the men of the east [k] with the Ammonites, and will give them in possession, that the Ammonites may not be remembered among the nations.

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD; Because that Edom [l] hath dealt against the house of Judah

i c.33.21, &c.
a Je.49.1, &c. c.21.28.. 32. Am.1.13.. 15. Zp.2.9.. 11.
b Ps.70.2,3. Pr.17.5. 24.17,18. c.26.2,&c.
c *children.*
d c.35.9.
e *hand.*
f *foot.*
g *soul.*
h or, *meat.*
i Is.c.15,16 Je.48.1, &c. Am.2.1..3
j *shoulder.*
k or, *against the children of Ammon.*
l 2Ch.28.17, 18. Ob.10,&c.

See notes. Their crimes were very aggravated; so, it is declared, should be their punishment.

As another sign of the greatness of those calamities, Ezekiel is forbidden to mourn for his wife, of whom God tells him he was to be immediately deprived; intimating thereby, that the sufferings of the Jews should be so overwhelming as to surpass all expression of grief; and that private sorrow, however affectionate and tender the object, must be absorbed in the public calamities. The Prophet, having farther expressed his message in plain terms, intimates that he was to speak to them no more, till the prediction should be fulfilled; in the mean time, they would be left to mourn secretly one to another. (See chap. xxxiii. 21, 22.)

CHAP. XXV. Ver. 1—17. *God's judgment on the heathen nations.*—The chronological order of this chapter, is after chap. xxxiii. 21, &c. It contains predictions of God's heavy judgments against the Ammonites, Moabites, Edomites, and Philistines, on account of their conduct toward his people in their time of distress.

When we see the judgments of God upon others, we should always bear in mind that we also are sinners, and deserve like punishment; but what made the conduct of these nations the more criminal was, that they had themselves led the Jews into those idolatries which brought on them all their sufferings. Nor could they be ignorant of this, since Ezekiel, and others who dwelt among them, made no secret of their predictions. But it was not only against the house of Judah that they had sinned, but against the God of Israel, whose temple they

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Jerusalem shall be entirely levelled with the ground, as nothing short of this will purify it from the relics of its idolatrous abominations.]—*Bagster.*

Ver. 13. *I have purged thee, and thou wast not purged*—That is, purified; all the means used have failed.

Ver. 16. *The desire of thine eyes*—That is, his wife, (Gen. iv. 7.)—*With a stroke.* In hot countries, diseases are often fatal in a very few hours.

Ver. 17. *Bind the tire.*—*Newcome,* "The ornament" *of thy head;* that is, the turban. *Dean Addison,* in his account of the Jews in Barbary, says, that during their time of mourning for the dead, they wear no shoes, even if compelled to go abroad; and bind up their jaws, as they do those of the dead.—*Eat not the bread of men.*—[*Lechem anoshim,* not "the bread of mourners," as some render, but "the bread of *other* men," i. e. such as was commonly sent to mourners on such occasions by their friends. See on Jer. xvi. 7.]—*B.*

Ver. 18. *I did in the morning*—That is, the morning following.

Ver. 23. *Mourn one toward another,* &c.—"Moan every man to his brother;" i. e. secretly.

Ver. 25. *That whereupon they set their minds.*—Heb. "The lifting up of the soul;" this refers to the temple. See ver. 21.

CHAP. XXV. Ver. 4. *Men of the East.*—[*Josephus* expressly states, that five years after the destruction of Jerusalem, Nebuchadnezzar turned his arms against the *Ammonites* and *Moabites,* and entirely subjugated them; and it is probable, that the Arabs, and other nations *east* of Judah, then took possession of their cities, and enjoyed the fruits of their land. The country of Moab and Ammon is now inhabited by the Bedouin Arabs; where they pasture their flocks, and, no doubt, make the ruins of *Rabbah,* their once proud capital, "a stable for camels," and other cattle. See note on 2 Sam. xii. 26.]—*Bagster.*

Ver. 5. *A stable for camels.*—Camels are seldom kept in stables, but often browze upon the weeds that grow among ruins. *Harmer's* Obs.—*The Ammonites.*—That is, the land of the children of Ammon.

Ver. 9. *I will open the side.*—Heb. "The shoulders of Moab." For the geography of this country, see Num. xxxiv. 11., where the same term defines its coast.

by [m] taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD; I will also stretch out my hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman; and they [n] of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD; Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* [o] for the old hatred;

16 Therefore thus saith the Lord GOD; Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the [p] sea coast.

17 And I will execute great [q] vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 Tyrus, for insulting against Jerusalem, is threatened. 7 The power of Nebuchadrezzar against her. 15 The mourning and astonishment of the sea at her fall.

AND it came to pass in the eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that [a] Tyrus hath said against Jerusalem, [b] Aha, she is broken *that was* the gates of the people: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord GOD; Behold, I [c] *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea [d] causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in [e] the midst of the sea: for I have spoken *it*, saith the Lord GOD: and it shall become a spoil to the nations.

A. M. 3414. B. C. 590.

m revenging revengement.

n or, *shall fall by the sword unto Dedan.*

o or, *with perpetual.*

p or, *haven of the sea*

q vengeances.

A. M. 3416. B. C. 588.

a Is.23.1, &c. Je.25.22. 47.4. c.27.28. Am.1.9,10 Zec.9.3,4.

b Ps.35.21. c.25.3.

c c.38.3.

d Is.5.30.

e c.27.32.

6 And her daughters which *are* in the field shall be slain by the sword; and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king [f] of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field: and he shall make a [g] fort against thee, and [h] cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [i] as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down [j] to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy [k] thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water.

13 And [l] I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more: for I [m] the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus; Shall not the isles shake at the sound [n] of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the sea shall come down from their thrones, and lay away [o] their robes, and put off their broidered garments: they shall clothe themselves with [p] trembling;

f Ezr.7.12. Da.2.37.

g c.21.22.

h or, *pour out the engine of shot.*

i *according to the enterings of a city broken up.*

j Is.26.5.

k *houses of thy desire.*

l Is.24.8,9. Je.16.9

m Job.40.8. Is.14.24.

n Je.49.21. c.31.16.

o Jo.3.6.

p *tremblings.*

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had profaned; and said, "Aha!" and rejoiced in heart, with all their spite, against the land of Israel. (See verses 3 and 6.) Edom is censured with peculiar severity, because, as it should appear, they were in the habit of taking advantage of Israel when in distress; and, it is believed, had cut off many of the fugitives that escaped the sword of the Babylonians. (See 2 Chron. xxviii. 17. Ezek. xxxv. 2, &c.)

These judgments, which were also predicted by several other prophets, began to be fulfilled about five years after the destruction of Jerusalem by Nebuchadnezzar.

CHAP. XXVI. Ver. 1—21. *Prophecies against Tyre.*—The prophecy beginning here, and ending at the 20th verse of chap. xxviii. foretels the destruction of Tyre, (or Tyrus,) which, within twenty years from this period, was taken by Nebuchadnezzar, after a siege of thirteen years. The city called Old Tyre, stood on a peninsula, from which a great part of the inhabitants fled, with their effects, before it was taken, to an island half a mile from the shore, and built New Tyre, afterwards taken by Alexander the Great. The prophecy relates chiefly to Old Tyre, though it is thought to comprehend both, which were often considered as one city. The same event was foretold by Isaiah, ch. xxiii. (See note on ver. 3.)

The Prophet begins with introducing Tyre as insulting Jerusalem, and congratulating herself on the prospect of accessions to her commerce, now that city was no more. Upon this, God, by his Prophet, denounces utter destruction to Tyre, and all the lesser cities depending on her, which are called her daughters. We have then a particular account of the monarch charged with this work: "We, as it were, see his mighty hosts raising the mounds, setting the engines, and shaking the walls;

Ver. 14. *Vengeance upon Edom.*—[This was fulfilled by the Maccabees, who not only entirely subjugated them, but obliged them to receive circumcision. *Josephus*, Ant. 1 Mac. v. 65. 2 Mac. x. 16.]—*Bagster.*

Ver. 15. *For the old hatred.*—Marg. "Perpetual hatred."

Ver. 16. *My hand upon the Philistines.*—[These predictions against the Philistines, Edomites, and others, seem to have been fulfilled by Nebuchadnezzar during the siege of Tyre. *Berosus (apud Josephus*, Cont. Ap.) states, that he subdued Syria, Arabia, Phœnicia, and Egypt; and now their very names have no existence, except in history.]—*Bagster.*—*Cherethims.*—See 1 Sam. xxx. 14.

CHAP. XXVI. Ver. 1. *In the eleventh year.*—*Newcome, Boothroyd*, and others, read, the twelfth year, on the authority of one ancient MS. and two versions. If, indeed, Jerusalem was taken in the *fourth* month of the 11th year of Zedekiah, as we find Jer. lii. 6, 7, this oracle, which speaks of Jerusalem as already taken, could not be delivered in the *first* month of the same year. The difference between 11th and 12th being only one letter in the original, it is easy to account for such a mistake in a transcriber; but it is not easy to account for so glaring an error spreading through all the MSS. Some therefore understand by the first month, not the first of the year, but the first after Jerusalem was taken. Of these difficulties, the reader has his choice.

Ver. 2. *Tyrus.*—In English, more properly, "Tyre."

Ver. 3. *Behold, I am against thee.*—[These verses, (3—6.) contain a summary prediction of what befell both the continental and insular Tyre, during a long succession of ages. The former was totally destroyed by Nebuchadnezzar, after a siege of 13 years, B. C. 573; and the latter, which arose out of its ruins, after 70 years, recovered its ancient wealth and splendour, as foretold by Isaiah, (chap. xxiii. 15—17.) After it was taken and burnt by Alexander, B. C. 332, it speedily recovered its strength and dignity, and 19 years afterwards withstood both the fleets and armies of Antigonus. Agreeably to the prophetic declarations, (Ps. xlv. 12. lxxi. 10. Is. xxiii. 18. Zec. ix. 1—7.) it was early converted to Christianity; and after being successively taken by the Saracens, Christians, Mamelukes, and Turks, in whose hands it still remains, it became "a place for the spreading of nets."]—*Bagster.* See note on ver. 14.

Ver. 4. *Scrape her dust.*—*Newcome*, "Earth." See exposition above; also note to ver. 12.

Ver. 5. *For the spreading of nets.*—This evidently refers to New Tyre, which was upon an island, as observed in the exposition. *Maundrell*, and other travellers, state, that they saw the literal fulfilment of this prediction See Bishop *Newton* on the Prophecies, Diss. xi.; also note of ver. 14.

Ver. 7. *With horses and with chariots.*—This evidently refers to Old Tyre, upon the continent; but see ver. 12. and chap. xxvii. 4; xxviii. 8, which appear to refer to the insular situation of New Tyre.

Ver. 8. *Cast a mount.*—See chap. iv. 2.

Ver. 10. *A city wherein is made a breach.*—See margin.—Heb. "Which is broken up."

Ver. 12. *Lay thy stones and timber, &c. in the water.*—[The ruins of old Tyre contributed much to the taking of the new city; for with the stones, timber, and rubbish, Alexander built a bank, or causeway, from the continent to the island, thereby literally fulfilling the words of the prophet. *Q. Curtius. Diodorus.*]—*Bagster.* (See exposition above.)

Ver. 14. *Like the top of a rock, &c.*—[Old Tyre was never rebuilt after its destruction by Nebuchadnezzar; and there are now no traces left to mark its site, (see *Pococke,*) and the new city, when visited by *Maundrel., Bruce,* and other travellers, was literally a place for fishers to dry their nets on.]—*B.*

they shall sit upon the ground, [q] and shall tremble [r] at *every* moment, and be [s] astonished at thee.

17 And they shall take up a lamentation [t] for thee, and say to thee, How art thou destroyed, *that wast* inhabited [u] of seafaring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles [v] tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD; When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down with them that descend [w] into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living;

21 I [x] will make thee [y] a terror, and thou *shalt be* no *more:* [z] though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAPTER XXVII.

1 The rich supply of Tyrus. 26 The great and unrecoverable fall thereof.

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, take up a lamentation [a] for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant [b] of the people for many isles, Thus saith the Lord GOD; O Tyrus, thou hast said, I *am* [c] of perfect beauty.

4 Thy borders *are* in the [d] midst of the seas, thy builders have perfected thy beauty.

5 They have [e] made all thy *ship* boards of fir trees of [f] Senir: they have taken cedars from Lebanon to make masts for thee.

6 *Of* the oaks [g] of Bashan have they made thine oars; [h] the [i] company of the Ashurites have made thy benches *of* ivory, *brought* out of the isles of [j] Chittim.

A. M. 3116. B. C. 888.

q Job 2.13.
r c.32.10.
s c.27.35.
t Re 18.9.
u *the seas.*
v ver.15.
w Nu.16.30, 33. Ps.28.1. c.32.18,24
x c.28.19.
y *terrors.*
z Ps.37.36.
a c.26.17.
b Is.23.3, &c.
c *perfect of*
d *heart.*
e *built.*
f De.3.9.
g Is.2.13. Zec.11.2.
h or, *they have made thy hatches of ivory well trodden.*
i *daughters.*
j Je.2.10.

k or, *purple and scarlet.*
l Ps.83.7.
m *strengtheners,* or, *stoppers of chinks.*
n c.38.5.
o Je.46.9.
p 2Ch.20.36
q Ge.10.2, &c.
r Re.18.13.
s or, *merchandise.*
t c.38.6.
u 1Ki.5.9,11 Ezr.3.7. Ac.12.20.
v *thy works.*
w *chrysoprase.*
x 1Ki.5.9,11 Ezr.3.7. Ac.12.20.
y Ju.11.33.
z or, *rosin.*
a Je.8.22.
b or, *Meuzal.*

7 Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; [k] blue and purple from the isles of Elishah was that which covered thee.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men,* O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [l] Gebal and the wise *men* thereof were in thee thy [m] calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of [n] Persia and of Lud and of Phut were in thine army, thy men of [o] war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish [p] *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [q] Javan, Tubal, and Meshech, they *were* thy merchants: they traded the [r] persons of men and vessels of brass in thy [s] market.

14 They of the house of [t] Togarmah traded in thy fairs with horses and horsemen and mules.

15 The men of Dedan *were* thy merchants; many isles *were* the merchandise of thy hand: they brought thee *for* a present horns of [u] ivory and ebony.

16 Syria *was* thy merchant by reason of the multitude of [v] the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [w] agate.

17 Judah, and the land of Israel, they *were* thy merchants: they [x] traded in thy market [y] wheat of Minnith, and Pannag, and honey, and oil, and [z] [a] balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and [b] Javan going to and fro

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we hear the noise of the horsemen, and the sound of their cars; we view the clouds of smoke and dust; we see the sword bathed in blood, and hear the groans of the dying. Tyre immediately disappears; her strong towers shrink down into the earth, and her very dust is buried in the sea. Nothing remains but the bare rock (on which the city stood.) The scene is then varied. The isles and adjacent regions shake, as by a mighty earthquake, with the concussion occasioned by the fall of Tyre. The groans of the dying reach the ears of the people inhabiting those regions. Their princes, alarmed for themselves, and grieved for Tyre, descend from their thrones, lay aside their robes, and clothe themselves—with sackcloth? no, but *with trembling!* Arrayed in this astonishing attire, the Prophet introduces them as a chorus of mourners, lamenting Tyre, in a funeral song, or dirge, as customary on the death of renowned personages.

"Such is the prophecy concerning Tyre, comprehending both the city on the continent, and that on the island, and punctually fulfilled in regard to both. That on the continent was razed to the ground by Nebuchadnezzar, and that on the island by Alexander. The latter used all the stones, rubbish, and earth of the old city, in making a causeway to join the continent to the island, by which means he became master of the (latter) city, and fulfilled that part of the prediction which says, 'her dust shall be scraped together, and her stones, her timber, and her earth, laid in the midst of the waters.' At present, and for ages back, this great city, once the emporium of the world, is literally what the Prophet repeatedly foretold—'a bare *rock,* a place to spread nets on.'" Dr. *J. Smith.*

CHAP. XXVII. Ver. 1—36. *Farther prophecies against Tyre, and a lamentation for her.*—In this chapter the Prophet pursues his subject in the manner of the ancient laments, or funeral songs, in which the mourning women first recounted whatever was great or praiseworthy in the deceased, and then bewailed his fall. Here, the riches, glory, and extensive commerce of Tyre, are first enlarged upon: her downfall is then described in a beautiful allegory, in which all the maritime and

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Ver. 17. *Inhabited,* &c.—Heb. "Peopled from the sea."

Ver. 20. *I will set glory.*—*Newcome,* "When I shall appoint glory, &c. I will (then) make thee,' &c.

CHAP. XXVII. Ver. 3. *Entry of the sea*—That is, "A sea port."—[Tyre was situated in the Mediterranean, at the nearest *entrance* to it from the interior and eastern part of Asia; and every way conveniently placed to unite in commerce, Asia, Africa, and Europe.]—*Bagster.*

Ver. 4. *In the midst* (Heb. "heart") *of the sea.*—*Newcome* thinks this refers to Old Tyre, which stood on a peninsula; others refer it to New Tyre, built on an adjacent island.

Ver. 6. *Benches of ivory.*—[They have made thy hatches of ivory well trodden. Rather, "thy benches have they made of ivory inlaid in box, (*batteashurim,* in one word, as *Bochart, Scheuchzer,* and others, read, see *Targum,*) from the isles of Chitten." Vulgate, "from the islands of Italy," which were always famous for *box-trees.*]—*Bagster.*

Ver. 7. *Elishah.*—[*Elis,* part of the Peloponnesus, extending along the western coast, west of Arcadia, north of Messenia, and south of Achaia.]—*Bagster.*

Ver. 8. *Arvad.*—[*Aradus,* now *Ruad,* a city and island of Phœnicia, opposite *Antaradus,* which is placed in the *Antonine Itinerary,* 131 miles south of *Antioch,* and 50 N. of *Tripoli.*]—*Bagster.*

Ver. 9. *Thy calkers.*—See margin.—"The strengtheners of thy breaches," or rather, leaks.

Ver. 11. *The Gammadims.*—Probably a people of Phœnicia, inhabitants of Ancon—soldiers placed in the towers of Tyre.

Ver. 12. *Tarshish.*—See Jonah i. 3.

Ver. 13. *Javan*—That is, Greece. Dan. viii. 21.—*The persons of men*—That is, slaves, Rev. xviii. 13. Grecian slaves were considered the most valuable; but Tubal and Meshech also brought slaves to Tyre for sale. Slave-dealers are called by St. Paul "men-stealers," and classed with murderers, whoremongers, and sodomites. 1 Timothy i. 10.

Ver. 15. *Dedan.*—[Probably, as *Bochart* and *Michaelis* suppose, *Daden,* a town of Arabia on the Persian Gulf, placed by *D'Anville* rather out of the gulf, and near the Indian Ocean.]—*Bagster.* —*Of thy hand*—That is, of thy manufacture.

Ver. 16. *Agate.*—*Newcome,* "Carbuncles."

Ver. 18. *Wine of Helbon.*—[The *Chalybon* of the Greeks and Romans, now called by the natives *Haleb,* and by us *Aleppo,* said to have been so celebrated for its wine, that the Persian kings would drink no other. It was a celebrated city of Syria, situated about 90 miles from the Mediterranean by way of Antioch, and 100 from the Euphrates, in lat. 36° 11′ 25″ N. long. 37° 9 E.; and previous to its destruction by an earthquake in 1822, occupied, including its suburbs 8 small hills, with the intermediate valleys, comprehending a circuit of about seven miles; and its inhabitants were variously estimated at from 100 000 to 258,000 souls.]—*Bagster.*

occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan [c] *was* thy merchant in [d] precious clothes for chariots.

21 Arabia, and all the princes of [e] Kedar, they [f] occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of [g] Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 [h] Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [i] all sorts *of things*, in blue [j] clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 The ships [k] of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the east wind [l] hath broken thee in the [m] midst of the seas.

27 Thy [n] riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [o] and in all thy company which *is* in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.

28 The [p] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry [q] bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the [r] ashes:

31 And they shall make themselves utterly bald [s] for thee, and gird them with [t] sackcloth, and they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude [u] of thy riches and of thy merchandise.

A. M. 3416. B. C. 588.

c Ge.25.3.
d *clothes of freedom.*
e Ge.25.13. Is.60.7.
f *were the merchants of thy hand.*
g Ge.10.7. 1Ki.10.1,2 1Ps.72.10, 15. Is.60.6.
h Ge.11.31. 2Ki.19.12.
i or, *excellenthings*
j *foldi ngs.*
k 1Ki. 0.22. Is.2.16. 23.14. 60.9.
l Ps.48.7.
m *heart.*
n Pr.11.4.
o or, *even with.*
p or, *waves.*
q Re.18.9, 19.
r Je 6 26. Jo.3.6.
s Mi.1.16.
t Es.4.1..4.
u ver 27. c 28.16.

v Je.18 16.
w *terrors.*
x c.26.21.
y *shall not be forever*
a Hab.2.4.
b *heart.*
c Is.31.3.
d 2 Th.2.4.
e Zec.9.2,3.
f Da.5.11, 12.
g *the greatness of thy wisdom.*
h Ps.62.10.
i Pr.11.28. Ja.1.11.
j c.30.11. 31.12. 32.12.
k ver.2.
l or, *woundeth.*
m c.32.19, &c.
n c.31.8 9,

34 In the time *when* thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss [v] at thee; thou shalt be [w] a [x] terror, and [y] never *shalt be* any more.

CHAPTER XXVIII.

1 God's judgment upon the prince of Tyrus for his sacrilegious pride. 11 A lamentation of his great glory corrupted by sin. 20 The judgment of Zidon. 24 The restoration of Israel.

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thy heart *is* lifted [a] up, and thou hast said, I *am* a god, I sit *in* the seat of God, in the [b] midst of the seas; yet [c] thou *art* a man, and not God, though thou set thy heart [d] as the heart of God:

3 Behold, thou *art* wiser [e] than [f] Daniel; there is no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By [g] thy great wisdom *and* by thy traffic hast thou increased [h] thy riches, and thy heart is lifted up because of [i] thy riches:

6 Therefore thus saith the Lord GOD; Because thou hast set thy heart as the heart of God;

7 Behold, therefore I will bring strangers upon thee, the terrible [j] of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say [k] before him that slayeth thee, I *am* God? but thou *shalt be* a man, and no God, in the hand of him that [l] slayeth thee.

10 Thou shalt die the deaths of the uncircumcised [m] by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in [n] beauty.

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commercial world are represented as grieved and astonished at *her* fate, and greatly alarmed for their own.

"Besides the view which this chapter gives of the conduct of Providence, and of the truth of prophecy; and besides the example it affords the critic, of a very elegant and highly finished piece of composition, it likewise affords the antiquary a very curious and interesting view of the wealth and commerce of ancient times.—And to the mind that looks for *a city that hath foundations*, what a picture does the whole present of the mutability and inanity of all earthly things! Almost all the places mentioned, like Tyre, are now no more: they are sunk in the *deep waters* of oblivion; the *east wind* hath carried them away."—Dr. *J. Smith.*

CHAP. XXVIII. Ver. 1—26. *Another lamentation for the king of Tyre; and a prediction of the fall of Zidon (or Sidon) and the restoration of Israel.*—The greater part of this chapter relates to the king of Tyre, called in the Phœnician annals, *Ithobalus*. He appears to have been a vain and impious man, who affected divine honours. The Prophet treats his foolish pretensions with severe irony, and predicts his doom. He then takes up a funeral dirge and lamentation over him, in which his former pomp and splendour are finely contrasted with his fall, in terms that seem frequently to allude to the fall of Lucifer from heaven. This dirge (ver. 12—18) is of course poetical.

The latter part of the chapter announces the fall of Zidon

Ver. 26. *Thy rowers.*—*Newcome* and others understand this of their statesmen, or political pilots, which had brought them into great difficulty and danger. Compare this chapter with Rev. xviii. throughout.

Ver. 27. *Thy riches*, &c.—[In these beautiful and expressive figures, Tyre is represented as a ship at sea, wrecked through the mistakes of her pilots and rowers; that is, destroyed by Nebuchadnezzar, and afterwards by Alexander, in consequence of her rulers having pertinaciously resolved to withstand those haughty conquerors. This vast ship, laden with all kinds of valuable wares, being wrecked, all her valuables, sailors, officers, &c. went to the bottom.]—*B.*

Ver. 28. *Thy suburbs.*—[When the ship was dashed against the rocks, and all hope of life was taken away, then a universal cry was set up by all on board.]—*Bagster.*

Ver. 30. *Their voice to be heard.*—[All that were on land, seeing this gallant ship perishing with all her men and goods, are here represented as setting up a dismal cry at the heart-rending sight.]—*Bagster.*

CHAP. XXVIII. Ver. 2. *Prince of Tyrus.*—[*Josephus* states, on the authority of *Menander*, who translated the Phœnician annals into Greek, and *Philostratus*, that this prince was Ithobal, in whose reign Nebuchadnezzar besieged and took Tyre.]—*Bagster.*——*Set thy heart as the heart of God.*—The heart is the seat of understanding: to set his heart as the heart of God, was to magnify his own wisdom, as divine and unsearchable; see ver. 3 and 5.

Ver. 3. *Thou art wiser than Daniel.*—This is said ironically, but serves to show that the prophet Daniel had, by this time, established a character for extraordinary and inspired wisdom.

Ver. 9. *Wilt thou yet* (or indeed) *say*, &c.

Ver. 10. *The death of the uncircumcised*—That is, remained unburied. See chap. xxxi. 18; xxxii. 19, &c.

Ver. 12. *Thou sealest up the sum.*—*Newcome*, "Thou (art like) a signet of curious engraving." So the ancient versions. Dr. *Boothroyd* confidently says, "No sense (whatever) can be made of the present text." Bishop *Lowth*, however, thought otherwise, and rendered the first clause, "Thou art the confirmed exemplar of measures," which we understand as parallel to "thou art

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the [o] sardius, topaz, and the diamond, the [p] beryl, the onyx, and the jasper, the sapphire, the [q] emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou *art* the anointed [r] cherub that covereth; and I have set thee *so:* thou wast upon the holy mountain [s] of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, till [t] iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering [u] cherub, from the midst of the stones of fire.

17 Thy heart was lifted up because of thy beauty, thou hast corrupted [v] thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy [w] traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: thou shalt be [x] a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against [y] Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD; [z] Behold, I *am* against thee, O Zidon; and I will be glorified [a] in the midst of thee: and they shall know [b] that I *am* the I ORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For I will send into her [c] pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more a pricking brier [d] unto the house of Israel, nor *any* grieving thorn of all *that are* round about them, that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD; When I shall have gathered [e] the house of Israel from the people among whom they are scattered, and shall be sanctified [f] in them in the sight of the heathen, then [g] shall they dwell in their land that I have given to my servant [h] Jacob.

26 And they shall dwell [i] safely therein, and shall build [j] houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that [k] despise [l] them round about them; and they shall know that I *am* the LORD their God.

CHAPTER XXIX.

1 The judgment of Pharaoh for his treachery to Israel. 8 The desolation of Egypt 13 The restoration thereof after forty years. 17 Egypt the reward of Nebuchadrezzar. 21 Israel shall be restored

IN the tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, set [a] thy face against Pharaoh [b] king of Egypt, and prophesy against him, and against all [c] Egypt:

3 Speak, and say, Thus saith the Lord GOD; Behold, I *am* against thee, Pharaoh king of Egypt, the great dragon [d] that lieth in the midst of his rivers, which hath said, My river *is* mine [e] own, and I have made *it* for myself.

4 But I will put hooks [f] in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [g] open fields; thou [h] shalt not be brought together, nor gathered: I have given thee for meat to the beasts [i] of the field and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a staff of reed [j] to the house of Israel.

7 When [k] they took hold of thee by thy hand, thou didst break, and rend all their shoulder:

A. M. 3416. B. C. 588.

o or, *ruby.*

p or, *chrysolite.*

q or, *chrysoprase.*

r Ex 25.20.

s c.28.14.

t Ec 7.29. Ro 7.9.

u ver 14

v Ro.1.22.

w Mal.3.36.

x *terrors.*

y Is.23.4,12. Je.25.22. 27.3. c.32.30.

z c.39.3,13.

a Ex 14.4, 17.

b Ps.9.16.

c c.38.22.

d Nu 33.55. Jos 23.13. Is.33.9. 55.13. Re.21.4.

e Is 11.12,13

f c.36.23,28.

g Je.23.6.

h Ge.28.13, 14.

i or, *with confidence*

j Is 65.21.

k or, *spoil.*

l Lu.1.8.

A. M. 3415. B. C. 589.

a c.28.21,22.

b Je.25.19. 44.30.

c Is.c.19. Je.c.46. c.32.

d Ps 74.13, 14. Is 27.1. 51.9.

e Da.4.30,31

f Is 37.29. c.38.4.

g *face of the field.*

h Je.25.33.

i Je.34.20.

j 2Ki.18.21.

k Is.30.2, 7. Je.37.5, &c.

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the mother city of Tyre; and it concludes with promises of deliverance to the people of Israel from all their enemies, and a restoration to their land after all their dispersions; promises which chiefly apply to the general restoration of the Jews, which is yet future and perhaps distant, after all the enemies of the truth and of the church are brought into subjection.

CHAP. XXIX. Ver. 1—16. *The judgment of Pharaoh and of Egypt.*- This chapter foretels the conquest of Egypt by Nebuchadnezzar, which took place B. C. 573, seventeen years after the prediction, which was evidently delivered before several of the preceding chapters. The same event we have seen foretold by Jeremiah, (ch. xlvi. 13.)

The chapter opens by charging Pharaoh Hophra (commonly called Apries, see note ver. 2,) with the same pride and profaneness as was in the chapter preceding alleged against the Prince of Tyre. He was so confident of the strength of his kingdom, that, according to Herodotus, he impiously boasted, that neither God nor man was able to dispossess him. Wherefore, the Prophet, addressing him under the image of a crocodile, the "great dragon" of Egypt, tells him that with as much ease as a fisher drags the fish he has hooked, God would drag him and his people into captivity, where their carcasses would fall a prey to wild beasts and ravenous birds. The figure is then dropped, and God denounces judgments against him and his people, by subjecting them to the Babylonian yoke till that empire should fall: and after that period, it is declared, that Egypt should always remain *the basest of kingdoms;* a prophecy which has been hitherto most remarkably fulfilled. It became first subject to the Babylonians, and then successively to the Persians, Macedonians, Romans, and Saracens; then to the Mamelukes (or slave-usurpers,) and after them to the Ottoman empire, of which it now forms a province, governed by a Turkish *Bashaw* and 24 *Begs*, Beys, or chiefs, advanced from among the slaves to the administration of public affairs; the Egyptians being possessed with a superstitious notion that fate has decreed that slaves must always rule, and the natives be in

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the model of perfection." It must be confessed, that these various readings differ but in the corner of a letter, or in the difference between *Coph* and *Beth.* This and the two following verses are evidently ironical.

Ver. 13. *Thou hast been in Eden*—And hast brought thence all the precious productions of Paradise!

Ver. 14. *The anointed cherub that covereth*—The ark of God. See Exod. xxv. 18, 21; xxx. 26.——*The stones of fire*—are supposed to be the precious glittering stones in the high priest's breastplate, deposited in the most holy place; but we should rather refer to the sapphire pavement. Exod. xxiv. 10, and note.

Ver. 15. *Perfect till iniquity was found in thee.*—[The irony is still continued. Thou hast been like the angels,—like Moses,—like the Cherubs,—like Adam,—like *God*,—till thine iniquity was found out.]—*Bagster.*

Ver. 21. *Zidon.*—[Tyre was a colony of the Zidonians, (see on Is. xxxiii. 12:) and consequently *Zidon* was a more ancient, though a less considerable city than Tyre: and it is probable that it was taken by the Chaldeans soon after the destruction of the latter. It was afterwards burnt to the ground by the inhabitants to prevent it falling into the hands of Ochus. See *Prideaux.*]—*B.*

CHAP. XXIX. Ver. 1. *In the tenth year*—That is, of Jehoiachin's captivity, from which epoch all Ezekiel's dates appear to be reckoned, though, at this distance of time, there is much difficulty in reconciling them with each other.

Ver. 2. *Pharaoh*—[This was *Pharaoh-hophra*, or *Apries*, who, *Herodotus* informs us, agreeably to the character given him by the prophet, "proudly and wickedly boasted of having established his kingdom so surely, that it was not in the power of any God to dispossess him of it."—See on Jer. xliv. 30.]—*B.*

Ver. 3. *The great dragon.*—See note on Isa. xxvii. 1.——*My river*—That is, the Nile.

Ver. 4. *Hooks.*—See Isa. xxxvii. 29.——*Stick unto thy scales.*—Pharaoh is the crocodile, and all the fish adhering to his scales, the inferior powers, dependant on him.

Ver. 5. *Into the wilderness*—Or, "in the desert." *Newcome* thinks this may allude to the heavy loss which this Pharaoh (Apries) sustained in his expedition against the Cyrenians, toward whom he must have marched through the desert. He was taken prisoner "on the face of the field," (so Heb.) and afterwards strangled by his own subjects.

Ver. 6. *A staff of reed.*—See Isa. xxxvi. 6.

and when they leaned upon thee, thou brakest, and madest all their loins to be at a [l] stand.

8 ¶ Therefore thus saith the Lord GOD: Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath [m] said, the river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy [n] rivers, and I will make the land of Egypt [o] utterly waste *and* desolate, from [p] the tower of [q] Syene [r] even unto the border of Ethiopia.

11 No [s] foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 And I will make the land of Egypt desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet [t] thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their [u] habitation; and [v] they shall be there a [w] base kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of [x] the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, Nebuchadrezzar [y] king of Babylon caused his army to serve [z] a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and [a] take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his [b] labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will I cause the [c] horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAPTER XXX.

1 The desolation of Egypt and her helpers. 20 The arm of Babylon shall be strength ened to break the arm of Egypt.

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD; Howl ye, Wo worth the day!

3 For [a] the day *is* near, even the day of the LORD *is* near, a cloudy day, it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great [b] pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

5 Ethiopia, and [c] Libya, and Lydia, and all the [d] mingled people, and Chub, and the [e] men of the land that is in league, shall fall with them by the sword.

6 Thus saith the LORD; They also that uphold [f] Egypt shall fall; and the pride of her power shall come down: from [g] the tower of Syene [h] shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know [i] that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be [j] destroyed.

A. M. 3415. B. C. 589.

l Je.2.36.
m ver.8.
n c.30.12. Hab.3.8.
o *wastes of waste.*
p *or, Migdol to Syene.* Ex.13.2. Je.44.1.
q *Seveneh.*
r c.30.6.
s c.32.13.
t Is.19.23.
u *or, birth.*
v c.17.14. Da.11.42, 43.
w *low.*
x Is.31.1,3. 36.4,6. Je.2.36,37 La.4.17. Ho.7.11.

A. M. 3432. B. C. 572.

y Je.27.6 c.25.7,&c.
z Je.25.9.

a *spoil her spoil, and prey her prey.*
b *or, hire.*
c Ps.132.17.
a Joel 2.1.
b *or, fear.*
c *Phut.* c.27.10.
d Je.25.20, 24.
e *children.*
f Job 9.13.
g *or, Migdol to Syene.*
h c.29.10,12.
i Ps.59.11.
j *broken.*

subjection.—"Surely," says the late Editor of Calmet, "the country be-lorded by slaves, may be justly considered as 'the basest of kingdoms:'" Frag. No. lxxxix. And though it was well known, as *Townsend* has remarked, to have been a favourite project with the late Emperor Napoleon to raise Egypt again to consequence; and though at first Heaven seemed to favour his design, and his success for a time appeared certain, Providence remarkably interfered to disappoint him, and to protect the credit of the sacred prophecies. (See Towns. O. T. Arr. vol. ii. p. 579.)

Ver. 17—21. *A farther prophecy respecting Egypt.*—By the date of this prophecy, (which we have no ground to question,) it appears to have been the last which Ezekiel delivered, and delivered only just before its accomplishment, which took place, according to *Prideaux*, 573 years before Christ. For the prophetic writings are evidently arranged, not according to chronological order, but rather with a regard to the connexion of the subjects; those relative to Egypt, for instance, being here placed together.

It appears that Nebuchadnezzar was greatly disappointed in the capture of Tyre, in finding that the principal inhabitants had retired by sea to an adjacent island, and taken with them all their valuable property, which was the founding, or rather the re-establishment of New Tyre. God therefore promises to Nebuchadnezzar, who had been the instrument of his just judgments on the Tyrians, that Egypt should be given to the king of Babylon as a compensation. Thus the Most High ruleth among the children of men.

It is remarkable that most of God's judgments against the heathen conclude with a promise of mercy to his people Israel: and such is the case with the short portion of prophecy now before us, though commentators are not agreed whether the budding of Israel's horn referred to the promotion of Daniel and his brethren in Babylon, or to the appointment of Zerubbabel. Perhaps both may be included.

CHAP. XXX. Ver. 1—26. *Farther prophecies against Egypt.*—This chapter describes with great elegance and force the ruin of Egypt and all her allies by Nebuchadnezzar and his forces; with an amplification of the distress of the principal cities of Egypt on that occasion.—The last six verses contain another short prophecy relative to the same event, and therefore annexed to the preceding, though predicted at an early period. "The cities mentioned in this chapter were afterwards known by different names; Noph is the same with Memphis; Pathros

Ver. 7. *Madest all their loins, &c.*—*Newcome*, "Didst strain all their loins."

Ver. 10. *From the tower of Syene.*—Margin, "From Migdol to Syene;" i. e. from the north to the south of Egypt. So Preb. *Loath*. *Newcome*, &c.—[*Syene*, Heb. *Seveneh*, now *Essuan*, is situated at the southern extremity of Egypt, (as *Migdol* was at the northern,) on the confines of Ethiopia, near the tropic of Cancer, and about lat. 24° N. long. 32° E.]—*Bagster.*

Ver. 12. *Scatter the Egyptians.*—[We learn from *Berosus*, (apud *Josephus*,) that Nebuchadnezzar sent several captive Egyptians to Babylon; and from *Megasthenes*, (apud *Euseb.*) that he transplanted others to Pontus; and it is probable, that at the dissolution of the Babylonian empire, about 40 years after, Cyrus permitted them to return to their native country.]—*Bagster.*

Ver. 13. *At the end of forty years*—From the defeat of Apries, just mentioned, probably at the settlement of the kingdom by Cyrus. Compare Isaiah xlvi. 26.

Ver. 14. *Pathros*—According to *Bochart*, Thebais, or Upper Egypt. See Jer. xliv. 1.

Ver. 15. *Basest of the kingdoms.*—[For upwards of 2000 years Egypt has been a *base* or tributary kingdom; being successively under the dominion of the Babylonians, Persians, Macedonians, Romans, Saracens, Mameluke slaves, and Turks, to whom it remains in most abject servitude to this day. See Bishop *Newton*.]—*Bagster.* (See exposition above.)

Ver. 18. *Great service, &c.*—[Nebuchadnezzar was thirteen years employed in the siege. (See *Josephus*.) During this long siege, the soldiers must have endured great hardships: their heads would become bald by constantly wearing their helmets; and their shoulders be peeled by carrying materials to form the works.]—*Bagster.*—*Yet he had no wages.*—[St. *Jerome* asserts, on the authority of the Assyrian histories, that when the Tyrians saw their city must fall, they put their most valuable effects on board their ships, and fled with them to the islands, and their colonies, "so that the city being taken, Nebuchadnezzar found nothing worthy of his labour."]—*Bagster.*

Ver. 21. *The opening of the mouth*—That is, an opportunity to open thy mouth in the midst of them.

CHAP. XXX. Ver. 2. *Wo worth*—That is, "wo be!" or alas!

Ver. 5. *Chub*—In Mareotis, an Egyptian province. *Grotius.*—*Men* (Heb. "Sons") *of the land*—That is, of every land that is in league with Egypt.

Ver. 6. *From the tower.*—"Migdol." See note on ch. xxix 10

9 In that day shall messengers [k] go forth from me in ships to make the [l] careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for, lo, it cometh.

10 Thus saith the Lord GOD; I will also make the multitude of Egypt to cease by the hand [m] of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible [n] of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And [o] I will make the rivers [p] dry, and sell the land into the hand of the wicked: and I will make the land waste, and [q] all that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord GOD; I will also destroy the [r] idols, and I will cause *their* images to cease out of Noph; and there shall be no more a prince [s] of the land of Egypt: and I will put a fear in the land of Egypt.

14 And I will make Pathros [t] desolate, and will set fire in [u] [v] Zoan, and will execute judgments in No.

15 And I will pour my fury upon [w] Sin, the strength of Egypt; and I will cut off the multitude of [x] No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of [y] Aven and of [z] Pi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At Tehaphnehes [a] also the day shall be [b] darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have broken [c] the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up [d] to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD; Behold, I *am* against Pharaoh king of Egypt, and will break [e] his arms, the [f] strong, and *that* which was broken; and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded *man*.

25 But I will strengthen the arms of the king of [g] Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my [h] sword into the hand of the king of Babylon, and he shall stretch it out upon the land of [i] Egypt.

26 And I will scatter [j] the Egyptians among the nations, and disperse them among the countries; and they shall know [k] that I *am* the LORD

A. M. 3432. B. C. 572.

k Is.18.1,2.
l Is.32.9..11
m ver.24,25.
n c.28.7.
o Is.19.4..6. Re.16.12.
p *drought.*
q *the fulness thereof.*
r Is.19.1,&c Je.43.12. 46.25. Zec.13.2.
s Zec.10.11.
t c.29.14.
u or, *Tanis.*
v Ps.78.12, 43.
w or, *Pelusium.*
x Na.3.8..10
y or, *Heliopolis.*
z or, *Pubastum.*
a Je.2.16.
b or, *restrained.*

A. M. 3416. B. C. 588.

c Je.48.25.
d Is.1.6. Je.46.11.
e Ps.37.17. c.34.16.

g Je.27.6..8.
h Is.10.15.
i c.29.12. ver.23.
j Da.11.42.
k ver.8.
a ver.18.
b Da.4.20.. 22.
c *fair of branches.*
d or, *nourished him.*
e or, *brought.*
f Je.51.36.
g or, *conduits.*
h or, *it sent them forth.*
i c.17.23.
j Ge.2.8. 13.10. Is.51.3.
k c.16.14.

CHAPTER XXXI.

1 A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.

AND it came to pass in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; [a] Whom art thou like in thy greatness?

3 Behold, the Assyrian *was* a cedar [b] in Lebanon [c] with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.

4 The waters [d] made him great, the deep [e] set him up on high with her rivers [f] running round about his plants, and sent out her [g] little rivers unto all the trees of the field.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, when [h] he shot forth.

6 All the fowls [i] of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden [j] of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

9 I have made him fair [k] by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

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the same with Thebais; Zoan, the same with Tanis, and the metropolis in Moses' time; No, (or Hamon-No,) was Thebes; Sin, the same with Pelusium; Aven (or On) was Heliopolis; Pi-beseth was Bubastam; and Tehaphanhes, Daphne Pelusiacæ, where the Prophet Jeremiah is said to have been put to death."—(Dr. *J. Smith.*)

CHAP. XXXI. Ver. 1—18. *Farther prophecies against Egypt and Assyria.*—In this chapter the Prophet resumes the poetical style, and describes to Pharaoh the fall of the king of Nineveh, (see Nahum, Jonah, and Zephaniah,) under the image of a fair cedar of Lebanon, once tall, flourishing, and majestic, but now cut down and withered, with its broken branches strewed around. He then concludes with bringing the matter home to the king of Babylon, by telling him that this was a picture of his own fate.

This beautiful cedar of Lebanon, now cut down and destroyed, gives a lively image of the glory and ruin of both the Assyrian and Egyptian monarchs. The manner in which the Prophet has embellished his subject is very interesting, and the moral highly important: God delighteth to abase those that exalt

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Ver. 15. *Upon Sin*—See margin.—[Now *Tineh*, a town of Egypt, situated at the eastern extremity of the Delta, 20 stadia from the Mediterranean, near the lake of Menzaleh, and upon a branch of the Nile, to which it gave name. It was the key of Egypt on the side of Judea and Syria, and was therefore strongly fortified and garrisoned; but it is now quite in ruins.]—*Bagster.*

Ver. 17. *Pi-beseth.*—[Situated on the Pelusiac branch of the Nile, near the top of the Delta. *Herod.*]—*Bagster.*

Ver. 18. *Tehaphnehes*—or *Tehapanes.*

Ver. 21. *Broken the arm of Pharaoh.*—[This prophecy was delivered soon after the Egyptians under Pharaoh-hophra had come to relieve Jerusalem, and some months before that city was taken, being the eleventh year of Jeremiah's captivity, and answering to April 26, A. M. 3416. When the king of Babylon took from the king of Egypt, in the days of Pharaoh-necho, all his dominions in Asia, one of his arms was broken. *God* now declared that he should never recover these territories, or gain any ascendancy in that part of the world; nay, that his other arm, which was now strong, should soon be broken, and rendered utterly useless. This was fulfilled when Hophra was dethroned and driven into Upper Egypt by Amasis; and then Nebuchadnezzar, taking advantage of this civil discord, invaded and conquered that kingdom, and enslaved, dispersed, and carried captive the Egyptians. See on Jer xliv. 30.]—*B.*

Ver. 23. *I will scatter.*—See chap. xxix. 12.

CHAP. XXXI. Ver. 1. *Eleventh year.*—[On Sunday, June 19, A. M. 3416. according to *Usher*: and about a month before the capture of Jerusalem.]—*B.*

Ver. 2. *Whom*—Rather, "Unto whom."

Ver. 3. *Whose top* (the king of Assyria) *was among the thick boughs*—This is, subordinate and pendant princes.

Ver. 4. *The waters made him great.*—As a tree is enriched by the waters which nourish its roots, so was Assyria, so are kingdoms and states by commerce.——*Running round about his plants.*—This alludes to the method of watering gardens in the East, by small artificial channels.——*When he shot forth*—That is, branches.

Ver. 5. *His height was exalted, &c.*—[The Assyrian king, to whom Pharaoh is compared, from his great power, extensive dominion, and the protection he afforded, resembled the spreading branches, thick shade, and high stature of a flourishing cedar on mount Lebanon. The fruitful lands of Assyria; the immense revenues he drew from vast multitudes in his extensive territories; his lucrative commerce, by the river Tigris, with the countries on the Indian ocean; and all the various sources of his wealth and prosperity, resembled the rivers and streams which cause the trees planted by them to grow and flourish exceedingly; and hence the empire and its head were exalted above all the kingdoms of the earth.]—*Bagster.*

Ver. 8. *The garden of God*—That is Paradise. Gen. xi. 8.

10 Therefore thus saith the Lord GOD; Because thou hast lifted up thyself [l] in height, and he hath shot up his top among the thick boughs, and his [m] heart is lifted up in his height;

11 I have therefore delivered him into the hand of the mighty one of the heathen; [n] he shall surely deal with him: I have driven him out for his [o] wickedness.

12 And strangers, the terrible [p] of the nations, have cut him off, and have left him: upon the mountains [q] and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him.

13 Upon [r] his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end [s] that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees [t] stand up in their height, all that drink water: for [u] they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them [v] that go down to the pit.

15 Thus saith the Lord GOD; In the day when he went down to the grave I caused a [w] mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon to [x] mourn for him, and all the trees of the field fainted for him.

16 I made the nations to shake at the sound of his fall, when I cast him [y] down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted [z] in the nether parts of the earth.

17 They also went down into hell with him unto *them that be* slain with the sword; and *they that were* his arm, *that* dwelt [a] under his shadow in the midst of the heathen.

18 ¶ To whom [b] art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the [c] uncircumcised with *them that be* slain by the sword. This *is* Pharaoh and all his multitude, saith the Lord GOD.

A. M. 3416. B. C. 588.

l Mat.23.12.
m Da.5.20.
n *in doing he shall do unto.*
o Lev.1 21, 22. Nu.3.18, 19.
p c.28.7
q c.32.4,5. 35.5.
r Is.18.6
s Da.4.32.
t or, *upon themselves fir.*
u Ps.82.7
v c.32.18.
w Re.18.11.
x *be black.* Mal.3.14.
y c.26.15.
z Is.14.15.
a c.32.31. Lu.13.29
b ver.2. c.32.19.
c 2 Sa.1.20. Je.9.25,26.

A. M. 3417. B. C. 587.

a c.27.2. ver.16.
b c.19.3,6. 38.13.
c or, *dragon.* c.29.3.
d c.34.18.
e c.12.13. Ec.9.12
f Joel 3.19.
g c.31.13.
h Ex.7.17. Re.16.6.
i or, *of thy swimming.*
j or, *extinguish thee.*
k Is.13.10. Joel 3.15. Mat.24.29
l *light of the light in*
m *them dark.*
n Ex.10.21 ..23.
o *provoke to anger,* or, *grief.*
p c.27.35.
q De.32.41.
r Je.46.24,. 26.

CHAPTER XXXII.

1 A lamentation for the fearful fall of Egypt. 11 The sword of Babylon shall destroy it. 17 It shall be brought down to hell, among all the uncircumcised nations.

AND it came to pass in the twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, take up a [a] lamentation for Pharaoh king of Egypt, and say unto him, Thou art like a young lion [b] of the nations, and thou *art* as a [c] whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and fouledst [d] their rivers.

3 Thus saith the Lord GOD; I will therefore spread [e] out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [f] will I leave thee upon the land, I will cast thee forth upon the open field, and [g] will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood [h] the [i] land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [j] put thee out, [k] I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the [l] bright lights of heaven will I make [m] dark over thee, and set darkness [n] upon thy land, saith the Lord GOD.

9 I will also [o] vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many [p] people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword [q] before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For [r] thus saith the Lord GOD; The sword of the king of Babylon shall come upon thee.

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themselves against him, and to "stain the pride of all human glory." Isa. xxiii. 9.

CHAP. XXXII. Ver. 1—32. *A lamentation for Pharaoh and for Egypt.*—Pharaoh is here compared to the lion, the monarch of the forest; and to the crocodile, the tyrant of the Nile: it is yet declared that he shall be taken in the snare of the Almighty, (for even lions and crocodiles may be snared,) and his flesh given to the meaner beasts; that is, his kingdom divided into petty states, and his riches plundered by the roving tribes of Arabia, properly compared to birds of prey.

The king of Babylon is, however, the primary instrument of this judgment, and his army is described as consisting of "the terrible among the nations;" and such is the terror inspired by them, that not only is the country immediately deserted, both by man and beast, but the lights of heaven are poetically represented as extinguished, and the skies clothed with blackness.

In another prophecy, introduced ver. 17, the fall of Egypt is related in terms very similar to those used by Isaiah (ch. xiv.) in describing the subsequent fall of Babylon. This lamenta-

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Ver. 10. *Thus saith,* &c.—[The allegory and its interpretation are here combined; and the Assyrian monarch, though already destroyed, is poetically addressed.]—*Bagster.*

Ver. 11. *Mighty one.*—[Nebuchadnezzar, the subverter of the Assyrian empire.]—*Bagster.*——*He shall surely deal with him.*—Heb. "Dealing he shall deal." *Newcome* renders this and the next verse in the past tense. So *Boothroyd.*

Ver. 14. *Nether*—That is, lower parts; among the dead.

Ver. 15. *Caused a mourning.*—[The deep and all the mighty rivers which nursed up this fair tree are here described as mourning at his downfall: they stop their usual courses to bewail his fate; and Lebanon, with all its stately trees, (his confederates and allies,) sympathize with him in his misfortunes.]—*B.*

Ver. 16. *Down to hell.*—Heb. *Sheol:* so ver. 17. The same word is rendered the grave in the verse preceding. See exposition of Isa. xiv. and note on ver. 9; also on Ps xvi. 10.

Ver. 17. *His arm*—That is, those who supported him. But *Newcome,* following the LXX., &c. renders the word "seed;" i. e. offspring, which seems preferable.

Ver. 18. *To whom art thou like.*—[Pharaoh is here called upon to look in this mirror, and see the termination of his glory and greatness.——*This is Pharaoh.*—That is, the judgment that befell the king of Assyria, is an exact representation of the destruction that remains for Pharaoh and all his people.

CHAP. XXXII. Ver. 1. *Twelfth year.*—On Wednesday, March 22, A. M. 3417, the 12th year of Jeconiah's captivity, about a year and a half after the destruction of Jerusalem, and at a time when Pharaoh was in power and prosperity.

Ver. 2. *Thou* art *as a whale.*—Heb. "*Tanim,*" or sea-monster. Margin, 'a dragon;" i. e. a crocodile. See Isa. xxvii. 1.——*Camest forth with thy rivers.*—*Newcome,* "Breakest forth in thy rivers;" i. e. to seize the prey.——*And troublest the waters with thy feet.*—This applies to the crocodile, but not the whale, which has no feet. See Job xli. 31. *D'Herbelot* cites an Eastern poet, who, celebrating the prowess of a Persian prince, said, "He was dreadful as a lion in the field, and not less terrible in the water than a crocodile." *Orient. Lit.* No. 1032.

Ver. 3. *I will spread out,* &c.—In Egypt they had several ways of taking the crocodile. In Siam it is accomplished by laying several nets, at proper distances, across a river. *Orient. Cust.* No. 1124.

Ver. 4. *I will fill the beasts,* &c.—*Newcome,* "I will satiate (or fill) with thee the beasts of the earth."

Ver. 5. *I will lay thy flesh.*—[To represent the power, rapaciousness, and cruelty of Pharaoh, he had been compared to a fierce young lion, and also to an immense, overgrown sea-monster, or crocodile; and here it is predicted that *God* would cast a net over him, by which many companies of people should drag him out of his rivers, and cast him into the open field, mountains, valleys, &c. to be devoured by birds and beasts of prey; that is, his ruin would be complete, and attended with terrible miseries to the Egyptians, and afford a large booty to their enemies.]—*Bagster.*

Ver. 6. *The land wherein thou swimmest.*—[Egypt, so called because interspersed by numerous canals, and overflowed annually by the Nile.]—*Bagster. Newcome,* and others, render this verse more poetically:

"I will water the earth with thy gore;
Thy blood shall be on the mountains,
And the streams shall be filled with thee."

Ver. 7. *When I shall put thee out*—That is, extinguish thy light. Compare Isa. xiii. 10.——*Stars.*—[Overwhelm the dependant states.——*Sun.*—The king ——*Moon.*—The queen, or some state less than the kingdom.]—*Bagster.*

Ver. 8. *Set darkness.*—[Involve the whole land in desolation and wo.]—*B.*

12 By the swords [s] of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them: and [t] they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; [u] neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [v] destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know [w] that I *am* the LORD.

16 This [x] *is* the lamentation [y] wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail [z] for the multitude of Egypt, and cast [a] them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

19 Whom dost thou pass in beauty? go [b] down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are* slain by the sword: [c] she is delivered to the sword: draw her and all her multitudes.

21 The strong [d] among the mighty shall speak to him out of the midst of hell [e] with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the [f] sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which [g] caused [h] terror in the land of the living.

24 There *is* [i] Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame [j] with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terror [k] was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [l] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And [m] they shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with [n] their weapons of war: and they have laid their swords under their heads, but their iniquities [o] shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* [p] Edom, her kings, and all her princes, which with their might are [q] laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the [r] north, all of them, and all the [s] Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted [t] over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For I have caused my [u] terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

A. M. 3417. B. C. 587.

[s] c.28.7. 30.4.
[t] Is.25.2,3.
[u] c.29.11
[v] *desolate from the fulness thereof.*
[w] Ex.7.5 14.1,18.
[x] ver.2.
[y] 2 Sa.1.17. 2Ch.35.25.
[z] ver.2.
[a] c.31.14.
[b] ver.21,24.
[c] or, *the sword is laid.*
[d] Is.1.31.
[e] Is.14.9,10.
[f] Is.14.15.
[g] Is.51.12,13
[h] or, *discovering.*
[i] Je.49.34, &c.
[j] Je.3.24,25. Hab.2.16.
[k] Lu.12.4,5.
[l] Ge.10.12. c.27.13. 38.2.
[m] Is.14.18, 19.
[n] *weapons of their war.*
[o] Ps.92.7,9.
[p] c.25.12, &c. Ob.2,&c.
[q] *given*, or, *put.*
[r] Je.1.14. 4.6. c.38.6,15. 39.2.
[s] c.28.21.
[t] c.31.16.
[u] Ge.35.5. Job 31.23. 2 Co.5.11.

CHAPTER XXXIII.

1 According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty. 10 God showeth the justice of his ways towards the penitent, and towards recidivists. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem, the prophesieth the desolation of the land. 30 God's judgment upon the mockers of the prophets.

AGAIN the word of the LORD came unto me, saying,

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tion opens in terms very similar to those in the preceding chapter (ver. 2;) "Whom art thou like in thy greatness?" So here, "Whom dost thou pass (that is, surpass) in beauty?" However great, however beautiful, "Go down" to the grave, "and be thou laid with the uncircumcised" in the field of battle —unpitied and unburied. The king is then introduced below the grave, into the region of shades, to take his station among the mighty shades of former ages: where their weapons of war, now done with, are laid in silence beneath their heads. But wherefore are they here deposited? Is it not as the witnesses of their crimes? They "bear their shame," and their iniquities lie "upon their bones" till the great day of retribution.

CHAP. XXXIII. Ver. 1—33. *Prophets, watchmen of the house of Israel, their duty stated and enforced.*—The same doctrine which had been advanced in chapter iii. is here repeated and amplified. God's ministers are like sentinels on the walls of Zion, who, with the trumpet of the Gospel in their hands, are ordered to warn men of their danger, and to guard them against the consequences of their sin. Not to repeat the observations we have made on the chapter just referred to, we may here remark:—1. It is required of a watchman, as well as of a steward (1 Cor. iv. 2.) that he be found faithful; and God's ministers fulfilling both characters, under the New Testament, as well as under the Old, are under a double obliga-

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Ver. 14. *Rivers to run like oil.*—[The neighbouring countries shall be in a state of quietness, like a river that smoothly glides along, having no longer a political crocodile to foul their waters, or to disturb their peace.]—*Bagster.*

Ver. 17. *Of the month.*—That is, "Of the first month."—*Newcome.* [That is, of the 12th month, just a fortnight after the preceding prophecy.]—*Bagster.*

Ver. 18. *Cast her down.*—[That is, predict that they shall be cast down.]—*The daughters.*—The cities and colonies of the celebrated nations afterwards enumerated.]—*Bagster.*

Ver. 19. *Whom dost thou pass* (or surpass) *in beauty?*—This we think best agrees with ver 2 and 18 in the preceding chapter. Abp. *Newcome*, and others, however, on the authority of some ancient versions, render this line very differently; "Come down from the pleasant waters;" meaning those of the Nile, which were the boast of Egypt.

Ver. 21. *The strong*, &c.—[Pharaoh is here represented as descending into the regions of the dead, whither many mighty warriors and potentates had gone before him, who welcome him to their dreary mansion.]—*B.* Com. Is. xiv. 9,10.

Ver. 23. *Graves.*—[The *niches* in the sides of the subterranean burying places.]—*Bagster.*

Ver. 25. *A bed.*—[A *cell*, or *bier*, in the sepulchral vault, in which the corpse was deposited.]—*Bagster.*

Ver. 26. *Meshech.*—[Supposed to be the *Moschi*, a people between Iberia and Armenia, from whom, probably, the *Muscovites* descended.——*Tubal.*—Probably the *Tibarenians*, a people of Pontus, west of the Moschians.]—*B.*

Ver. 27. *The uncircumcised.*—The priests and principal persons among the Egyptians, it may be recollected, practised circumcision.——*They are gone down to hell* (Sheol) *with their weapons of war.*—[That is, *to the grave*; and are buried in their armour, with their weapons lying by their sides, as was a very ancient practice in various nations. Sir *J. Chardin*, in a MS. note on this place, observes, "In Mingrelia they always sleep with their swords under their heads, and their other arms by their sides: and they inter them with their arms placed in the same manner."—This practice seems to have arisen from the belief that they attended them into a future state of existence. *Virgil* describes his heroes thus in the Elysian fields:

"These pleasing cares the heroes felt alive,
For chariots, studs, and arms, in death survive."]—*Bagster.*

Ver. 30. *The Princes.*—[The kings of Media, Armenia, and other nations north of Chaldea, or of the Syrians and others north of Judah, with "all the Zidonians," kings of Zidon, Tyre, and other cities of Phœnicia.]—*Bagster.*

Ver. 31. *Pharaoh shall see them.*—[Pharaoh, who said he was a *god*, shall be found among the dead.——*Shall be comforted.*—Shall console himself, when he sees all these mighty nations and proud conquerors in the same condition as himself.]—*Bagster.*

2 Son of man, speak to the children of thy people, and say unto them, [a] When I bring [b] the sword upon a land, if the people of the land take a man of their coasts, and set him for their [c] watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then [d] whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

5 He heard [e] the sound of the trumpet, and took not warning; his blood [f] shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

7 So thou, O son of man, I have set thee [g] a watchman unto the house of Israel; therefore [h] thou shalt hear the word at my mouth, and warn [i] them from me.

8 When I say unto the wicked, O wicked *man*, thou [j] shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his [k] iniquity; but his blood will I require at thy hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die [l] in his iniquity; but thou [m] hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine [n] away in them, how [o] should we then live?

11 Say unto them, *As* I live, saith the Lord GOD, I [p] have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness [q] of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he [r] shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* [s] in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own [t] righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die; if [u] he turn from his sin, and do [v] that which is lawful and right;

15 *If* the [w] wicked restore the pledge, give again [x] that he had robbed, walk in the statutes [y] of life, without committing iniquity; he shall surely live, he shall not die.

16 None [z] of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 When the righteous turneth [a] from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet [b] ye say, The way of the LORD is not equal. O ye house of Israel, I will judge you every one [c] after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* [d] one that had escaped out of Jerusalem came unto me, saying, The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham [e] was one, and he inherited the land: but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD; Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall ye [f] possess the land?

26 Ye stand upon your sword, ye work abo-

A. M. 3417. B. C. 587.

a *A land when I bring a sword upon her.*
b c.14.17.
c 2Sa.18.24. 2Ki.9.17. Is.62.6.
d *he that hearing heareth.*
e Ps.89.7,8. He.2.1,3.
f c.18.13, &c.
g c.3.17, &c.
h c.2.7.
i 2Ch.19.10. Col.1.28.
j Ge.2.17. Je.5.13.
k Nu.27.3.
l Pr.15.10. Ju.8.24.
m Ac.20.26.
n c.24.23.
o Ps.130.7. Is.49.14. c.37.11.
p 2Sa.14.14. La.3.33. He.11.8. 2Pe.3.9.
q c.3.20. 18.24, &c.
r 2Ch.7.14. Ro.3.25.
s 1 Jn.2.1.
t Ro.10.3. Ph.3.9.
u Pr.28.13. Ac.3.19.
v *judgment and justice.*
w c.18.7, &c
x Ex.22.1,4 Le.6.2, 5. Lu.19.8.
y Le.18.5. Ps.119.93.
z Mi.7.18, 19. Ro.5.16, 21.
a He.10.38.
b Pr.19.3.
c 2Co.5.10. Re.20.13.
d c.24.26,27.
e Is.51.2. Jn.8.39.
f Je.7.9,10.

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tion to fidelity toward their people.—2. Though men are commanded to do works of righteousness, they are utterly forbidden to trust in them; for, as Jeremiah says, (chap. xxiii. 6.) "The LORD is *our* righteousness;" and, as Isaiah teaches us, "All our righteousnesses are as filthy rags." (Isa. lxiv. 6.)—3. Confidence in our own righteousness leads to a false security, and opens the door to apostacy and ruin. On the other hand, —4. Transgression, however provoking, will not be punished after being repented of and forsaken. Lastly—Punishment, in itself, is so far from affording pleasure to the Almighty, that it is his delight to see sinners turn from their evil ways; and for this end he beseeches and conjures them to repent and to return; but warns them against hypocrisy, in imagining that they are righteous or religious, merely because they are charmed with the eloquence of a preacher, while (alas!) "their heart goeth after covetousness."

It is plain that what is here said of *watchmen*, and of the duty of attending to their warning, must have been delivered prior to the fall of Jerusalem; yet the latter part of the chapter, from verse 20, was evidently subsequent to that event. It is so difficult to account for 17 months elapsing after that event, ere the news should be brought to Babylon, that some read the *eleventh* year for the twelfth; but a learned and sensible writer, after remarking that this address was delivered to the captive Jews in Babylon, adds: "In order then that this address might make the stronger impression on them, ... he immediately subjoins an information which here presents itself, as having been just then received, of the actual capture of Jerusalem, agreeably to his foregoing prophecies against it: the accomplishment of which prediction against the Jews; [with those already fulfilled against the heathen,] would completely establish the credit and veracity of his predictions against Egypt and other nations; and also prove, by a conspicuous example, the truth of that maxim, with which he had

CHAP. XXXIII. Ver. 8. *Thou shalt surely die.*—Heb. "Dying thou shalt die." So ver. 14.

Ver. 10. *If our transgressions.*—[The impenitent Jews seem to have charged the prophet's messages with inconsistency; for whilst he warned them to repent, and assured the penitent of forgiveness, he also predicted that the people "would pine away in their transgressions." The prediction, however, merely implied, that *God* foresaw that the people in general would be impenitent; though some individuals would repent and be pardoned.]—*Bagster.*

Ver. 13. *He shall surely live.*—Heb. "Living he shall live." So ver. 15.

Ver. 15. *Restore the pledge.*—["The sin is not forgiven, unless that which is taken away be restored," says *Augustine.*]—*Bagster.*

Ver. 21. *Twelfth year.*—[This was on Wednesday, January 25, A. M. 3416 or 3417. According to the date here given, this escaped Jew did not come to the prophet, with intelligence of Jerusalem being smitten, till about 18 months after the event.]—*Bagster.* Syriac and eight MSS. read "eleventh year," which is approved by *Dathe, Doderlein,* and others.—*City is smitten.*—[This was the very message which *God* had promised the prophet, ch. xxiv. 26.]—*B.*

Ver. 22. *Until he came*—That is, his mouth continued open until, &c.

Ver. 24. *They that inhabit those wastes of the house of Israel.*—[That is, the small remnant which continued in the land under Gedaliah, after the desolation of Jerusalem, flattered themselves, notwithstanding all their crimes, that they should inherit the whole land.]—*Bagster.* See *Newcome*, who thinks this was spoken to Ezekiel (ver. 23 to 33) before the messenger came: if so, it must be considered a distinct prophecy. Indeed these predictions seem to be arranged (as before mentioned) with little or no regard to the order of delivery, which, in many cases, can now be only guessed at.

Ver. 25. *Ye eat with the blood.*—This was not only contrary to the Mosaic, but to the patriarchal law, Gen. ix. 4. which allows their utter neglect of the divine commands.

Ver. 26. *Ye stand upon your sword.*—*Newcome*, "With your sword." This is supposed to refer to some idolatrous rites performed with swords drawn; or else it means, to govern with the sword; that is by might, and not by right.

mination, and ye defile every one his neighbour's wife: and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD; *As* I live, surely they that *are* in the wastes shall fall by the sword, and him that *is* in the open field will I give to the beasts to [g] be devoured, and they that *be* in the forts and in the caves shall die of the pestilence.

28 For I will lay the land [h] most [i] desolate, and the pomp of her strength shall cease; and the mountains [j] of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate because of all their abominations which they have committed.

30 ¶ Also, thou son of man, the children of thy people still are talking [k] against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come [l] unto thee [m] as the people cometh, and [n] they sit before thee *as* my people, and they hear thy words, but they will not do them: for [o] with their mouth [p] they show much love, *but* their heart goeth after their covetousness.

32 And lo, thou *art* unto them as [q] a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

33 And when this cometh to pass, (lo, it will come,) then [r] shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 A reproof of the shepherds. 7 God's judgment against them. 11 His providence for his flock. 29 The kingdom of Christ.

AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds; Wo [a] *be* to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

3 Ye [b] eat the fat, and ye clothe you with the wool, ye kill [c] them that are fed: *but* ye feed not the flock.

4 The [d] diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye sought [e] that which was lost; but with [f] force and with cruelty have ye ruled them.

5 And [g] they were scattered, [h] because [i] *there is* no shepherd: and they became meat [j] to all the beasts of the field, when they were scattered.

A. M. 3417. B. C. 587.

g *devour him.*
h *desolation and desolations.*
i Je 44 2, &c
j c 6 2. 6.
k or, *of.*
l c 14 1 20 1.
m *according to the coming of the people.*
n *or, my people.*
o De 5 28, 29 Ps 78 36. Is 29 13.
p *make loves, or, jests.*
q *song of loves.*
r 1 Sa. 3.19.
a Je. 23.1. Zec. 11.16
b Is. 56 11.
c Mi 3 1,3.
d Je 8.22. He 12 12.
e Lu. 15 4.
f 1 Pe 5 2,3.
g Mat. 9.36.
h or, *without a shepherd.*
i Zec. 10.2,3
j Je 12.9. 12 Ju. 10. 12.
k 1 Pe. 2.25.
l Ju 10 16
m Ac 20.28. 1 Co 9 15.
n c 3 18 20. He. 13.17.
o 1 Sa. 2.29.. 36.
p Ps 119. 176 Lu 19 10.
q *according to the seeking.*
r Is. 50. 10. Joel 2.1..3
s Is 65 9,10. Je 23 3,4
t Ps. 23 1,2. Is 40 11.
u Je. 33 12.
v Je. 3.15. Jn. 21.15.
w Mi 4 6 Mat. 18.11 ..14. Ma 2 17. Lu. 5.32.
x Am 4 1,2.
y Je 10 24 Mi. 7 14.
z *small cattle, of lambs and kids.*
a Mat. 25.32
b *great he-goats*
c Lu. 11.52.

6 My sheep wandered [k] through all the mountains, and upon every high hill: yea, my flock was scattered [l] upon all the face of the earth, and none did search or seek *after* them.

7 ¶ Therefore, ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed [m] themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD; Behold, I *am* against the shepherds; and I will require [n] my flock at their hand, and cause them to cease [o] from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD; Behold, I, *even* I, will both search my sheep, and seek [p] them out.

12 [q] As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark [r] day.

13 And [s] I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I [t] will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there [u] shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed [v] my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek [w] that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: but I will destroy [x] the fat and the strong; I will feed them with [y] judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD; Behold, I judge between [z] cattle and cattle, between [a] the rams and the [b] he-goats.

18 *Seemeth it* a small thing unto you to have eaten up the good pasture, but ye must tread down [c] with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

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concluded his late address to the captive Jews—that God will judge every one after his ways, both Jews and heathens." (See *Newcome* in loc.)

CHAP. XXXIV. Ver. 1—31. *A reproof to unfaithful shepherds, and a promise of the good shepherd—the Messiah.*—In this chapter God reproves the conduct of the rulers and guides of his people, under the metaphor of shepherds, and promises to take the charge of them himself; to gather them from their dispersions; and restore them to their own land under the Messiah; where their prosperity and permanent security is set forth by a variety of beautiful images, which must undoubtedly be referred to a period yet to come.

Michælis thinks this prophecy followed immediately the preceding: and the judicious writer quoted in our last chapter remarks, "Considering that in part the people suffered for the faults of their shepherds, mercy now urged the Prophet to de-

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Ver. 28. *Most desolate.—Newcome,* "Desolation and an astonishment."

Ver. 30. *Against thee.*—See margin. The prophet was a subject of curiosity and conversation, and even of admiration, though his precepts were utterly disregarded.

Ver. 32. *A very lovely song.*—Among the Hebrews, singers generally accompanied themselves upon the harp, as the Greeks did upon the lyre.

CHAP. XXXIV. Ver. 2. *Shepherds of Israel.*—[The *shepherds* of Israel, signify their kings and princes, priests and prophets; the *flock*, the whole of the people; the *fat* and *wool*, the tithes and offerings, taxes and imposts: these they exacted with great rigour, and even oppressed and destroyed the people to enrich themselves; but they bestowed no pains to provide for the welfare of the state, or for the souls of those intrusted to them. They knew nothing about their flock: it might be diseased, infirm, bruised, maimed, strayed, or lost,—for they watched not over them. When they got the fat sheep for their table, and the wool for their clothing, they regarded nothing else.)—*Bugster.* See ver. 4. Also our note on chap. xxiii. 1.——*Should not the shepherds feed?* &c.—A good king is the father of his people: and it is his duty to feed them as well as to feed himself. So with respect to teachers they are not to clothe themselves with the wool, and leave the flock to starve.

Ver. 11. *Seek them out.—Newcome,* "Diligently seek them."

Ver. 12. *As a shepherd seeketh.*—Heb. "According to the diligent seeking."

——*The cloudy and dark day.*—That is, the day of calamity. See Joel ii. 2.

Ver. 16. *But I will destroy the fat and the strong.*—In the early part of the chapter, the rulers of Israel are compared to shepherds, and the people to sheep. Here the allegory is changed: they are all considered as cattle; the oppressors as "great he-goats;" the oppressed, as lambs and kids. The great Shepherd promises to treat the latter with great care and tenderness; but the former he will "feed with judgment;" i. e. execute judgment or justice on them. See Ps. cii. 6. Amos iv. 1. For want of observing this, several ancient versions and modern critics read, "preserve," instead of "destroy;" but, we think, without occasion. Compare next verse.

Ver. 17. *Between cattle and cattle.*—Heb. "The small cattle, of lambs and kids," between the rams and the he-goats; the former leading the sheep, and the latter the kids.

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them; Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the [d] diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.

23 And I will set up one [e] shepherd over them, and he shall feed them, *even* my servant David; he shall feed them, and he shall be their shepherd.

24 And I [f] the LORD will be their God, and my servant David a prince [g] among them; I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts [h] to cease out of the land: and they shall dwell safely [i] in the wilderness, and sleep in the woods.

26 And I will make [j] them and the [k] places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And [l] I will raise up for them a plant [m] of renown, and they shall be no more [n] consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my flock, the flock [o] of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

CHAPTER XXXV.

The judgment of mount Seir for their hatred of Israel.

MOREOVER the word of the LORD came unto me, saying,

A. M. 3417. B. C. 587.

d Lu.13.14 ..16.

e Je.23.4,5. Jn.10.11. He.13.20.

f Ex.29.45. Is.43.3. Re.21.3.

g Lu.1.32, 33.

h Is.35.9.

i Je.23.6.

j Zec.8.13.

k Ps.133.3.

l Is.11.1, &c.

m or, *for*.

n *taken away*.

o Lu.12.32.

a De.2.5.

b Je.49.7, &c. c.25.12, &c. Am.1.11, 12. Ob.10, &c.

c *desolation and desolation*.

d or, *hatred of old*. c.25.15.

e *poured out the children*.

hands.

g c.21.25,29.

h Ps.137.7.

i Ps.109.17.

j *desolation and desolation*. ver.3.

k Ju.5.6,7.

l c.32.5.

m Mal.1.3,4

n or, *though*.

o Ps.48.1,13 132.13. c.48.35.

p Ja.2.13.

q Ps.94.9,10

r Ps.83.12, 13. c.36.2.

s *devour*.

t *magnified*.

u 1 Sa.2.3. Ps.73.8,9.

v Is.65.13,14

2 Son of man, set thy face against moun [a] Seir, and prophesy [b] against it,

3 And say unto it, Thus saith the Lord GOD; Behold, O mount Seir, I *am* against thee, and I will stretch out my hand against thee, and I will make thee [c] most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a [d] perpetual hatred, and hast [e] shed *the blood of* the children of Israel by the [f] force of the sword in the time of their calamity, in the time *that their* iniquity *had* an [g] end.

6 [h] Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto blood, and blood shall pursue thee: since [i] thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir [j] most desolate, and cut off from it him [k] that passeth out and him that returneth.

8 And I will fill his mountains [l] with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities [m] shall not return: and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it; [n] whereas the LORD [o] was there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according [p] to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard [q] all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us [r] to [s] consume.

13 Thus with your mouth ye have [t] boasted against me, and have multiplied [u] your words against me: I have heard *them*.

14 Thus saith the Lord GOD; When the [v] whole earth rejoiceth, I will make thee desolate.

15 As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

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clare from God that he would judge between them, save the flocks, and set up *one* shepherd over them, who should feed them, even his servant David," the Messiah. So far the Jews agree with us; but they vainly hope for a merely temporal Messiah; a mortal hero, and an earthly sovereign. (See notes.)

CHAP. XXXV. Ver. 1—15. *Ezekiel resumes his prophecy against Edom.*—Edom is here distinguished by the name of Mount Seir, which was the heritage of Esau, where he dwelt. (See Deut. ii. 5.) God had already (chap. xxv. 12.) devoted Edom to destruction on account of its "perpetual hatred" against Israel, as we have before observed; for though other nations, as well as the Jews, are promised the recovery of their freedom after the fall of Babylon, no such favour is in reserve for Edom. Accordingly the nation has been annihilated; many thousands of them being destroyed by Judas Maccabeus, (1 Macc. v.) and by this they were so weakened, that Hyrcanus, his nephew, compelled them to embrace the Jewish religion; after which we hear no more about them. (See note on ver. 9.)

Ver. 20. *Between the fat cattle and between the lean cattle.*—As in the preceding verses, to chastise the one, and nourish the other.

Ver. 23. *One shepherd.*—See Isa. xl. 11, &c. Jer. xxx. 9.——*My servant David.*—[*David* king of Israel had been dead upwards of 400 years; and from that time till now there never was a ruler of any kind in the Jewish nation of the name of David. By *David*, then, we must understand the *Messiah*, as the Jews themselves acknowledge, (see on Jer. ix. 1.) so called because descended from him, and also as being the *well beloved* son of the Father, as the name imports, and in whom all the promises made to David were fulfilled.]—*Bagster.*

Ver. 28. *No more a prey*, &c.—[It is evident that this prophecy could at most have only a typical accomplishment in the return from captivity under Zerubbabel, and in their subsequent prosperity; but the restoration of the Jews from their present captivity, and the consequent peace and prosperity of the church and world, fully answer to this energetic language.]—*Bagster.*

Ver. 29. *A plant of renown.*—Or, "a plantation for my name," or honour. As, however, the word is singular, it may be applied to Messiah. See Isa. xi. 1.

CHAP. XXXV. Ver. 5. *Perpetual hatred.*—"Hatred of old." See chap. xxv. 12.——*And hast shed.*—Heb. "Hast poured out the children of Israel (i. e. their lives or souls) by the hand of the sword;" i. e. by war, or murder.—*In the time* that their *iniquity* had *an end.*—*Newcome*, "In the time of the punishment of iniquity, (even in) the end (thereof.)

Ver. 6. *Blood* (i. e. vengeance) *shall pursue thee, since thou hast not hated*—but rather hast appeared to delight in blood.

Ver. 9. *Perpetual desolations.*—[After being subdued by Nebuchadnezzar, about five years after the destruction of Jerusalem, many of the Edomites, during the Babylonian captivity, being driven from their ancient habitation by the Nabatheans, seized upon the south-western part of Judea, (*Strabo*;) but afterwards they were conquered by Hyrcanus, and reduced to the necessity of embracing the Jewish religion; (*Josephus, Ant.*) and at last became either incorporated with that nation, or swallowed up and lost among the Nabathean Arabs, so that the very name was abolished and disused about the end of the first century after Christ. Their country is now barren and unfruitful; and their cities, even their ancient capitals Bozra and Petra, totally demolished and in ruins. See *Prideaux's* Connexion, *Newton* on the Prophecies, Dissert. iii., and *Burckhardt's* Travels in Syria.]—*Bagster.*

Ver. 10. *Whereas* (or although) *the Lord was there*—That is, there was no respect paid to the residence of Jehovah. See chap. xlviii. 35.

CHAPTER XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it. 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christ's kingdom.

ALSO, thou son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because the enemy hath said against you, Aha, even the ancient high [a] places are ours in [b] possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; [c] Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are [d] taken up [e] in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the [f] rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a [g] prey and derision [h] to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD; Surely in the fire [i] of my jealousy have I spoken against the residue of the heathen, and against all [j] Idumea, which have appointed [k] my land into their possession with the joy of all *their* heart, with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have borne the [l] shame of the heathen:

7 Therefore thus saith the Lord GOD; I have lifted [m] up my hand, Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains [n] of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto [o] you, and ye shall be tilled and sown.

10 And I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [p] the wastes shall be builded:

11 And [q] I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and will do better [r] *unto you* than at your beginnings: and ye shall know [s] that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [t] they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD; Because they say unto you, Thou *land* devourest up [u] men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither [v] bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach [w] of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled [x] it by their own way and by their doings: their way was before me as the uncleanness [y] of a removed woman.

18 Wherefore I poured my fury upon them for the blood [z] that they had shed upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they [a] profaned my holy name, when they said to them, these *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity for my holy [b] name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your [c] sakes, O house of Israel, but for my [d] holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And [e] I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you [f] before [g] their eyes.

A. M. 3417. B. C. 587

a De.32.13.
b c.35.10.
c *Because for because.*
d or, *made to come upon the lip of the tongue.*
e Ps.79.10.
f or, *bottoms, or, dales.*
g Je.25.7..13 29.10.
h Ps.79.4.
i Zep.3.8.
j Is.34.5,6. La.4.21.
k c.35.10,11.
l Ps.123.3,4.
m c.20.5.
n Am.9.13, 14.
o Ps.99.6.
p Is.61.4.
q Je.31.27. 33.12.
r Is.54.7..10
s Is.52.4..6.
t Ob.17,&c.
u Nu.13.32.
v or, *cause to fall.*
w Ps.89.50, 51. Zep.2.8.
x Le.18.25 ..28. Je.2.7.
y Le.15.19, &c.
z c.16.36,38. 23.37.
a Ro.2.24.
b Ps.74.18.
c Ps.115.1.
d Ps.106.8.
e Ps.46.10.
f c.20.41. 28.22. 1 Pe 2.9.
g or, *your.*

CHAP. XXXVI. Ver. 1—15. *Farther judgments against Edom and Judah, with the latter's restoration.*—The Edomites, (or Idumeans,) during the Babylonish captivity, appear to have taken possession of the mountainous parts of Judea, and the fortified places on its borders, intending to exclude the Jews from returning at the conclusion of their captivity. The Prophet therefore uses the bold figure of prosopopœia, (or personification,) and ascribing to them feelings similar to his own, congratulates them on the prospect of being rid of their tyrannical and idolatrous possessors, and of returning to their former state of fruitfulness and verdure, of which the crimes of the people had deprived them.

As we are now about to consider the final restoration of the Jews, a question here arises, whether their conversion is to take place before or after their return to their own land? But as it is promised even in this chapter, that when the children of Israel return to the Lord, it shall be with *one* heart, and that a *new* heart, and under divine influences, we conceive this to be scarcely reconcilable with their coming back in a state of impenitence and unbelief. But see Rom. xi. 25, &c.

Ver. 16—38. *Israel's conversion and restoration.*—We have above expressed our opinion, that the Jews will return to their own land a converted people; and indeed we scarcely know any other motive that could induce them to return. The rich among them are the money merchants of Europe, and have no taste for agriculture, nor wish to change their situation: the poor are reduced to the most sordid and mercenary habits: and by their own accounts, a great part of both rich and poor

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CHAP. XXXVI. Ver. 2. *Ancient high places.*—That is, Zion and Jerusalem. *Boothroyd.*

Ver. 3. *Ye are taken up,* &c.—See margin; i. e. because ye are made the theme of talkers, or gossippers. See chap. xxxiii. 30.—*And are an infamy.*—*Newcome,* "And in the defaming of the people;" i. e. the common topic of the slanderer.

Verses 6, 7. *Behold, I have spoken,* &c.—Archbishop *Newcome* says, these verses may be thus pointed; "Behold I have spoken in my jealousy and in my fury. Because ye have borne the shame of the heathen, therefore thus saith the Lord," &c.—*I have lifted up my hand*—That is, "I have sworn."

Ver. 8. *At hand to come*—That is, to come back from Babylon.—[The Edomites and other enemies of the Jews, who thought they would soon be in possession of the whole land of Judea, might be assured, that the predicted seventy years of the captivity were wearing away, and the time would soon arrive when the Jews would repossess and cultivate their own land, and eat its fruits.]—*Bagster.*

Ver. 11. *After your old estates.*—[The circumstances of the Jews were never so prosperous after the captivity as they had been before; hence this prophecy must refer to the times of the Gospel, and the future conversion and restoration of the Jews.]—*Bagster.*

Ver. 12. *No more bereave them of men*—That is, by thine idolatries. [The prophet is still personifying the mountains, valleys, and wastes of Judea.]—*B.*

Ver. 15. *The shame.*—*Newcome,* "The reproach."

Ver. 20. *To them.*—*Newcome,* "Concerning them." The Hebrew admits of both senses: they were doubtless pointed at by the heathen, and reproached, not only with their captivity, but with their idolatry, as the cause of it.—[The Jews, when thus scattered, appeared to them an abject and wretched company of people. They were recognized as the worshippers of Jehovah wherever they went; but they were looked upon as a viler and more worthless race than any of the idolaters among whom they were driven. Many would ascribe their wickedness to the tendency of their religion, which they abhorred, and not to their having acted inconsistently with it; and regard their miseries, not as the punishment of their sins, but as proofs of God's inability to protect them. This profanation of his holy name, Jehovah was determined to wipe away, by showing mercy unto them.]—*Bagster.*

Ver. 23. *In you.*—*Boothroyd,* "By you."

24 For [h] I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 Then [i] will I sprinkle clean [j] water upon you, and ye shall be clean: from all your [k] filthiness, and from all your idols, will I cleanse you.

26 A new heart [l] also will I give you, and a new spirit will I put within you: and I will take away the stony [m] heart out of your flesh, and I will give you a heart of [n] flesh.

27 And I will put my [o] spirit within you, and cause you to walk [p] in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my [q] people, and I will be your God.

29 I will also save [r] you from all your uncleannesses: and I will call [s] for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember [t] your own evil ways, and your doings that *were* not good, and shall loathe [u] yourselves in your own sight for your iniquities and for your abominations.

32 Not [v] for your sakes do I *this*, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD; In the day that I shall have cleansed you from all your iniquities I will also cause *you* to dwell [w] in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land that was desolate is become like the garden of [x] Eden; and the waste and desolate and ruined cities *are become* fenced, *and* are inhabited.

36 Then the heathen that are left round about you shall know that I the LORD build the ruined *places*, *and* plant that that was desolate: I the LORD have spoken *it*, and I will do [y] *it*.

37 Thus saith the Lord GOD; I will yet *for* this be inquired of [z] by the house of [a] Israel, to do *it* for them; I will increase them with men like a flock.

38 As the [b] holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I *am* the LORD.

A. M. 3417. B. C. 587.

h Ps.107.2,3 c.34.13 37.21,&c.
i Is.52.15. He.10.22.
j Jn.3.5.
k Je.33.8. Zec.13.1. 1 Co.6.11.
l Ps.51.10. c.11.19. Je.32.39.
m Zec.7.12.
n De.30.6. 2 Co.3.3.
o Ro.8.9,15. 1 Co.3.16. Ep.1.13, 14. 1 Jn.3.24.
p Ga.5.16. Col.2.6. 1 Jn.1.6,7. 2 Jn.6.
q Ho.1.10.
r Mat.1.21. Ro.6.14. 1 Pe.1.18.
s Ho.2.21,22
t c.16.61, 63.
u Ro.6.21.
v De.9.5.
w Zec.8.7,8.
x Je.12.3.
y Ho.14.4, 9.
z Zec.10. 6,9 13.9. He.4.16. 1 Jn.5.14.
a c.20.31. Ho.10.21, 22.
b *flock of holy things.*

a Lu.4.1 Ac.8.39.
b or, *champaign.*
c De.32.39. Jn.5.21. 11.25,26. Ro.4.17.
d ver.9,10.
e Joel 2.27.
f Ac.2.2, &c.
g or, *breath.*
h Ca.4.16
i Ps.104.30. Re.11.11.
j 2 Co.5.14. Ep.2.1.
k Ps.77.7,9 Is.49.14.
l Job.35.14, 15.
m Is.26.19. Ho.13.14. 1 Th.4.16. Re.20.13.

CHAPTER XXXVII.

1 By the resurrection of dry bones, 11 the dead hope of Israel is revived, 15 By the uniting of two sticks, 18 is showed the incorporation of Israel into Judah, 21. The promises of Christ's kingdom.

THE hand of the LORD was upon me, and carried me out in the [a] spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [b] valley; and, lo, *they were* very dry.

3 And he said unto me, Son of man, can these bones live? And I answered, O Lord GOD, thou [c] knowest.

4 Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones; Behold, I will cause [d] breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall [e] know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a [f] noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the [g] wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; [h] Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came [i] into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole [j] house of Israel: behold, they [k] say, Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore [l] prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I [m] will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

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are sunk into principles of infidelity, and weary of waiting for their Messiah. Nothing, therefore, short of the influences of God's Holy Spirit, vouchsafed in some remarkable manner and degree, can be sufficient to excite them to brave the danger and fatigue of returning from the most distant parts of the world.

We must remember also, that this return implies a cordial and complete reconciliation with the converted Gentiles; for the blessings here promised are to the spiritual seed of Abraham and of the promise (Rom. ix. 6—8.)

Besides the important theological points to which we have just adverted, one principle is here strongly stated, which appears to have influenced the divine Being under every dispensation, and to have formed the leading motive of the Almighty's conduct toward every class of his creatures. "Thus saith the Lord God; I do not this for your sakes, but for my holy name's sake." That creatures can merit of their Creator by obedience enjoined on them, is inconsistent with common sense: that *sinners*, who have disobeyed, can do this, is one of the most flagrant absurdities that can be broached. That salvation is of grace and of grace alone, is one of the first principles of Christianity. (Luke xvii. 9, 10. Rom. xi. 5, &c.)

CHAP. XXXVII. Ver. 1—28. *The vision of the resurrection of dry bones, and the parable of the two staves.*—Under the emblem of dead and dry bones is represented the hopeless state of the Jews in their captivity, and especially in their general dispersion. But God, contrary to every human probability, restores flesh to these bones, and renews to them life and vigour: to intimate not only the return of that people from the Babylonish captivity, but also their restoration and conversion in the latter day, by the efficacy of the Spirit of grace, which will be to them as life from the dead. The accomplishment of the former event may be considered as an earnest of the general restoration here promised to the whole house of Israel.

CHAP. XXXVII. Ver. 1. *Valley full of bones.*—[In this vision, the *dry bones* aptly represent the ruined and desperate state of both Israel and Judah; and the *revivification* of these bones signifies their restoration to their own land after their captivity, and also their recovery from their present long dispersion. Although this is the primary and genuine scope of the vision, yet the doctrine of a general resurrection of the dead may justly be inferred from it; for "a simile of the resurrection," says *Jerome*, after *Tertullian* and others, "would never have been used to signify the restoration of the people of Israel, unless such a future resurrection had been believed and known; because no one attempts to confirm uncertain things, by things which have no existence."]—*B.*

Ver. 4. *Prophesy upon.*—*Newcome.* "Over."

Ver. 11. *We are cut off, &c.*—*Newcome.* "(As for) us, we are cut off."

Ver. 12. *Out of your graves.*—The Jews, in their dispersion, considered themselves as dead, and buried from the world.—[This is a pointed allusion to the resurrection; under which figure Isaiah (chap. xxvi. 9.) also describes the restoration of the house of Israel, when he says, "thy dead men shall live," at which time their *bones* are said to *flourish*, (chap. lxvi. 14.) or to be restored to their former strength and vigour; and, in like manner, St. Paul (Ro. xi. 15.) expresses their conversion by "life from the dead." In the land of their captivity, they seemed as absolutely deprived of their country as persons committed to the grave are cut off from the land of the living; but when Cyrus issued his proclamation, Jehovah, as it were, opened their graves, and when he stirred up their spirits to embrace the proffered liberty, he put his Spirit, *rooach*, the same word rendered *wind* and *breath*, within them, that they might live; and their re-establishment in their own land evinced the truth of God in the prediction, and his power in its accomplishment.]—*Register.*

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel [n] his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thy hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou *meanest* by these?

19 Say [o] unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in my hand.

20 And the sticks whereon thou writest shall be in thy hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And [p] I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither [q] shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I [r] will save them out of all their dwelling places, wherein they have sinned, and will cleanse [s] them: so [t] shall they be my people, and I will be their God.

24 And David [u] my servant *shall be* king over them; and they all shall have [v] one shepherd: they shall also walk [w] in my judgments, and observe [x] my statutes, and do them.

25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, *even* they, and their children, and their children's children [y] for ever: and my servant David *shall be* their prince [z] for ever.

26 Moreover I will make a covenant of peace [a] with them; it shall be an everlasting covenant [b] with them: and I will place them, and multiply them, and will set my sanctuary [c] in the midst of them for evermore.

27 My tabernacle [d] also shall be with them: yea, I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

1 The army, 8 and malice of Gog. 14 God's judgment against him.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face against [a] Gog, the land of Magog, [b] the chief prince of Meshech and Tubal, and prophesy against him,

3 And say, Thus [c] saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

4 And I will turn thee back, and put [d] hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed [e] with all sorts *of armour*, *even* a great company *with* bucklers and shields, all of them handling swords:

5 Persia, Ethiopia, and [f] Libya with them; all of them with shield and helmet:

6 [g] Gomer, and all his bands; the house of [h] Togarmah of the north quarters, and all his bands: *and* many people with thee.

7 Be thou [i] prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days thou shalt be [j] visited: in the latter years thou shalt come into the

A. M. 3417. B. C. 587.

n 2 Ch 30. 11..13.
o Zec.10.6.
p Is.11.12, 13. Je.3.18. 50.4. Ho.1.11.
q c.36.25, &c.
r Je.20.7, 8 Mi.7.19.
s Ep.5.26, 27. He.9.13, 14. 1 Jn.1.7,9.
t Re.21.3,4.
u c.34.23, 24.
v Jn.10.16. Ep.4.4. 6.
w 1 Jn.2.6.
x 1 Co.11 2.
y Is.60.21. Am.9.15.
z Lu.1.32, 33.
a c.34.25 Jn.14.27.
b Is.55.3. Je.32.40.
c 2 Co.6.16.
d c 43.7. Re 21 3.
a Re.20.8,9.
b or, *prince of the chief.*
c c.39.2, &c.
d 2 Ki 19. 28. c.29.4.
e c.23.12
f or, *Phut.* c.27 10. 30.5.
g Ge.10 2.
h c.27.14.
i Am.4.12.
j Is.29.6.

These, according to the significant emblem of the union of the two sticks or staves, representing Ephraim and Judah, will be united in one kingdom, which will enjoy both the land of Canaan, and the blessings of the gospel, under the Messiah. The vision of the dry bones reviving is also considered by some as having a remote view to the general resurrection; at least it supposes that the doctrine of a resurrection was at that period received among the Jews, who still retain it, and consider this chapter as referring not only figuratively to their return from their dispersion, but to a literal resurrection of their nation, (which they call the first resurrection, Rev. xx. 5.) prior to the general resurrection of mankind: so Maimonides, Abarbanel, &c. (See *Levi's* Dissert. and notes on ver. 1, 12.)

CHAP. XXXVIII. Ver. 1—23. *Prophecies against Gog and Magog.*—"The sublime prophecy contained in this and the following chapter, concerning Israel's victory over Gog and Magog, relates to a period still very distant, and is therefore very obscure. It begins with representing a prodigious armament of many nations combined together, under the conduct of Gog, [supposed to mean the descendants of the ancient Scythians, who had their origin from Gog the son of Japhet,] all together attacking the Jews, after having been for some time resettled in their land, after their return from the general dispersion. [These enemies are represented as making their attack with all the impetuosity of a sudden storm.] In this critical juncture, when the cloud is just ready to burst over Israel, God appears to execute by terrible judgments the vengeance threatened against these enemies of his people. The Prophet, in terms borrowed from human passions, describes with awful emphasis the fury [of the Almighty] as coming up to his face, and the effects of it so dreadful, as to make all the animate and inanimate creation tremble, and even the whole frame of nature convulsed with terror." (Dr. *J. Smith.*)

It is a contested point among the ablest commentators, whether this invasion of the Holy Land by Gog and Magog, be an event to take place in the commencement or the close of the Millennium. (Compare Rev. xix. 17, 18, with Rev. xx. 7—10.) The learned Jos. Mede and Bp. Newton incline to the former; Faber, Abp. Newcome, and Lowman, to the latter. On subjects of this delicate nature, the author is fully sensible that the utmost diffidence becomes him, and cannot better express his feelings than in the following modest and pious quotation from *Townsend:* "I cannot venture to express an opinion on this subject. The prophecy certainly refers to those great events which are repeatedly alluded to in other predictions of Holy Writ, as about to take place at the end of the world. In this and similar passages, it may be said, 'coming events cast their shadows before:' yet we cannot penetrate into the clouds of

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Ver. 16. *Take one stick*—Or rod. See Num. xvii. 2.
Ver. 18. *What thou meanest by these.*—Heb. "What these (are) unto thee."
Ver. 22. *One king.*—Namely, Messiah. Ver. 24, compared with Jer. xxiii. 5, 6. Hos. i. 11.—[It is evident that the grand union of Israel and Judah here predicted, and their government under one king, and that king to be David, must still be future; for, politically speaking, they never had a *king* from that day to this, far less a king or prince of that name. See notes on chap. xxxiv. 23 Je. xxx. 1.]—*Bagster.*
Ver. 26. *A covenant of peace.*—Isa. liv. 10. Eph. ii. 14—18.
Ver. 27. *My tabernacle.*—That is, the divine presence shall certainly reside among them. Chap. xliii. 7. 2 Cor. vi. 16.
CHAP. XXXVIII. Ver. 2. *Gog, the land of Magog.*—By Gen. x. 2, we earn that Magog was the second son of Japheth, who doubtless gave his name to the land here referred to.—[Rather "Gog (the prince) of the land of Magog, the prince of Rosh, Meshech, and Tubal." By *Magog* is most probably meant the Scythians or Tartars, called so by Arabian and Syrian writers, and especially the Turks, who were originally natives of Tartary; and by *Rosh*, the Russians, descendants of the ancient inhabitants on the river Araxes or Rosh. See *Bochart, Michaelis, D'Herbelot*, and others.]—*Bagster.* "It is generally admitted that this relates to Scythia, or Tartary, and that *Gog* was the common name of their kings, as Pharaoh was of the kings of Egypt." *Boothroyd* in loc. "*Michaelis* compares the word *Gog* with *Kak*, or *Chak*, the general name of kings among the ancient Turks, Moguls, Tartars Cataians, and Chinese; . . . and thinks that Magog denotes those vast tracts of country to the north of India and China, which the Greeks call Scythia, and we Tartary. Scythopolis and Hieropolis, which the Scythians took when they overcame Syria, were ever after, by the Scythians, called *Magog*. The Arabs call the Chinese wall *Sud Yagog et Magog.*"—*Newcome.*
Ver. 4. *I will put hooks into thy jaws.*—See chap. xxix. 4.
Ver. 6. *Gomer*, &c.—The Celts, or Cimmerians. Under these names may probably be included the descendants of all the barbarian bands in the north of Asia. See ver. 15.
V r. 8. *After many days thou shalt be visited.*—*Boothroyd*, following the Chaldee, "Thou shalt number (or enrol) them," i. e. all the barbarian forces

land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains [k] of Israel, which have been always waste: but it is brought forth [l] out of the nations, and they shall dwell safely all [m] of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy [n] bands, and many people with thee.

10 Thus saith the Lord GOD; It shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt [o] think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; I will go to them [p] that are at rest, that dwell [q] safely, all of them dwelling without walls, and having neither bars nor gates,

12 To [r] take a spoil, and to take a prey, to turn thy hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [s] midst of the land.

13 Sheba, and Dedan, and the merchants of Tarshish, with all the [t] young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel [u] dwelleth safely, shalt thou not know [v] *it?*

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that [w] the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD; *Art* thou he of whom I have spoken in old time [x] by my servants the prophets of Israel, which prophesied in those days *many* years that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, *that* my fury shall come up in my face.

A. M. 3417. B. C. 587.

k c.36.1,4, 8.

l 1 Pe.2.9.

m c.28.26.

n Is.8.9,10.

o or, *conceive a mischievous purpose.*

p Je.49.31.

q or, *confidently.*

r *spoil the spoil, and to prey the prey.* c.29.19.

s *navel.* Ju.9.37.

t Ps.57.4. c.19.3,5.

u Je.23.6.

v c.37.28.

w Ex.14.4.

x *by the hands of.*

19 For in my [y] jealousy *and* in the fire of my wrath have I spoken, Surely in that day [z] there shall be a great shaking in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the [a] steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every man's sword shall be against his brother.

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great [b] hailstones, fire, and brimstone.

23 Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

y Joel 2.18.

z Joel 3.16. Zec.14.4, &c.

a or, *towers, or, stairs.*

b Re.16.21.

CHAPTER XXXIX.

1 God's judgment upon Gog. 8 Israel's victory. 11 Gog's burial in Hamon-gog. 17 The feast of the fowls. 23 Israel, having been plagued for their sins, shall be gathered again with eternal favour.

THEREFORE, thou son of man, prophesy against [a] Gog, and say, Thus saith the Lord GOD; Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and [b] leave but the sixth part of thee, and will cause thee to come up from the [c] north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds [d] of every [e] sort, and *to* the beasts of the field [f] to be devoured.

5 Thou shalt fall upon the [g] open field: for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire [h] on Magog, and among them that dwell [i] carelessly in the [j] isles: and they shall know that I *am* the LORD.

7 So will I make my holy name known in the midst of my people Israel; and I will not *let them* pollute my holy [k] name any more: and the heathen shall know that I *am* the LORD, the Holy One in Israel.

c *sides of the north.*

d Re.19.17., 21.

e *wing.*

f *devour*

g *face of the field.*

h Am.1.4, &c.

i or, *confidently.*

j Is.66.19. Je.25.22. Zep.2.11.

k Ex.20.7. Le.18.21.

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thick darkness that encircle the future. We are both exhorted and encouraged to study the word of prophecy, not with a view of indulging curiosity, but of enforcing humility; to strengthen our faith, by enabling us so plainly to see the hand of Providence in the past and present, that we may believe the promises which relate to the future. As the present dispensation of the kingdom of the Messiah was predicted in general and indefinite terms to the ancient Jews, so is the millennial period of the world predicted to us. As the Jew was called on to believe in those ages of the church, so is the Christian required to believe at present. As the former prophecies have been fulfilled, so will the latter be accomplished."

CHAP. XXXIX. Ver. 1—29. *The defeat and utter destruction of Gog's immense army.*—The Prophet goes on to denounce the judgments of God against those formidable enemies of his church and people. He describes the awful slaughter and burial of the combined forces, in such lofty and comprehensive language, as must certainly imply one of the greatest and happiest revolutions that the world has ever witnessed. And to make the subject more impressive, the Prophet delays summoning the birds and beasts of prey to feast on the slain (in allusion to the custom of feasting on the remains of sacrifices) till after the greater multitudes are buried; to intimate that even these remains would be more than enough to satisfy the appetites of these rapacious creatures. He then concludes as usual with a reference to the return of his people from their

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from the north. See Hebrew of Num. i. 44; iii. 39, &c.——*Against.*—Rather, "upon" (*gnal*) the mountains.——*Which have been always.*—*Newcome*, "long" waste.

Ver. 11. *Dwell safely.*—See margin. Without fear or suspicion.

Ver. 12. *To take a spoil.*—Heb. "To spoil the spoil, and to prey the prey." So ver. 13. — *In the midst.*—Heb. "Navel," or highest part.

Ver. 16. *Latter days.*—[Though it is not generally agreed what people or transactions are here predicted, yet it seems evident that the prophecy is not yet accomplished. Nothing occurred in the wars of Cambyses, or Antiochus Epiphanes, with the Jews that answers to it; and the expression here used,—*in the latter days*—plainly implies, that there should be a succession of many ages between the publication of the prediction and its accomplishment. It is therefore supposed, with much probability, that its fulfilment will be posterior to the conversion of the Jews, and their restoration to their own land; and that the Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted.]—*Bagster.*

Ver. 17. *By my servants.*—"By the hand of," &c. This, it seems had been predicted from the most ancient times; perhaps even by Enoch. See Jude 14.

Ver. 20. *Steep places.*—Terraces, perhaps, artificially supported on the sides of mountains.

CHAP. XXXIX. Ver. 1. *Gog.*—See chap. xxxviii. 2.

Ver. 2. *I will turn thee back.*—[It is probable that none of the invaders will escape: but perhaps the inhabitants of Magog in general are meant. The immense army of Gog, led forth against Israel, will almost empty his land; and the subsequent judgments of God upon those that remain at home, will reduce them to a sixth of the whole.]—*Bagster.*——*Leave but the sixth part of thee.*—This is variously rendered, as may be seen in the margin. *Newcome* follows our version in the text, but remarks that the Chaldee reads, "to deceive." So *Rosenmuller, Dathe, Dimock*, &c. *Boothroyd* translates, "I will turn thee and lead thee about."——*From the north parts.*—Heb. "From the sides of the north."

Ver. 6. *I will send a fire.*—[Some terrible judgment will destroy the countries whence the army of Gog was led forth, about the same time that the army itself shall be cut off.]—*Bagster.*——*Carelessly in the isles.*—*Newcome* "Securely in the sea-coasts"

8 ¶ Behold, it [l] is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [m] handstaves, and the spears, and they shall [n] burn [o] them with fire seven years:

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil [p] those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea: and it shall stop the [q] *noses* of the passengers: and there shall they bury Gog and all his multitude: and they shall call *it* The valley of [r] Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse [s] the land.

13 Yea, all the people of the land shall bury *them;* and it shall be to them a renown the day that I [t] shall be glorified, saith the Lord GOD.

14 And they shall sever out men of [u] continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [v] set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city *shall be* [w] Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD; Speak [x] unto every feathered [y] fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my [z] sacrifice [a] that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [b] goats, of bullocks, all of them fatlings of [c] Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with [d] horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 ¶ And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid [e] upon them.

22 So the house of Israel shall [f] know that I *am* the LORD their God from that day and forward.

23 And the heathen shall know that the house of Israel went into captivity for their [g] iniquity: because they trespassed against me, therefore hid [h] I my face from them, and gave them into the hand of their enemies: so fell they all by the sword.

24 According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord GOD; Now [i] will I bring again the captivity of Jacob, and have mercy upon the [k] whole house of Israel, and will be jealous for my holy name;

26 After [l] that they have borne their shame, and all their trespasses whereby they have trespassed against me, [m] when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

28 Then shall they know that I *am* the LORD their God, [n] which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left [o] none of them any more there.

29 Neither [p] will I hide my face any more from them: for [q] I have poured out my spirit upon the house of Israel, saith the Lord GOD.

A. M. 3417. B. C. 587.

l Ke.16.17. 21.5.
m or, *Javelins.*
n or, *make a fire of them.*
o Ps.46.9.
p Is.14.2.
q or, *mouths*
r that is, *the multitude of Gog.*
s De.21.23. ver.14,16.
t c.28.22.
u *continuance.*
v *build.*
w that is, *the multitude.*
x *to the fowl of every wing.*
y Re.19.17, 18 Is.18.6.
z or, *slaughter.*
a Zep.1.7.
b *great goats.*
c De.32.14. Ps.22.12.
d Ps.76.5,6.
e Ex.7.4.
f Ps.9.16.
g La.1.8, 5.16,17. c.36.18, &c.
h De.31.17. Is.1.15. 8.17. 50.2.
i Le.26.25. Ps.106.41.
j Je.30.3, 18 c.34.13.
k Ho.1.11.
l Ps.99.8 Je.30.11.
m De.28.47, 48 32.14,15.
n *by my causing of.*
o De.30.3,4. Ne.1.8,9. 10.
p Is.54.8.
q Zec.12.10. Ac.2.17. 1 Jn.3.24.
A. M. 3430. B. C. 574.
a c.33.21.

CHAPTER XL.

1 The time, manner, and end of the vision. 6 The description of the east gate, 20 o the north gate, 21 of the south gate. 32 of the east gate. 35 and of the north gate, 39 Eight tables 44 The chambers 48 The porch of the house.

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city [a] was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

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then captivity, and promises a final restoration to all Israel.

From a short view of this remarkable section of prophecy, it will appear, that it must refer to some event of extraordinary interest. The writer, full of his subject, sets it in all the variety of lights it will bear, and leaves no room for any one that shall come after him either to add or to improve; except, indeed, the inspired author of the Apocalypse, who in one sublime passage must be admitted to have excelled his model. (See Rev. xix. 17, 18.)

Ver. 8. *It is done.*—(So Rev. xvi. 17.) When God determines to do any thing, it may be considered as done; for "who hath resisted his will?" Dan. iv. 35. Rom. ix. 19.

Ver. 9. *Set on fire and burn.*—[The language here employed seems to intimate, that the army of Gog will be cut off by miracle, as that of Sennacherib; for the people are described as going forth, not to fight and conquer, but merely to gather the spoil, and to destroy the weapons of war, as no longer of use.]—*Bagster.*——*The hand-staves.*—*Lowth.* "Clubs."——*They shall burn them.*—Margin, "Make a fire of them for seven years." See note on Isa. ix. 5.—[When the immense number and destruction of the invaders are considered, and also the little fuel comparatively which is necessary in warm climates, we may easily conceive of this being literally fulfilled. *Mariana,* in his History of Spain, says, that after the Spaniards had given that signal overthrow to the Saracens, A. D. 1212, they found such a vast quantity of lances, javelins, and such like, as served them for *four years* for fuel.]—*Bagster.*

Ver. 11. *On the east of the sea.*—[Probably the valley near the sea of Gennesareth, as the Targum renders, and so called because it was the great road by which the merchants and traders from Syria and other Eastern countries went into Egypt. Perhaps what is now called the plains of *Haouran,* south of Damascus.]—*Bagster.*——*And it shall stop,* &c.—That is, the heat and offensive smell of putrid carcasses shall prevent the passengers from coming near, till they are all buried.——*Hamon-gog*—That is, the multitude of Gog.

Ver. 13. *A renown*—That is, a credit, an honour, that they have interred them.

Ver. 14. *Men of continual employment.*—Heb. "Men of continuance (or perseverance) in the employment."

Ver. 16. *Hamonah.*—That is, the multitude

Ver. 17. *Every feathered* fowl.—Heb. "Fowl (or birds) of every wing."——*To my sacrifice.*—See Isa. xxxiv. 6.

Ver. 19. *Ye shall eat fat.*—(Not the *Jews,* as *Voltaire* falsely and most maliciously asserted, but the *fowls* and *beasts* which God invites (ver. 17.) to partake of the sacrifice of his enemies.]—*Bagster.*

Ver. 20. *Filled at my table.*—"The table of God is the field covered with dead bodies, the place of the slaughter of Magog. It is impossible to conceive how unbelievers could quote this verse to prove that the Jews of old times (did) eat the flesh of horses and even of men. *Voltaire,* though cautioned that not Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, (i. e. to the consumption of the slain,) yet insisted, to the last, on his strange accusation." *Michaelis.*

Ver. 21. *Horses and chariots.*—*Newcome,* "Horses and their riders." So LXX., Syriac, Vulgate, and all modern translators.

Ver. 25. *Bring again the captivity.*—[The return of a few Jews from Babylon, and their continuance, increase, partial reformation, and prosperity, till the days of Christ, followed by their present long continued dispersion, under the frown of God, and destitute of his Spirit, could in no degree answer to these predictions. Hence we must conclude, that some future events, exactly suitable to them, shall yet take place relative to the nation of Israel.]—*B.*

Ver. 28. *Which caused them.*—Heb. "By my causing them," &c.

CHAP. XL. Ver. 1. *In the five,* &c.—"The 11th year of Zedekiah, when Jerusalem was taken, was also the 11th year of Jehoiachin's captivity, from which the prophet dates; and therefore the 25th year of Jehoiachin's captivity was the 14th year after the taking of Jerusalem." *Newcome.*—[On Tuesday April 20.]—*Bagster.*

CHAP. XL. Ver. 1—49. *The vision of a new Temple on a grand scale.*—There is no doubt that this whole scene was visionary. There neither then was, nor had been, any temple in existence, which could fully answer to the description. Ezekiel represents himself as stationed upon a high mountain, on the south of which he saw "the *frame* (or building) of a city"—probably, the buildings in their unfinished state. Here appeared to him a celestial agent in the character of a surveyor, with a measuring rod in his hand; and as he measured, he gave the dimensions to the Prophet, that he might report them

2 In the visions [b] of God brought he me into the land of Israel, and set me upon a very high [c] mountain, [d] by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, whose [e] appearance *was* like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: declare [f] all that thou seest to the house of Israel.

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits *long* by the cubit and a hand breadth: so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate [g] which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate by the porch of the gate within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts [h] thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers [i] of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [j] space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side: and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

A. M. 3430. B. C. 574.

b c.8.3.

c Re.21.10, &c.

d or, *upon.*

e Da.10.6.

f c.43.10.

g *whose face was the way toward the east.*

h c.45.19.

i ver.7.

j *limit*, or, *bound.*

k Ex.27.9. c.42.1.

l *closed.*

m 1 Ki.6.4.

n or, *galleries*, or, *porches.*

o or, *within*

p Re.11.2.

q 1 Ki.6.5. Jn.14.2.

r c.45.5.

s or, *from without.*

t *whose face was.*

u or, *galleries*, or, *porches.*

14 He made also posts of threescore cubits, even unto the post of the [k] court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* [l] narrow [m] windows to the little chambers, and to their posts within the gate round about, and likewise to the [n] arches: and windows *were* round about [o] inward: and upon *each* post *were* palm trees.

17 Then brought he me into the outward [p] court, and, lo, *there were* [q] chambers, and a pavement made for the court round about: thirty [r] chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates *was* the lower pavement.

19 Then he measured the breadth from the forefront of the lower gate unto the forefront of the inner court [s] without, a hundred cubits eastward and northward.

20 ¶ And the gate of the outward court [t] that looked toward the north, he measured the length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three on this side and three on that side; and the posts thereof and the [u] arches thereof were after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches, and their palm trees, *were* after the measure of the gate that looketh toward the east; and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures.

25 And *there were* windows in it and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court toward the south: and he measured from gate to gate toward the south a hundred cubits.

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to his people. Notwithstanding the apparent magnitude of the dimensions, Villalpandus and Vitringa, both deeply versed in such studies, contend that the ground plan of the temple here laid down did not exceed that of Solomon, and therefore might well be proposed as a pattern of the new temple to be erected on their return from the captivity, and which might probably have been more nearly followed, had all the tribes been equally anxious to return. (See note on ver. 2.) Abp. *Secker* (who has written a dissertation on this vision) thinks the whole should be literally understood, except only the vision of waters, &c. in chapter xlvii., which will be there considered.

Ver. 2. *In the visions of God.*—[There can be little doubt, that the grand outlines of the description of the temple, in the following extraordinary vision, were taken from that of Solomon's, with all the additions made to it in after ages; and we may suppose that Zerubbabel, and the other Jews, had respect to it, as far as circumstances would permit, in rebuilding the temple after the captivity. There are, however, many circumstances which conclusively show, that something infinitely superior to either the first or second temple was intended; and that the external description must be considered as a figure and emblem of spiritual blessings. Probably the more immediate accomplishment of the prophecy will be subsequent to the conversion and restoration of the Jews, the destruction of Gog and Magog, and the pouring out of the Spirit, mentioned at the close of the last chapter; but whether there will be any external forms analogous to these cannot be determined, though in some respects it seems improbable.]—*Bagster.*

Ver. 3. *Brass.*—That is, bright and sparkling. See Rev. i. 15.——*A reed.*—Viz. of six cubits, (ver. 5.) which, according to the tables affixed to the Old Testament by our translators, were somewhat more than 11 feet, but, according to Michaelis, nine feet only. So *Newcome.* To compare the size of this Temple with Solomon's, see exposition of 1 Kings, chaps. vi. vii. and notes.

Ver. 10. *They three were of one measure.*—[The entrance into the outer court seems to have been through a porch with doors at both ends; and on each side of this porch were three small chambers, or rooms, for the use of the porters, a reed square in size, with a passage of five cubits between them. The common *cubit*, termed the "cubit of a man." (De. iii. 11.) was about 18 inches; but the cubit used by the angel was, as we learn from chap. xliii. 13, "a cubit and a hand breadth," or about three inches more than the common cubit, that is, 21 inches. Hence the measuring *reed*, which was "six cubits long, by the cubit and the hand breadth," (ver. 5.) must have been about 10 1-2 feet.]—*B.*

Ver. 12. *Space.*—Heb. "Limit," bound, or boundary. Some understand this of a projecting rail, or balustrade.—*Newcome.*

Ver. 13. *Gate from the roof.*—[The whole arch of the east gate, measured from the southern extremity of one room to the northern extremity of the opposite room, was 25 cubits; including the dimensions of the two rooms, or 12 cubits, (ver. 7.) the spaces before the rooms, or 2 cubits, (ver. 12.) and the breadth of the entrance, 10 cubits, (ver. 11.) making in all 24 cubits, leaving one cubit for the thickness of the walls.]—*Bagster.*

Ver. 15. *Face of the gate*, &c.—[This was the whole length of the porch, from the outward front, (chap. xli 21, 25.) to the inner side which looks into the first court, (ver. 17.) including the thickness of the walls, (ver. 6.) chambers, (ver. 7.) and spaces between them.]—*Bagster.*

Ver. 22. *Before them.*—[Or, "suitable to them," that is, to the arches of the east gate. The north gate into the outward court, and every thing belonging to it, were exactly the same as the east gate.]—*Bagster.*

Ver. 23. *Gate of the inner court.*—[That is, the gate of the inner court was opposite, and exactly answered to the gate of the outward court, both on the north and east side; and between the gates of the outward and inner court was a space of a hundred cubits.]—*Bagster.*

Ver. 24. *These measures.*—[That is, according to the measures of the eastern and northern gates. There does not appear to have been any gates on the west though the courts seem to have extended to the western wall.]—*B.*

28 And he brought me to the inner court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers [v] thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* [w] fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits [x] broad.

31 And the arches thereof *were* toward the outer court; and palm trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

35 ¶ And he brought me to the [y] north gate, and measured *it* according to these measures;

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the [z] burnt-offering and the [a] sin-offering and the [b] trespass-offering.

40 And at the side without, [c] as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [d] hooks, a hand broad, fastened round about: and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers [e] in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south: one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber, whose prospect *is* toward the [f] south, *is* for the priests, the [g] keepers of the [h] charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests, the keepers of the charge of the [i] altar: these *are* the sons of [j] Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length [k] of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by the steps whereby they went up to it: and *there were* pillars [l] by the posts, one on this side, and another on that side.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD he brought me to the temple, and measured [a] the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the [b] door *was* ten cubits; and the sides of the door *were* five cubits

A. M. 3430. B. C. 574.

v 1 Ch.28.11,12. 2 Ch.31.11. Ne.13.9. Je.35.2,4.36.10

w ver.21,25, 33,36.

x *breadth.*

y c.41.4. 47.2.

z Le.1.3, &c.

a Le.4.2,3.

b Le.5.6, &c. 6.6. 7.1, &c.

c or, *at the step.*

d or, *antiporta*, or, *the two hearthstones.*

e 1 Ch.6.31, &c.

f c.8.5.

g Le.8.35. Nu.3.27.. 38. 18.5. 1 Ch.9.23. 2 Ch.13. 11. Ps.134.1. Mal.2.4.. 7. 1 Ti.6.20.

h or, *ward*, or, *ordinance*, ver.46.

i Nu.18.5. c.44.15.

j 1 Ki.2.35. c.43.19 44.15,16.

k 1 Ki.6.3.

l 1 Ki.7.21. Re.3.12.

a Re.21.15.

b or, *entrance.*

CHAP. XLI. Ver. 1—26. *Progress of the Temple, or enlargement of the Church.*—"When we carefully improve our instructions, concerning the introductory parts of religion, we shall be led forward by our great Teacher into the interior parts of divine truth; that we may go forward in knowledge, wisdom, and experience, till we arrive in the most holy place above. The spiritual building, which the Lord is erecting, will prove both eminent and durable: our standing in the grace of God will be firmer, and our views and hearts more enlarged, in proportion as we mount upward in our affections and conversation; and all the windings and intricacies of a Christian's path still lead him upward. The peace and enlargement of the church, and the believer's comfort and growth in grace, commonly make progress together. The cause of God gains ground gradually amidst all revolutions, under every dispensation: the boundaries of the church were vastly extended by the first preaching of the gospel to the Gentiles; but they will be much more enlarged, when the Jews shall be converted, and all nations shall do service to the great Redeemer. We have fellowship with angels in our employment and felicity, in proportion as we grow devoted to the service of our God and Saviour. Prudence, affection, and fortitude, should unite with fervency, in all our services. The ordinances of God have hitherto been rendered more simple and spiritual: the table of the

Ver. 28. *By the south gate.*—[As the outward court inclosed the inner, the prophet was led from the south gate of the outward court to the south gate of the inner, which was opposite it, and so into the inner court itself.]—*Bagster.*

Ver. 29. *Little chambers.*—[The entrance into the inner court seems to have been through a portico, exactly like that at each gate of the outward court; but the ascent was by 8 steps, instead of 7.]—*Bagster.*

Ver. 30. *Arches.*—[These are supposed to have been built over the spaces which separated the little chambers, or porters' lodges.——*Five cubits*—Instead of 5 cubits, it seems evident, from the parallel places, that we should read *twenty-five*: the word *esrim*, appears to have been lost out of the text.]—*Bagster.*

Ver. 34. *Palm trees.*—[That is, probably, the capital of each pillar was ornamented with sculpture, representing leaves or branches of the palm tree.]—*Bagster.*

Ver. 35. *Measured it.*—[The north gate, as well as the east, was built in the same manner, and of the same dimensions as the south gate.]—*Bagster.*

Ver. 38. *They washed.*—[This place, where the legs and entrails of the sacrifices, especially of the burnt-offerings, were washed, was just within the portico of the north entrance to the inner court, or court of the priests.]—*B.*

Ver. 40. *Side without.*—[Two tables were on each side, as you come into the porch of the gate; and two on each side of the inner part of the gate that looked towards the altar; in all eight tables, on which they slew and cut up the victims. It does not appear that any such tables were used either in the tabernacle or temple; and this seems to intimate the introduction of a new and more spiritual dispensation.]—*Bagster.*

41. *Whereupon they slew*, &c.—This shows that they were intended for Jewish worshippers, and therefore this part, at least, can refer to no Christian temple.

Ver. 43. *Hooks.*—*Newcome*, "Edges." So most of the ancient versions.—[These were probably for hanging up the victims in order to flay them.]—*B.*

Ver. 45. *This chamber.*—[The word *chamber* probably here denotes a row of chambers, of which there seems to have been three: one for the singers; one for the priests who in their courses took charge of the sacred vessels and treasures; and one for the priests who attended on the altar and sacrifices.]—*B.*

Ver. 47. *The court.*—[This was the inner court, or court of the priests, which was of the same dimensions with each division of the outer court; and the altar stood directly before the porch of the temple.]—*Bagster.*

Ver. 48. *Porch of the house.*—[The length of the porch was 20 cubits, the same as the breadth of the temple, and the breadth eleven cubits, i. e. one cubit more than in Solomon's temple. Two bivalve, or folding doors, each leaf of them being three cubits wide, seem to have formed the entrance; which, with five cubits, perhaps of brick or stone work, on each side, called "the post of the porch," amount to 16 cubits; and the other four cubits may be supposed to have been the distance from these posts to the outside of the walls of the temple.]—*Bagster.*

Ver. 49. *The steps.*—[This was a flight of steps which led from the inner court into the temple.]—*Bagster.*

CHAP. XLII. Ver. 1. *The posts.*—[These were probably a sort of door-case on each side of the entrance; and the *tabernacle* perhaps was a kind of covering to the door, of the same dimensions.]—*Bagster.*

Ver. 2. *The door.*—[This was the door out of the porch into the sanctuary which seems to have been wider than that from the court to the porch.]—*B.*

on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So [c] he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This *is* the most holy *place*.

5 After he measured the wall of the house, six cubits; and the breadth of *every* side-chamber, four cubits, round about the house on every side.

6 And the [d] side-chambers *were* three, [e] one over another, and [f] thirty in order; and they entered into the wall which *was* of the house for the side-chambers round about, that they might [g] have hold, but they had not hold in the wall of the house.

7 And [h] *there was* [i] an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed [j] of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, *was* five cubits: and *that* which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left, one door toward the north, and another door toward the south: and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before the separate [k] place at the end toward the west *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.

A. M. 3430. B. C. 574.

c 1 Ki.6.20. 2 Ch.3.8.

d 1 Ki.6.5,6.

e *side-chamber, over side-chamber.*

f or, *three and thirty times, or, feet.*

g *be holden.*

h it was *made broader, and went round.*

i 1 Ki.6.8.

j c.40.5.

k c.42.1. Re.21.27. 22.14,15.

l or, *several walks, or, walks with pillars.*

m c.40.16. ver.26.

n *ceiling of.*

o or, *the ground unto the windows.*

p *measures.*

q 1 Ki.6.29. 2 Ch.3.7.

r c.1.10.

s *post.*

t Ex.30.1.

u c.44.16. Mal.1.7, 12.

v Ex.30.8.

w 1 Ki.6.31 ..35.

x ver.17,18.

y c.40.16.

z c.41.12, 15.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [l] galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door posts, and the narrow [m] windows, and the galleries round about on their three stories, over against the door, [n] ceiled with wood round about, and [o] from the ground up to the windows, and the windows *were* covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without, by [p] measure.

18 And *it was* made with [q] cherubims and palm trees, so that a palm tree *was* between a cherub and a cherub; and *every* cherub had two faces;

19 So that the face [r] of a man *was* toward the palm tree on the one side, and the face of a young lion toward the palm tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm trees made, and *on* the wall of the temple.

21 The [s] posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The altar of wood [t] *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, This *is* the table [u] that *is* before [v] the LORD.

23 And the temple and the sanctuary had two [w] doors.

24 And the doors had two leaves *a-piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.

25 And *there were* made on them, on the doors of the temple, cherubims and palm trees, like as *were* made upon the [x] walls; and *there were* thick planks upon the face of the porch without.

26 And [y] *there were* narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAPTER XLII.

1 The chambers for the priests. 13 The use thereof. 11 The measures of the outward court.

THEN he brought me forth into the outer court, the way toward the north: and he brought me into the [z] chamber that *was* over

Lord has succeeded to altars and sacrifices; and the worship of God 'in spirit and truth,' and the beauty of holiness, to the burdensome rites and costly ornaments of the old dispensation. We should therefore endeavour to grow more simple in our dependence, and in our intentions and pursuits, and more spiritual in our affections and worship; for these things evidently mark the progress of the church, and of every believer, towards the perfection of the heavenly world."—*T. Scott.*

CHAP. XLII. Ver. 1—20. *Importance of worship.*—"The public worship of God in his courts, the secret devotion of the clo-

Ver. 3. *Two cubits.*—[This was the thickness of the partition wall between the sanctuary (ver. 2.) and holy of holies (ver. 4;) the breadth of the wall on each side of the gate being seven cubits, and the entrance into the holy place six cubits in width.]—*Bagster.*

Ver. 6. *And the side chambers*, &c.—*Newcome*, "And the chambers were one over another, three stories," (Heb. "chamber over chamber, thrice,") thirty in rows, &c.—[We find by *Josephus* (Ant.) that around Solomon's temple were chambers *three* stories high, each story consisting of *thirty* chambers, which are supposed to have been on the north, south, and east sides of the temple.——*Had not hold in the wall*—That is, the beams or supporters of the chambers were not let into the main wall of the temple; but rested on projections of the outer wall, which became a cubit narrower at every story, leaving a ledge of one cubit to support the beams.]—*Bagster.*

Ver. 7. *There was an enlarging.*—Heb. "It was broader, and went round;" *Newcome*, "There was a widening and a winding about, still upward;" perhaps a winding stair-case.—[In the same proportion in which the thickness of the wall decreased, the chambers increased, so that the middle story was one cubit larger, and the upper story two cubits larger, than the lower rooms; and a winding stair-case, which widened in the same manner as the rooms, ascended from the bottom to the top.]—*Bagster.*

Ver. 9. *Thickness of the wall.*—[This seems to mean the outer wall which enclosed the side-chambers.——*That which was left.*—This appears to have been a walk, or gallery of communication between the chambers, five cubits broad, into which the doors opened, ver. 11.]—*Bagster.*

Ver. 10. *The chambers.*—[As the word rendered *chambers* is different from that used before, it is supposed there was another row of buildings, parallel with the side-chambers, with a passage of twenty cubits between.]—*Bagster.*

Ver. 12. *Wall of the building.*—[This appears to have been a building erected at the west end of the temple.]—*Bagster.*

Ver. 13. *Measured the house.*—[These verses (13—15.) seem to intimate that all the buildings of the temple occupied an area of 100 square cubits.]—*B*

Ver. 16. *Ceiled.*—*Newcome.* "Overlaid with wood."——*Windows covered* —[Probably either by the jetting out of the main wall of the temple; or by lattice work, or curtains, or by both.]—*Bagster.*

Ver. 17. *Above the door*—[That is, the windows were placed above the height of the door, at the east end of the temple, and thus continued, at the same height, and at measured distances, along both sides of the holy place, to the wall of the inner sanctuary, in which there were no windows.]—*B.*

Ver. 22. *Altar of wood.*—[This must signify the altar of incense; which, both in the tabernacle and Solomon's temple, was covered with plates of gold. It is very remarkable, that in this temple described by Ezekiel, there is not the least mention of gold or silver, though there was such a profusion of these metals in the former; which may probably imply, that a glory of a more spiritual nature was intended under these emblems.]—*Bagster.*——*The length thereof.*—These words, the second time of occurring, seem to be a mistake in copying. *Newcome*, following LXX. reads, "the base thereof." The letters are very similar in Heb.——*The table.*—[This is probably an intimation, that under the New Testament dispensation a table would be substituted for an altar, in the ordinance of the Lord's Supper.]—*Bagster.*

CHAP. XLII. Ver. 1 *Chamber.*—[This seems to denote a row of cham

against the separate place, and which *was* before the building toward the north.

2 Before the length of a hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits* which *were* for the inner court, and over against the pavement which *was* for the outer court, *was* gallery [b] against gallery in three *stories*.

4 And before the chambers *was* a [c] walk of ten cubits breadth inward, a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter: for the galleries [d] were higher than these, [e] than the lower, and than the middlemost of the building.

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* a hundred cubits.

9 And from [f] under these chambers *was* [g] the entry on the east side, as [h] one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And the way [i] before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they: and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, they *be* holy cham-

A. M. 3430. B. C. 574.

b Ch.1.17 7.5. c 41.16.

c ver.11.

d or, *did eat of these.*

e or, and *the building consisted of the lower and the middlemost.*

f or, *the place of.*

g or, *he that brought me.*

h or, *he came.*

i ver.4.

j Le 6.16, &c 10.13,14.

k Ne.13.5.

l Le.2.3,10.

m Nu.18 9, 10.

n Le.6.14, &c.

o c.44.19.

p Zec.3.4, 5.

q *wind.*

r Re.21.16.

s Ca.2.9. Is 26 1. 60 18 c.40 5. Mi.7.11.

t c.45 2.

u Lu.16.26.

a c.10.19. 44.1. 46.1.

b c.11 23.

c c.1.24. Re 1.15.

d c.10 4. Re 18 1.

e c.8.4.

f or, *prophesy that the city should be destroyed.* c.9.1,5.

g Je.1.10.

h c.1.3.

bers, where [j] the priests that approach unto the LORD shall eat the most holy things: there shall they [k] lay the most holy things, and the [l] meat-offering, and the [m] sin-offering, and the [n] trespass-offering; for the place *is* holy.

14 When [o] the priests enter therein, then shall they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; and shall put on other [p] garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [q] side with the measuring reed, five hundred reeds, with the measuring reed round about.

17 He measured the north side, five hundred reeds, with the measuring reed round about.

18 He measured the south side, five hundred reeds, with the measuring reed.

19 He turned about to the west side, *and* measured five hundred reeds with the measuring reed.

20 He measured it by the four [r] sides: it had a wall [s] round about, five hundred *reeds* [t] long, and five hundred broad, to make a [u] separation between the sanctuary and the profane place.

CHAPTER XLIII.

1 The returning of the glory of God into the temple 7 The sin of Israel hindered God's presence. 10 The prophet exhorteth them to repentance, and observation of the law of the house. 13 The measures, 18 and the ordinances of the altar.

AFTERWARD he brought me to the gate, *even* the gate [a] that looketh toward the east:

2 And, behold, the glory [b] of the God of Israel came from the way of the east: and his voice [c] *was* like a noise of many waters: and the earth shined [d] with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision [e] that I saw when I came to [f] destroy [g] the city: and the visions *were* like the vision that I saw [h] by the river Chebar; and I fell upon my face.

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set, and the social intercourse of Christians, should all be attended to in their places; in order to produce a 'conversation becoming the Gospel of Christ.'—When true religion shall diffuse its benign influence through the nations, and the churches of the saints shall be exceedingly multiplied, we may expect greater unity in judgment, worship, and practice, than there is in the present low and divided state of vital godliness.—Whilst as spiritual priests we approach to the Lord through our glorified High-Priest, feed on the sacrifice that he has offered, and appear before God clothed in his robe of spotless righteousness: we should be careful to exemplify the efficacy of our principles in the holiness of our lives. We should in every thing support the distinction between sacred and profane: the minister must not leave the sanctuary to pollute himself by sin, to involve himself in secular concerns, or to renounce his ministry. The man that 'hath put his hand to the plough, and looketh back, is not fit for the kingdom of God:' true believers continue to the end in the ways and service of the Lord; this is their privilege, their desire, and their practice. Sacred things must not be made subservient to secular interests: but *these* must be subordinated to the concerns of religion, and kept distinct from them, or rendered subservient to them. However the privileges and liberty of believers may be enlarged, or the boundaries of the church extended; a separation still subsists between the righteous and the wicked, which will be manifested, and made final and eternal, in the approaching day of righteous retribution."—*T. Scott.*

CHAP. XLIII. Ver. 1—27. *Another vision of the divine glory, with reproof and admonitions.*—Part of this chapter evidently relates to the former temples that had been grossly polluted by idolatry, which, upon the return of the divine presence, they are warned against repeating. From what is said, (ver. 7 and

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bers in three stories; which appear to have been situated in the inner court, here called the outer court in reference to the temple, (ver. 13—14.) just before the separate place, at the entrance from the north.]—*Bagster.*

Ver. 2. *Length of a hundred cubits.*—[Perhaps this means, that the north door was 100 cubits from the entrance into the court; and that the door-way or portico, was 50 cubits in length; or, that it faced one of the cloisters, the length of which was 100 cubits, and its breadth 50, which was the proportion of all the cloisters.]—*Bagster.*

Ver. 3. *Over against,* &c.—[One side of these buildings looked upon the void space about the temple of 20 cubits, and the other toward the pavement belonging to the outer court.]—*Bagster.*

Ver. 4. *Before the chambers.*—[There seems to have been two rows of these chambers, and a walk between of ten cubits width; with an entrance into it from the chambers, of one cubit in width.]—*Bagster.*

Ver. 5. *Upper chambers.*—[The two upper stories had balconies or galleries, standing out from them, which were not supported by pillars on the outside of the walls, but merely by a breadth taken out of the wall itself; and therefore the chambers became narrower in the second story than in the first, and in the third than in the second.]—*Bagster.*

Ver. 8. *Before the temple.*—[Passing from the north to the south side of the temple, (ver. 11, 12.) the prophet was shown that the space of ground, which was before the temple on the east, measured 100 cubits.]—*Bagster.*

Ver. 10. *Thickness of the wall.*—[Rather, "the *breadth* of the wall," that is, the breadth of ground which it enclosed, chap. xli. 12.——*Over against,* &c.—These south chambers in situation with respect to the temple, the way that led to them, proportions, windows, doors, and passages belonging to them, were exactly like those on the north.]—*Bagster.*

Ver. 16. *Five hundred reeds.*—*Newcome* and *Boothroyd,* following the LXX. and Arabic, read, "Cubits," instead of reeds; the mountain itself, according to Josephus, not being large enough to admit the other measure. It may be recollected, however, that this temple was only seen in vision.—[Estimating the reed at 10 1-2 feet, 500 reeds will be nearly equal to a mile; so that from this statement we find the temple, with its outbuildings, was built on a square, nearly an English mile on each side, and four miles in circumference. This not only far exceeds the size of Solomon's temple, or that after the captivity, which was only 500 cubits, or a furlong, on each side, (*Talm. Middoth. Josephus,* Ant.) and exactly half a mile in circuit; but is nearly equal to the whole extent of Jerusalem itself, which, when greatest, was but 33 furlongs in circumference, somewhat less than 4 1-2 miles. (*Josephus.*) This seems clearly to intimate, that the vision cannot be explained of any temple that has hitherto been built, or indeed of any literal temple, but figuratively and mystically of the spiritual temple, the church under the Gospel, and its spiritual glory.]—*Bagster.*

Ver. 20. *The profane place*—i. e. the place for the common people.

CHAP. XLIII. Ver. 2. *Glory of God.*—[The glory of God was one of the five things which the Jews say were wanting in the second temple, and we must therefore look beyond that period for the accomplishment of these predictions.]—*Bagster.*

4 And the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court; and, behold, the glory [i] of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house; and the man [j] stood by me.

7 ¶ And he said unto me, Son of man, the place of my [k] throne, and the place [l] of the soles of my feet, where I will dwell [m] in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more [n] defile, *neither* they, nor their kings, by their whoredom, nor by the carcasses of [o] their kings in their high places.

8 In their setting [p] of their threshold by my thresholds, and their post by my posts, [q] and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away [r] their whoredom, and the carcasses of their kings, far from me, and [s] I will dwell in the midst of them for ever.

10 ¶ Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the [t] pattern.

11 And if they be ashamed of all [u] that they have done, show them the form [v] of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances [v] thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all [w] the ordinances thereof, and do them.

12 This *is* the law of the house; Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* the measures of the altar after the cubits: The cubit *is* a cubit and a hand breadth; even the [x] bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [y] edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So [z] the altar *shall be* four cubits; and from [a] the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and his stairs [b] shall look toward the east.

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle [c] blood thereon.

19 And thou shalt give to the [d] priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord GOD, a young [e] bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed place of the house, without [f] the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast [g] salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven [h] days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar and purify it; and they shall [i] consecrate [j] themselves.

27 And when these days are [k] expired, it shall be, *that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your [l] peace-offerings; and I will accept [m] you, saith the Lord GOD.

A. M. 3430. B. C. 574.

i 1 Ki.8.10, 11.

j c.40.3.

k Ac.7.48, 49.

l 1 Ch.28.2. Ps.99.5.

m Ex.29.45. Joel 3.17.

n c.39.7.

o Je.16.18.

p 2 Ki.21. 4..7. c.23.39.

q or, *for their wall betwixt.*

r Ho.2.2.

s 2 Co.6.16.

t or, *sum, or, number.*

u He.8.5.

v 1 Co.11.2.

w Mat.28. 20.

x *bosom.*

y *lip.*

z *Harel*, i.e. *the mountain of God.*

a *Ariel*, i.e. *the lion of God.* Is.29.1.

b 1 Ki.6.8. Ne.9.4.

c Le.1.5. He.12.24.

d c.44.15.

e Ex.29.10, &c. Le.8.14, &c. c.45.18, &c.

f He.13.11, 12

g Le.2.13.

h Ex.29.35, 36.

i *fill their hands.* Ex.28.41.

j Le.8.33.

k Le.9.1.

l or, *thank-offerings.*

m Ho.8.13. c.20.40,41 Ep.1.6 1 Pe.2.5.

8.) it seems to be justly inferrible that some of their idolatrous kings had been buried within the precincts of the temple—monuments perhaps erected to them, (as in our churches,) and their effigies even idolized. Thus idolatry became practised under the same roof with the worship of Jehovah, with only an inner wall between the jealous God of Israel and the objects of his holy jealousy; and therefore was that glorious temple with all its treasures utterly destroyed. They are now warned to consider this, before they attempt to build another temple on the model here before them; and they are admonished to remember that *holiness* was the law of the house through all its departments and appurtenances.

Ver. 4. *Glory of the Lord.*—[Though the personal presence of Immanuel in the second temple rendered it more glorious than that of Solomon, (Hag. ii. 5, 9.) yet this part of the vision rather relates to the times predicted in the whole of this description—those which shall succeed the conversion of the Jews, and their restoration to their own land.]—*Bagster.*

Ver. 7. *By the carcasses of their kings.*—*Michaelis* supposed that some of their idolatrous kings might have been buried in the precincts of Solomon's temple, and perhaps afterwards idolized. See 2 Kings xxi. 18—26.—[Probably the idols worshipped by the kings of Judah, which were as lifeless and as loathsome before God as dead putrid carcasses.]—*Bagster.*

Ver. 8. *Their thresholds, &c.*—The thresholds of the idol temples are peculiarly sacred, and there they are wont to pay their humblest adorations. *Orient. Cust.* No. 327. See also chap. xlvi. 2—3.—*And the wall between, &c.*—*Newcome.* "There was only a wall between me and them."

Ver 9. *Put away their whoredom.*—[Rather, "Now shall they put away their whoredom and the carcasses of their kings far from me, and I will dwell in the midst of them for ever." It is a prediction and promise, and not an exhortation.]—*Bagster.*

Ver. 10. *Measure the pattern.*—The original term means image, or model, according to Gesenius.

Ver. 13. *Even the bottom.*—Heb. "Bosom," this altar having a rim (Heb. "lip") round it.

Ver. 14. *Lower settle.*—[These *settles*, were *ledges* by which the altar was narrowed towards the top; and the whole of it may be thus computed:—

Height:	*cubits.*	*Breadth:*	*cubits.*
Base, v. 13.	1	Upper ledge, v. 17.	14
To 1st ledge, v. 14.	1	For higher ledge, v. 14.	2
To upper ledge, v. 14.	4	For lower ledge, v. 14.	2
To hearth, v. 15.	4	For base, v. 13.	2
In all,	10	In all,	20

Hence the upper part of the altar was only 12 cubits square, (ver. 16.) the upper settle, or ledge, (being in all 14 cubits, ver. 17.) deducting 2 cubits from its dimensions. Though this altar was the same in height and breadth with that of Solomon, yet it differed materially from it in having settles or ledges, on which the priests walked round the altar, to officiate in offering sacrifices.]—*B.*

Ver. 15. *So the altar.*—[Heb. *Harel*, that is, the mountain of God—probably so called in opposition to the idolatrous *high places*.—*From the altar.*—Heb. *Ariel*, that is, the lion of God; rather, "the hearth of God," from the Arabic, *irat*, or *iryat*, a hearth, and *ail*, God.]—*Bagster.* See notes on Isa. xxix. 1, 2.

Ver. 17. *His stairs.*—[Rather, "its ascents," *mas-othehoo*; probably an inclined plane; for the law ordained, that the priests should not ascend by *stairs*."—*Bagster.*

CHAPTER XLIV.

The east gate assigned only to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Leaders incapable of the priest's office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

THEN he brought me back the way of the gate of the outward sanctuary [a] which looketh toward the east; and it *was* shut.

2 Then said the LORD unto me; This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* for the prince; the prince, he shall sit in it to eat bread [b] before the LORD; he shall enter by the way [c] of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north gate before the house: and I looked, [d] and, behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, [e] mark well, and [f] behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well [g] the entering in [h] of the house, with every going forth of the sanctuary.

6 And thou shalt say to the [i] rebellious, *even* to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice [j] you of all your abominations,

7 In that ye have brought [k] *into my sanctuary* [l] strangers, [m] uncircumcised [n] in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept [o] the charge of my holy things: but ye have set keepers of my [p] charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD; No stranger, uncircumcised [q] in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the Levites that are [r] gone away far from me, when Israel [s] went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates [t] of the house, and ministering to the house: they shall slay [u] the burnt-offering and the sacrifice for the people, and they shall stand before them [v] to minister unto them.

12 Because they ministered unto them before their idols, and [w] caused [x] the house of Israel to fall into iniquity; therefore have I lifted up my hand against them, saith the Lord GOD, and they shall bear their iniquity.

13 And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that kept [y] the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and [z] they shall stand before me to offer unto me the [a] fat and the [b] blood, saith the Lord GOD:

16 They [c] shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with [d] linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird *themselves* [e] with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, they shall put off [f] their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not sanctify the people with their [g] garments.

20 Neither [h] shall they shave their heads, nor

A. M. 3430. B. C. 574.

a c 43.1,4.
b 1 Co.10. 18,&c.
c c.46.2,8.
d c.1.28; 3.5.
e *set thy heart.*
f c.40.4.
g Ps.119.4 c.43.11
h Ps.96.8,9.
i c.2.5.
j 1 Pe.4.3. c.43.8.
k Le.22.25.
l *children of a stranger.* Is.56.6,7.
m Le.26.41. Ro.2.28, 29.
n Le.21.6, 8.
o Le.22.9, &c. Ac.7.53.
p or, *ward,* or, *ordinance.*
q Mat.16.16.
r 2 Ki.23.8, &c.
s 1 Ti.5.22.
t 1 Ch.26. &c.
u 2 Ch.29. 34.
v Nu.16.9.
w *were for a stumbling-block of iniquity unto.* c.14.3,4.
x Nu.18.3, 4. 2 Ki.23.9.
y 1 Ki.2.35.
z De.10.8.
a Le.3.16.
b Le.17.5,6.
c Re.1.6.
d Ex.28.39, &c.
e *in,* or, *with sweat,* or, *in sweating places*
f Le.6.27. c.42.14.
g 1 Co.3.5,6
h Le.21.5, &c.

CHAP. XLIV. Ver. 1—31. *Regulations of worship.*—"No man should presume, even in appearance, to arrogate to himself that glory which belongs to God alone. It is also very proper that Christ our Prince should 'in all things have the pre-eminence:' but though the way, by which he has entered into heaven, is for ever shut against the whole fallen race of Adam; yet he has opened for us 'a new and living way,' by which we may find access and acceptance through faith in his blood. He also graciously comes among his assembled people, to commune with them, before they go to be with him in heaven. Then the glory of the Lord fills his sanctuary, and his people adore him with humble gratitude: and we should carefully meditate on these goings of our God and King, and hearken to all that he says to us, concerning 'the ordinances and laws of his house;' and we should mark well the entrance into his courts, and all the goings out of them. Thus we shall be able to see, how rebelliously even professed Christians have prostituted his sacraments, and the sacred ministry, by throwing them open to strangers, enemies, and evidently unregenerate persons; to the disgrace of the gospel, and the grief of true believers, and the encouragement of wicked men.

"All who are employed in the important work of the ministry, should be of harmless and blameless conversation; sound in the faith, full of good works; of exemplary temperance, sobriety, and gravity; walking humbly before God, and circumspectly in the sight of men: not arrogating honour to themselves, or leading the people into a superstitious veneration of them; yet acting honourably, and maintaining a sober peculiarity in their whole conduct. They should perform the most common actions of life in a pious and sanctified manner; their apparel, and the whole of their style of living, should be plain, simple, frugal, and such as manifests their indifference about worldly things: they should be careful in forming connexions, and in the choice of wives, and prudent in the management of their families; showing that they are governed by reason, conscience, and the fear of God, not by passion and

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CHAP. XLIV. Ver. 1. *The outward sanctuary*—i. e. the court of the Priests. *Houbigant.*—[So called in opposition to the temple itself, which was the inner sanctuary.]—*Bagster.*

Ver. 2. *This gate shall be shut*—That is, to the public. Among other marks of respect paid to a sovereign in the East, this is one, that the gate whereby he enters is in future closed to all other persons. *Harmer's Obs.*

Ver. 3. *It is for the prince.*—[It is probable, that the *prince* mentioned here and elsewhere, does not mean the Messiah, but the ruler of the Jewish nation for the time being. For it is not only directed where he should sit in the temple, and eat his portion of the sacrifices, and when and how he should go out; but it is also ordered (chap. xlv. 22.) that at the passover he shall offer a bullock, a sin-offering for himself and the people; and to guard him against any temptation of oppressing the people, he had a provision of land allotted to him, (chap. xlv. 8.) out of which he is to give an inheritance for his sons, (chap. xlvi. 18.) These appear plainly to be political rules for common princes, and for a succession of them; but as no such rules were observed under the second temple, the fulfilment of it must still be future.]—*Bagster.*

Ver. 7. *Uncircumcised.*—[The introduction of uncircumcised persons to eat of the peace-offerings and oblations, would have been a gross violation of the Mosaic law; but, as there was no law to exclude the uncircumcised of *heart,*" who were circumcised and ritually clean, this seems to point out a new and different constitution.]—*Bagster.*

Ver. 10. *They shall bear their iniquity.*—Many Levites survived the captivity, some of whom in early life had probably served the altar of the idolaters; neither they nor their children should now be admitted to their full privileges, but be subservient to others; and thus "bear their iniquity."

Ver. 11. *Ministers.*—[As few, if any, of those who, before the captivity, had been guilty in these respects, lived to witness the restoration of the temple service; and as it does not appear that their descendants were thus degraded for the idolatry of their ancestors; it is probable that a thorough reformation of the whole church, or the prevalence of pure religion among the converted Jews, is here predicted.]—*Bagster.*

Ver. 12. *I lifted up my hand.*—That is, I have sworn, &c.

Ver. 16. *Near to my table.*—[To place the *shew-bread* there. It is observable, that the table in the sanctuary is mentioned rather than the altar of incense; perhaps intimating the change in the external institutions of Divine worship which should take place before the accomplishment of the prophecy. It is not easy to determine, whether any external regulations, with respect to Divine ordinances, answerable to these predictions, will be made among the converted Jews, when reinstated in their own land, or not.]—*Bagster*

suffer their locks to grow long; they shall only poll their heads.

21 Neither shall any priest drink [i] wine, when they enter into the inner court.

22 Neither shall they take for their wives a widow, nor her that is [j] put away: but they shall take maidens of the seed of the house of Israel, or a widow [k] that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy [l] they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my [m] laws and my statutes in all mine assemblies; and they shall hallow my [n] sabbaths.

25 And they shall come at no [o] dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And after [p] he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall [q] offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance: I [r] *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 They [s] shall eat the meat-offering, and the sin-offering, and the trespass-offering; and [t] every [u] dedicated thing in Israel shall be theirs.

30 And the [v] first of all the [w] first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your [x] dough, that he may cause the blessing [y] to rest in thy house.

31 The priest shall not eat of any thing that is dead of [z] itself, or torn, whether it be fowl or beast.

A. M. 3430. B. C. 574.

i Le.10.9. 1 Ti 3.3.
j *thrust forth.*
k *from a priest.*
l 2 Ch 19.8, 10.
m 1 Ti 3.15.
n Is.58.13, 14 c.22.26.
o Le.21.1, &c.
p Nu 6.10, &c 19.11, &c.
q Le 4.3.
r Nu.18.20. De 18 1,2. Jos.13.14, 33.
s Le.6.18, 29; 7.6.
t Nu 18.14.
u *or, devoted.*
v *or, chief.*
w Ex.22.29, 30.
x Nu 15.20. Ne 10.37.
y Pr 3.9,10. Mal.3.10.
z Le.22.8.

a *cause the land to fall.*
b c 47.22.
c *holiness.*
d c.48.8.
e c.42.20.
f *or, void places.*
g c.48.10, &c.
h ver.1.
i 1 Co 9.13, 14.
j c.40.17.
k c.48.21.
l Pr 28.16 Je 22.17. c 22.27. 46.18.
m Jos.11.23.

CHAPTER XLV

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.

MOREOVER, when ye [a] shall [b] divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, [c] a holy portion [d] of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary five [e] hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about for the [f] suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and [g] in it shall be the sanctuary *and* the most holy *place*.

4 The holy *portion* [h] of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD: and it shall be a place for their houses, and a holy place for the sanctuary.

5 And the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers [i] of the house, have for themselves, for a possession for twenty [j] chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.

7 ¶ And [k] *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward: and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: and my princes [l] shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according [m] to their tribes.

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humour, in all these matters. They should teach the people, both by word and example, the difference between the holy and profane, the clean and the unclean: they should study to be peacemakers, and should regulate their judgment and decisions in all cases by the commandments of God, and not according to their own humours, interests, or partialities: they should observe, and teach others to observe, the statutes of the Lord, in all the ordinances of his house, and in hallowing his sabbaths: they should govern their passions, and moderate their sorrows, not suffering their work to be interrupted, or improperly performed."—*T. Scott.*

CHAP. XLV. Ver. 1—25. *Provisions for the sanctuary,* &c.—"We should present to the Lord an oblation, of the first and best of all our possessions; that we may honour him with our substance, and obtain his blessing on all our labours and comforts. It is the duty of Christians, according to their ability, to provide for the decent and comfortable subsistence of ministers, that they may attend to their work without distraction. But it becomes ministers to be content even with a scanty provision, and to 'suffer all things rather than hinder the gospel of Christ.' The interests of religion require that they should generally reside near their work, and as retired as may be from the vain hurry of the world: that they may [g] give themselves to the word of God and prayer;' and that every thing pertaining to them may savour of holiness and piety. These are the duties of men in every age: and the happy time is coming, when all ranks in every part of the earth will attend to them. Then there will be no more fraud, oppression, misery, war, or devastation; but universal righteousness, peace, and prosperity. It is an important part of the will of God, that men should deal with exact honesty in all the transactions of life: no zeal, orthodoxy, or diligence in religion, can compensate for the want of truth and justice in our moral conduct; though for a time they may cloak it. The Lord requires a just weight and a true balance, and exactness in every one of our dealings. All should use their influence, and improve their talents, in promoting the cause of godliness. The sabbaths and ordinances of God, and the commemoration of his benefits, should be our chief delight and satisfaction: and we should aim to reduce our various duties to some regular method, that they may not interfere with each other; and to persist in it till it become habitual. And, though nothing we do can atone for sin; our zealous services testify our acceptance of the sacrifice of Christ our Prince and High Priest, which according to his part, he

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Ver. 22. *Take for wives a widow.*—[This was prohibited only to the high priest under the law; but is here extended to all the priests, perhaps to intimate the superior sanctity of the times to which it refers.]—*Bagster.*

Ver. 24. *Controversy.*—[This seems to intimate, that controversies, in the period predicted, will be generally decided by arbitration, according to the law of God; and not by litigations before human tribunals, according to the laws of man.]—*Bagster.*

Ver. 25. *They shall come,* &c.—The following regulations are chiefly repetitions of the Mosaic law.

CHAP. XLV. Ver. 1. *When ye shall divide,* &c.—See Josh. xxiii. 4, &c. —*Five and twenty thousand* reeds.—The word *reeds* is not in the original; *Michaelis, Newcome, Boothroyd,* &c., therefore supply *cubits,* as far more probable than reeds: 25,000 of the latter would be 150,000 cubits, which would amount to more than 42 miles in length, and upwards of 16 in breadth, at the lowest calculation; and reckoning the larger cubit, chap. xl. 5., 52 miles by 20, much too large for the hills on which Jerusalem was built.—[That our translators rightly added the word *reeds,* is evident from the length and breadth of the sanctuary being exactly the same as before. (Compare ver. 2. with chap. xlii. 16—19.) Estimating the reed at 3 1-2 yards, this holy oblation would constitute a square of nearly 50 miles on every side. From the north side, a portion of nearly 20 miles in width, and nearly 50 in length, was appointed for the priests; and in the midst of this portion, the area of the sanctuary, about a mile square, to be enclosed by a wall. (ver. 1, 2.) Next to this, on the south, was the Levites' portion of the same dimensions as that of the priests; (ver. 5;) and south of this, was the portion for the city, of the same length as those of the priests and Levites, but only half the width. (ver. 6.) These three formed the square of 25,000 reeds, or nearly 50 miles; and that set apart for the prince, the breadth of which is not mentioned, extended in length from north to south, along the east and west sides of the square. As Canaan would not admit of so large a portion for the sanctuary &c. this was no doubt intended to intimate the large extent of the church in the glorious times predicted.]—*Bagster.*

Ver. 6. *Five thousand,* &c.—Archbishop *Newcome* reckons this full four times the size of Jerusalem, according to *Josephus.*

Ver. 8. *Princes no more oppress.*—[In the predicted period, not only shall the ministers and worshippers of God be liberally provided for; but the princes will be both able and willing to defray the expenses of government, without oppressing their subjects; and will rule over them with equity and clemency as the vicegerents of God; while the people will submit to them conscientiously and live in peace, prosperity, and holiness. These things seem to be

9 ¶ Thus saith the Lord GOD; [n] Let it suffice you, O princes of Israel: [o] remove violence and spoil, and execute [p] judgment and justice, take away your [q] exactions [r] from my people, saith the Lord GOD.

10 Ye shall have just [s] balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12 And the shekel [t] *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley:

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* a homer of ten baths; for ten baths *are* a homer:

15 And one [u] lamb out of the flock, out of two hundred, out of the fat pastures of Israel; for a meat-offering, and for a burnt-offering, and for [v] peace-offerings, to make reconciliation [w] for them, saith the Lord GOD.

16 All the people of the land shall [x] give this [y] oblation [z] for the prince in Israel.

17 And it shall be the prince's part *to give* [a] burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the [b] peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD; In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, and cleanse the [c] sanctuary:

19 And the priest shall take of [d] the blood of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And so thou shalt do the seventh *day* of the month for every one that [e] erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In [f] the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; [g] unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself and for all the people of the land a bullock [h] *for* a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks and seven rams without blemish daily the seven days; and a kid [i] of the goats daily *for* a sin-offering.

24 And he shall prepare a [j] meat-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah.

25 In the seventh *month*, in the [k] fifteenth day of the month, shall he do the like in the feast of the seven [l] days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

1 Ordinances for the prince in his worship. 9 and for the people. 16 An order for the prince's inheritance. 19 The courts for boiling and baking.

THUS saith the Lord GOD; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince [a] shall enter by the way [b] of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare [c] his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door [d] of this gate before the LORD in the sabbaths and in the new moons.

4 And the burnt-offering that [e] the prince shall offer unto the LORD in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 And the [f] meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs

A. M. 3430. B. C. 574.

n c.44.6.
o Je.22.3.
p c.33.14., 16.
q *expulsions.*
r Ne.5.1., 13. 1 Co 6.7, 8.
s Le.19.35, 36. Pr 11 1.
t Ex.30.13. Nu.3.47.
u or, *kid.*
v or, *thank-offerings.*
w Le.1.4. He.9.22, 23.
x *be for.*
y Ex.30.14, 15.
z or, *with.*
a 2 Ch.5.6. 30.24. 35.7. Ezr.1.5. 6.8,9.
b or, *thank-offerings.*
c Le.16.16.
d c.43.20.
e Le.4.27.
f Ex.12.18. Le.23.5, &c. Nu.9.2,3. De.16.1, &c.
g 1 Co.5.7, 8.
h Le.4.14.
i Nu.28.15, &c.
j c.46.5,7.
k Nu.29.12.
l De.16.13.
a c.44.3. ver.8.
b Jn.10.1.,3.
c Col.1.28.
d Jn.10.9.
e c.45.17.
f c.45.24.

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has most graciously prepared for us, and to which we must have continual respect in all our approaches to God. For our very best duties are polluted with sin; we pollute the ordinances in which we join, and all that we are connected with, till they are cleansed in the fountain of his blood: and our errors, ignorance, and simplicity, as well as our wilful sins, need the same cleansing. As therefore 'Christ our Passover is sacrificed for us; let us keep the feast' of faith and communion with him, not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth: let us begin our years, our months, our weeks, and days, with self-examination, repentance, faith, prayer, and devotedness to God; and spend them in the same manner. Let us live like strangers and pilgrims on earth, rejoicing in Christ, as we pass through this desert to heaven: and then we shall soon arrive in those mansions above, 'where is fulness of joy, and pleasures at God's right hand for evermore.'"—*T. Scott.*

CHAP. XLVI. Ver. 1—24. *Ordinances for worship.*—"We should worship and commune with God every day, in our closets and families, and in public as we have time and opportunity. On six days of the week indeed, men are called to serve God in their temporal employments; and must not neglect those duties, even for the sake of spending all their time in his more immediate worship. But on his own day we all should occupy ourselves wholly in his sacred service; and, laying aside every other employment and all avocations, as much as may be, and shaking off sloth and inactivity, we must learn to delight in the succession of one religious exercise to another, as the proper business of the whole day: and it may be right occasionally to appropriate a day from the other six, to be spent in a similar manner. It behooves those in authority to use their influence and example, in promoting a general regard to the worship of God, and their wealth in preparing every thing for it; they should frequent his holy ordinances with reverence and attention, and without betraying any symptoms of weariness: for, however they may be distinguished in other matters from their subjects, they are in the sight of God entirely upon a level with them; and every distinction admissi-

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represented in language taken from the customs of the times in which the prophet wrote. Tithes are not mentioned in any part of the vision, which shows that the ritual Mosaic law will not be in force.]—*Bagster.*

Ver. 11. *Ephah.*—[The *ephah* was a dry measure, and the *bath* a liquid measure, containing about 7 gallons, 4 pints, or 3 pecks, 3 pints; and the *homer* about 75 gallons, 5 pints.]—*Bagster.*

Ver 12. *Twenty shekels.*—[That is, 20+25+15=60; for the *maneh* as a weight was equal to 60 shekels, though as a coin it was only equal to 50, weighing about 2 lb. 6 oz.; and reckoning the shekel at 56 cents, being in value $33,60 cents.]—*Bagster.* This appears to be much like the manner of reckoning in the East at the present time. See *Orient. Cust.*

Ver. 17. *Prince's part.*—[The *prince* is never mentioned in the ritual appointments of Moses, but here he is required to provide the oblations; and the variations in the Mosaic law, in the number of the several sacrifices, and the proportion of the meat-offering to each being ten times as much as the law prescribed, with several other circumstances, seem more like enacting a new law than enforcing that of Moses. These variations may intimate a change in the external constitution of the church; and it is probable that they are to be understood emblematically.]—*Bagster.*

Ver 18. *In the first month, &c.*—[This seems to enjoin, not a mere dedication, but an annual purification of the sanctuary; of which there is nothing said in the Mosaic law.]—*Bagster. Michaelis* says the following regulations differ materially from the Mosaic.

Ver. 25 *Seventh month.*—[The prince shall do at the *feast of tabernacles* the same thing he was desired to do on the *passover.*]—*Bagster.*

CHAP. XLVI. Ver. 1. *Gate of the inner.*—[The prophet had before observed, that the east gate of the *outer* court was shut, and was told, that it must only be opened for the prince; and now he is informed, that the gate of the *inner* court on the east was also shut, and is to be opened only on the sabbath and new moons till the evening.]—*Bagster.*

Ver. 2. *Prepare burnt-offerings.*—[Or, "Offer," as the word *asah* frequently denotes. The whole of this seems to intimate the constant, reverential and exemplary attendance of kings on the pure ordinances of religion, in the approaching flourishing days of the church.]—*Bagster.*

Ver. 4. *Six lambs . . . and a ram.*—The Mosaic law appointed only two lambs, without a ram.—[The proportions of the burnt-offerings, and also of the meat and drink-offerings, are very different here from those prescribed in the Mosaic law. The meat-offering under the law, was only three tenths of an ephah to a bullock, two tenths for a ram, and one tenth for a lamb, with the fourth part of a hin of oil.]—*Bagster.*

[f] as he shall be able to give, and a hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 And [h] when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD in the solemn [i] feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities the [j] meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, *one* shall then open him the gate [k] that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt daily [l] prepare a burnt-offering unto the LORD *of* a lamb [m] of the first year without blemish: thou shalt prepare it [n] every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning *for* a continual burnt-offering.

A. M. 3430. B. C. 574.

[g] *the gift of his hand.* De.16.17.

[h] ver.2.

[i] Ex.23.14, 17. De.16.16. Mal.1.4.

[j] ver.5.

[k] c.44.3. ver.2.

[l] Ex.29.38. Nu.28.3.

[m] *a son of his year.*

[n] *morning by morning.*

[o] Le.25.10.

[p] c.45.8.

[q] c.34.5,6.

[r] 1 Sa.2.13, 14. 2 Ch.35. 13.

[s] Le.2.4..7.

[t] c.44.19.

[u] *a court in a corner of a court, and a court in a corner of a court.*

[v] or, *made with chimneys.*

[w] *cornered.*

[x] ver.20.

[a] Is.55.1. Je.2.13 Joel 3.18. Zec.13.1. 14.8. Re.22.1, 17.

[b] Is.2.3. ver.12.

16 ¶ Thus saith the Lord GOD; If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year [o] of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover the prince shall not [p] take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered [q] every man from his possession.

19 ¶ After he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall boil [r] the trespass-offering and the sin-offering, where they shall bake [s] the meat-offering; that they bear *them* not out into the outer court, to sanctify [t] the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, [u] in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts [v] joined of forty *cubits* long and thirty broad: these four [w] corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These [x] *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

1 The vision of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The division of it by lot.

AFTERWARD he brought me again unto the door of the house; and, behold, waters [a] issued out from under [b] the threshold of the house eastward: for the forefront of the house *stood toward* the east, and the waters came down from under from the right side of the house, at the south *side* of the altar.

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ble respecting his worship, between them and others, must be confined merely to external circumstances. But whether rulers will or will not join with us, in attending on the lively ordinances, in which 'Christ is set forth as evidently crucified among us:' he, our Prince of Peace, will surely manifest his presence amidst us: and especially when we spend his holy day with his assembled saints, and feed by humble faith on the Sacrifice, which he has prepared and offered for us. In expectation and assurance of his glorious and gracious presence, we should worship with reverence in his courts; abound in spiritual sacrifices; consecrate our talents and substance to him, according to our ability; and take care that every thing be done decently and in order. We should recollect, that *Press forward* is the Christian's motto: we must still depart farther and farther from our sins, and sinful pursuits and connexions; and get farther into the knowledge, practice, and experience of the gospel: and we should dread a hypocritical profession and worship, which generally terminate in a man's returning into his old course of sin and death.—The Lord has prescribed us many duties, as of indispensable obligation; but he has also graciously left many things to our voluntary choice; especially as to the proportion of our time and substance to be appropriated to his immediate worship and service; that they, who 'greatly delight in his commandments,' may abound in them to his glory, the edification of their brethren, and their own benefit; without entangling their own consciences, or prescribing rules that might be inexpedient to others; or inducing them to formal services, for which they have no heart and in which God could have no pleasure. But we must never omit our daily worship, nor neglect to apply the sacrifice of the Lamb of God, to our souls, for pardon, peace, and salvation.

CHAP. XLVII. Ver. 1—12. *The vision of the holy waters*

Ver. 9. *People of the land.*—[This may intimate that every thing should be regulated in divine worship, so as to prevent disorder and interruption, and also that men should go forward and make progress in religion, and not turn their backs upon *God.*]—*Bagster.*

Ver. 13. *Daily prepare.*—[It is observable, that there is nothing said about the *evening* sacrifice, or the additional lamb, morning and evening, on the sabbath, which makes an important difference between this and the old laws; and it is probably an intimation of that change in the external forms of religion which the coming of the Messiah should introduce.]—*Bagster.*

Ver. 14. *Every morning.*—Heb. "Morning by morning."—Here is no mention of an evening sacrifice, which forms another important variation from the Mosaic law. See Exod. xxix. 38—40.

Ver. 17. *Year of liberty.*—[That is, to the year of *Jubilee*, called the *year of liberty*, because there was then a general release: all servants had their liberty; and all alienated estates returned to their former owners.]—*Bagster.*

Ver. 19. *Entry.*—[This entry was at the west side of the north gate of the inner court: see ch. xliv. 4, 5.——*Place.*—This place was at the west corners of the inner court, or court of the priests; where they prepared the most holy things, the trespass and sin-offering, which none but the priests might eat; that they might not "bear them out into the outer court, to sanctify the people," that is, by touching them incapacitate them from discharging their ordinary occupations.]—*Bagster.*

Ver. 22. *There were courts joined,* &c.—[These courts in the corners of the outer court, or court of the people, appear to have been a kind of uncovered apartments, surrounded with little chambers for the cooks, and used for dressing the peace-offerings of the people. On these their families and friends feasted; and portions were sent to the poor, the widow, and the orphan; and thus the spirit of devotion preserved the spirit of mercy, charity, and benevolence, in the land.]—*Bagster. Newcome,* "Small courts, 48 cubits long," &c. But our margin reads, "made with chimneys."

CHAP. XLVII. Ver. 1. *Under the threshold.*—See note on chap. xliii. 8: also chap. xlvi. 2, 3.—[Solomon's temple and the second temple were doubtless well supplied with water, probably conveyed there by means of pipes; but *these* waters flowed *from* the temple, not as a common sewer, but as a fertilizing river. A fountain producing abundance of water was not in the temple, and could not be there on the top of such a hill; and consequently these waters, as well as those spoken of by *Joel* and *Zechariah*, must be understood figuratively and typically. These waters doubtless were an emblem of the "gospel preached with the Holy Ghost sent down from heaven;" and their gradual rise beautifully represents its progress, from small beginnings to an

2 Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when the man [c] that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the [d] waters *were* to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterward he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen, waters [e] to swim in, a river [f] that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the [g] bank of the river *were* very many trees [h] on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, and go down into [i] the [j] desert, and go into the sea: *which being* brought forth into the sea, the waters shall be healed.

9 And it shall come to pass, *that* every thing that [k] liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be [m] healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets; their fish shall be according to their kinds, as the fish of the great [o] sea, exceeding [p] many.

11 But the miry places thereof and the marishes thereof [q] shall not be healed, they shall be given to [r] salt.

12 And by the river upon the [s] bank thereof, on this side and on that side, [t] shall grow all trees for meat, whose leaf [u] shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [v] new fruit according to his months, because their waters they issued out of [w] the sanctuary: and the fruit [x] thereof shall be for meat, and the leaf thereof for [x] medicine.

13 ¶ Thus saith the Lord GOD; This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph [y] *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I [z] lifted up my hand to give it unto your fathers: and this land shall fall unto you for [a] inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of [b] Hethlon, as men go to [c] Zedad;

16 Hamath, [d] Berothah, Sibraim, which *is* between the border of Damascus and the border of Hamath; [e] Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be [f] Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure from [g] Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Ta-

A. M. 3430.
B. C. 574.

c c. 40.3.
d *waters of the ankles.*
e *of swimming.*
f Is.11.9. Hab.2.14. Mat.13. 31,32.
g *lip.*
h ver 12.
i Is.35.1,7.
j or, *plain.* De 3.17. 4.49. Jos.3.16.
k Jn 3.16. 11.26.
l *two rivers.*
m Ex 15.26. Ps 103.3. Is 30.26.
n Mat.4.19.
o Nu.34.6. Ps.104.25.
p Is.49.12, 20.
q or, *and that which* shall not.
r Je 17.6.
s ver 7.
t *come up.*
u Ps.1.3. Je.17.8.
v or, *principal.*
w Re 22.2.
x or, *bruises and sores* Is.1.6.
y Ge.48.5. 49.25. c 48.5.
z or, *swore.* Ge 26.3.
a c.48.29.
b c.48.1.
c Nu 34.8.
d 2 Sa 8.8.
e or, *the middle village.*
f Nu 34.9.
g or, *from between.*

and mystic trees.—We now approach the close of this extraordinary vision, and various circumstances lead us to consider it in many parts of mystic import. Though the temple itself may not in magnitude exceed that of Solomon, yet the grand scale on which the surrounding courts and adjacent grounds are laid out, seems strongly to intimate a great increase of the true church of God, principally by the accession of the Gentiles. So in this chapter the mighty stream of waters flowing from the sanctuary, though it may have some reference to the waters formerly supplied from an adjacent spring or two for the priest's use, are in volume so vastly greater, and in virtue so perfectly distinct and superior, that he must be a dreaming expositor indeed, who can explain this literally of water only to cleanse the sacrifices and sacrificial instruments. Besides, this water ran from the temple—increased as it proceeded, and conveyed life and health and blessing wherever its streams flowed.

Nothing is more common in the Holy Scriptures than to represent the influences of the Holy Spirit under the emblem of water; and, in perfect accordance with this remark, the spread of knowledge, truth, and righteousness, is often expressed by the image of flowing streams,—streams that, uniting and continuing to spread, we are led to believe shall cover the earth with the knowledge and glory of the Lord as the waters cover the immense basis of the sea. These waters, too, agreeably to the nature of fructifying streams, convey fertility and verdure wherever they may spread. Moreover, these waters have a singular power of conveying life and salubrity to the dead sea itself: a lake which, after discarding all the fables of credulous travellers, is confessedly barren of living creatures.

If we allegorize these streams, it seems natural that the dead sea should also be emblematical of the state of both the Jewish and heathen world prior to the promulgation of the gospel. The religion of the Jews and the science of the Greeks were alike dead. To what good purpose did the former apply their rabbinical lore? or the latter their admired wisdom? The former sunk into the most ridiculous superstitions, and the latter into the most gross idolatries, which, at the same time as they practised and recommended to the vulgar, they ridiculed themselves. But these healing streams, wherever they flowed, evangelized the former, and rationalized the latter. "Christ crucified," was indeed "to the Jews a stumbling-block" till the veil was taken from their hearts; and then they read the gospel in all the books of Moses. The same doctrine was "to the

immensely large increase: and the latter part of the representation may relate to the times when it shall fill the earth, and produce the most extensive and important effects on the state of mankind in every nation.]—*Bagster.*

Ver. 5. *Waters were risen.*—Heb. "Shoulse;" LXX, "Lifted up their proud waves." "These waters beautifully represent the gradual progress of the gospel. See Isa. ii. 2–4. Compare Joel iii. 18: Zech. xiv. 8; Isa. lv. 1; John vii. 38." *Newcome.*

Ver. 7. *Bank.*—Heb. "lip;" *Newcome,* "Brink;" the same word as is so rendered in ver. 6.

Ver. 8. *Brought forth into the sea.*—[This was the dead sea, or sea of Sodom, east of Jerusalem, in which it is said no living creature is found; or, at least, from its extreme saltness, it does not abound with fish like other seas. The healing of these waters perhaps denotes the calling of the Gentiles.]—*Bagster.* It is called the *dead* sea on account of a tradition which, though disputed, has never been refuted, that no fish can live in it. This may be partly owing to its excessive saltness, containing (as ascertained by recent experiments) one fourth of its weight in salt, which renders it singularly buoyant and bitter, and may account for its being uninhabited. See *Modern Trav.*

Ver. 9. *Every thing that liveth, which moveth.*—*Newcome,* "Every living thing which moveth."—*Whithersoever the rivers.*—Heb. "Two rivers;" but as we read of but one in the context, *Michaelis* (by only dividing one Hebrew word into two,) reads, "Whithersoever the river shall come, the *sea* shall live." But in Hebrew, the plural is often used for the singular, and here may perhaps intend the spreading streams of this sacred water.

Ver. 10. *From En-gedi unto En-eglaim.*—The former place lay nearly due east from Jerusalem, the latter at the northern extremity of the dead sea, where the Jordan flows into it: from 15 to 20 miles of coast.—*As the fish of the great sea.*—This implies, not that the water shall become fresh, (like the lake of Gennesareth,) but like the ocean, its deleterious qualities being purged by the accession of these sacred waters. [Great quantities of all kinds of fish usually caught in the Mediterranean—genuine converts of all nations, kindreds, and people.]—*Bagster.*

Ver. 11. *The marishes* (or marshes) *shall not be healed.*—The south end, where Sodom stood on the south-west, and "the valley of salt" on the south-east.—*They shall be given* (up) *to salt.*—And this may figuratively represent those nations that utterly refuse the healing streams of salvation.

Ver. 12. *Shall grow* (Heb. "spring up") *all trees for food.*—Here is an evident allusion to the trees of paradise. See our note on Ge. ii. 9.—(Probably, believers, "trees of righteousness," who still bring forth "fruit unto holiness," and "whose end is eternal life."]—*Bagster.*—*The leaf thereof for medicine.*—*Newcome,* "Healing." The medical art in the East is still chiefly confined to external applications.

Ver. 13. *This shall be the border.*—The precise situation of many of the places named in this and the following chapter, can hardly now be ascertained. It is, however, evident, that provision is here made for the return of all the tribes, though many did not come.

Ver. 16. *Haurun.*—[The district of *Auranitis*, now *Haouran*, S. W. of Damascus. See *Burckhardt's Travels in Syria,* &c. p. 285, &c.]—*Bagster.*

Ver. 17. *Border from the sea.*—[The Holy Land, as here described, extended from about 31° to 35° N. lat. and from 34° to 37° E. long.; being bounded on the north by a line drawn from the Mediterranean to Hamath; on the east, by Damascus, Hauran, Gilead, and the land of Israel east of Jordan, unto the south of the Dead sea; on the south, by Tamar and Kadesh, unto the river of Rhinocorura; and on the west by the Mediterranean sea, from the same point, northward "till a man come over against Hamath;" and its length from north to south would be about 280 miles, and its breadth about 150 miles. The ten tribes, as well as Judah and Benjamin, were to be admitted to a full share in this inheritance, which seems to imply, that the future restoration to the promised land is predicted; while the admission of strangers who sojourned in the land, to a share in the inheritance, as if naturalized Israelites, plainly intimates

mar *even* to the waters of [h] strife [i] *in* Kadesh, the [j] river to the great sea. And *this is* the south side [k] southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers [l] that sojourn among you, which shall beget children among you: and they [m] shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAPTER XLVIII.

1,22 The portions of the twelve tribes. 8 of the sanctuary. 15 of the city and suburbs. 21 and of the prince. 30 The dimensions and gates of the city.

NOW these *are* the names of the tribes. From [a] the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; for these are his sides east *and* west; [b] a *portion for* Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* Judah.

8 ¶ And by the border of Judah, from the east side unto the west side, shall be the offering [c] which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

A. M. 3430
B. C. 574.

h or, *Meribah.*

i Nu 20 13. De 32 51. Ps 81 7. c 47 19, 28.

j or, *valley.*

k or, *toward Teman.*

Ep 2 12, 13
3 6
Re 7 9, 10.

m Ac 15 9. Ro 10 12. Ga 3 28. Col 3 11.

a c 47 15, &c.

b *one.*

c c 45 1..6.

d or, *the sanctified portion, shall be.*

e c 44 15.

f or, *ward*, or, *ordinance.*

g c 44 10.

h Le 27 10. 28 33.

i Ex 22 29.

j c 45 6.

k c 42 20.

l c 45 6.

m c 45 7.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the sanctuary of the LORD shall be in the midst thereof.

11 [d] *It shall be* for the priests [e] that are sanctified of the sons of Zadok; which have kept my [f] charge, which went not astray when the children of Israel went astray, as [g] the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth; all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither [h] exchange, nor alienate the first-fruits [i] of the land: for *it is* holy unto the LORD.

15 ¶ And the five thousand, that are left in the breadth over against the five and twenty [j] thousand, shall be a [k] profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy *portion shall be* ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them that serve the city.

19 And [l] they that serve the city shall serve it out of all the tribes of Israel.

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ¶ And the residue [m] *shall be* for the prince,

Greeks foolishness," till they also were enlightened; and then they saw in the doctrine of redemption a display of divine wisdom, and felt its power in the renovation of their hearts and lives. Thus the dead sea is filled with living fish, and the trees which grow upon its banks, instead of the fabled apples of Sodom, produce trees of perpetual verdure, and fruits of immortality ever new and ever fresh, while its leaves shall heal all the disorders of human life.

CHAP. XLVIII. Ver. 1—35. *The division of the land, and the gates of the city.*—There is as much prudence as modesty, in not attempting to explain what we cannot comprehend; and those commentators who have been most anxious to remove all obscurities, have been compelled to confess themselves nonplused in the visions of Ezekiel. The great outlines of the allegory are as much as we dare hope to understand; but the fulfilment of these predictions may, as in other instances, render intelligible what now seems most obscure. Though the return from the Babylonish captivity included but a very small part of the *ten* tribes of Israel, there is reason to believe a remnant of them is still preserved in some of the Eastern countries,

the calling of the Gentiles into the church, and their joint inheritance of its privileges, and of the heavenly felicity.]—*Bagster.*

CHAP. XLVIII. Ver. 4. *By the border of Naphtali.*—[In this division of the Holy Land, a portion is laid out for each of the twelve tribes directly across the country, from east to west; and deducting the square of 25,000 reeds, or nearly 50 miles on each side, between Judah and Benjamin, for the priests, Levites, city, and temple, with the inheritance of the prince to the east and west, (see on ch. xlv. 1.) from 280 miles, the length of the country from north to south, there will remain for each tribe a portion of less than 20 miles in width, and 150 miles in length. This division of the land entirely differs from that which was made in the days of Joshua, in which the tribes were not only differently placed, but confused and intermixed: while here distinct lots are assigned to each of the twelve tribes, in a regular mathematical form. *Literally* such a division never took place, nor is it probable that it ever should: it seems to denote the equality of privileges which subsists among all the tribes of believers, of whatever nation, and whatever their previous character may have been.]—*Bagster.*

Ver. 8. *Five and twenty thousand reeds.*—Rather, "Cubits." See note on chap. xlv 1.

Ver. 11. It shall be *for the priests that are sanctified.*—See margin.—*As the Levites went.*—See chap. xliv. 10. It appears that the priests generally adhere to the God of Israel, and one motive, probably, for the defection of the latter, might be their being promoted to the priesthood among idolaters. See Judges xvii. 11—13.

Ver. 15. *Profane place for the city.*—[The holy oblation of 25,000 square reeds, or near fifty square miles, was divided into three parts from north to south (see on ch. xlv. 1.)—a portion on the north of 10,000 reeds in width, and 25,000 in length, for the priests in the midst of which was the sanctuary or temple, surrounded by a wall 500 reeds square, (v. 9, 10. see on ch. xlii. 15,) next to this another portion of the same dimensions for the Levites, (v. 13. 14.;) and on the south another portion of the same length, but only 5000 reeds in breadth, for the city, (v. 15.) The city was situated in the midst of this portion, being 4500 reeds, or about nine miles square, (see on ver. 30.) having a suburb of 250 reeds, or about half a mile, on each side, (v. 17.) leaving 10,000 reeds, or nearly 10 miles on the east side, and the same on the west side, for the profit of those who serve the city out of all the tribes, (v. 18, 19.) On the east and west sides of this square of 25,000 reeds, is the portion of the prince; each of which, estimating the breadth of the land at 150 miles, would form a square of fifty miles. Thus the whole plan of the division of the country, laying out of the city, temple, and all its appendages, is perfectly regular and uniform; and would therefore convey to the minds of the Jews the most complete idea they were capable of conceiving of the most perfect church, commonwealth, city, temple, and conveniences, on the largest and grandest scale for the Divine worship; and it doubtless ultimately points out the land of Immanuel, the city of the New

on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; and the sanctuary [n] of the house *shall be* in the midst thereof.

22 Moreover from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.

23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin *shall have* [o] a *portion.*

24 And by the border of Benjamin, from the east side unto the west side, Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar *unto* the [p] waters of [q] strife *in* Kadesh, *and* to the river toward the great sea.

29 This [r] *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north side, four thousand and five hundred measures.

31 And the gates [s] of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* and the name of the city from *that* day *shall be,* [t] The LORD [u] *is* there.

A. M. 3430. B. C. 574.

n ver. 8, 10.

o one.

p c. 47. 19.

q *Meribah-kadesh.*

r c. 47. 14, 21, 22.

s Re. 21. 12, &c.

t *Jehovah-shammah.*

u Ps. 46. 5. 48. 3. 68. 18. 77. 13. Je. 3. 17. Joel 3. 21. Zec. 2. 10. Re. 21. 3. 22. 3.

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and will be forthcoming whenever the God of Israel shall give the word.

What is meant by the "Holy oblation" it is difficult to explain, since it is neither confined to the Temple, nor the holy city; nor does it extend to the whole of the holy land. The best idea we can form of its extent (as Dr. *Boothroyd* suggests) is by conceiving a square of 25,000 cubits each way, or about seven English miles in length and breadth; and this square divided lengthwise into three parts (or rectangles) thus: 10,000 for the priests, 10,000 for the Levites, and 5000 for the city; with the temple in the midst of the whole plot of ground. A part also was to be added for the king's palace and pleasure grounds. The reasons of this proportion are to us far from evident; but the portions of the priests and Levites probably included pasture grounds, and perhaps vineyards, for the use of the Temple. The increase of the number of gates (double those of the former city) is a circumstance we by no means understand; but it is copied by St. John in his Apocalyptical description of the New Jerusalem. (Rev. xxi. 21.) The descriptive name here given to the city, JEHOVAH SHAMMAH, is sufficiently definite, as implying God's continual presence with his church, under every dispensation.

Jerusalem, and his temple, the Christian church, the house of the living God.]—*Bagster.*

Ver. 30. *Four thousand and five hundred measures.*—[It is certainly most obvious to interpret these measures, not of *cubits*, but of the *measuring reed* which the prophet's conductor had in his hand; according to which, the city would be about 36 miles in circumference, and nine miles on each side of the square; which was nearly nine times larger than the greatest extent to which Jerusalem ever attained. (See on ver. 15. and ch. xlii. 16.) The large dimensions of the city and land were perhaps intended to intimate the extensive and glorious propagation of the Gospel in the times predicted; and the land was not called Canaan, nor the city Jerusalem, probably because they were figurative of spiritual blessings to the church and to Israel.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF EZEKIEL.

[THE character of Ezekiel, as a writer and a poet, is thus admirably drawn by the masterly hand of Bp. *Lowth:* "Ezekiel is much inferior to Jeremiah in elegance; in sublimity, he is not even excelled by Isaiah; but his sublimity is of a totally different kind. He is deep, vehement, tragical; the only sensation he affects to excite is the terrible; his sentiments are elevated, animated, full of fire and indignation; his imagery is crowded, magnificent, terrific, and sometimes bordering on indelicacy; his language is grand, solemn, austere, rough, and at times unpolished; he abounds in repetitions, not for the sake of grace or elegance, but from vehemence and indignation. Whatever subject he treats of, that he sedulously pursues; from that he rarely departs, but cleaves, as it were, to it; whence the connexion is in general evident and well preserved. In other respects, he may perhaps be exceeded by the other prophets; but, for that species of composition to which he seems adapted by nature, the forcible, impetuous, grave, and grand, not one of the sacred writers is superior to him. His diction is sufficiently perspicuous; all his obscurity arises from the nature of his subjects. Visions (as for instance, among others, those of Hosea, Amos, and Zechariah,) are necessarily dark and confused. The greater part of Ezekiel, particularly towards the middle of the book, is poetical, whether we regard the matter or the language. But some passages are so rude and unpolished, that we are frequently at a loss to what species of writing we ought to refer them." *Michaelis*, however, so far from esteeming him as equal to Isaiah in sublimity, is inclined to think, that he displays more art and luxuriance in amplifying and decorating his subject than are consistent with the poetical fervour, or indeed with true sublimity; and pronounces him to be in general an imitator, who has the art of giving an air of novelty and ingenuity, but not of grandeur and sublimity, to all his compositions; and that, as he lived at a period when the Hebrew language was visibly on the decline, so if we compare him with the Latin poets who succeeded the Augustan age, we may find some resemblance in the style, something that indicates the old age of poetry. But, as Abp. *Newcome* judiciously observes, the prophet is not to be considered merely as a poet, or as a framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing; but as an instrument in the hands of *God*, who vouchsafed to reveal himself, through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in different manners, as by voice, by dreams, by inspiration, and by plain or enigmatical vision. "Ezekiel is a great poet, full of originality; and, in my opinion, whoever censures him as if he were only an imitator of the old prophets, can never have felt his power. He must not, in general, be compared with Isaiah, and the rest of the old prophets. Those are great, Ezekiel is also great; those in their manner of poetry, Ezekiel in his; which he had invented for himself, if we may form our judgment from the Hebrew monuments still extant." To justify this character, the learned prelate descends to particulars, and gives apposite examples, not only of the clear, flowing, and nervous, but also of the sublime; and concludes his observations on his style, by stating it to be his deliberate opinion, that if his "style is the old age of the Hebrew language and composition, it is a firm and vigorous one, and should induce us to trace its youth and manhood with the most assiduous attention." As a prophet, Ezekiel must ever be allowed to occupy a very high rank; and few of the prophets have left a more valuable treasure to the church of *God* than he has. It is true, he is in several places obscure; but this resulted either from the nature of his subjects, or the events predicted being still unfulfilled: and, when time has rolled away the mist of futurity, successive generations will then perceive with what heavenly wisdom this much neglected prophet has spoken. There is, however, a great proportion of his work which is free from every obscurity, and highly edifying. He has so accurately and minutely foretold the fate and condition of various nations and cities, that nothing can be more interesting than to trace the exact accomplishment of these prophecies in the accounts furnished by historians and travellers; while, under the elegant type of a new temple to be erected, a new worship to be introduced, and a new Jerusalem to be built, with new land to be allotted to the twelve tribes, may be discovered the vast extent and glory of the New Testament Church.]—*Bagster.*

THE BOOK OF THE PROPHET DANIEL.

DANIEL is the last of those usually called the four *greater* Prophets, not for their superior excellence or authority, but for their contents: the book of Daniel is, however, much shorter than either of the other three. Indeed, some of the minor Prophets, as Hosea and Zechariah, contain more chapters than Daniel, though not more matter.

Daniel was of noble descent, and probably, as the Jews assert, related to the royal family of Judah. He was carried captive to Babylon at an early age, in the fourth year of Jehoiakim, king of Judah, A. M. 3398, and in the 606th year before the Christian era. Having been initiated into the mysterious learning of the Chaldeans, he was found qualified for the highest offices in the courts of Babylon and Persia; he did not defile himself with their idolatries, but became eminent for his piety as well as his wisdom. In consequence of his interpretation of Nebuchadnezzar's dream, he was established governor of the province of Babylon, and chief of the wise men; and he seems to have continued in an exalted station, and in offices of great trust and power, through all the subsequent period of the Chaldean monarchy, and afterwards under Darius the Mede, and Cyrus the Persian. He was contemporary with Ezekiel, who mentions his extraordinary piety and wisdom, (ch. xiv. 14, 20,) the latter of which, even at that time, seems to have become proverbial, (ch. xxviii. 3.) He lived throughout the seventy years' captivity, but it does not appear that he returned to his own country; and as the last of his visions, of which we have any account, took place in the third year of Cyrus, about B. C. 534, when he was about ninety-four years of age, and resided at Susa, or Shouster, it is not improbable that he died and was buried there, as some Asiatic authors affirm, where his tomb is still shown!

Though Daniel's name is not prefixed to this book, he speaks so often in the

first person as to leave no reason to doubt the fact; it has been almost universally admitted both by Jews and Christians. The evidence arising from his predictions in favour of Christianity, have led some Jews to speak degradingly of his authority; *Josephus*, however, speaks of him as one of the greatest of the Prophets; but to us Christians "the testimony of *Jesus*," who calls him "the Prophet Daniel," (Matt. xxiv. 15.) is paramount to all others. Neither this book, nor that of Jonah, is considered as poetical, though some passages are remarkably sublime.

Porphyry, a learned opponent of Christianity in the third century, was so struck with the fulfilment of Daniel's prophecies, that he pretended they were forged after the events; and in particular, after the time of Antiochus, though it is evident that they were translated into Greek one hundred years before, and by the Jews themselves shown to Alexander the Great to procure his favour.

Some additions to this book are, indeed, found in the Vulgate Latin, and in Theodosius's Greek version, which are admitted into the Catholic Canon of the Old Testament by the Council of Trent. These are, "The History of Susanna," which, in its title, is said to be "set apart from the *beginning* of Daniel," and "the History (or rather fable as *Erasmus* calls it) of Bel and the Dragon," cut off from the *end* of it; also "the Song of the Three Children" in the fiery furnace, all which are rejected from the Canon by the learned and judicious *Lardner*, and by all consistent Protestants, as never having existed in the Hebrew or Chaldee languages.

In our Notes upon this book, we have paid particular attention to the "New Version" and Notes of the Rev. *Thos. Wintle*, B. D. which Mr. *Hartwell Horne* has justly characterized as "a very valuable translation, executed on the same plan as Bp. *Lowth's* Version of Isaiah, and Dr. *Blayney's* of Jeremiah." We have also availed ourselves of the important labours of Sir Isaac and Bp. *Newton*, and other authors, who will be found repeatedly referred to. On the celebrated prophecy of "the Seventy Weeks," we have also consulted the learned "Dissertation" of Dr. *John Stonard*, very lately published.

We should not omit to add, that the beginning and latter parts of this book in the original are Hebrew; but the middle part, from chap. ii. 4, to the end of chap. vii., is in Chaldaic, the language of the country in which the prophet lived. Commentators generally divide the whole book into two parts; the former, comprising the first six chapters, containing the history of Daniel, and the three worthies cast into the fiery furnace; also of the kings Nebuchadnezzar, Belshazzar, and Darius. The second part, including the last six chapters, contains a series of important prophetic visions, which we shall endeavour, with the assistance above mentioned, to explain. Sir *Is. Newton* considered these prophecies of such importance, that he says, to reject them, is to reject the Christian Religion. For this religion is founded on his (Daniel's) prophecy concerning the Messiah.

Though we cannot pretend to settle the difficult chronology of this book, we may remark, that it embraces the whole seventy years of the Babylonish captivity, and indeed, commenced considerably before; for Daniel, being carried away with the first Jewish captives, is thought to have interpreted Nebuchadnezzar's first dream of the mysterious image of gold, &c., several years prior to that calamity. The other historical events here contained, are supposed to succeed in the following order:—His idolatrous image set up, and the three Hebrew children cast into the fiery furnace, for refusing to worship it, B. C. 580. His derangement, which lasted seven years, began about 569 B. C. Belshazzar's alarm at the hand-writing on the wall; his death, and the conquest of Babylon, 538. Daniel cast into the lion's den, and wonderful deliverance, 537; after which he was promoted by Darius to the highest honours of his realm, and lived to the third year of Cyrus, King of Persia, (chap. x. 1.) when he is calculated to have been 94 years of age; the true reason probably that he returned not to Judea.

CHAPTER I.

1 Jehoiakim's captivity. 3 Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah. 8 They refusing the king's portion, do prosper with pulse and water. 17 Their excellency in wisdom.

A. M. 3397. B. C. 607.

IN the third year of the reign of Jehoiakim king of Judah came [a] Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

a 2Ki.24.1,2 2Ch.36.6,7

2 And the LORD gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

A. M. 3398. B. C. 606.

3 ¶ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children [b] of Israel, and of the king's seed, and of the princes;

b Foretold, 2Ki.20.17, 18. Is.39.7.

4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

c *of his drink.*

5 And the king appointed them a daily provision of the king's meat, and of the wine [c] which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

d c.4 8. 5.12.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the eunuchs gave names: for he gave unto Daniel *the name of* [d] Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

e De.32.38. Ezr.4.13. Ho.9.3.

8 ¶ But Daniel purposed in his heart that he would not defile himself with the portion [e] of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

f Ge.39.21. Pr.16.7.

9 Now God had brought Daniel into [f] favour and tender love with the prince of the eunuchs.

g *sadder.*

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [g] worse liking than the children which *are* of your [h] sort? then shall ye make *me* endanger my head to the king.

h or, *term, or, continuance.*

11 Then said Daniel to [i] Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

i or, *the steward.*

12 Prove thy servants, I beseech thee, ten days; and let them give us [j] pulse [k] to eat, and water to drink.

j *of pulse that we may eat.*

k *that we may.*

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

17 ¶ As for these four children, God gave them knowledge and skill in all learning and wisdom: and [l] Daniel had understanding in all visions and dreams.

l or, *he made Daniel understand.*

18 Now at the end of the days that the king had said he should bring them in, then the

CHAP. I. Ver. 1—21. *The captivity of Jehoiakim, and the promotion of Daniel and his companions.*—This chapter begins with referring to Nebuchadnezzar's conquest of Judea. When Jehoiakim became tributary to him, Judah's captivity began. On this expedition the king of Babylon set out toward the end of the third year of Jehoiakim; but did not take Jerusalem before the ninth month of the year following. Hence the seeming difference between Daniel and Jeremiah, (ch. xxv. 1,) the one computing from the time of his setting out on the expedition, and the other from the time in which the purpose of it was accomplished.—We have next an account of the manner in which Daniel and his Hebrew companions were brought up at the king's court, and of their great proficiency in Chaldee learning; in addition to which, he was crowned with wisdom from above. His early piety made him and his companions choose rather to live on the most common food, than on the delicacies of the royal table, by which they might be polluted, as many of their meats might be forbidden, or not prepared according to the law of Moses. It was also the custom of most heathen nations, before eating, to make an offer-

CHAP. I. Ver. 2. *Which he carried*—Refers not to Jehoiakim, see note on Jer. xxii. 12. but to the vessels.—*The land of Shinar*—That is, Babylonia, wherein was the tower of Babel.—*The house of his god*—Bel, or Belus.

Ver. 3. *Master*—Called, ver. 7, Prince of the Eunuchs, or chamberlains.

Ver. 4. *Children.*—[*Yeladim*, rendered *children*, is frequently used for *lads*, or *young men*, (see Ge. xxi. 8, 14—16.) *neaniskous*, as the LXX. renders; and Daniel must have been at this time at least 17 or 18 years of age.—*Skilful*—Rather, as *Houbigant* renders, "apt to understand wisdom, to acquire knowledge, and to attain science;" for it was not a knowledge of the sciences, but merely a capacity to learn them, that was required.]—*Bagster.*

Ver. 7. *Gave names.*—As their Hebrew names had a reference to the God of Israel, so, possibly, these new names had reference to their Pagan idols, as Bel, &c. (See chap. iv. 8.) It was also customary to give new names to persons appointed to offices. See *Wintle.*—*Not defile himself.*—See Deut. xxxii. 37, 38. Ezek. iv. 13.

Ver. 8. *Defile himself.*—[Heathen nations not only eat unclean beasts, which were forbidden by the Jewish law, but even the clean animals that were eaten were first offered as victims to their gods, and part of the wine was poured out as a libation on their altars. Hence *Athenæus* calls the beasts served up at the tables of the Persian kings, *ieria, victims.* Daniel was therefore resolved not to defile himself with their viands; yet he did not rudely refuse what was intended as a kindness, but mildly and modestly requested the proper officers to indulge him in this respect.]—*Bagster.*

Ver. 10. *Worse liking.*—*Boothroyd*, "Look worse;" Heb. "Sadder."—*Of your sort*—*Wintle*, "Your equals;" properly, of the same age and circumstances, born under the same planet.

Ver. 11. *Melzar*—Margin, "Steward;" his assistant, or deputy. *Wintle.*

Ver. 12. *Pulse*—That is, vegetable food, and particularly leguminous plants as peas; or perhaps parched corn, the chief food of the poor. [*Zeroim*, denotes all leguminous plants, which are not reaped, but *pulled* or *plucked* which, however wholesome, was not naturally calculated to render them fatter in flesh than the others.]—*Bagster.*

Ver. 17. *Daniel had understanding.*—See margin. See chap. ii. 30. To him the knowledge of dreams and visions seems to have been confined.

prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And [m] in all matters of wisdom [n] *and* understanding, that the king inquired of them, he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

21 And Daniel continued [o] *even* unto the first year of king Cyrus.

CHAPTER II.

1 Nebuchadnezzar, forgetting his dream, requireth it of the Chaldeans, by promises and threatenings. 10 They, acknowledging their inability, are judged to die. 14 Daniel obtaining some respite findeth the dream. 19 He thanketh God. 24 He, stopping the decree, is brought to the king. 31 The dream. 36 The interpretation. 46 Daniel's advancement.

AND in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith [a] his spirit was troubled, and his sleep brake from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king in Syriac, O king, live [b] for ever: tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be [c] cut in [d] pieces, and your [e] houses shall be made a dunghill.

6 But [f] if ye show the dream, and the interpretation thereof, ye shall receive of me gifts and [g] rewards and great honour: therefore show me the dream, and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would [h] gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I [i] shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can show it before the king, except [j] the gods, whose dwelling [k] is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy [l] all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel [m] answered with counsel and wisdom to Arioch the [n] captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 That [o] they would desire mercies [p] of the God of heaven concerning this secret; [q] that Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 Then was the secret revealed unto Daniel in a night [r] vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, [s] Blessed be the name of God for ever and ever: for [t] wisdom and might are his:

21 And he changeth the [u] times and the seasons: he [v] removeth kings, and setteth up kings: he [w] giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He revealeth [x] the deep and secret things: he knoweth [y] what *is* in the darkness, and the light [z] dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

A. M. 3401. B. C. 603.

m 1 Ki.10.1.. Ps.119 99.

n *or.*

o c.6.28. 10.1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used. Ps.110.1. 112.8.

a Ge.41.8. Ex.6.1. Job 33.15 .17. c.4.5.

b 1 Ki.1.31.

c *made.*

d c.3.29.

e Ezr.6.11.

f c.5.16.

g or, *fee.* ver.48. c.5.17.

h or, *buy.* Ep.5.16.

i Is.41.23.

j ver.28.

k Is 66.1,2.

l Mat.2.16.

m *returned.*

n *chief of the executioners,*or *slaughtermen;* or, *chief marshal.* Ge.37.36. Je.52.12, 14.

o 1Sa.17.37. c.3.17. 2 Ti.4 17, 18.

p *from before.*

q or, *they should not destroy Daniel.*

r Nu.12.6.

s Ps.50 23.

t Je 32 19.

u Ps.31.14, 15.

v Ps.75.6,7.

w Pr.2.6,7.

x Ps25.14.

y Ps 139 11, 12 He 4 13.

z 1 Ti.6 16. 1 Jo.1.5.

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ing of some part of their food to the gods, as a kind of sacrifice. Hence Daniel and his friends might well look on such provisions as meat offered to idols, and therefore piously refrained from it.

CHAP. II. Ver. 1—30. *Nebuchadnezzar having dreamed a dream which he had forgotten, demands of his wise men both the dream and its interpretation.*—By this dream the king's mind was greatly agitated and distressed, though he could recollect nothing of the particulars. In the tyrannical style of an eastern despot, he therefore demands of his magicians and astrologers both to relate his dream, and give their interpretation, on pain of death and utter destruction to themselves and families. They remonstrate in vain, on the unreasonableness of the demand, (for tyrants are not accustomed to attend to reason,) when Daniel by divine Providence is brought forward, and inspired by God to reveal the mysterious secret, by which the lives are saved, not only of his Hebrew brethren, but probably of these unhappy men also; and Daniel is himself promoted

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Ver. 20. *Wisdom and understanding.*—"Wisdom of understanding."—*Ten times better,* &c.—Heb. "Ten hands above;" that is, ten (or many) degrees superior to *all the magicians and astrologers . . . in all his realm.*—It is difficult, perhaps impossible, to ascertain exactly the difference between these classes; but it is probably the one professed astronomy, astrology, and the hieroglyphic art, while the others were a sort of practical philosophers, alchymists, and sleight-of-hand men. See note on Exod. vii. 11.

CHAP. II. Ver. 1. *In the second year,* &c.—That is, says Bp. *Newton,* "the second according to the Babylonian account, or the fourth, according to the Jewish, i. e. in the second year of his reigning *alone,* or the fourth from his first reigning jointly with his father." See note on Jer. xxv. 1.

Ver. 4. *In Syriac*—[*Aramith,* "Aramean," the language of *Aram,* or Syria; a general term comprehending both the *Chaldee* and *Syriac,* the latter merely differing from the former as a dialect, and being written in a different character. With the following words the Chaldee part of Daniel commences; and is continued to the end of the seventh chapter.]—*Bagster.*

Ver. 5. *Ye shall be cut in pieces.*—Such was the cruelty and madness of these tyrants of antiquity, that *Herodotus* relates, that when Astyages the Mede was defeated by Cyrus, he "first of all *impaled* the interpreters of dreams, who formerly persuaded him to let Cyrus go free."—*Your houses made a dunghill.*—"After Hannibal had fled to Antiochus, the Carthaginians, in the true Oriental style, confiscated his goods, and demolished his house from the foundation." *Corn. Nepos.*

Ver. 8. *I know that ye would gain* (Chal. "buy") *the time;* but omit "the."

Ver. 9. *Till the time be changed*—That is, till the king's temper was appeased, and his wrath pacified.

Ver. 11. *And there is none other.*—[This was their decision; and when the living and true *God,* who indeed condescends to dwell with men, and who alone could reveal the dream and the secrets contained in it, actually made it known to Daniel, he evinced the infinite difference between *Jehovah* and his prophets and the idols and magicians of Babylon.]—*Bagster.*

Ver. 14. *The captain of the king's guard.*—Chald. "The chief executioner." See note on Gen. xxxvii. 36. From this verse it has been supposed that the massacre was begun; but this officer seems to have shown little zeal in the cause, being, probably, like Melzar, (chap. i. 14.) friendly to the Hebrew youths, and shocked with the absurdity of the king's command. He, therefore, delayed the execution till Daniel had pacified the king. See also ver. 24 and 48.

Ver. 16. *Went in*—Being introduced by Arioch, ver. 25.

Ver. 18. *Of the God of heaven.*—Chald. "From before,' or from the presence of, &c.

Ver. 20. *Blessed be the name.*—Dr. *Boothroyd* renders this and the three following verses as Hebrew poesy.

24 ¶ Therefore Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, [a] I have found a man of the [b] captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot [c] the wise *men*, the astrologers, the magicians, the soothsayers, show unto the king;

28 But [d] there is a God in heaven that revealeth secrets, and [e] maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts came [f] *into thy mind* upon thy bed, what should come to pass hereafter: and [g] he that revealeth secrets maketh known to thee what shall come to pass.

30 But as for me, this secret is not revealed to me for *any* wisdom [h] that I have more than any living, but for [i] *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, [j] sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee; and the form thereof *was* terrible.

32 This image's head *was* of fine gold, his breast and his arms of silver, his belly and his [k] thighs of brass,

33 His legs of iron, his feet part of iron and part of clay.

A. M. 3401. B. C. 603.

a *That I.*

b *children of the captivity.*

c Is.47.13, 14.

d Ge.40.8. 41.16.

e *hath made.*

f *came up.*

g Am.4.13.

h Ac.3.12.

i *or, the intent that the interpretation may be made known.*

j *wast seeing.*

k *or, sides.*

l *or, which was not in hands.*

m Zec.4.6. Jn.1.13.

n Ps.1.4. Ho.13.3.

o Ps.37.36.

p Is.2.2,3.

q 1Co.15.25.

r Ezr.7.12 Is.47.5. Eze.26.7. Ho.5.10.

s Ezr.1.2.

t Je.27.6.

u c.5.28.

v c.7.7,23.

w *brittle.*

x *this with this.*

y *their.*

34 Thou sawest till that a stone was cut out [l] without [m] hands, which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like [n] the chaff of the summer threshing-floors; and the wind carried them away, that [o] no place was found for them: and the stone that smote the image became a great [p] mountain, and filled [q] the whole earth.

36 This *is* the dream; and we will tell the interpretation thereof before the king:

37 Thou, O king, *art* a king [r] of kings: for [s] the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given [t] into thy hand, and hath made thee ruler over them all. Thou *art* this head of gold.

39 And after thee shall arise another kingdom inferior [u] to thee, and another third kingdom of brass, which [v] shall bear rule over all the earth.

40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things:* and as iron that breaketh all these, shall it break in pieces and bruise.

41 And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay, *so* the kingdom shall be partly strong, and partly [w] broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave [x] one to another, even as iron is not mixed with clay.

44 And in [y] the days of these kings shall the

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to the highest honours a subject could attain. The thing was indeed utterly beyond the reach of human wisdom; but was revealed to him in a prophetic vision; and hence the holy Prophet is particularly careful not to attribute the discovery to his own sagacity or merit. "There is a God in heaven that revealeth secrets:—But as to me, this secret is not revealed to me for any wisdom that I have, more than any living; but for the intent that the interpretation may be made known to the king."

Ver. 31—49. *Nebuchadnezzar's dream, and its interpretation, followed by the Prophet's promotion.*—Both the dream and its interpretation are so clearly related, that nothing remains, but for us to point out the mighty powers hereby represented. 1. Daniel explains this *golden head*, of the Babylonian Empire, (in which the Assyrian was now absorbed,) particularly of Nebuchadnezzar, its high and haughty sovereign. This head is represented to be of gold from its riches and its splendour, of which that metal was the established emblem. 2. The *breast and arms of silver* are said to indicate a second Empire, still rich and splendid, but inferior to the former, which can mean no other than the Persian or Medo-Persian Empire, of which Cyrus was properly the founder. The third empire is described by a *belly* (or trunk) *and thighs of brass*, which very appositely represent the Macedonian Empire, founded by Alexander the Great; the Greeks being commonly called *brazen coated*, from wearing brazen armour. This Empire, though perhaps more extensive than either of the preceding (as the belly is larger than the head or breast) was yet in some respects inferior.

The fourth, or Roman Empire, was represented by *legs of iron, and feet of iron* mixed *with clay;* intimating that though part of its elements were strong as iron, its constitution being heterogeneous, had in itself the elements of division; beside which, the legs may represent the east and western branches of the empire, and the toes the smaller petty kingdoms which afterwards succeeded. But in explaining emblems, as well as parables, we must not descend to every minute particular. Thus much is certain, that by this image was represented the government of the then known world in several successive ages. The golden empire of Babylon indeed lasted but about 70 years after this period; but the Persian continued about 200, the Grecian upwards of 300, and the Roman, which subdued the former, still longer.

The fifth monarchy was of a different and superior nature; it is Christ's kingdom, and is itself a rock, formed without human aid, and never to be destroyed; which shall surmount

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Ver. 28. *Maketh known.*—Chald. "Hath made known;" i. e. in vision.

Ver. 30. *But for* their *sakes that shall make known.*—Chald. "But for the intent that the interpretation may be made known to the king."

Ver. 31. *Thou sawest.*—Chald. "Wast seeing," or looking.—*A great image.*—[It appears from ancient coins and medals, that cities and people were often represented by the figures of men and women; and *Florus*, in the *prœmium* to his Roman History, represents the Roman empire under the form of a human being, in its different states from infancy to old age. A stupendous human figure, therefore, was not an improper emblem of sovereign power and dominion; and the various metals of which it was composed not unfitly represented the various kingdoms which should arise; while the order of the succession is clearly denoted by that of their parts.]—*Bagster.*—*Terrible.*—Perhaps gigantic, or colossal. See chap. iii. 1.

Ver. 34. *Cut out.*—*Wintle,* "Torn out:" *Gesenius,* "Detached, separated," probably as by an earthquake.—*Without hands*—That is, without human aid: so St. Paul uses the expression, Col. ii. 11.—*And brake them to pieces.*—This stone, detached by an invisible power, appeared to fall on the feet of the image.

Ver. 38. *Head of gold.*—[The Chaldean monarchy, over which Nebuchadnezzar was the only king of note; in whose time it extended over Chaldea, Assyria, Arabia, Syria, Egypt, and Libya: the head of gold represented its immense riches.]—*Bagster.*

Ver. 39. *Another kingdom.*—[The empire of the Medes and Persians, whose union was denoted by the breast and two arms of silver; and which was established on the ruins of that of the Chaldeans on the capture of Babylon by Cyrus, B. C. 538.—*Third kingdom.*—The empire of the Macedonians, of "brazen coated Greeks," aptly denoted by the belly and thighs of brass, founded by Alexander the Great, who terminated the Persian Monarchy by the overthrow of Darius Codomanus at Arbela, B. C. 331.]—*Bagster.*

Ver. 40. *Fourth kingdom.*—[The Roman empire, which conquered nearly the whole world.]—*Bagster.*

Ver. 42. *Partly broken.*—Margin, "Brittle." So *Wintle.*

Ver. 43. *One to another.*—The different nations conquered by the Romans were of principles and dispositions so various, that they never cordially united.—[The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ, and at length divided into ten kingdoms, answering to the ten toes of the image.]—*Bagster.*

Ver. 44. *In the days of.*—[That is, in the days of one of these kingdoms, (see Ru. i. 1.) i. e. the Roman: in which the "God of heaven set up" the

God [x] of heaven set up a kingdom, which shall never be destroyed: and the [a] kingdom shall not be left to other people, *but* it shall break [b] in pieces and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain [c] without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass [d] hereafter: and the dream *is* certain, and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great [e] gifts, and made him ruler over the whole province of Babylon, and chief of the [f] governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [g] he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel *sat* [h] in the gate of the king.

CHAPTER III.

Nebuchadnezzar dedicateth a golden image in Dura. 8 Shadrach, Meshach, and Abed-nego are accused for not worshipping the image. 13 They, being threatened, make a good confession. 19 God delivereth them out of the furnace. 26 Nebuchadnezzar seeing the miracle blesseth God.

NEBUCHADNEZZAR the king [a] made an image of gold, whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried [b] aloud, To you [c] it is commanded, O [d] people, nations, and languages,

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [e] dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And [f] whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery [g] furnace.

7 Therefore at that time, when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of music, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live [h] for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.

12 There are certain Jews whom thou hast set [i] over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, [j] have not regarded [k] thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* [l] rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* [m] true, O Shadrach, Meshach, and Abed nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye

A. M. 3401. B. C. 603.

2 M. 4.7. Lu. 1.32, 33.

a *kingdom thereof.*

b Ps.2.9

c *which was not in hands.*

d *after this.*

e ver.6.

f c.4.9. 5.11.

g c.3.12.

h Es.2.19. 3.2.

A. M. 3424. B. C. 580.

a 2Ki.19.17, 18. Ps.115.4, &c. Is.40.19, &c. Je.16.20. Ac.19.26.

b *with might.* c.4.14.

c *they command.*

d c.4.1. 6.25.

e *symphony, or, singing.*

f Re.13.15.

g Je.29.22.

h c.2.4. 6.21. Ro.13.7. ver.4,5.

i c.2.49.

j *set no regard upon.*

k c.6.13.

l ver.19.

m or, *of purpose*, as Ex.21. 13.

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and survive all the changes of human governments, and extend into the eternal state. Such is Christianity, which was established, in the first instance, not only without, but in opposition to all the powers of earth and hell.

When Daniel was relating to this mighty monarch his supernatural dream, his recollection no doubt revived as he proceeded, and the interpretation appeared so natural and consistent, that in the close he was completely overwhelmed; and, considering the Prophet as the representative of the supreme Deity, "a God of gods, and a Lord of kings," he falls down before him, and pays him divine honours, which (though it be not distinctly stated) we may safely believe he never would accept. He was however generously rewarded, and (like Joseph in the court of Pharaoh) promoted to the highest honours of the state: he sat in the king's gate, doubtless as his deputy or lieutenant, and his friends, Shadrach, Meshach, and Abed-nego, were placed in high and confidential offices under him. "Blessed be the name of God for ever and ever, for wisdom and might are his!" (For a full exposition of this Prophecy, see Bp. *Newton*, Diss. xiii.; also *Keith's* Signs of the Times.)

Should it be thought strange for the Almighty to make such revelations to an idolatrous prince, we may remark, that special mercy was in reserve for him; and that in the end he bore a noble testimony respecting God's everlasting kingdom.

CHAP. III. Ver. 1—18. *Nebuchadnezzar's Golden Idol worshipped, and the Hebrews punished for refusing.*—The account of this golden image has been objected to as out of all proportion; and so it is, if the image itself is to be understood as ten times its breadth; but we are to recollect that statues are usually placed on pedestals, or pillars, and there are two reasons to suppose that this might be a high one; 1. To place it (as being of gold) the farther out of danger of mutilation; and, 2. That it might be seen at a great distance, and by an immense number of worshippers. Supposing the figure to be erect, four times and a half the breadth of the shoulders is stated to be the usual height of a man. Now the breadth of the statue

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spiritual kingdom of the Messiah, which shall yet "become a great mountain, and fill the whole earth."]—*Bagster.*

Ver. 45. *Forasmuch*, &c.—See ver. 34. The Old Testament Scriptures in many places speak of Messiah as the foundation *stone* of his church, as Ps. cxviii. 22. Isa. v. 14, &c.; and Bishop *Chandler* says, the old Rabbins are unanimous in applying to him the passage now before us.

CHAP. III. Ver. 1. *Image of gold.*—Several circumstances lead to the supposition that this image was intended to represent the solar orb. The astronomical character for the sun, is the chemical character for gold, and the Latin *sol* applies equally to both. The sun was worshipped by fiery rites, and it is possible that this furnace was primarily intended for them, though converted into a place of punishment. See Fragments to Calmet, No. cxlix. cl.—*Dura* was a large plain, near Babylon; the name seems to intimate that it was circular, and the LXX. appear to have considered it as an appellative for a kind of Circus. See *Calmet* and *Wintle*. The latter hints, that the furnace might be a fiery pit within this area.

Ver. 3. *Princes.*—[*Achashdarpenaya*, rendered *lieutenants* in Es. iii. 12, &c. probably *chief satraps* or *viceroys*, from the Persian, *achash*, great, eminent, and *sitrab*, a satrap.]—*Governors.*—*Sygnaya*, in Persian, *shagnah*, deputies or lieutenants.—*Captains.*—*Pacavatha*, governors of provinces. See Es. iii. 13.—*Judges.*—*Adargazraya*, chief judges, or senators, from *adar*, great, and the Chaldee, *gezar*, to judge, decree.—*Treasurers.*—*Gedavraya*, written *gizzavraya*, Ezra vii. 21. *treasurers*, from the Persian *gunzvar.*—*Counsellors.*—*Dethavraya*, counsellors, judges, from *dath*, in Persian, *dad*, law, and *var*, possessor or guardian.—*Sheriffs.*—*Tiphtaya*, probably the same as the Arabic, *Mufti*, or head officer of law.]—*Bagster.*

Ver. 5. *The cornet, flute*, &c.—It is not easy to ascertain the distinct character of these instruments; but it is evident they embraced the three classes of wind, stringed, and pulsative, which, on this occasion, seem to have been all sounded together, and certainly made more noise than music.—*The dulcimer.*—Chald. "Symphony," has been taken for almost every kind of instrument; and from its name was, perhaps, an attempt to combine the powers of different instruments. See note on ver. 15.

Ver. 8. *Certain Chaldeans.*—The term is here national. In some places it seems to indicate the professors of Chaldee science, as chap. ii. 11. iv. 7, &c.

Ver. 14. *Is it true?*—See margin. Or intentionally? or was it inadvertently? So *Gesenius*. Mr. *Wintle* renders it "insulting;" but we think without sufficient authority.

hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall [n] down and worship the image which I have made; [o] *well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and [p] who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we *are* not careful [q] to answer thee in this matter.

17 If it be *so*, our God whom [r] we serve is able to deliver us from the burning fiery furnace, and he will deliver *us* out of thy hand, O king.

18 But if [s] not, be it known unto thee, O king, that we will not serve [t] thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar [u] full of [v] fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded [w] that they should heat the furnace one seven times more than it was wont to be heated.

20 And he commanded the [x] most mighty men that *were* in his army to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [y] coats, their hosen, and their [z] hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's [a] commandment was urgent, and the furnace exceeding hot, the [b] flame of the fire slew those [c] men that took up Shadrach, Meshach, and Abed-nego.

A. M. 3424.
B. C. 580.

n Isa 44.7,8.
o Ex.32.32. Lu 13.9.
p Ex. 5.2. 2Ki 18.35.
q Mat 10.19
r Ps. 121.5,7. Ac 27.23, 25.
s Job 13.15. Ac 4.19
t Ex.20.3..5 Le.19.4.
u *filled*
v Is.51.13. Lu 12.4,5
w Pr.16.14. 21.24. 27.3,4.
x *mighty of strength.*
y or, *mantles.*
z or, *turbans.*
a *word.*
b or, *spark.*
c c.6.24.
d or, *governors.*
e Is.43.2.
f *there is no hurt in them.*
g Ps.91.4. Lu 1.35. Ro.4.4.
h *door.*
i Ga 1.10.
j Ge 14.18.
k Is.43.2. He 11.34.
l Ge.19.15, 16. Ps 34.7,8. 103.20 He 1.14.
m Je 17.7. c.6.22,23.
n Ro.12.1. He.11.37.
o *a decree is made by me.*
p c.6.26,27.
q *error.*
r *made.*
s c.2.5.

23 And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was astonished, and rose up in haste, *and* spake, and said unto his [d] counsellors, Did not we cast three men bound into the midst of the fire? [e] They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking [e] in the midst of the fire, and [f] they have no hurt; and the form of the fourth is like the [g] son of God.

26 Then Nebuchadnezzar came near to the [h] mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, ye [i] servants of the most high [j] God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had [k] no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who hath sent his [l] angel, and delivered his servants that trusted [m] in him, and have changed the king's word, and yielded their [n] bodies, that they might not serve nor worship any god, except their own God.

29 Therefore [o] I make a [p] decree, That every people, nation, and language, which speak [q] any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be [r] cut in [s] pieces, and their houses shall be made a

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being 6 cubits, the proper height would then be 27, leaving 33 for pedestal, which does not appear to us unlikely, the above circumstances considered; and whether we take the cubit at 18 inches or 22, the proportion will be the same.

But this was an image of gold; how immense therefore must be its value! True; but if the pedestal were of stone, as we suppose, this would reduce it more than half: and if the statue were hollow instead of solid, as we conceive most probable, it would make another considerable reduction in its supposed value. Golden images are, however, not uncommon in the east. Diodorus Siculus mentions one of forty feet high (without a pedestal) and two others nearly of the same value, beside altars and utensils of the same precious metal. Herodotus mentions one of Jupiter, in a sitting posture, of solid gold, with a table of the same before him, estimated at 800 talents of gold.

It may be asked, of whom was this statue the representation? Some suppose of the king himself, and others of his father; but from the text, it is evident that it was of some deity, probably *Bel*, the representative of the Sun or Solar fire: for the enraged king charges the Hebrew children, not with personal disrespect, but with refusing to adore his gods, (ver. 14.)

The greatest difficulty in this history seems to be, to account for Nebuchadnezzar here setting up an idol, who but in the chapter before was falling down before Daniel, and worshipping his God. It may be observed, however, that though the events follow so closely in the narrative, Abp. Usher and other respectable Chronologers, place more than 20 years between the events themselves. Nebuchadnezzar forgot his vows to the God of Israel in 20 years: but how many have done this in less than half that time!

Ver. 19—30. *The three Hebrew youths, nobly refusing to worship this image, are cast into a fiery furnace, but miraculously delivered.*—Nebuchadnezzar, by an error too common among tyrants, supposing he had a right to prescribe the religion of his subjects, and rule their consciences, is now in as great a rage with the Hebrew youths, as he had been with his own soothsayers, and orders them to be thrown into this bed of fire, and the flames being blown perhaps directly in the face of their executioners, are to them fatal, while to the intended martyrs they are perfectly harmless. The king, who had probably hoped to gratify his temper in witnessing their destruction, is now perfectly astounded—struck with wonder and confusion. Yes; the Angel which had conducted the tribes of Israel on dry land through the Red sea, is now coolly walking with the three children amidst the fiery furnace. Probably He, who by his wind divided the sea, by the same, or other means equally within his command, divided the flames also, and turned their fury against their executioners.

A question may here arise, Where was Daniel all this time, and how came it that he was not involved in the same persecution with his Hebrew brethren. Perhaps the singular honours Daniel had received by interpreting the king's dreams, might intimidate the Chaldeans from attacking him; and as to his interfering on their behalf, he doubtless knew the king's capricious temper, and thought himself better employed, in interceding for them with the King of heaven than with the tyrant of Babylonia.

We have mentioned (in our introduction to this book) that there are some apocryphal fragments appended to it by the Church of Rome, of which by far the most interesting and valuable is "The Song of the *Three Holy Children*," supposed to be uttered by them in the midst of the fiery furnace. It contains many passages from the book of Psalms (and particularly

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Ver. 15. *Harp.*—[*Kaithros*, in Arabic *kitharat*, Greek *kithara*, the *guitar.*——*Sackbut.*—*Sabbechut*, the *sambuke*, a kind of harp.——*Psaltery.*—*Pesanter*, a stringed instrument struck with a plectrum; probably similar to what is called a *psalterium* in Egypt, which *Hasselquist* (Trav.) describes as a large oblique triangle, with two bottoms two inches from each other, and about 20 catguts of different sizes.——*Dulcimer.*—*Soomphanya*, probably the same as the Talmudic, a *pipe*.]—*Bagster.*——*Well.*—This word, though not in the text, is properly supplied. See Exod. xxxii. 32. Luke xiii. 9.——*Who is that God that shall deliver you?*—And who is the king that says this? Compare chap. ii. 47.

Ver. 18. *Thy gods.*—The word may be rendered either singular or plural.

Ver. 13. *The form of his visage.*—That is, his countenance was changed.——*One seven times.*—That is, a great deal hotter. According to the apocryphal hymn above referred to, this was done by throwing in "resin, (or naphtha,) pitch, tow, and small wood."

Ver. 21. *Their hosen, and their hats.*—Rather, "their turbans, and their cloaks." *Wintle*, and *Boothroyd.*—[*Herodotus* says, the Babylonish dress was a linen tunic, another of woollen, a white short cloak, and a turban.]—*B.*

Ver. 24. *Then*—That is, immediately after, when he saw them walking.

Ver. 25. *The Son of God.*—*Wintle* and *Boothroyd* (following the LXX.) read, "A son of God," or of the gods, supposing him to speak as a heathen.

Ver. 26. *To the mouth.*—"Door, or gate." This furnace is commonly supposed to be a kind of *oven*. So it is called in "the song of the three children;" and it is certain that, in the East, for atrocious crimes, men are put into flaming ovens. The late Editor of Calmet, however, has proved that the furnace was open above; and, indeed, it must have been so, for the king to see all that passed; it must also have been of considerable extent, for four persons to walk in the midst of the flames. In our exposition we have suggested the possibility of the wind being employed to cool this furnace: the idea is taken from the song of the three children, above referred to, which says, "He (i. e. God) made the midst of the fiery furnace as it had been a moist (Marg. "cool") whistling wind; so that the fire touched them not."

Ver. 27. *Nor the smell of fire had.*—*Wintle*, "Nor had the smell of fire settled on them."—[The heathen boasted that their priests could walk on burning coals unhurt; and *Virgil* mentions this of the priests of Apollo of Soracte. *Varro*, however, tells us, that they anointed the soles of their feet with a species of unguent, that preserved them from being burnt but here all was supernatural, as the king himself acknowledged.]—*Bagster.*

dunghill: because there is no other God that can deliver after this sort.

30 ¶ Then the king [t]promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

Nebuchadnezzar confesseth God's kingdom. 4 maketh relation of his dreams, which the magicians could not interpret. 8 Daniel heareth the dream. 19 He interpreteth it. 28 The story of the event.

NEBUCHADNEZZAR the king, [a]unto all people, nations, and languages, that dwell in all the earth; Peace [b]be multiplied unto you.

2 [c]I thought it good to show the signs and wonders that the high [d]God hath wrought toward me.

3 How great *are* his [e]signs! and how mighty *are* his [f]wonders! his kingdom *is* an everlasting [g]kingdom, and his dominion [h]*is* from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in my house, and flourishing in my palace:

5 I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then [i]came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, whose name [j]*was* Belteshazzar, according to the name of my god, and in whom *is* the spirit [k]of the holy gods: and before him I told the dream, *saying*,

9 O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods *is* in thee, and no secret troubleth [l]thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of my head in my bed; I [m]saw, and behold a [n]tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beasts [o]of the field had [p]shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw in the visions of my head upon my bed, and, behold, a [q]watcher and a [r]holy one came down from heaven;

14 He cried [s]aloud, and said thus, Hew [t]down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches.

15 Nevertheless leave the [u]stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart be changed [v]from man's, and let a beast's heart be given unto him; and let seven times [w]pass over him.

17 This matter *is* by the decree [x]of the watchers, and the demand by the word of the holy ones: to the intent that the living may [y]know that the Most High [z]ruleth in the kingdom of men, and giveth it to whomsoever [a]he will, and setteth up over it the basest [b]of men.

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, forasmuch [c]as all the

A. M. 3424. B. C. 580.

t *made to prosper.*

A. M. cir. 3434. B. C. cir. 570.

a c.3.1. 6.25,27.
b 1 Pe 1.2.
c *It was seemly before me.*
d c.3.26.
e De.4.34. Ps.105.27. He.2.4.
f Ps.72.18. 86.10. Is.25.1. 28.29.
g c.2.44. Re.11.15.
h Job 25.2. 1 Pe.4.11.
i c.2.1,2.
j c.1.7.
k Nu 11.17, &c. Is 63.11.

l Is 33.18. 54.14.
m *was seeing*
n Eze.31.3, &c.
o Eze.17.23.
p La 4.20
q ver.17,23
r Mat.25.31 Re.14.10.
s *with might.* c.3.4.
t Mat.3.10. Lu 13.7.
u Job 14.7.. 9.
v Is 6.10.
w c.12.7.
x ver.13,14.
y Ps.9.16,20
z ver 25,32, 35.
a Ps.75.6,7.
b Ex. 9.16. 1Ki 21.25. 2Ki 21.6, &c. 2Ch 28.22
c ver.8.

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from the 148th) not ill-suited to their character and circumstances, though we cannot consider the Song itself as holy scripture. They could not, however, be ill employed while their divine guardian, the Angel of the covenant, was walking with them.

Nebuchadnezzar, who had seated himself where he could view the whole process, was now overwhelmed with astonishment, as were all his courtiers, and commanded the three holy youths to come forth from the furnace; upon doing which they were strictly examined, and it was found that neither was their hair singed, nor was the smell of fire found upon them. The true God was therefore again acknowledged, and his servants promoted to higher honours. Thus was *literally* fulfilled, a promise, (which must not too generally be so construed,) "When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." (Isa. xliii. 2.) This is true only when the Son of God is with us.

CHAP. IV. Ver. 1—18. *Nebuchadnezzar relates his dream of a great tree, which is interpreted by Daniel.*—In several versions, and in some editions of the original, the three first verses of this chapter are attached to the preceding; they are, however, equally striking and appropriate, whether they be considered as pious reflections, arising from the event just before mentioned, or as dictated after his illness and recovery, here about to be related.

The dream here recorded took place, as is supposed, ten or twelve years after the events of the preceding chapter, and near the close of Nebuchadnezzar's life. Having subdued all the neighbouring countries, and greatly embellished and enriched the metropolis in which he resided, he became intoxicated with self-admiration and applause, and in that state of mind saw the vision here related.

On the dream itself we have little to remark, since we shall find it fully explained by the Prophet himself, in the latter part of the chapter. It may seem strange that, after having experienced the imbecility of his Chaldean soothsayers, in respect of his former dream, he should again apply to them, in preference to Daniel; but perhaps he might think, as he was still an idolater, that though they could not bring back the lost recollection of his former dream, yet, hearing the dream related, (as they then said,) they might be able to interpret it; and it appears extraordinary that this was not attempted.

It is possible, however, that the king might wish to try them;

Ver. 30. *The king promoted.*—Chald. "Made to prosper," or flourish, so that they were no more molested.

CHAP. IV. Ver. 1. *Peace be multiplied.*—A usual form of address, as appears from comparing chap. vi. 25.—[This is a regular *decree*, and one of the most ancient extant; and no doubt contains the exact words of Nebuchadnezzar, copied out by Daniel from the state papers of Babylon, and preserved in the original language.]—*Bagster.*

Ver. 4. *At rest.*—[After he had successfully finished his wars in Syria, Egypt, &c. and the immense improvements and buildings at Babylon; and being in the enjoyment of uninterrupted peace and prosperity in his palace.]—*Bagster.*

Ver. 8. *According to the name of my God.*—That is, Bel. See chap. i. 7. ——*The spirit of the holy gods.*—Nebuchadnezzar, it is evident, was to this time an idolater, and seems to have entertained very confused notions of the divinity. "Perhaps (says Dr. *Boothroyd*) he thought his own god the same as Daniel's, under another name."

Ver. 10. *A tree in the midst of the earth.*—Or land.—[This represented his exceedingly prosperous condition, the height of his exaltation, the extent of his dominions and renown, the splendour of his kingdom, the multitude of his subjects who received protection from him, and the peace and plenty they enjoyed.]—*Bagster.*

Ver. 11. *Reached unto heaven.*—An hyperbole for very high. See Gen. xi. 4. Deut. i. 28. Job xx. 6. 2 Chron. xxviii. 9.

Ver. 13. *A watcher and a holy one.*—[Either a holy angel, or a Divine person, called a *watcher*, as watching over the affairs of men.]—*Bagster.* See on ver. 17.

Ver. 15. *With a band of iron, &c.*—That is, secure it to the ground, that no human force may eradicate it; meaning, that during his disease, no foreign power should be suffered to seize his kingdom. To render this verse more perspicuous, Dr. *Boothroyd* removes the semicolon from *field* to *brass*; and introduces the masculine pronoun *he*, instead of *it*. The passage then reads, "In (or with) the tender grass of the field he shall be wet with the dew of heaven, and his portion shall be with the beasts in the grass of the earth."

Ver. 16. *Let his heart be changed from man's.*—[Here a transition is made from the tree to Nebuchadnezzar, whom it represented; the tree being lost sight of, a person came in its stead; as the imagination in dreams frequently passes from one thing to another, in a wild incoherent manner. This person having lost the heart or disposition of a man, and conceiving himself a beast, should act as such, and herd among them.]—*Bagster. Wintle.* "His heart shall be changed from the human;" i. e. he shall be deprived of his understanding, which was the case; and he appears to have become "a wild man of the woods," feeding with the beasts of the forest on fruits and vegetables, and exposed to all the inclemency of the weather. Perhaps those who assumed the government, gave themselves no trouble to prevent this; and maniacs, we know, can endure a great deal of wet and cold.——*Seven times.*—[That is, seven years, a *time* in the prophetic language denoting a *year*.]—*Bagster.*

Ver. 17. *This matter is by the decree of the watchers.*—By the watchers are generally understood angels, and particularly *guardian* angels, which we conceive to be the true sense of the Chaldee term. But is the world governed by the decrees of angels? Certainly not; the very text asserts the contrary; for it says, that the direct object of the decree and demand is, *that the living* (by which we understand all living) *may know that the* MOST HIGH *ruleth in the kingdom of men.* By "the decree of the watchers" we therefore understand, the *decree* which "the watcher and holy one" came down from heaven (ver. 14) to execute; and the demand which these angels were sent to enforce was, that the root of this tree should be preserved. Compare Isa. xliv. 26.

We are aware that *Parkhurst*, Bishop *Horsley*, and others explain the watchers to be the persons of the Holy Trinity; but we conceive they are expressly distinguished from them by the words just quoted. Dr. *Good* gives the words a different rendering, but this we conceive unnecessary. See *Good* on Job lxxi. &c

wise *men* of my kingdom are not able to make known unto me the interpretation: but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled [d] him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, the dream *be* to them [e] that hate thee, and the interpretation thereof to thine enemies.

20 The tree [f] that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 It *is* [g] thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, and thy dominion [h] to the end of the earth.

23 And whereas [i] the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall drive [j] thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass [k] as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High [l] ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the [m] heavens do rule.

A. M. cir. 3434
B. C. cir. 570.

d ver.9.

e 2Sa.18.32. Je.29.7.

f ver.10..12.

g c.2.38.

h Je.27.6. 8.

i ver.13,14.

j ver.33.

k Ps.106.20.

l Ps.83.18.

m Mat.5.34. Lu.15.18, 21.

n Is.55.7.

o Ps.41.1,2.

p or, *a healing of thine error.*

q or, *upon.*

r Lu.12.19, 20.

s 1 Th.5.3.

t ver.25,26.

A. M. 3411.
B. C. 563.

u c.12.7. Re.4.10.

v Ps.10.16. Je.10.10. c.2.44. 7.14. Mi.4.7. Lu.1.33.

w Ps.90.1.

x Is.40.15, 17.

y Ps.115.3. 135.6.

z Is.43.13.

a Job.9.12. Is.45.9. Ro.9.20.

27 Wherefore, O king, let my counsel be acceptable unto thee, and break [n] off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if [o] it may be [p] a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked [q] in the palace of the kingdom of Babylon.

30 The king [r] spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 While [s] the word *was* in the king's mouth, there fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee.

32 And [t] they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him [u] that liveth for ever, whose dominion *is* an [v] everlasting dominion, and his kingdom *is* from generation [w] to generation:

35 And [x] all the inhabitants of the earth *are* reputed as nothing: and he [y] doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay [z] his hand, or say unto him, What [a] doest thou?

36 At the same time my reason returned unto me; and for the glory of my kingdom, my honour and brightness returned unto me; and my counsellors and my lords sought

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and that they, suspecting his real design, dreaded again to appear in competition with the illustrious Prophet. Him, however, the haughty monarch addresses in terms not only of respect, but of flattery. "O Belteshazzar, master of the magicians, I know that the spirit of the holy gods (or rather, of the Holy God) is in thee." Or it may be, that Nebuchadnezzar's conscience smote him, and he feared to receive from Daniel those reproofs which he deserved, and which in the end he did meet with.

Ver. 19—37. *Daniel's interpretation of the preceding dream.*—Daniel, we are told, "was astonished for one hour." No doubt he paused to pray; but this was not all; he found the dream contained painful tidings, and his thoughts troubled him. "My lord, (said he,) the dream be to them that hate thee!" However, painful as might be the task, and serious as might be the consequences, he must be faithful. Bp. *Lowth* remarks, that in prophetic language, "Cedars of Lebanon, and oaks of Bashan, are used in the way of metaphor and allegory, for kings, princes, and potentates, of the highest rank." (Isa. ii. 13—16.) And the prophet Ezekiel (chap. xxxi.) has represented both the monarchs of Assyria and of Egypt under the figure of mighty cedars. But here Nebuchadnezzar is represented as a *fruit* tree; not only lofty and strong, but having borne fruit to feed, as well as branches to protect, his numerous provinces. He, however, who is "Higher than the highest," saw the extent to which his power and ambition had grown, and sent down his orders by a heavenly messenger, to "hew down the tree;" but yet to spare the stump, and protect the root, that after a while it might sprout and grow again. It is useless to speculate on the order of celestial beings here intended. The angels of God are in constant attendance on his presence, and wait to execute his commands. (See chap. vii. 10.) They are here called *watchers*, or guardians, because it is their office to watch, with unremitting attention, the objects committed to their care,

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Ver. 19. *Astonished.*—(He saw the design of the dream; and felt acutely for his prince and benefactor. Accordingly he expresses himself with the greatest delicacy and kindly feeling.)—*Bagster.*

Ver. 22. *Reacheth unto heaven.*—See note on ver. 11.

Ver. 23. *Iron and brass.*—Compare note on ver. 15.

Ver. 25. *Thy dwelling shall be with the beasts.*—[All the circumstances of Nebuchadnezzar's case, says Dr. *Mead*, (Medica Sacra,) agree so well with a hypochondriasis, that to me it appears evident he was seized with this distemper, and under its influence ran wild into the fields: then fancying himself transformed into an ox, he fed on grass, after the manner of cattle; and, through neglect of himself, his hair and nails grew to an excessive length, so that the latter became thick and crooked, resembling birds' claws. *Virgil* says of the daughters of Pretus, who are related to have been mad, "With mimic lowings they filled the fields."]—*Bagster.*——*Eat grass.*—The original term includes as well herbs for man as grass for cattle. See Gen. ii. 5. Exod. x. 12, 15, &c.

Ver. 26. *That the heavens do rule.*—*The heavens* (or heaven) is here, by a common metonymy, put for God. See Luke xv. 18.

Ver. 27. *A lengthening*, &c.—See margin. See 1 Kings xxi. 39.

Ver. 29. *At the end of twelve months.*—By this delay of his sentence, some have supposed that the king commenced the work of reformation recommended by the prophet, ver. 27. But soon growing weary, (as often is the case,) he began again to glory in himself, and thus brought down instant judgment.——*He walked in.*—See margin. It is well known that all great houses in the East have flat and terraced roofs. See 2 Sam. xi. 2.

Ver. 30. *Is not this great Babylon.*—See exposition of Isa. xiii. also note on Jer. li. 58.——*Which I have built.*—Though built ages before, it was greatly embellished and improved, and perhaps in great part rebuilt by Nebuchadnezzar. *Bochart* thinks it was as much indebted to him as Rome was to Julius Cæsar.

Ver. 33. *His hair like eagle's feathers.*—Being totally neglected, it not only grew long, but was probably matted together, like feathers. This includes the beard.

Ver. 34. *At the end of the days.*—That is, of the "seven times," or years, predicted ver. 25.

Ver. 36. *My reason returned.*—[Every thing was fulfilled that was exhibited in the dream and its interpretation; and God so ordered it in his providence, that Nebuchadnezzar's counsellors and lords sought for him and gladly reinstated him in his kingdom. It is highly probable that he was a true convert, and died in the faith of the God of Israel.]—*Bagster.*——*I was established.*—It is probable this great king lived only a year after his recovery. His death happened about the 37th year of Jehoiachin's captivity, after reigning 43 years.

unto me; and I was established in my kingdom, and excellent majesty was added [b] unto me.

37 Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works [c] *are* truth, and his ways judgment: and those that walk in pride [d] he is able to abase.

CHAPTER V.

1 Belshazzar's impious feast. 5 A hand-writing, unknown to the magicians, troubleth the king. 10 At the commendation of the queen Daniel is brought. 17 He, reproving the king of pride and idolatry, 25 readeth and interpreteth the writing. 30 The monarchy is translated to the Medes.

BELSHAZZAR the king made a great feast [a] to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels [b] which his [c] father Nebuchadnezzar had [d] taken out of the temple which *was* in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them.

4 They drank wine, and praised the gods of gold, [e] and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In the same hour [f] came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote.

6 Then [g] the king's [h] countenance [i] was changed, and his thoughts troubled him, so that the [j] joints of his loins were loosed, and his knees [k] smote one against another.

7 The king cried [l] aloud to bring in the [m] astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with [n] scarlet, and *have* a chain of gold about his neck, and shall be the third [o] ruler in the kingdom.

8 Then came in all the king's wise *men*: but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his [p] countenance was changed in him, and his lords were astonished.

10 ¶ *Now* the queen by reason of the words of the king and his lords came into the banquet-house: *and* the queen spake and said, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There [q] is a man in thy kingdom, in whom *is* the spirit of the holy gods; and in the days of thy [r] father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [r] father, the king, *I say*, thy [r] father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as an excellent [s] spirit, and knowledge, and understanding, [t] interpreting of dreams, and showing of hard sentences, and [u] dissolving of [v] doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my [w] father brought out of Jewry?

14 I have even heard of thee, that the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

A. M. 3441. B. C. 563.

b Jer. 42. 12.
c De. 32. 4. Ps. 33. 4. Re. 15. 3.
d Ex. 18. 11. Job 40. 11, 12. c. 5. 20.
A. M. cir. 3466. B. C. cir. 538.
a Es. 1. 3.
b Je. 52. 19. c 1. 2.
c or, *grandfather*, as Je. 27. 7. 2 Sa. 9. 7. ver. 11, 18.
d *brought forth.*
e Re. 9. 20.
f c. 4. 31.
g Is. 21. 2. 4.
h *brightness.* ver. 9
i *changed it.*
j *bindings*, or, *knots*; or, *girdles*. Is. 5. 27.
k Na. 2. 10.
l *with might.*
m c. 2. 2. Is. 47. 13.
n or, *purple*
o c. 6. 2.
p *brightness.* ver. 6.
q c. 4. 8, 9.
r or, *grandfather.* ver. 2.
s c. 6. 3.
t or, *of an interpreter.*
u or, *of a dissolver.*
v *knots.*
w or, *grandfather.* ver. 2.

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as in the case before us: and under the new dispensation, "Are they not all ministering spirits, sent forth to minister for (or to) them who shall be heirs of salvation?" (Heb. i. 14.)

Daniel closes his prediction with an intimation to the king, that there was yet room for his repentance; and that by works of righteousness and mercy, the judgment might be, at least, protracted, and his tranquillity lengthened. But, alas! how quickly do the most solemn impressions on the human mind wear off? Distressed as he doubtless was at the moment, he soon forgets his dreams, and in one short year again begins to boast, "Is not this great Babylon, which I have built?" though he had only embellished and enlarged it: "built by the might of my power, and for the honour of my majesty?" Alas! poor vain mortal!—"While the word was in the king's mouth, there fell a voice from heaven, O king Nebuchadnezzar, the kingdom is departed from thee!" What follows need not be strained to an exactly literal interpretation. (See notes.) He lost his reason; and, becoming a maniac, was driven from human society; associating, probably, with the animals in the parks and pleasure-grounds of his own palace; totally neglected by those who assumed his authority, and that, for seven years successively, he became more like a satyr than a man.

This judgment was designed, however, not for his utter destruction, but reform; at the end of the appointed period, not only did his understanding return to him, but he appears to have been completely humbled, and gave glory to that God who is "able to abase those who walk in pride," as he had done. This declaration is in perfect harmony with the opening verses of the chapter, which many suppose had reference to this humbling providence. While looking down upon his own performances, he lost his reason; in looking up to heaven, it was restored.

CHAP. V. VER. 1—31. *Belshazzar's feast, his death, and the end of the Babylonian empire.*—Nebuchadnezzar, it is generally believed, did not survive his recovery more than a year or two; and it may have been in mercy that he was taken away, to preserve him from another apostacy. An hiatus occurs here, in the chronology of Daniel, between the reigns of Nebuchadnezzar and Belshazzar, who, as appears by Jeremiah, (ch. lii. 31, &c.) was not his immediate successor, Evil-merodach having intervened, and perhaps another. Belshazzar was, however, the grandson of Nebuchadnezzar, and the intervening reign was short.

This impious monarch seems to have placed his chief happiness in carousing, and thought to give a zest to this enjoyment by drinking his wine in the golden vessels which had

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CHAP. V. Ver. 1. *Belshazzar.*—[*Belshazzar* is said by *Josephus*, (Ant.) to be the same as *Naboandelus*, the *Nobonadius* of *Ptolemy*, and the *Labynetus* of *Herodotus*. He reigned 7 years, during which time he was engaged in unsuccessful wars with the Medes and Persians; and at this very time was besieged by Cyrus.]—*Bagster.*—*A great feast.*—Probably continued for a considerable time. See Esther i. 3, &c.

Ver. 2. *While he tasted.*—It was customary at the commencement of a festal solemnity, to offer a libation to their gods, and to this the tasting here mentioned is supposed to refer. See *Wintle*, who conceives the occasion of this feast to have been, a dedication of the kingdom to his idols, which makes his calling for the sacred vessels of the Jews the more impious.—*His father.*—See margin. So ver. 11 and 13. Compare 2 Sam. ix. 7. Jer. xxvii. 7.

Ver. 5. *The candlestick.*—Probably a chandelier, having several branches, with lamps, which shone full against the wall where the hand wrote.

Ver. 6. *Countenance.*—See margin. Or rather, "sparklings." So we say, "the eyes sparkle," the countenance is "lighted up with joy." It often refers to festivity, or inebriety, as in this verse; but alas! it was *changed* to a melancholy consternation.—*The joints . . . . loosed.*—The term is sometimes applied to loosening the dress, but here evidently has a stronger import: his frame was unnerved.

Ver. 7. *The astrologers*, &c.—See notes on chap. i. 20.—*Scarlet.*—See margin. So *Wintle* and *Boothroyd*; and the same ver. 28.

Ver. 8. *They could not read.*—From this, Dr. *Boothroyd* infers that the writing was in the old Samaritan character; it is possible, however, that they might know the characters, without being able to extract any intelligible meaning from them. See on ver. 25.

Ver. 10. *The queen.*—[This was probably *Nitocris*, the queen-mother, widow of Evil-merodach, son of Nebuchadnezzar, and father of Belshazzar.]—*B.*

Ver. 11. *Thy father.*—See margin. [Nebuchadnezzar was certainly the *grand-father* of Belshazzar; but the term father in Hebrew and Chaldee is frequently used to denote a *progenitor* or *ancestor*, however remote.]—*B.*—*Made master*, &c.—To account for Daniel's being out of office, (as is evident from several circumstances,) *Harmer* quotes Sir *John Chardin*, as saying, that "in the East, when the king dies, the physicians and astrologers are displaced: the first for not having driven away death, and the other for not having predicted it."

Ver. 12. *Dissolving doubts.*—See margin. Chaldee, literally, "Untying of knots."

Ver. 13. *Art thou that Daniel.*—[Though Daniel was one of the chief ministers of state, who did "the king's business" in the palace, (chap. viii. 27,) yet Belshazzar seems to have known nothing of him. This shows that he was a weak and vicious prince, who minded pleasure more than business, according to the character given him by historians. He appears to have left the care of public affairs to his mother, *Nitocris*, a lady celebrated for her wisdom, who evidently knew Daniel well, and probably constantly employed him in the government of the kingdom.]—*Bagster.*

16 And I have heard of thee, that thou canst [x] make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let [y] thy gifts be to thyself, and give thy [z] rewards to another; yet I will read the writing [a] unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all [b] people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened [c] in pride, he was [d] deposed from his kingly throne, and they took his glory from him:

21 And he was driven from the sons of men; and [e] his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled [f] thy heart, though thou knewest all this;

23 But [g] hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast [h] praised the gods of silver, and gold, of brass, iron, wood, and stone, which [i] see not, nor hear, nor know: and the God in whose hand thy [j] breath *is*, and whose *are* all thy [k] ways, hast thou not [l] glorified:

24 Then was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing: MENE; God hath numbered thy kingdom and finished it.

27 TEKEL; Thou art weighed [m] in the balances, and art found [n] wanting.

28 PERES; Thy kingdom is divided, and given [o] to the [p] Medes and [q] Persians.

29 Then commanded Belshazzar, and they clothed Daniel with scarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that [r] he should be the third ruler in the kingdom.

30 ¶ In that night [s] was Belshazzar the king of the Chaldeans slain.

31 And Darius [t] the Median took the kingdom, [u] *being* [v] about threescore and two years old.

A. M. cir. 3466
B. C. cir. 538.

x *interpret.*
y Ge.14.23.
z or, *fee*, as c.2.6.
a Ps.119.46.
b Je.27.7. c.4.22, &c.
c or, *to deal proudly.* Ex.18.11.
d *made to come down.*
e or, *he made his heart equal.*
f 2Ch.33.23. 36.12. Ja.4.6.
g ver.3,4
h Ja.16.23.
i Ps.115.5..8 Is.37.19.
j Ac.17.28, 29.
k Je.10.23.
l Ro.1.21.
m Job.31.6. Ps.62.9.
n Mat.22. 11,12. 1 Co.3.13.
o Foretold, Is.21.2
p ver.31.
q c.6.28.
r ver.7.
s Je.51.31, 39.
t c.9.1.
u *he as the son of.*
v or, *now.*
a 1Pe.2.14.
b Es.1.1.
c Lu.19.13, &c. 1 Co.4.2.

CHAPTER VI.

Daniel is made chief of the presidents. 4 They, conspiring against him, obtain an idolatrous decree. 10 Daniel, accused of the breach thereof, is cast into the lion's den. 18 Daniel is saved. 24 His adversaries devoured, 25 and God magnified by a decree.

IT pleased Darius to set [a] over the kingdom a hundred and twenty [b] princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and [c] the king should have no damage.

3 Then this Daniel was preferred above the

been captured from the sacred temple of the Jews. He, therefore, with his princes, wives, and concubines, "drank wine, and praised the gods of gold, and silver, brass, wood, and stone;" but paid no reverence to "the King of heaven," whom Nebuchadnezzar had, in his last days, so gratefully extolled.

But the Most High witnessed this procedure; and, behold, a hand is seen writing some mysterious characters upon the wall, facing his chandelier. His countenance is changed from its former joyous brightness to gloom and horror. His mind is filled with alarm and terror; the joints of his loins are loosed, and his knees smite together. The king flies to the usual resource of the ignorant and superstitious,—the astrologers and soothsayers: but they failed him, as they had done his grandfather. One may wonder that, seeing the characters, they made no attempt to decipher and interpret them; but it is possible they might be as much alarmed as the king himself, and had no time for planning an imposition. The queen dowager, that is, Nebuchadnezzar's queen, who appears not to have been of this joyous party, hearing of their consternation, recommends an immediate application to Daniel, whom she describes as having in him "the spirit of the holy gods;" and he appears without delay, though he seems to have been now out of office. Great honours and rewards are again proffered him; but he had learned the vanity of all earthly honours, and spurned at the proposal. He was willing, however, to undertake the task required; but began with a severe reproof of the king's idolatry, and inattention to his Maker; a reproof, alas! too applicable both to the writer and the reader of these lines: "The God in whose hand thy breath is, and whose are all thy ways, thou hast not glorified." To him, indeed, the warning was too late,—may it not be so to us! The enemy was at their gates, and while one part of the company was stupified with liquor, and the other horrified by the message from heaven, Cyrus entered the impregnable city; the king was slain, and the empire was transferred to the Medes and Persians.

CHAP. VI. Ver. 1—28. *Daniel cast into the lions' den, but saved by an angel, and his enemies destroyed.*—Darius, to whom his nephew Cyrus gave the kingdom of Babylon when he had taken it, having heard of Daniel's extraordinary talents, purposed to make him his prime minister, or viceroy over all the provinces of the kingdom. This raised him, of course, many enemies, who contrived a scheme to ruin him. Knowing his great prudence, honour, and integrity, they wisely concluded, there was no point in which he was vulnerable, but his religion. It seems to have been the custom for these princes and counsellors to draw up the royal edicts, and bring them for the king to sign, which probably he often did without much deliberation; at least such appears to have been the case in the present instance. Coming to the king in a body, and their proposal being clothed in the form of a loyal address, and intended to do him honour, Darius seems to have entertained no suspicion of a plot for the destruction of any man, much less the prime minister of his empire. Daniel, they well knew, was of that unyielding character in his religious principles, that he would not decline his duties, even to save his life.

Having, therefore, previously learned that it was customary for the venerable Prophet to pray three times a day, they contrived a prohibitory decree, and affixed to that decree a penalty, which they calculated would certainly destroy him. The king, having been hurried into this strange and blasphemous

Ver. 17. *Let thy gifts be*, &c.—[Daniel, on this occasion, behaved in a very different manner to Belshazzar, than he had formerly done to Nebuchadnezzar. Belshazzar had that very night insulted the God of heaven in the most daring manner; and the venerable prophet, as his delegate, denounced sentence against him.]—*Bagster.*

Ver. 20. *Hardened in pride.*—Marg. "To deal proudly." See Exod. xviii. 11.— *Was deposed.*—Chaldee, "Made to come down."

Ver. 22. *His son.*—[He was, strictly speaking, "his grandson;" but the term *son* is frequently used to denote filiation at any distance.]—*Bagster.*— *Though thou knowest.*—His guilt was much aggravated by this knowledge.

Ver. 25. *This is the writing.*—[Had these words been written in the Chaldean character, every one who knew the alphabet of the language could at least have *read* them: they are pure Chaldee, and literally denote "He is numbered, he is numbered; he is weighed; they are divided."]—*Bagster. Mene*, numbered, or counted; *Tekel*, weighed; *Upharsin*, and parted, or divided; the *u* answering to the vau, and only meaning "and." Now it is very possible the Chaldeans might be able to read the words, "Numbered, weighed, and parted," without being able to make any intelligible sentence from them; at the same time we deny not that the characters themselves might be unknown.

Ver. 28. *Peres.*—This is the root of Upharsin, without the vau. But it was also, as Bishop *Chandler* remarks, the proper name of Persia, or the Persians, which made the phrase equivocal.

Ver. 29. *They clothed Daniel.*—See Esther vi. 8.

Ver. 31. *Darius.*—[This was *Cyaxares*, son of Astyages, king of Media, and maternal uncle to Cyrus, who allowed him the title of his conquests, as long as he lived.]—*Bagster.*

CHAP. VI. Ver. 1. *Darius*—Called also Cyaxares, whose father was Ahasuerus, (chap. ix. 1.) or Astyages, king of Media, who concurred with the king of Assyria in the destruction of Nineveh. *Herodotus* and *Xenophon* both mention a gold coin called a *Daric*, from this prince, of which Sir *Isaac Newton* mentions having seen one.—[When Cyrus had settled his affairs at Babylon, he went into Persia to visit his father and mother; and, on his return through Media, he married the only daughter of his uncle, Darius or Cyaxares. And Cyaxares, being earnestly invited, accompanied him to Babylon; where they divided the whole empire into 120 provinces, distributing the government o them among those who had borne the chief burden of the war with Cyrus (See *Xenophon*, Cyr.) To these provinces were afterwards added seven others by the victories of Cambyses and Darius Hystaspis. Es. i. 2.]—*Bagster*

presidents and princes, because an excellent [d] spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then [e] the presidents and princes [f] sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes [g] assembled together to the king, and said thus unto him, King Darius, live [h] for ever.

7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together [i] to establish a royal statute, and to make a firm [j] decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law [k] of the Medes and Persians, which [l] altereth not.

9 Wherefore king Darius signed the writing and the decree.

10 ¶ Now when Daniel knew [m] that the writing was signed, he went into his house; and his windows being open in his chamber toward [n] Jerusalem, he kneeled upon his knees three times [o] a day, and prayed, and gave thanks [p] before his God, as he did aforetime.

11 Then these men assembled, and found Daniel praying and making supplication before his God.

12 Then they came [q] near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, according to the law of the Medes and Persians, which altereth [r] not.

13 Then answered they and said before the king, That Daniel, which [s] *is* of the children of the captivity of Judah, regardeth [t] not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, was sore displeased [u] with himself, and set *his* heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought [v] Daniel, and cast *him* into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver [w] thee.

17 And a stone [x] was brought, and laid upon the mouth of the den; and the king sealed [y] it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were [z] instruments of music brought before him: and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his [a] angel, and hath shut [b] the lions' mouths, that they have not hurt me: forasmuch as before him innocency [c] was found in me; and also before thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

24 ¶ And the king commanded, and they brought those men [d] which had accused Daniel, and they cast *them* into the den of lions, them, their [e] children, and their wives; and the lions had the [f] mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then [g] king Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men [h] tremble and fear before

A. M. cir. 3466.
B. C. cir. 538.

d Pr.17.27, c.5.12.

A. M. cir. 3467.
B. C. cir. 537.

e Ec.4.4.

f Ps.37.12, &c.

g or, *came tumultuously.*

h Ne.2.3, ver.21.

i Ps.2.2.

j or, *interdict.*

k Es.1.19, 8.8.

l *passeth.*

m Lu.14.26, Ac.4.17, 19.

n 1Ki.8.44, 48, Ps.5.7, Jo.2.4.

o Ps.55.17, ver.13, Ac.2.15, 3.1, 10.9.

p Ph.4.6.

q c.3.8.

r ver.8.

s c.5.13.

t c.3.12, Ac.5.29.

u Ma.6.26.

v Je.26.14, Ac.25.11.

w Ps.37.39, 40, c.3.15, 17.

x La.3.53.

y Mat.27.66

z or, *table.*

a c.3.28.

b He.11.33.

c Ps.18.20, 21, 26.6.

d De.19.19.

e De.24.16, 2 Ki.14.6, Es.9.10.

f Ps.54.5.

g c.4.1.

h Ps.99.1.

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edict, finds himself now compelled to enforce it, since the law admitted of no reversion. It is impossible, however, to justify his conduct, since what he knew of Daniel, and of Daniel's God, ought to have urged him rather to have risked his empire, than to have violated his conscience. He sold his peace, and risked his soul, for fear of endangering his kingdom. Daniel, indeed, hazarded his life in the preservation of his fidelity to God; but he came off more than conqueror, and is enrolled among the heroes of faith, and the servants of the most high God.

Darius, however, is very anxious for the result, and could not but hope that Daniel's God, of whom he had heard so much, in reference to the reign of Nebuchadnezzar, would preserve him from the lions, as he had preserved the three Hebrew youths from the fiery furnace. After a sleepless night, and tortured both by his conscience and his fears, he goes early in the morning, and with a melancholy voice calls down the entrance of the den, to inquire if he were yet alive; and when he finds that he is still living, in a paroxysm of joy and revenge, he delivers Daniel from the den, and sends down the most

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Ver. 3. *King thought to set*, &c.—[Intended to make him *grand vizier* or *emiru'l umra*. Daniel had now been employed full 65 years as prime minister under the kings of Babylon; and was justly entitled, from his acknowledged wisdom, to this preference.]—*Bagster.*

Ver. 6. *Assembled together.*—See margin. Perhaps in a large body, and in great bustle, to take the king by surprise, as it appears they did.

Ver. 8. *Which altereth not.*—Chaldee, "Passeth not away;" i. e. abides in perpetual obligation.

Ver. 10. *In his chamber.*—LXX. "Upper-chamber," which looked toward Jerusalem, (see 2 Kings viii. 48.) and where he was not likely, probably, to be overlooked, or overheard, had not these diabolical men placed themselves as spies, to watch him, ver. 11.——*As aforetime.*—[He saw what was designed, but he knew whom he served; and therefore, as a public and eminent person, he determined to set a decided example of his religion, without fearing what man could do to him.]—*Bagster.*

Ver. 12. *Signed a decree.*—*Wintle*, "An obligation;" *Gesenius*, "A prohibition."——*Den of lions.*—[It is probable that these lions were kept for the purpose of devouring certain criminals, whom the laws might consign to that kind of death.]—*Bagster.*

Ver. 14. *Sore displeased with himself.*—*Boothroyd*, "Exceedingly distressed in himself."—[The king now clearly perceived for what purpose the decree had been solicited; and was exceedingly displeased with himself that he had suffered himself to be so deluded.——*Going down of the sun.*—He strove during the whole day, by every means, to evade or annul the edict; but the foolish constitution of his government, did not allow them to pardon any person who had broken one of their decrees, however arbitrary and unreasonable.]—*Bagster.*

Ver. 17. *A stone was brought.*—By this it should seem, that this den was a natural cavern, the descent to which was such as to prevent the lions from escaping; on this entrance, by the officiousness of those lords, a stone was placed and sealed, in like manner, and to as little use, as that placed on the mouth of our Lord's sepulchre. See Matt. xxvii. 66.—[All this precaution served the purposes of Divine Providence. There could be no trick or collusion here: if Daniel be preserved, it must be by the power of Jehovah the God of Israel.]—*Bagster.*

Ver. 18. *Neither were instruments of music.*—See margin. Most of the versions read, "And food was not brought."

Ver. 24. *Their children.*—[This savage act accorded with the customs of those times; contrary to the Divine law, which enacted that "The fathers should not be put to death for the children, nor the children for the fathers."

the God of Daniel: for [1] he *is* the living God, and steadfast for ever, and his kingdom [j] *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He [k] delivereth and rescueth, and he worketh [l] signs and wonders in heaven and in earth, who hath delivered Daniel from the [m] power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of [n] Cyrus the Persian.

CHAPTER VII.

1 Daniel's vision of four beasts. 9 Of God's kingdom. 15 The interpretation thereof.

IN the first year of Belshazzar king of Babylon Daniel [a] had a [b] dream and visions of his head upon his bed: then he wrote the dream, *and* told the sum of the [c] matters.

2 Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And four great beasts came [d] up from the sea, diverse one from another.

4 The first *was* like a [e] lion, and had eagle's [f] wings: I beheld till the wings thereof were plucked, [g] and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 And behold another [h] beast, a second, like to a bear, and it raised up [i] itself on one side and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four [j] heads; and dominion was given to it.

7 After this I saw in the night visions, and behold a fourth [k] beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten [l] horns.

8 I considered the horns, and, behold, there came up among them another little [m] horn, before whom there were three of the first horns plucked up by the roots: and, behold,

A. M. cir. 3467. B. C. cir. 537.

1 c.4.34.
j c.2.44.
k Ps 18.50. 32.7.
l c.4.3. *m hand.*
n c.1.21. Ezr.1.1,2.
A. M. cir. 3449. B. C. cir. 555.
a *anno*
b Nu.12.6. c.2.28. Am.3.7.
c or, *words*
d Re 13.1.
e Je 4.7
f De 28.49 Eze 17.3 Hab.1.8.
g or, *wherewith*
h c.2.39.
i or, *one dominion.*
j c.8.8,22.
k c.2.40 ver.19,23
l c.2.41,42.
m ver.20,21, 24.

active of his enemies, to meet the fate they had designed for him; and then issues a decree, as had been done by his predecessor Nebuchadnezzar, in honour of God most high.

We must not here omit to remark, the agent or instrument by whom Daniel was thus miraculously preserved. God sent his angel into the lion's den, to close their mouths and protect his prophet: but when his enemies came into the same place, there was no angel for *their* protection.

CHAP. VII. Ver. 1—8. *Daniel's vision of the four beasts.*—Here begins the second part of this sublime book, which contains several prophetic visions imparted to Daniel, at various intervals, during the course of more than twenty years, from the first of Belshazzar to the third of Cyrus.

The vision of the four beasts in this chapter evidently corresponds with Nebuchadnezzar's dream, of the splendid image of gold and other metals, (chap. ii.) both referring to the four great monarchies, which were successively to arise and continue, till they should all eventually give place to the universal kingdom of the Messiah. These monarchies are represented by *beasts* on account of their tyranny and oppression: they arise out of a stormy and tempestuous ocean; that is, out of the wars and revolutions of the world. They are indeed monstrous productions, (a lion with eagles' wings, &c.;) but such emblems were usual among the eastern nations, as appears from the monuments of Egyptian antiquity, and from the ruins of Persepolis, where winged lions, and the like fictitious animals, are still to be seen. These figures are supposed to have been the emblems of particular nations, and are not more strange than many others still used in heraldry.

The first of these beasts, (like the golden head in Nebuchadnezzar's dream,) evidently intends the Babylonian monarchy, and is described as a lion with eagles' wings, having been before compared to those animals separately, both by Jeremiah and Ezekiel. (See Jer. iv. 7.; xlviii. 40. Ezek. xvii. 3, 12.). When we are informed that its wings had been plucked, we readily understand that its progress had been checked, and its glory was in the wane. Its standing on its hind feet as a man, and having a human heart given to it, may intimate the beast's approach to reason and humanity, the proper characteristics of a man. It may also allude to the circumstances of Nebuchadnezzar himself, who, after being transformed for his punishment into the figure of a beast, was restored, not only to the privileges of humanity, but to his celebrated rank in society.

The second animal here named was a *bear*, and represents, as did the *silver* part of Nebuchadnezzar's image, the combined kingdom of the Medes and Persians. This bear is said to raise himself on one side, on which it is remarked, that at the siege of Babylon the Persians were subject to the Medes; but raised themselves in the person of Cyrus to pre-eminence. This animal was furnished with what our translators call three *ribs*, but which, from their situation in the mouth, should be either *tusks* or *rows* of teeth. The last idea agrees with the command given to "devour much flesh," and is quite in harmony with the nature of the animal, which is remarkably voracious.

The third beast was a *leopard*, with four heads, and four wings of a fowl, or bird rather; and this is understood to represent the Macedonian empire. This animal was swift of foot, and variegated in the colours of its skin, which commentators explain, as intimating the rapidity of Alexander's conquests, (who was the founder of this Empire,) and the various nations of which his army was composed. The four heads of this beast may well represent the partition of the Empire after Alexander's death, under his four captains, Cassander, Lysimachus, Ptolemy, and Seleucus: and the number of wings answering to the four heads, may perhaps intimate that each of them partook, in some degree, of their master's character and success.

The fourth beast, which represented the Roman Empire, was anonymous and nondescript. It has no name, and its form is the more terrible, from being left to our imagination to conjecture. It is evident, however, that it was made to raven and destroy, being furnished with teeth of iron, with nails of brass, and with feet of great strength to trample down its prey. But its chief peculiarity consisted in its numerous horns. "It had ten horns," by which we are taught to understand ten minor kingdoms, answering to the ten toes on Nebuchadnezzar's image. These kingdoms are variously stated, (as may be seen in our notes,) and cannot, perhaps, at this distance of time, be ascertained with certainty; in most ages since, there have been about that number of inferior states which sprung out of the Roman empire (here doubtless intended;) but the most remarkable was the *little horn*, which rose after the others, and is by Protestant Commentators, (and we think with good reason,) explained of the ecclesiastical dominion of the *Pope* or Bishop of Rome. This is described by its small beginning; it was "a little horn;" by its pretensions to wisdom, for this little horn had the eyes, that is, the discernment of a man; a tongue also "speaking great things." Of this little horn, we shall have occasion to speak more particularly when we come to St. Paul's "Man of Sin," and to the mystical beasts of St. John in the Apocalypse. (See 2 Thess. i. 3, &c. Rev. xiii. xvii. and xix. *Keith's* Signs of the Times.)

CHAP. VII. Ver. 1. *Daniel had.*—Chaldee, "saw" a dream.—*He wrote the dream*, and *related*, &c.—This may refute the idle report of some Talmudists, that Daniel did not write his own prophecies.

Ver. 2. *Strove upon the great sea.*—This refers to a storm in the Mediterranean, called *Eurochydon*, or, in modern terms, *a Levanter*. See Acts xxvii. 14; and compare Psalm ii. 1.

Ver. 4. *The first.*—[The Chaldean monarchy, as raised to the pinnacle of glory by the rapid and extensive conquests of Nebuchadnezzar, and as declining and ruined under Belshazzar.]—*Bagster.*—*And it was.*—"Wherewith it was" *lifted*, &c. So *Wintle*, *Boothroyd*, &c.—*And made stand.*—*Wintle*, "And became erect." See exposition.

Ver. 5. *Another beast.*—[The empire of the Medes and Persians, forming one kingdom, compared to a bear from their cruelty and thirst for blood.]—*B.*—*It raised up itself on one side*—*Wintle*, "Which was raised."—*And it had three ribs.*—[Babylon, Lydia, and Egypt.]—*Bagster. Wintle* and *Boothroyd*, "tusks;" others, "rows of teeth;" either of which will agree with the command to *devour much flesh;* Father *Calmet* says, "The Persians have exercised the most severe and cruel government that we know of."

Ver. 6. *A leopard*—Is proverbial for swiftness. See Hab. i. 8. The *four wings* may differently express the same thing, and corresponding with the four heads, show the similar character of Alexander's successors. For *fowl* we should read "bird;" the domestic fowl cannot be here intended.

Ver. 7. *A fourth beast.*—[The Roman empire, which destroyed the Grecian, and became mistress of the world.]—*Bagster.*—*Great iron teeth.*—Verse 19 it is added, *and his nails of brass*—he was calculated in every way to destroy, whether by tearing, trampling, or devouring. The *ten horns* here answer to the "ten toes" in Nebuchadnezzar's image. The ten horns of this fourth beast are also explained by Daniel, (ver. 24.) to be "ten kings," or kingdoms, which shall successively arise, and these are variously reckoned by commentators. Messrs. *Horne* and *Townsend* give five different lists from *Machiavel*, *Mede*, *Hales*, Sir *Isaac Newton*, and Bishop *Newton*, who differ both in the names of these minor kingdoms, (or horns,) and in the order of placing them. We shall give two of them, the most modern and popular. Bishop *Newton* numbers them thus: 1. The senate of Rome. 2. Ravenna. 3. The Lombards. 4. The Huns. 5. The Alemanni. 6. The Franks. 7. The Burgundians. 8. The Goths. 9. The Britons. 10. The Saxons.—[The ten kingdoms into which the western Roman empire was divided, were, primarily, according to *Machiavel* and Bishop *Lloyd:* 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths in Mœsia, 377. 3. The Visigoths in Pannonia, 378. 4. The Sueves and Alans in Gascoigne and Spain, 407. 5. The Vandals in Africa, 407. 6. The Franks in France, 407. 7. The Burgundians in Burgundy, 407. 8. The Heruli and Turingi in Italy, 476. 9. The Saxons and Angles in Britain, 476. 10. The Lombards, first upon the Danube, 526, and afterwards in Italy. Though the ten kingdoms differed from these in later periods, and were sometimes more or less, yet they were still known by that name.]—*Bagster.*

Ver. 8. *Another little horn.*—This may be considered as a new and singular power, which plucked up three of the ten kingdoms by the root. Bishop *Newton* applies this to the three first in his list.

in this horn *were* eyes like the eyes of [a] man, and a mouth [o] speaking great things.

9 ¶ I beheld till the thrones were cast [p] down, and the Ancient [q] of days did sit, whose garment [r] *was* white [s] as snow, and the hair of his head like the pure wool: his throne [t] *was like* the fiery flame, *and* his wheels [u] *as* burning fire.

10 A fiery [v] stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood [w] before him: the judgment [x] was set, and the books were opened.

11 I beheld then because of the voice of the great words which the horn spake: I beheld *even* till the beast was [y] slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet [z] their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and [a] came to the Ancient [b] of days, and they brought him near before him.

14 And [c] there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting [d] dominion, which shall not pass away, and his kingdom *that* which shall not [e] be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* [f] body, and the visions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the [g] Most High shall take the kingdom, and possess the kingdom [h] for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was diverse from all [i] the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, whose look *was* more stout than his fellows.

21 I beheld, and [j] the same horn made war with the saints, and prevailed against them;

22 Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

25 And he shall speak *great* words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom *is* an everlasting kingdom, and all [k] dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

A. M. cir. B. C. 553.

n Re 9 7

o Re 13.5.

p e 7.11 1 Co 15 24,25

q Is 9.6 ver 22

r Ps 45.8. Ph 3 9.

s Re 1.14.

t Ac 2.30,33

u Eze. 1.15, 16.

v Ps 50 3 Is 66 15, 16.

w 1 Ki 22 19 Ps 68 17 He 12.22.

x Re 20 4, 12.

y Re 19.20.

z *a prolonging in his* was given them.

a Mat 24.30 25.31. 26 64 Re 1 7,13. 14 14.

b ver 9.

c Ps 2 6 8 Mat 28 18 Jn 3 35 1 Co 15 27 Ep 1 20. 22

d Ps 145.13.

e He 12 28

f *sheath* 2 Pe 1 14.

g *high ones*, i.e. *things exalted* Ej 1 3 6 12.

h Re 3 21.

i *those.*

j Re 13 7, &c.

k or, *rulers.*

CHAPTER VIII.

1 Daniel's vision of the ram and he-goat. 13 The two thousand three hundred days of sacrifice. 15 Gabriel comforteth Daniel, and interpreteth the vision.

IN the third year of the reign of king Belshazzar a vision appeared unto me, *even*

Ver. 9—28. *The establishment of Messiah's kingdom.*—We now come to a fifth monarchy, answerable to the stone that Nebuchadnezzar saw grow into a mountain. But it is here represented by a very different set of images. Heaven is opened, and presents a vision of the Eternal preparing his throne for judgment; not the universal judgment of the great day; but the judgment of the nations, preparatory to the establishment of Messiah's Mediatorial Sovereignty over all the earth. It seems to have special reference to his ascension to glory, when it was said unto him, "Sit thou at my right hand until I make thine enemies thy footstool." (Compare Ps. ii. 6, &c.; lxviii. 17, 18.; cx. 1.) The *apparatus* of Deity is similar to the descriptions of the Psalmist, and to the burning wheels that accompanied the chariot of the cherubim. (Eze. ch. i.)

This scene is so admirably explained in a few lines by Bishop *Chandler*, that we cannot withhold the passage from our readers. "There is no doubt that the *stone* in the former vision (Nebuchadnezzar's) signifies the same person that is called the *Son of Man* in this, or that the Messiah is intended in both places. Here, indeed, we have him only in one view, and that is, in his judicial capacity, or in the most conspicuous manifestation of his kingdom. Not that he then began to be, but to appear to be, so great. And his greatness was exhibited only to the one purpose explained in this vision. It was newly explained, why the fourth beast was destroyed, and in so exemplary a manner; now the vision opens by whom, and how it was done; even by a man vested with royal dignity and power in heaven. The truth of the thing is set forth in the solemnity wherewith earthly princes were wont to associate the prince royal into sovereignty with themselves; or to delegate *their* whole authority for the execution of their justice. *I beheld* (saith he) *till the thrones were placed*, as they were on very great occasions, *and the Ancient of days did sit; . . . . and, behold, one like the Son of man* (the King's son) *came in the clouds of heaven, and they brought him before* Him (the Ancient of days) to take investiture of his new dignity [as mediator] . . . . his universal and everlasting kingdom." (See also *Keith's* Signs of the Times.)

CHAP. VIII. Ver. 1—27. *The vision of the ram and he-goat.*—This vision is, in the latter part of the chapter, explain-

Ver. 9. *The thrones were cast down.*—*Wintle*, "Were placed." So *Boothroyd*. But both come to the same meaning. The Asiatics have neither chairs nor stools, but, to receive persons of rank, "cast down" or "place" cushions round the room, for seats, which seem to be here alluded to. See Matt. xix. 28. Rev. xx. 4.——*The Ancient of days.*—Compare Rev. i. 11, 14.; xx. 11.

Ver. 11. *The beast was slain.*—The same power here represented as a little horn, is represented by St. John as a false prophet, in league with the beast, and doomed to the same terrible end. See Rev. xix. 20

Ver. 12. *The rest of the beasts.*—We learn from this verse, compared with the 6th, that no earthly prince can either acquire or retain *dominion*, otherwise than from God. See John xix. 11. These all had their dominion taken away, *yet their lives were prolonged.*—See margin. *For a season and time.*—*Boothroyd*, "For an appointed time."

Ver. 13. One *like the Son of man.*—One in human form, though riding on the clouds of heaven. Compare Matt. xxiv. 30.

Ver. 15. *In the midst of* my *body.*—See margin. For the body, according to Aben Ezra, may be considered as the sheath of the mind, as one said to Alexander the Great,

"Dost thou not know that man's exterior form
Is but the scabbard to the enlivening mind."——*Orient. Lit.*

Ver. 16. *The truth.*—That is, the true meaning *of all this.* So *Boothroyd.*

Ver. 18. The saints of the *Most High.*—See margin. Referring doubtless to the blessed Trinity.

Ver. 20. *The ten horns*, &c.—See note on ver. 7.

Ver. 22. *The saints possessed the kingdom.*—That is, the kingdom of the Messiah was established.

Ver. 23. *Devour the whole earth.*—The Romans boasted the conquest of the world. See Luke ii. 1.

Ver. 24. *Another shall arise.*—[This evidently points out the papal supremacy, in every respect *diverse* from the former, which, from small beginnings, thrust itself up among the ten kingdoms, till at length it successively eradicated three of them,—the kingdom of the Heruli, of the Ostrogoths, and of the Lombards.]—*Bagster.*

Ver. 25. *Speak great words.*—[In assuming infallibility, professing to forgive sins, and to open and shut heaven, thundering out bulls and anathemas, excommunicating princes, absolving subjects from their allegiance, and exacting obedience to his decrees in open violation of reason and Scripture.]—*B.*——*Wear out the saints.*—That is, with exactions and oppressions.——*Until a time* (i. e. a year,) *times* (two years,) *and the dividing of time* (that is, half a year) - Making in the whole three prophetic years and a half. [Or, reckoning 30 days to a month, 1260 days, equal to the same number of years in prophetic language; which, dated from the decree of Phocas constituting him the supreme head of the church, A. D. 606, will terminate 1866.]—*Bagster.* See chap. xii. 7.

Ver. 28. *Hitherto* (at this place) *is the end of the matter*—That is, of the angel's explanation.

CHAP. VIII. Ver. 1. *In the third year*, &c.—With the preceding chapter ends the Chaldee part of the book; the rest is Hebrew.

unto me Daniel, after that which appeared unto me at the first.

2 And I saw in a vision; and it came to pass, when I saw, that I *was* at [a] Shushan *in* the palace, which *is* in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but one *was* higher than the [b] other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his [c] will, and became great.

5 And as I was considering, behold, a he-goat [d] came from the west on the face of the whole earth, and [e] touched not the ground: and the goat *had* a [f] notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and [g] he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, [h] but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up four [i] notable ones toward the four winds of heaven.

9 And [k] out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant [l] *land*.

10 And it waxed great, *even* [j] to the host [k] of heaven; and it cast down [l] *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, he [m] magnified *himself* even [n] to the prince of the host, and [o] by him the daily [p] *sacrifice* was taken away, and the place of his sanctuary was cast down.

12 And [q] a host was given *him* against the daily *sacrifice* by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint [r] speaking, and another saint said unto [s] that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of [t] desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred [u] days; then shall the sanctuary be [v] cleansed.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between *the banks of* Ulai, which called, and said, [w] Gabriel, make this *man* to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end *shall be* the vision.

18 Now as he was speaking with me, I was in a deep sleep [x] on my face toward the ground: but he touched me, and [y] set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed [z] the end *shall be*.

20 The ram [a] which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia:

A. M. 3451. B. C. 553.

a Es.1.2.
b *second.*
c Is.10.13, 14. c 5.19. 11.3,16.
d ver.21.
e or, *none touched him in the earth*
f *a horn of eight*
g c.7.6,&c.
h c.11.25, &c.
i Ps.18.2. Exo.21.15
j or,*against*
k Is.14.13.
l Re.12.4.
m ver.25.
n or,*against.*
o or, *from.*
p Ex.29.38.
q or, *the host was given over for the transgression against the daily sacrifice.*
r 1 Pe.1.12.
s *Palmoni, or, the numberer of secrets, or, the wonderful numberer.*
t or,*making desolate.* c.11.31. 12.11.
u *evening morning.*
v *justified.*
w Lu.1.19, 26.
x c.10.9,10.
y *made me stand upon my standing.*
z Hab.2.3. Re.10.7.
a ver.3.

ed by a celestial expositor, to refer to the Persian and Greek monarchies. The propriety of the emblems may be seen in our notes; we shall only here observe, that the *ram* was the royal ensign of Persia, and the *goat* the accredited emblem of the Greeks, two centuries before the time of Daniel. The *ram* had two horns of unequal height, representing the Medo-Persian Empire, and answering to the former emblem of the *bear*, (chap. vii. 5.) which raised itself on one side; i. e. the Persian Empire under Cyrus raised itself above the Medes, and pushed its conquests on every side as far as possible. A *he-goat*, however, is seen coming from the west, evidently pointing to the Greek or Macedonian Empire. The rapidity of its advance is well described by his flying, or skimming, as it were, over the ground, so as not to touch it; and the energy of his attack upon the ram may well describe the fury with which the Grecian army, under Alexander the Great, rushed against him and broke his horns.

This goat is said to have a third and notable horn between his eyes, which is explained as referring to the first kingdom, or to the dynasty of Alexander himself, (ver. 21.;) and it is remarkable, that when he went to Jerusalem with a hostile intention, but was pacified by meeting the High Priest, *Josephus* tells us (Antiq. Bk. xi. 8.) that these prophecies were shown to him in the temple, in the Greek translation, as predicting the conquest of the Medes and Persians by a Greek, which he applied to himself, and was not a little animated thereby.

This horn was soon broken by the death of Alexander, and the murder of his heirs: a few years after this, however, four

Ver. 2. *At Shushan*, &c.—Commentators differ as to the fact, whether Daniel was personally there, as he might be, officially; or whether it was in vision *only*: the point is unimportant.

Ver. 4. *A ram.*—Heb. "One ram." It is remarked by *Ammianus Marcellinus*, that a *ram* was the royal ensign of Persia; and it is said that figures of rams' heads, with horns of unequal height, are still to be seen in the ruins of Persepolis. Throughout the East, a horn was the emblem of power, as we have had frequent occasion to remark. See *Orient. Lit.* No. 1054.——*Pushing westward*, to the bounds of Asia; *northward*, to Armenia and Cappadocia; and *southward*, to Egypt.—Bishop *Newton*.

Ver. 5. *A he-goat.*—This is a very proper emblem of the Greeks, or Macedonians, who were called the Ægeadæ, or people of the goat, from the following circumstance, as related by their own historians. Caranus, their first king, going with a large party of Greeks to seek a habitation in Macedonia, was commanded by the oracle which they consulted, to follow a herd of goats; this he did to Edessa, and there fixed his capital, which he called Ægea, or Goat's Town, and made the goat his standard. One of Alexander's sons was named *Ægus*, and some of his successors are represented with goats' horns upon their coins.——*A notable horn*—Or a conspicuous horn, which is afterwards explained in reference to Alexander the Great and his successors, ver. 21.

Ver. 6. *Ran unto him.*—[He attacked Darius at the river Granicus, with the utmost fury; and after a few engagements subdued the Persian empire.]—*B.*

Ver. 9. *And out of one of them*, &c.—From this horn increasing toward the south and east particularly, Sir *Isaac Newton* sagaciously infers, that it arose in the north-west part of the goat's dominions; i. e. in Italy, which points directly to the Romans.——*The pleasant land*—Means, undoubtedly, that of Judea. See Ezek. xx. 6.

Ver. 10. *And it waxed great even to*—That is, "till" he imagined himself immortal, and ranked himself among the gods. See Isa. xiv. 12—14. Antiochus Epiphanes, to whom this has been generally applied, abolished the Jewish sacrifices, and, after sacrificing a swine upon the altar of burnt-offering, to pollute it, he placed there an image of Jupiter Olympius.——*It cast down some.*—Antiochus deposed the high priest, and persecuted to death those who adhered to the Jewish worship. See 1 Mac. i.; 2 Mac. vi. and vii; also Joseph. Antiq. b, xiii. 6.

Ver. 11. *The prince of the host.*—Namely, the Lord of hosts.——*And by him.*—See margin; i. e. the prince of the host. So *Wintle* and *Boothroyd*.

Ver. 12. *And a host was given.*—See margin. Antiochus placed a "host, or garrison, in the temple, to prevent the Jewish worship. The word *him* is not in the Hebrew.——*By reason of transgression.*—*Wintle*, "By a bold transgression;" more literally, "in wickedness," or rebellion.——*Cast down the truth.*—By destroying the sacred books. 1 Mac. i. 56.

What Antiochus did, however, in the suppression of the Jewish worship and persecution of the Jews, will be found but little, compared with what the Romans did, for which we must refer to our exposition of our Lord's prophecies respecting the destruction of Jerusalem. Matt. xxiv.

Ver. 13. *That certain* saint.—See margin. A certain one, or such an one. Ruth iv. 2. It is a compound word, but there seems no sufficient authority for the marginal gloss, "a numberer of secrets." See *Gesenius*.——*How long shall be the vision* concerning?—In this question it may be remarked that the word *concerning* is supplied by our translators in Italics, and, as Bishop *Newton* thinks, improperly; he therefore reads, "How long shall the vision last, the daily sacrifice (be taken away,) and the transgression of desolation, (or transgression making desolate,) continue? See Matt. xxiv. 15. *Wintle* and *Boothroyd* to the same effect.

Ver. 14. *Two thousand and three hundred days.*—See margin.—[That is, 2300 years, hich, reckoned from the time Alexander invaded Asia, B. C. 334, will be A. D. 1966.]—*Bagster*. See Gen. i. 5, 8, 13, &c. Those who apply this prediction to Antiochus, must confine it to the last six years of his life: but those who take the days for years, bring down the period nearly to the supposed time of the millennium. See on chap. xii.——*Then shall the sanctuary be cleansed.*—See margin; i. e. (says Gesenius) "its honour be maintained."

Ver. 17. *At the time.*—"To (*lamed*) the time; i. e. the vision extends to the end." *Boothroyd* renders it, "At the appointed time shall the vision be accomplished." But is not this rather an expository paraphrase than a translation? See ver. 19.

Ver. 18. *A deep sleep.*—*Wintle* and *Boothroyd*, "I sunk flat into a deep swoon."

Ver. 19. *At the time appointed the end shall be.*—*Wintle*, "Then shall be an end."

and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation but not in his power.

23 And in the latter time of their kingdom, when the transgressors are [b] come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, [c] but not by his own power: and he shall destroy wonderfully, and [d] shall prosper, and practise, and shall destroy the mighty and the [e] holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [f] peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told *is* true: wherefore shut [g] thou up the vision; for it *shall be* for many days.

27 And I Daniel fainted, and was sick *certain* days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

CHAPTER IX.

1 Daniel, considering the time of the captivity, 3 maketh confession of sins, 16 and prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of [a] Darius the son of Ahasuerus, of the seed of the Medes, [b] which was made king over the realm of the Chaldeans;

2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah [c] the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And [d] I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O Lord, the [e] great and dreadful God, keeping [f] the covenant and mercy to them that love him, and to them that keep his commandments;

5 We [g] have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 Neither [h] have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, righteousness [i] *belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither [k] thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, to us *belongeth* [l] confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God [m] *belong* mercies and forgivenesses, though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets.

A. M. 3451. B. C. 553.

b or, *are finished*

c Re 17 13, 17.

d ver. 10, 12, &c.

e *people of the holy ones.*

f or, *prosperity.*

g Re 10 4.

A. M. 3466. B. C. 538.

a c 5 31.

b or, *in which he.*

c Je 25 11, 12.

d Ne 1 4, &c. Je 29 10, 13.

e Ne 9 32, &c.

f Ex 20 6.

g Ps 106 6. Is 64 6, 7.

h 2 Ch 36 15, 16.

i or, *thou hast.*

j Ps 51 4.

k Le 26 33, 34.

l Eze 16 63.

m Ps 130 4, 7

horns of inferior strength arose instead of one. From four of his commanders, as mentioned in chap. vii., proceeded the kingdoms of Greece, Thrace, Syria, and Egypt. Out of one of these arose another "little horn," which many writers, both ancient and modern, have interpreted of Antiochus Epiphanes, who persecuted the Jews with great cruelty: but some important objections have been raised to this hypothesis; and *Hartwell Horne* says, that "Sir *Isaac Newton*, Bishop *Newton*, and Dr. *Hales*, have clearly shown that the Roman temporal power, and no other, is intended. . . . It was the Roman power that destroyed the polity and temple of the Jews, and left the nation and holy city in that state in which they are to remain to the end of 2300 prophetic days" or years.

A discourse is here introduced between two angels, or *holy ones*, (ch. iv. 13—23.) as to the duration of these calamities, and the answer is given to Daniel himself, on which he faints and is sick; as well he might be, as a Jewish patriot, if the interpretation of years for days be adopted; but if he had understood the period to be about six years only, this is not so easy to be accounted for, since he had himself lived to survive the 70 years' captivity.

CHAP. IX. Ver. 1—27. *Daniel's prophecy of the seventy weeks.*—The Prophet's mind having been occupied in considering Jeremiah's prophecy of the 70 years' captivity, and finding them drawing to a close, he earnestly implores pardon and restoration of his captive countrymen, though he appears to have been himself too old to participate in the national felicity. His prayers are heard in the very moment of their being presented, and the angel Gabriel is sent to assure him of their acceptance; and at the same time to deliver, by his means, the very interesting and important prophecies which form the four last verses of this chapter: wherein the angel announces to the Prophet that the holy city should be rebuilt and peopled within seven weeks of years, and should continue for seventy weeks, or 490 years; after which it should be utterly destroyed, for putting the Messiah to death. The commencement of this period is, by Prideaux and others, fixed to the time when the order was issued for rebuilding the *temple*, in the 7th year of the reign of Artaxerxes. "Seven weeks, or 49 years, was the city and temple in building; sixty-two weeks, or 434 years more, bring us to the public manifestation of the Messiah," by the preaching of John the Baptist; "and one week, or 7 years after this, will bring us to the time of our Saviour's passion, or the 33d year of the Christian era; in all 490 years, according to the prophecy. The latter part of the prediction relates to the subversion of the Jewish temple and polity, by the Romans, (A. D. 70,) and to the second coming of the Messiah." (*Horne's* Crit. Introd.)

In the first verse of the prophecy (ver. 24,) Dr. *Boothroyd* (who, in this place, adheres very closely to our authorized version,) interprets the several expressions, "to finish transgression, and make an end of sin," &c. in reference to the work of the Messiah. "All these (says Dr. B.) refer to the sufferings, doctrine, and righteousness of our Lord, who died for our sins, and made peace by the blood of his cross; so that through him, sin is pardoned, righteousness obtained, and reconciliation effected." The word rendered "to make an end" of sins, means literally, as in the margin, to *seal* them up as in a bag: so Job speaks of his sins as "sealed up in a bag, to be brought in evidence against him;" (Job xiv. 17.) here they are sealed up for another purpose, to be cast into oblivion, yea, into "the depths of the sea," that they may be found no more for ever. (See Isa. xxxviii. 17. Jer. l. 20. Micah vii. 19.) In the latter part of this verse, the same word is used in reference to "vision and prophecy," and means, we apprehend, to close them, so far as concerns the Jewish dispensation. We have already remarked, that Daniel's prophecies are considered as prosaic; yet, as Dr. *Boothroyd* has remarked one exception, (chap. ii. 20—23,) and Bishop *Jebb* another, (chap. vii. 26,) so we beg to propose this as a third, and venture to render this verse as a Hebrew triplet, or trimetre, thus—

"To finish the transgression, and to seal up the sins;
To make atonement for iniquity, and bring in everlasting righteousness;
To seal up vision and prophecy, and to anoint the Most Holy."

Ver. 24. *Being broken, four stood up.*—[After Alexander's death, in the prime of life, and in the height of his conquests, his brother and two sons were all murdered; and the kingdom was divided among four of his generals: 1. Seleucus, who had Syria and Babylon. 2. Lysimachus, who had Asia Minor. 3. Ptolemy, who had Egypt; and, 4. Cassander, who had Greece, &c.]—*B.*

Ver. 23. *When the transgressors are come to the full.*—See Matt. xxiii. 32. ——*Of fierce countenance.*—[The Roman empire, which reduced Judea to a province, burnt the city and temple, and scattered the Jews to the four winds of heaven.]—*Bagster.* Deut. xxviii. 5.——*Understanding dark sayings.*—The Romans were a literary as well as a warlike nation.

Ver. 24. *Not by his own power.*—That is, not by strength derived from the parent goat, (Greece,) but from Italy. *Newton.*——*The holy people.*—See margin. Perhaps the Trinity, as chap. vii. 18.

Ver. 25. *By peace.*—*Boothroyd*, "In peace."——*The Prince of princes.*—Against Jesus of Nazareth, the true Messiah; for it was by the authority of the Romans that he was condemned and crucified; and his followers were persecuted with the most unrelenting cruelty, first by the Roman emperors, and then by the Roman pontiffs.]—*Bagster.*——*Broken without hand.*—See chap. ii. 34—45.

Ver. 26. *Shall be for many days.*—[It is now 2381 years since Daniel had this vision, and the utter desolation of the sanctuary has continued 1760 years, and no doubt the end of the 2300 years is not far distant.]—*Bagster.*

CHAP. IX. Ver. 1. *Ahasuerus.*—[This was the *Astyages* of the heathen historians, as we learn from *Tobit* xiv. 15, where the taking of Nineveh is ascribed to Nebuchadnezzar and *Assuerus*, who were the same with Nabopollasar and *Astyages*.]—*Bagster.*

Ver. 2. *Seventy years.*—See Jer. xxv. 11, 12. xxix. 10. He had doubtless copies of these prophecies.

Ver. 9. *Belong mercies.*—[From God's *goodness* flow his *mercies*; and from his *mercies*, *forgivenesses*.]—*Bagster.*

A. M. 3466. B. C. 538.

11 Yea, all [n] Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written [o] in the law of Moses, all this evil is come upon us: yet [p] made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous [q] in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast [r] gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

18 O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city [s] which is called by thy name: for we do not [t] present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name.

20 ¶ And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly [u] swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth [v] to give thee skill and understanding.

23 At the beginning of thy supplications the [w] commandment came forth, and I am come to show *thee;* for thou *art* [x] greatly beloved; therefore understand the matter, and consider the vision.

24 [y] Seventy [z] weeks are determined upon thy people and upon thy holy city, to [a] finish the transgression, and to [b] make an end of sins, and to make reconciliation for iniquity, and to bring in [c] everlasting righteousness, and to seal up the vision and [d] prophecy, and to anoint the most Holy.

25 Know therefore and understand, *that* from the going forth of the commandment to [e] restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall [f] be built again, and the [g] wall, even [h] in [i] troublous times.

n Is.1.4.-6.

o Le.26.14, &c. De.28.15, &c. La.2.15.-17.

p *entreated we not the face of.*

q Ne.9.33.

r *made thee a name.*

s *whereupon thy name is called.*

t *cause to fall.*

u *with weariness, or, flight.*

v *make thee skilful of*

w *word.*

x a man *of desires.*

y They began from the 20th of Artaxerxes.

z Nu.14.34. Eze.4.6.

a or, *restrain.*

b or, *seal up.*

c He.9.12.

d *prophet.*

e or, *build again.*

f *return and be builded.*

g or, *breach*, or, *ditch.*

h Ne.4.8, &c.; 6.15.

i *strait of.*

In the last line, we confess that we prefer applying the whole to the Messiah. He sealed up "the vision and prophecy," because in him the prophecies, as well as promises, "are all yea and amen;" and to "him give all the prophets witness." (Acts x. 43.) He was also "the LORD our Righteousness," and therefore the *Most Holy One.* As to anointing "the most holy place," the temple here referred to was to be destroyed, instead of being consecrated. But *Messias* means, literally, "the anointed;" and he was so, not only in his prophetic and priestly offices, but also in his kingly office, to which his resurrection was the necessary introduction. (See Psalm ii. 2, 6. lxviii. 18; compared with Acts iv. 27.; x. 38. Ephes. iv. 8.)

We cannot enter thus minutely into all the parts of this important prophecy; but there is one passage of pre-eminent importance: "Messiah shall be cut off, but not for himself." We have, in the notes below, subjoined both the literal reading, and the various translations given of this clause; and after much reflection, we humbly conceive the passage to be nearly parallel with Isaiah, (chap. liii. 8,) in one of the following interpretations, all which harmonize with each other, and with the evangelical Prophet, as Isaiah is frequently called. Daniel says of the Messiah, "He shall be cut off;" Isaiah adds, "from the land of the living." If the latter clause in Daniel be rendered as by Wintle and Stonard, "None shall be for him," it will perfectly correspond with Isaiah's question, "Who shall declare his generation?" or speak to his character? (see our note there,) and with the fact that "all his disciples forsook him, and fled;" or, 2dly, If our common translation be preferred, (as we are inclined to prefer it,) "Not for himself," it is perfectly in harmony with the following clause in Isaiah, "For the transgression of my people was he stricken." Or, 3dly, Should we adopt Dr. *Boothroyd's* rendering, "He had no fault," Isaiah will give us an expression perfectly parallel; "He had done no violence, neither was deceit found in his mouth." Either way, Isaiah is the best commentator on Daniel, and both bear a noble testimony to the atonement offered by Messiah.

We have given the above as the most generally received interpretation, and probably the true one, though attended with considerable difficulties. Some of these seem to be avoided (though others may be created) by commencing the calculation in the 20th of Artaxerxes, when orders were given for rebuilding the city as well as the temple. The great difficulty, however, regards the last week of years, when the Romans destroyed the temple, and which, instead of following the death of Messiah within seven years, was almost 40 years after that event.

In order to avoid this difficulty, Dr. *Stonard* divides the pro-

Ver. 11. *By departing*, &c.—*Wintle*, "So as to revolt from hearkening to thy voice."——*And the oath that is written.*—Namely, Deut. xxx. 15—19; xxxi. 17, 18; xxxii. 19, &c.

Ver. 12. *Done upon Jerusalem.*—[The destruction of Jerusalem by the Romans, and the condition of the Jews during almost eighteen centuries, have far more exceeded all the miseries of the capture of Jerusalem by the Chaldeans, and in the Babylonish captivity, than those miseries exceeded the judgments inflicted on other nations; for the guilt of crucifying the Messiah, and rejecting his Gospel, was immensely more atrocious than all their other transgressions.]—*Bagster.*

Ver. 13. *As it is written.*—Levit xxvi. 14, &c.—[Thus every succeeding part of the Sacred Writings attests and proves the Divine authority of the preceding. The *history* relates the fulfilment of former *predictions;* and then new prophecies are added, which future events accomplish, and thus demonstrate their inspiration to the latest ages.]—*Bagster.*

Ver. 18. *Not present.*—Heb. "Not cause to fall." See note on Jer. xxxvi. 7.

Ver. 21. *The man Gabriel.*—That is, the angel in human form

Ver. 24. *Seventy weeks.*—[That is, seventy weeks of years, or 490 years, which reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian Period, and in the month Nisan, in which Ezra was commissioned to restore the Jewish state and polity, (Ezra vii. 9—26,) will bring us to the month Nisan of the 4746th year of the same period, or A. D. 33, the very month and year in which our Lord suffered, and completed the work of our salvation.]—*Bagster.*——*To finish.*—See margin. Dr. *Stonard*, "Put a stop to."——*To make an end.*—"To seal up," which is literal, and refers to sealing up any thing in a bag.——*And to make reconciliation for iniquity.*—So *Boothroyd* and Dr. *Stonard* but Dr. *Blayney* reads, "to make atonement," and Mr. *Wintle*, "to expiate;" all referring to the atonement of our Saviour on the cross.——*Everlasting righteousness.*—So *Boothroyd;* but *Wintle*, *Faber*, and *Stonard*, read, "the righteousness of ages," i. e. to come; and *Blayney*, (on the contrary,) "of ancient times."——*To seal up the vision and prophecy.*—Heb. "prophet." So *Wintle* and *Stonard.*——*And to anoint the most holy.*—*Wintle* and *Stonard*, "The holy of holies;" *Blayney*, "The most holy things;" *Faber*, "The Most Holy One." Abarbanel is quoted as applying this to the Messiah.——*Unto Messiah the Prince.*—*Stonard*, "Until Messiah shall be leader." Strictly, perhaps, a *prince*, or nobleman of sufficient rank, or merit, to stand before kings. See Prov. xxii. 29. "Seest thou a man diligent, &c. . . . . he shall stand before kings."

Ver. 25. *From the going forth of the commandment.*—[The seventy weeks are here divided into three periods. 1. Seven weeks, or 49 years, for the restoration of Jerusalem. 2. Sixty-two weeks, or 434 years, from that time to the announcement of the Messiah by John the Baptist. 3. One week, or seven years, for the ministry of John and of Christ himself to the crucifixion.]—*B.* But it should be remarked, that it is almost impossible, at this distance of time, to fix these dates to a month, or even a year, since the Jews had two years, one beginning in the spring, and the other in autumn. Nor are we certain of the exact length of their year: beside which, before the commencement of the New Testament Chronology, there is an *hiatus* of three or four years. The date of our Lord's passion is, however, astronomically settled by *Ferguson*, at A. D. 33. The way of dividing a greater number into two or three smaller, as in this verse, is quite in the oriental taste. See Ezek. xiv. 12. and note.——*To restore and to build.*—Marg. "To build again." See 2 Sam. xv. 25. Ps. lxxi. 20.——*And the wall.*——Marg. "The breach;" *Stonard*, "The lanes."——*Even in troublous times.*—Heb. "In strait times;" i. e. times of

26 And after threescore and two weeks shall [j] Messiah be cut off, [k] but not for himself: and [l] the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war [m] desolations are determined.

27 And he shall confirm the [n] covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for [o] the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the [p] desolate.

CHAPTER X.

1 Daniel having humbled himself seeth a vision. 10 Being troubled with fear he is comforted by the angel.

IN the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* [a] long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three [b] full weeks.

3 I ate no [c] pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

5 Then I lifted up mine eyes, and looked, and behold [d] a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

6 His body [e] also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my [f] comeliness was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, a hand touched me, which [g] set me upon my knees and *upon* the palms of my hands.

11 And he said unto me, O Daniel, a man [h] greatly beloved, understand the words that I speak unto thee, and stand [i] upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were [j] heard, and I am come for thy words.

13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, [k] one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand

A. M. 3466. B. C. 538.

j Lu.24.25, 46.
k or, *and shall have nothing.* Jn.14.30.
l or, *and they (the Jews) shall be no more his people* Ho.1.9. or, *the prince's (Messiah's,* ver. 25.) *future people.*
m or, *it shall be cut off by desolations.*
n or, a.
o or, *upon the battlements shall be the idols of the desolater.*
p or, *desolater.*

A. M. 3470. B. C. 534.

a *great.*
b *weeks of days.*
c *bread of desires.*
d *one.*
e Re.1.13, 15.

f or, *vigour.*
g *moved.*
h *of desires*
i *upon thy standing.*

j Ac.10.30, 31.
k or, *the first.* Jude 9. Re.12.7.

phecy into two parts, and reckons the first week as completed in the building of the temple; but this week, he considers as previous to, and forming no part of the 70 weeks, which he commences from the completion, and not the foundation, of the temple; and terminates with its destruction in A. D. 70. In this view, he applies the whole of verse 26 to the Messiah, the middle clause of which he thus renders: "And he (Messiah) shall destroy the city and the sanctuary with the leader which cometh, (Titus:) and his end shall be with an inundation, &c. (p. 42.)

We mention this hypothesis merely to recommend it to examination, for which we have here no room.

CHAP. X. Ver. 1—21. *Daniel's self-humiliation, and last prophetic vision.*—The early part of this chapter gives a pleasing view of Daniel, as a Jewish saint and patriot. Hearing, probably, of the difficulties his brethren in Judea met with, in attempting to rebuild the house of their God, and the city of their fathers; and having understood, by divine revelation, that these troubles were to be of long continuance, he applies himself to prayer and fasting for "three full weeks;" not fasting *absolutely*, for being now upwards of 90 years of age, such an attempt would be a species of suicide; but he ate "no pleasant bread;" indulged in none of the delicacies to which his age and rank entitled him, but spent the time in humiliation before God, and in earnest prayer for himself and his country. And here we have a glance into the world of spirits, from which the vail of flesh separates us, and into which, by faith only, can we obtain a view, until this vail is rent in twain, and buried in the earth. Ah! little do we know of the scenes passing "above, beneath, around us." While Daniel is on his knees on earth, there is war in heaven, Michael and his angels fighting against the devil and his angels, till the latter shall be cast down and confined in hell for ever. The first contention we read of between the two worlds of spirits since the fall regarded "the body of Moses:" (Jude 9.) but the nature of their dispute, we cannot dare even to conjecture. In going through the Old Testament, we have had several glimpses of this spiritual warfare. Job was long a sufferer by it. Satan has his prophets and angels, as well as the Almighty, and we find them often clashing and disputing in the history of the prophets. See 2 Kings xxii. 15—23; also here, (in Daniel,) and in Zech. i. iii. and vi.

To us it appears to be the doctrine of the Bible, and we shall therefore not shrink from it, that God employs evil men and demons, as well as saints and angels, in the government of the moral world; and that under the same control as he employs storms and hurricanes, as well as genial showers and sunshine, in the government of the world natural. It seems

straitness or distress, which appears throughout the books of Ezra and Nehemiah.

Ver. 26. *But not for himself.*—See margin. *Boothroyd*, "though he have no (fault;)" or, "And they (the Jews) shall be no more his people." So *Blayney* and *Faber*. *Wintle*, "None shall be for him;" *Stonard*, "No one will be on his side." The expression is certainly elliptical, the Hebrew reading, literally, *and* (or but) *nothing* (or none) *to him;* to which ambiguity may be traced all the versions above given. Our translators, following the Jews, have here placed only a colon, but Dr. *Boothroyd* and others, (in our opinion very judiciously,) a full point; here ending the prophecy, so far as concerns the Messiah.——*And the people of the prince.*—This certainly ought not to be applied to the Messiah, but to Titus and his army; for the city was not destroyed by Christians, but by the Romans. The wrong pointing led to a faulty division of the verses, and confounded two parts of the prophecy, perfectly distinct. The Romans destroyed both the *city and the sanctuary; and the end thereof* was *with a flood*, attended with nothing but desolation and destruction, till the nation was destroyed, or scattered through the earth.

Ver. 27. *And he shall confirm the covenant with many for one week*—That is, of years. *Boothroyd*, in explanation of this, remarks, that the Romans made a league with the Medes, Parthians, and others, that they might be at liberty, with all their strength, to prosecute the war with the Jews. They did so, and in the midst of this period, A. D. 70, all Jewish sacrifices ceased for ever. The reckoning days for years, and weeks of such years, is not peculiar to the Scriptures. *Varro* says, he was entered into the 12th week of his years, i. e. his 84th year. Quoted in Bp. *Chandler's* Def.——*And for the overspreading*, &c.—See margin. "*Wintle*, "The abomination of desolation;" *Stonard*, "Upon the border of abominations shall be the desolater, and that"——*Even until the consummation.*—*Stonard*, "Until he (the desolater) be consumed, and the determined judgment shall have been poured out upon the desolated. But *Faber* reads with our margin, "the desolater." For a fuller account of the fulfilment of this part of the prophecy, see our remarks on Matt. xxiv.

In our Introduction to this book, we promised to consult Dr. *Stonard's* elaborate work on this subject, published in 1825. We have done so; and have quoted some of his observations; but we are sorry to be obliged to confess, that we are by no means satisfied with the novel parts of his hypothesis; particularly, not with his making Christ's ministry to commence at 12 years old; nor with his translating "Messiah the *leader*," and making him the leader (or prince) of the Roman armies; nor with several parts of his translation, which we have quoted without adopting: it is but justice to add, however, that it is a work of great erudition and the purest intentions, and well worthy the perusal of Biblical students.

CHAP. X. Ver. 1. *The time appointed was long.*—The text is ambiguous, and might be rendered, "the warfare is great." *Boothroyd*. See note on Job vii. 1.

Ver. 2. *Three full weeks.*—See margin. So ver. 3. Dr. *Stonard* (p. 125) thinks the term is here used in distinction from the *weeks of years* in the preceding chapter.

Ver. 3. *No pleasant bread.*—See margin.—Or delicate food.

Ver. 4. *Hiddekel.*—Syriac, "The Euphrates;" Vulgate, "*Tygris;*" Greek and Arabic, "Tygris Eddekel." Probably some part where these rivers united. *Wintle.*

Ver. 7. *The men.*—So Acts ix. 7.

Ver. 9. *In a deep sleep.*—See note on ch. viii. 18.

Ver. 11. *Greatly beloved.*—See chap. ix. 23.

Ver. 12. *From the first day.*—[Daniel, as Bp. *Newton* observes, was now very far advanced in years; for the third year of Cyrus was the 73d of his captivity; and being a youth when carried captive, he cannot be supposed to have been less than ninety. Old as he was, "he set his heart to understand" the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as may be collected from the sequel; and for this purpose he prayed and fasted three weeks. His fasting and prayers had the desired effect; for an angel was sent to unfold to him those mysteries; and whoever would excel in divine knowledge, must imitate Daniel, and habituate himself to study, temperance, and devotion.]—*Bagster.*

Ver. 13. *The prince*, &c. *opposed me.*—Heb. "Stood before me," i. e. to stop my way.——*Michael, one of the chief* (or first) *princes.*—See Jude 9. Rev. xii. 7.

what shall befall thy people in the latter [l] days: for [m] yet the vision *is* for *many* days.

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* like the similitude of the sons of men touched [n] my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no [o] strength.

17 For how can [p] the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for [q] thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince [r] of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

21 But I will show thee that which is noted in the scripture of truth: and *there is* none that [s] holdeth with me in these things, but Michael [t] your prince.

CHAPTER XI.

1 The overthrow of Persia by the king of Grecia. 5 Leagues and conflicts between the kings of the south and of the north. 30 The invasion and tyranny of the Romans.

ALSO I in the first [a] year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now will I show [b] thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than *they* all: and by his strength through his riches he shall stir up all against the realm of Grecia.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

4 And when he shall stand up, his kingdom [c] shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

5 ¶ And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall [d] join themselves together; for the king's daughter of the south shall come to the king of the north to make [e] an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and [f] he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* stand up in his [g] estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt their gods, with their princes, *and* with [h] their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall [i] be stirred up, and shall assemble a multitude of great forces: and *one* shall certainly come, and [j] overflow, and

A. M. 3470. B. C. 534.

l Ge.49.1. 2Ti.3.1.

m c.8.26. He.2.3.

n Is.6.7,8. Je.1.9.

o ver.8.

p or, *this servant of*

q 2 Co.12.9.

r ver.13.

s *strengtheneth himself.*

t ver 13.

a c.9.1.

b Am.3.7.

c c.8.4,&c.

d *associate.*

e *rights.*

f or, *whom she brought forth.*

g *place* or, *office.* ver.20.

h *vessels of their desire.*

i or, *war.*

j Is 8 8. c.9.26.

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very unnatural (as *Wintle* suggests) to understand by the prince of Persia, either Cyrus, or Cambyses, as opposing the building of the temple, who had so freely given leave for its erection, nor are there facts to support such an idea. The most sober and judicious commentators, as Grotius, Newcome, and Lowth, as well as Wintle and Boothroyd, incline therefore to understand by this "prince of Persia," a being of celestial rank, but of malignant intentions; for (as Dr. *Watts* remarks) he could not be a good angel, who would withstand either the angel Gabriel, or any of the holy angels. (See *Keith's* Signs of the Times.)

CHAP. XI. Ver. 1—19. *The overthrow of Persia by the king of Greece; and various conflicts between the kings of the north and south.*—Among the kings *yet to stand up*, Cyrus could not be included, because he was then the reigning prince. Bishop *Newton* (who is followed by *Wintle* and most others) reckons them thus: Cambyses, (or Ahasuerus,) son of Cyrus; Smerdis, the Artaxerxes of Ezra, (ch. iv. 6, 7,) and Darius Hystaspes, who married the daughter of Cyrus. The second of these being a Magian usurper and impostor, reigned only eight months. Of the fourth it was said he should be far richer than the others, which was notoriously the case with Xerxes, whose immense riches fell into the hands of Alexander the Great, "the mighty king" here mentioned. It is admitted that there were several other kings of Persia, who are not here enumerated, as not being connected with the sacred history.

It was mentioned above, (ch. viii. 22,) that from Alexander's empire, four kingdoms should arise, but not in his own family, for *they* were all miserably slain (as we are informed) by one another. After this, four of Alexander's chief commanders divided the empire among themselves, of whom the two chief form the subject of the predictions now before us; namely the kings of Egypt and Syria, or the north and south, being so situated with respect of Judea, which lay between them.

In a course of time, and after many contentions, these two kings formed an alliance, and Ptolemy Philadelphus (as here predicted) brought his daughter Berenice to Antiochus Theus, who was the grandson of Seleucus Nicanor; and gave with her an immense dowry, on condition of Ptolemy putting away his former wife. He did so, but this "preserved not the power of the arm;" that is, she did not maintain her interest with him; for soon after he recalled his former wife Leodice, who caused him to be poisoned, lest he should again change his mind, and placed her eldest son upon the throne. After this she procured the murder of her rival Berenice, her attendants, and her son. In a few years more, however, the brother of Berenice, Ptolemy Euergetes, succeeding to the throne of Egypt, invaded Syria, slew the infamous Leodice, took Seleucia, overran the country, carried off great spoil, and survived

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Ver. 20. *Return.*—[He would return to defeat the devices of the princes of Persia against the Jews, till the monarchy should terminate; when the prince of Grecia, Alexander and his successors, should come, from whom their greatest danger should arise.]—*Bagster.*——*To fight.*—*Wintle,* "Contend;" the contests of spiritual beings must be intellectual, not carnal, like those of Milton's angels.——*The prince of Greece.*—Another hostile demon.

Ver. 21. *That holdeth with me.*—See margin; i. e. that cordially unites with me.——*The Scripture of truth.*—Not the revealed word, but his secret record, and immutable decree. See Ps. lvi. 8. Isa. lxv. 6. Mal. iii. 16.

CHAP. XI. Ver. 1. *To confirm and to strengthen him*—That is, Darius. See chap. ix. 1.

Ver. 2. *Three kings*—See exposition.——*The fourth.*—[Xerxes son of Darius, of whom *Justin* says, that "there was so great an abundance of riches in his kingdom, that when rivers were dried up by his army, yet his wealth remained unexhausted.——*Stir up all,* &c.—*Herodotus* says, his army consisted of 5,283,220 men, besides the forces of the Carthaginians, consisting of 300,000 men, and 200 ships.]—*Bagster.*

Ver. 3. *Mighty king.*—[Alexander the Great, whose kingdom after his death, as we have seen, was divided into four parts.]—*Bagster.*

Ver. 4. *His kingdom shall be plucked.*—*Wintle,* "Torn up." This was remarkably fulfilled in the destruction of his family and the distribution of his empire among strangers.

Ver. 5. *King of the south.*—"Ptolemy the first, or Ptolemy Lagus, the founder of his dynasty, was, on the original division of the kingdom of Alexander, *the king of the South,* or Egypt. He was the king of the South before the kingdom of Syria was established; and as he is first named in the prophecy he was the first to reduce Judea and to take Jerusalem."—*Keith's* Signs of the Times.——*He shall be strong above him*—[Seleucus Nicator, who had Syria, &c. to which he added Macedonia and Thrace.]—*Bagster.*

Ver. 6. *Shall join themselves together.*—See exposition.——*To make an agreement.*—See exposition.——*Nor his arm.*—*Wintle,* "Nor the offspring." There is an intimate relation between the Hebrew words for *arm* and *offspring*, arising from the patriarchal idea that a man's strength arises from his family. See Ps. cxxvii. 5.——*He that begat her.*—See margin. *Wintle.* "Her son." See expostion.

Ver. 7. *In his estate.*—See margin. *Wintle,* "there shall stand up a shoot from her roots;" i. e. her brother.—[Ptolemy Euergetes, who, to avenge his sister's death, marched with a great army against Callinicus, took all Asia from mount Taurus to India, and returned to Egypt with an immense booty.]—*Bagster.*——*Fortress.*—*Wintle,* "Fortifications."

Ver. 8. *Their gods.*—See Isaiah, xlvi. 1, 2.——*Continue more years.*—[Callinicus died an exile, and Euergetes survived him four or five years.]—*Bagster.*

Ver. 10. *One shall certainly come and overflow.*—[Seleucus Ceraunus and Antiochus the Great, sons of Callinicus.]—*Bagster.* Seleucus Ceraunus assembled *a multitude of forces,* but for want of money (the sinews of war) could not proceed, but was poisoned by two of his generals; but his brother Antiochus was proclaimed king, retook Seleucia and Syria, and

pass through: then shall he [k] return, and be stirred up, *even* to his [l] fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but [m] the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come [n] after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also the [o] robbers of thy people shall exalt themselves to establish the vision; but they shall [p] fall.

15 So the king of the north shall come, and cast up a mount, and take the [q] most fenced cities: and the arms of the south shall not withstand, neither [r] his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the [s] glorious land, which by his hand shall be consumed.

17 He shall also set his face [t] to enter with the strength of his whole kingdom, and [u] upright ones with him; thus shall he do: and he shall give him the daughter of women, [v] corrupting her: but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles, and shall take many: but a prince for [w] his own behalf shall cause the [x] reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: but he shall stumble and fall, and [y] not be found.

20 Then shall stand up in his [z] estate a [a] raiser of taxes *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [b] anger, nor in battle.

21 ¶ And in his [c] estate shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And [d] with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.

23 And after the league *made* with him he shall work [e] deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [f] peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall [g] forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.

27 And both these kings' [h] hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for [i] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against

A. M. 3470. B. C. 534.

k or, *be stirred upagain.*
l ver 7.
m Ps 33 16. Ec 9 11,12
n *at the end of times, even years.* c 4 16. 12 7.
o *children of robbers.*
p Re 17 17.
q *city of munitions*
r *people of his choices.*
s *the land of ornament, or, goodly land* ver 41,45.
t Pr 19 21.
u or, *much uprightness, or, equitable conditions.*
v *to corrupt.*
w *him.*
x *his reproach.*

y Ps 37.36.
z or, *place.* ver 7.
a *one that causeth an exacter to pass over.* Fulfilled, 171 B. C.
b *angers.*
c *place.* ver 7
d ver 10 Fulfilled, 170 B. C.
e c 8 25
f or, *into the peaceable and fat*
g *think his thoughts.*
h *their hearts.*
i c 8 19 ver 29,35, 40.

Seleucus his antagonist several years. The sons of Seleucus (king of the north) meditated a re-action, and raised a great army; but Ceraunus, the elder, was poisoned within two or three years, and did nothing. His brother, however, Antiochus the Great, invaded Egypt with all his force; but being defeated by Ptolemy Philopater in a most sanguinary battle, made peace and retreated.

The king of Egypt being a most abandoned character, now gave himself up to every species of licentiousness, and wreaked his vengeance on all the Jews within his power, killing many thousands, until at length he died in consequence of his own debaucheries, and was succeeded by Ptolemy Epiphanes, then a child.

Antiochus, after recovering strength, and preparing a great military force, had also recourse to artifice. He returned to Egypt, and gave to the young prince his daughter Cleopatra, with a royal dowry, in the hope to induce her to betray her husband into his hands. But in this he was disappointed; and then turning his army toward Greece, was completely defeated by the Romans; and upon his returning home in disgrace, was slain by his own subjects.

Thus doth the Almighty strike together "the potsherds of the earth," making them mutually the instruments of his just judgments upon each other. (See *Keith's* Signs of the Times.)

Ver. 20—45. *Prophecies relative to the Greeks and Romans.*—This chapter contains a series of prophecies, in which are blended many minute and intricate circumstances, which were fulfilled with a degree of exactness, to which we scarcely recollect any parallel; and its comparison with ancient history, down to the middle ages, must greatly contribute to establish the faith of candid, but wavering minds. (Bp. *Newton* has done this at considerable length. (Diss. xvi. xvii.) Ours is an abstract.)

We have already (though in a very cursory way) brought down the comparison to the death of Antiochus the Great, as he has been commonly called, in comparison with his succes-

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then, after a truce, returned and overcame the Egyptian forces.]—*Then shall he return*, &c.—See margin.—And proceed even "to his fortress," or fortified towns.

Ver. 11. *King of the south.*—[Ptolemy Philopater, enraged at Antiochus, marched against him to Raphia, entirely defeated him, and obliged him to retreat to Antioch.]—*Bagster.*

Ver. 12. Many *ten thousands.*—"Many" is an unnecessary supplement. *Wintle* reads, "Though he shall lay prostrate (or cast down) ten thousands, he shall not prevail."

Ver. 13. *After certain years.*—See margin; i. e. at the appointed time.

Ver. 14. *The robbers*, &c.—*Wintle*, "The perverse sons (or children) of thy people."

Ver. 15. *The most fenced cities.*—See margin. [After fourteen years, Ptolemy Philopater having been succeeded by Ptolemy Epiphanes, then a minor, Antiochus raised a greater army than before, and, having defeated his best troops under Scopas, recovered possession of Cœlo-Syria and Palestine, with all their fortified cities.]—*Bagster.*

Ver. 16. *He that cometh*—That is, Antiochus.—*The glorious land.*—*Wintle*, "The land of glory." See margin; also Deut. iii. 25.—*Shall be consumed.*—*Wintle*, more literally, "finished:" i. e. completely subdued "under his power." So *Boothroyd.*

Ver. 17. *Set his face to enter.*—[Being assisted by the Jews, he purposed to subdue Egypt; but, entering into treaty with Ptolemy, he gave him his daughter Cleopatra in marriage, thinking to engage her to betray the interests of her husband; but in which he was deceived.]—*Bagster.*—*Upright ones with him.*—*Wintle*, "Proposals of alliance with him;" but the Heb. is "Uprightnesses," which we should render "fair proposals:" i. e. of alliance. See exposition.

Ver. 18. *To the isles.*—*Wintle*, "Maritime towns," viz. of Greece. [He subdued most of the maritime places and isles of the Mediterranean; but, being driven from Europe by the Roman consuls, he took refuge in Antioch; and, in order to raise the tribute they imposed upon him, he attempted to rob the temple of Elymais, and was there slain.]—*Bagster.*—*But a prince.*—*Boothroyd*, "A commander shall cause the reproach offered to him to cease, and bring disgrace upon himself;" i. e. he was completely defeated by the Romans, and fled back to his own land; where, laying heavy exactions upon it to pay the impositions of the Romans, he was slain by his own people at Elymais.

Ver. 19. *Toward the fort.*—*Wintle*, "The fortresses;" i. e. the fortified parts of his own land.

Ver. 20. *A raiser of taxes.*—See margin.—This refers to the agents employed by Seleucus Philopater to collect the annual tribute; for they were like a blight, or a cloud of locusts, passing "over the glory of the kingdom."—*Neither in anger nor in battle.*—That is, neither in duel nor in war.

Ver. 21. *Vile person.*—[Antiochus Epiphanes, called also *Epimanes*, or madman, for his despicable conduct.]—*Bagster.*

Ver. 22. *With the arms of a flood.*—*Wintle*, "The arms of the overflowing land" (i. e. Egypt) "shall be overflown," or conquered by him.—*Also the covenanted prince*—i. e. Philometer, with whom the young Antiochus had formed a league.

Ver. 24. *He shall scatter among them the prey.*—Antiochus was remarkable for the rewards and bribes which he profusely scattered, whenever he wanted to gain a point.—*He shall forecast his devices.*—Heb. "Think his thoughts," i. e. form his designs. So next verse.

Ver. 25. *The king of the south* is here Philometer, who appears to have been betrayed into the hands of Antiochus by some of his servants, "those who ate of his food."—*Boothroyd.* [Antiochus defeated the army of Ptolemy Philometer; and in the next campaign made himself master of all Egypt, except Alexandria. While they had frement conferences at the same table, they spoke lies to each other; and the former returned to Syria, laden with riches.]—*Bagster.*

Ver. 26. *His army shall overflow.*—*Wintle* and *Boothroyd*, "Be overwhelmed." So Vulgate and Syriac.

Ver. 27. *To do mischief*—That is, to circumvent each other.

the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

30 ¶ For the ships [j] of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he [k] do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place the abomination that [l] maketh desolate.

32 And such as do wickedly against the covenant shall he [m] corrupt by flatteries: but the people that do know their God shall be strong, and do *exploits*.

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

34 Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to [n] try [o] them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time [p] appointed.

36 ¶ And the king shall do according to his will; and [q] he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined [r] shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above [s] all.

38 But [t] in his [u] estate shall he honour the god of [v] forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and [w] pleasant things.

39 Thus shall he do in the [x] most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [y] gain.

A. M. 3470. B. C. 534.

j Nu.24.24.
k Fulfilled, 168,169
l or, *astonisheth*
m or, *cause to dissemble.*

n 2Ch.32.31 *or, by them*
p Hab.2.3
q 1S.11.13,14 Re.13.5,6
r ch.8.27.
s 2 Th.2.4.
t *as for the almighty God, in his seat he shall honour, yea he shall honour a God,* &c.
u or, *land*
v *Mauzzim*, or, *God's protectors*; or, *munitions.*
w *Things desired.* Is.11.9.
x *fortresses of munitions.*
y *a price.*

sors. We have mentioned his shameful defeat by the Romans, to whom he became tributary, and was obliged to send hostages for its payment. This not only rendered him hateful to his subjects, and was probably the cause of his death; but also deeply involved his son and successor, Seleucus Philopater, who was little more than "a raiser of taxes" (as he is here called) all his days, in order to pay a thousand talents annually to the Romans. To accomplish this, he was tempted to commit sacrilege by plundering the temple at Jerusalem, and after a short and inglorious reign of about eleven years, was treacherously poisoned by his treasurer Heliodorus.

His successor, Antiochus Epiphanes, (or the illustrious,) is here justly called "a vile person," for he obtained the kingdom, as it is here predicted, by flatteries and deceit. Among others, he flattered the Romans, by sending with his annual tribute some valuable presents; and they flattered him in return, with the foolish title above mentioned. Thus he contrived to gain the advantage of his competitors for the crown, and though certainly not the legitimate heir, obtained a peaceable possession of the kingdom. Induced by bribery, he removed the good Onias from the Jewish high-priesthood, and placed his unworthy brother Jason in his stead; but with him also he dealt deceitfully, and on receiving a second bribe, gave the office to another brother. He then "came up" to Egypt with a small company, and by his artifices, obtained footing there, and plundered several of the provinces. After this he raised a powerful army, and by some means got into his possession his nephew Ptolemy Philometer. They often ate and drank together, and formed a *covenant* or treaty; but both practised great duplicity, and each deceived the other.

At length Antiochus returned to Syria with spoils of immense value, (1 Macc. i. 19, 20;) and then "his heart was (set) against the holy covenant:" for Jason (above mentioned) hearing a report of his death, attempted to recover the high-priesthood; and for that end raised 1000 men, and took possession of the temple. Antiochus, supposing that the Jews had all rebelled, besieged and took the city, slew 40,000 of the inhabitants, and set up an idol in the sanctuary.

After this he made another attempt on Egypt, but without success; the haughty Romans ordering him instantly to leave that country. He then again turned his revenge upon the Jews: slew many, wasted their city, and built a fortress near the temple to prevent them from attending on its worship. (1 Mac. i. 41, &c.) Thus was the temple deserted, and the daily sacrifice discontinued. Soon after this, Antiochus issued a decree for a uniformity of worship, and (of course) the suppression of the Jewish religion. Many commentators, however, extend this (at least in a secondary view) to the final pollution of the temple, and its destruction, by the Romans; and to the persecutions which then followed, as well on the Christians as the Jews.

When it is here said "they that understand shall instruct many," it is naturally asked, how can this be applied to the pious Jews in the time of Antiochus? Did they labour to make proselytes to Moses? Perhaps not: but did not their example instruct many? and did not, in fact, many Christian Martyrs and Confessors, in after times, derive much hope and consolation from the history of these Jewish Martyrs? As to the character of Antiochus, it is difficult to name any feature of wickedness to which it does not correspond. He neither feared God, nor regarded man.

Yet it must be confessed, that there are some points in which this "wilful king" far more resembles the Antichrist of St. Paul and St. John, than the tyrant now before us. But as there are many prophecies which have a double reference to David and to Christ: so we see no absurdity in considering this abandoned monarch as a type of Antichrist, whose character, however, will fall more properly under our notice in the New Testament, and particularly in the book of the Revelation. In the mean time, we must confess that we can neither find, nor form, any satisfactory interpretation of the last verses of this chapter. Some expositors have brought them down to our own times, particularly Mr. *Faber*, and still more recently, the Rev. *Ed. Cooper*, of whose hypothesis the following is an outline.

He refers the character now before us to the celebrated Napoleon Bonaparte, whose exploits are still fresh in every memory. Educated a Catholic, he renounced all revealed religion, though he liberally tolerated all. "The God of forces," however, was the idol of his idolatry, and he is said to have dedicated a military chapel to the god Mars. In 1799, he turned his arms against the Holy Land, and invaded Syria. He then, by a series of rapid successes, made himself master of Egypt, where he professed the faith of Mahomet; and imposed taxes to maintain his army, which was recruited from all the conquered countries. Here he is alarmed by the preparations of the Turks and the Pacha of Damascus: hence he passes to the Holy Land, and pitches his camp between the Dead Sea and the Mediterranean.—In 1808, he is resisted by the Spaniards in the south, and driven beyond the Pyrennees; he is

Ver. 29. *Not as the former &c* —That is, not succeed like any of his former expeditions.

Ver. 30. *The ships of Chittim*—That is, of the Romans; see note on Num. xxiv. 24. This refers to the Roman ambassadors, who came by sea to forbid Antiochus from proceeding.—*Shall have* (*Boothroyd*, "maintain") *intelligence with them*, &c.—That is, with the apostate Jews.

Ver. 31. *Arms.*—*Boothroyd*, "Armies." So *Gesenius*, ver. 15, 22, and here. —*The sanctuary of strength.*—See Ps. xcvi. 6.

Ver. 32. *Against the covenant*—That is, God's holy covenant, ver. 30.

Ver. 34. *Holpen with a little help.*—In our exposition we have followed Bp. *Newton*, in referring this to the conversion of Constantine; but perhaps it refers only to the short intervals of rest between the different persecutions.

Ver. 35. *And* some *of them.*—*Wintle*, "Of those that have understanding (the more learned and intelligent) shall (some) fall," &c.—*Yet for a time appointed.*—*Mede*, *Wintle*, *Boothroyd*, and others, join this to the next verse, as follows: "For still (or yet) for an appointed time, a (certain) king shall do," &c.

Ver. 36. *And the king* (i. e. certain king) *shall do according to his will.*—From this expression he has indeed been denominated, by some commentators, "the wilful king," a title equally applicable to Antiochus, to the Romans, to the Antichrist, and many others.—*Exalt himself*, &c.—[The preceding verses (from ver. 31) relate to the Romans; who not only destroyed the city and temple of Jerusalem, and crucified the Messiah, but during almost 300 years, sought by every means to extirpate Christianity. The conversion of Constantine, while it stopped the rage of persecution, gave but little help to true religion. The power first exercised by the emperors in calling and influencing ecclesiastical councils, gradually passed into the hands of the clergy: and the Bishop and church of Rome at last carried it to an enormous length magnifying themselves above every god.]—*Bagster.*

Ver. 37. *The desire of women* has been usually explained of the desire of men for them; but we think unjustly. Woman is the desire of man, (Ezek. xxiv 16.) but children are the desire of women, at least this was remarkably the case among the ancients, Gen. xxx. 1. This monster had no regard to the desire of women.

Ver. 38. *In his estate.*—See margin—*The god of forces*—Or fortresses, *i.* the favourite idol of kings and heroes; but the Hebrew reads, *Mauzzim*, (or Mahuzzim,) which is supposed to signify patron gods, or "protecting powers:" which some apply to the idolatry of Pagan, and others to Christian, Rome *Wintle* renders the verse before us, "Yet near to God in his seat will he honour Mahuzzim, even near the God whom his fathers knew not, will he do honour," &c.—(Saints and angels, who were invocated as intercessors and *protectors;* had miracles ascribed to them; their relics worshipped; and their shrines and images adorned with costly offerings.)—*Bagster.*

Ver. 39. *Thus shall he do in the most strong holds*, &c.—*Wintle*, "And he shall provide for fortresses of Mahuzzim together with God, whom he will certainly acknowledge." These fortresses *Wintle* explains of the Roman temples, of the Roman saints.

40 ¶ And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like [z] a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall enter also into the [a] glorious [b] land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* [c] Edom, and Moab, and the chief of the children of Ammon.

42 He shall [d] stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in the [e] glorious holy mountain; yet [f] he shall come to his end, and none shall help him.

CHAPTER XII.

1 Michael shall deliver Israel from their troubles. 5 Daniel is informed of the times.

AND at that time shall Michael [a] stand up, the great prince which standeth for the children of thy people: [b] and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time [c] thy people shall be delivered, every one that shall be found written [d] in the book.

2 And many of them that sleep in the dust of the earth shall awake, some to everlasting [e] life, and some to [f] shame *and* everlasting contempt.

3 And they that be [g] wise shall [h] shine as the brightness of the firmament; and they that turn many to righteousness as the stars [i] for ever and ever.

4 But thou, O Daniel, shut [j] up the words, and seal the book, *even* to the time of the end; many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood other two, the one on this side of the [k] bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* [l] upon the waters of the river, How long *shall it be to* the end of these wonders?

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [m] held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for a time, times, and [n] a half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

10 Many shall be purified, and made white, and tried; but [o] the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and [p] the abomination that [q] maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be*: [r] for thou shalt rest, and stand in thy lot at the end of the days.

A. M. 3470. B. C. 534.

z Zec.9.14.

a *land of delight or, ornament or, goodly land.*

b ver.16,45.

c Is.11.14, 15.

d *send forth.*

e or, *goodly,* Heb. *mountain of delight of holiness.*

f 2 Th.2.8.

a c.10.13,21. Jude 9.

b Mat.24.21

c Je.30.7. Ro.11.26.

d Re.13.8.

e Mat.25.46.

f Is.66.24.

g or, *teachers.*

h Mat.13.43

i 1 Co.15.41, 42.

j Re.10.4.

k *Ip.*

l or, *from above.*

m Re.10.5..7

n or, *a part.*

o Re.22.11.

p *to set up the abomination.*

q or, *astonisheth.*

r or, *and.*

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afterwards attacked by Austria on the south, Russia and Germany on the north, and dies in exile at St. Helena.—(See the admirable work of Rev. *Alexander Keith*, Signs of the Times, for a view of this and other prophecies.)

CHAP. XII. Ver. 1—13. *The prophecies summed up by a reference to the resurrection and last judgment.*—We have been obliged to place the concluding verses of the preceding chapter among the mysteries which yet "remain to be fulfilled" in the latter ages: and we are here still hurried on in the vortex of Scripture prophecy to the second coming of our Lord, to the resurrection of the dead, and to the day of judgment. *Michael*, the prince, is generally understood to be the Son of God himself, who, under the Old Testament, often appeared as captain of the Lord's hosts, and of his people's salvation.

The first verse brings us to the eve of the general resurrection and final judgment; when the books are opened, and all found written in the book of life (or mercy) shall be delivered. But hark! the trumpet sounds, and the graves are opened! And *the many*, the multitudes of them who sleep in the dust of the earth, are awakened, some to "everlasting life, and some to everlasting contempt and shame." But the discovery is premature; the scene is instantly closed:—the words are shut up, and the book is sealed. One important fact, however, is left revealed; "Many shall run to and fro," hither and thither, like couriers in the time of war, and "knowledge shall be increased:" knowledge of the most important kind, the knowledge of God's salvation. Then, those who are wise themselves, shall endeavour to enlighten others; to "turn them from darkness to light," and from sin to righteousness; and those who are thus active, whether to instruct infants at home,

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Ver. 40. *At the time of the end the king of the south*, &c.—In the time of Antiochus, the south meant Egypt; but in the latter days, of which this passage speaks, the *south* is supposed to refer to the Saracens, and the north to the Turks. Compare Ezek. ch. xxxviii. xxxix.

Ver. 41. *Children of Ammon.*—Inhabitants of Arabia Petræa.

Ver. 42. *He*—That is, the Turk.

Ver. 43. *At his steps*—That is, ready to follow his commands.—*Mede.*

Ver. 45. *Between the seas*—That is, between the Dead sea and the Mediterranean.——*In the glorious holy mountain*—"Mount of delight of holiness." *Wintle.*——*The tabernacles of his palaces*—That is, the tents of his princes and generals.

CHAP. XII. Ver. 1. *Michael.—Lightfoot, Horsley, Witsius, Faber*, and many others, apply this to our Saviour, Christ; but *Mede, Warburton*, and other learned men, explain it of a created angel. Preb. *Townsend's O. T. Arr.* The common explanation of *Michael* is, "one like God," but nothing can be argued from Hebrew names. *Gabriel* signifies "The strong God;" Elijah, "God the Lord;" and Elisha, "God the Saviour," &c.——*Such as never was.*—See Matt. xxiv. 21. Rev. xvi. 18.——*Written in the book.*—That is, of God's remembrance. See Mal. iii. 16. Luke x. 20, &c. Rev. xx. 12.

Ver. 2. *Many of them.—Wintle*, "Multitudes that sleep," &c. Compare John v. 28.

Ver. 3. *They that be wise.*—See margin.—The same word as used chap. xi. 33. "They that understand shall instruct many."

Ver. 5. *Upon the bank*—"Lip," or margin.

Ver. 6. *Upon the waters.*—It should be remembered that these are represented as angelic, or aerial beings, who could walk equally well on water as on land.

Ver. 7. *His right hand and left.*—It was the usual form of swearing to lift up *one* hand, and usually the right; but we recollect no other instance of lifting up both; it is supposed to give emphasis.——*For a time, times*, &c.—Mr. *Wintle* has shown, that both the New Testament and classic writers use *times* (or seasons) for years: so we sometimes say, so many summers, or winters. These years usually consisted of 360 days, prophetically used for years. Thus three years and a half, or 1260 days, will stand for so many years, as in verses 11 and 12. (See note, chap. vii. ver. 25.)——*When he shall have accomplished to scatter*, &c.—*Wintle* reads, (and *Boothroyd* to the same effect,) "And after the accomplishment of the dispersions of the holy people, (i. e. Israel,) all these things shall be fulfilled." This is the same period, it should be recollected, which is ascribed to "the little horn," the Roman Antichrist, in chap. vii. 25.

Ver. 11. *And the abomination.*—[Probably Mohammedanism, which sprang up in power the same year as the papal, A. D. 606; and 1290 years from that time will be A. D. 1896, and 1335 years, A. D. 1941.]—*Bagster.*——*One thousand two hundred and ninety days.*—This again is the same period, differently expressed; for three years and a half, of 360 days each, make just 1260 days. As the prophecies of these two last chapters refer chiefly to the Eastern empire, while the little horn, chap. vii. refers evidently to the west, commentators have distinguished between the east and western Antichrist, referring the former to Mahomet, and the latter to the Pope, both having arisen about the same time; that is, the western Antichrist assumed his temporal authority, which made him a prophetic beast, in 606, and Mahomet, according to *Prideaux*, in the same year began the forgery of his Koran. If we date 1260 years from this period (as does Bp. *Newton* and most modern commentators,) it will bring us to A. D. 1866, toward the close of the present century, by which time many expect, and more hope, that both Popery and Mahometanism will be overthrown. If we date the 1290 days in this chapter from the same period, it will bring us to very near the close of the present century, when we hope the ruins of both establishments may be cleared away; perhaps also the Jews converted, and return to their own land; and the blessed period alluded to in ver. 12, may be the eve of the Millennium, which is generally expected to commence with the 7000th year of the world, as we shall have further occasion to remark. As to the 2300 days in chap. viii. 14, we have remarked above (see note there,) they may probably be literally intended: but since men so great as Sir Isaac and Bp. *Newton* have reckoned them as prophetic years, they may possibly terminate with some of the other periods. However, we have no disposition to prognosticate; "Blessed is he that waiteth!"

or Pagans abroad, shall shine with the splendour of the firmament, and as the stars, for ever. Here is certainly the best encouragement to ministerial and missionary exertions, for whatever may be the labours and trials of such on earth, "great is their reward in heaven."

These things "the angels desire to look into," (1 Peter i. 12,) and therefore, while they were walking on either side the river, one asked the recording angel, How long shall it be to the end of these wonders? The answer is still clothed in mystical language: "For a time, times, and half a time," at the end of which, all these things shall be fulfilled.

On the numbers here given in the 11th and 12th verses, Dr. *Boothroyd* thus remarks: "Here is a fixed point at which to begin our calculation; but it is still difficult to determine when this period commenced. The taking away the daily sacrifice, and setting up the abomination of desolation, may be applied to various similar events. The profanation of the temple by Epiphanes is said to be this setting up, (1 Mac. i. 54,) and our Lord applies it to the destruction of the temple by the Romans. (Matt. xxiv. 15.) Some date it from the rise of Antichrist, and suppose the 30 years more respected the period when the Jews will be converted, and the latter 45, the time when the fulness of the Gentiles shall be brought in."

But if Daniel heard and understood not, we surely need not blush to own our ignorance. Two things, however, are perfectly clear: 1. That the end of all the changes and revolutions in the world, is the purification of the church from error and from sin; and, 2. That at the final close of all these transactions, every good man will have an honourable lot assigned to him among those that are redeemed and purified. In the mean time, it is our duty to be diligent in studying the Scriptures, and active in promoting the great ends of providence, as there revealed, but not too curious to pry between the sacred leaves which God has "closed and sealed."

CONCLUDING REMARKS ON THE BOOK OF DANIEL.

DANIEL, as a writer, is simple, yet pure and correct, whether he writes Hebrew or Chaldee; and is so conscientious, that he relates the very words of the persons whom he introduces as speaking. Though his style is not so lofty and figurative as that of the other prophets, it is more suitable to his subject, being clear and concise; his narratives and descriptions are simple and natural; and, in short, he writes more like a historian than a prophet. His predictions are the most extraordinary and comprehensive of all that are found in the prophetical writings, for they include the general history of the world, as well as that of the church of God under the Jewish and Christian dispensations, from the period in which he lived to the final consummation of all things; and he alone, of all the prophets, foretold the exact time when the Messiah should appear and finish the great work of human redemption. At the same time his prophecies are so minute and circumstantial, especially concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes, that, as Bp. *Newton* remarks, "there is not so complete and regular a series of their kings, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history. No one historian hath related so many circumstances, and in such exact order of time, as the prophet hath foretold them: so that it was necessary to have recourse to several authors, Greek and Roman, Jewish and Christian, to collect here something from one, and to collect there something from another, for the better explaining the great variety of particulars contained in this prophecy. It was the circumstantial fulfilment of these predictions which induced *Porphyry* to maintain that they were written in the time of Antiochus Epiphanes, after the events to which they refer had occurred; though the book of Daniel had been translated into Greek one hundred years before Antiochus; was particularly commended by *Josephus;* and is frequently cited and appealed to in the Targums and Talmuds, and other Jewish writings.

THE BOOK OF HOSEA.

OF Hosea the prophet, we have no certain information, except what he himself furnishes us with—that he was the son of Beeri, and prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and of Jeroboam II. king of Israel, probably from about A. M. 3219. B. C. 785. to A. M. 3279. B. C. 725. being a period of 60 years. It is probable that he was an Israelite, and lived in the kingdom of Samaria, or the ten tribes. *Epiphanius* says, that he was a native of Belemoth in the tribe of Issachar; and the Rabbins say, that Bura, who is mentioned in the Chronicles, was his father, and was prince of the tribe of Reuben when Tiglath-pileser carried some of the tribes of Israel captive: if so, Hosea must have been of the tribe of Reuben; and probably a native of Baalmeon, east of Jordan. *Jerome* and others believe him to be the oldest prophet whose writings are in our possession; and that he witnessed not only the first captivity by Tiglath-pileser, but also the extinction of the kingdom of Israel by Shalmaneser. "His prophecies are chiefly (but by no means exclusively) directed to the ten tribes, before their captivity, reproving them for their sins, exhorting them to repentance, and threatening them with destruction, in case of impenitence; but comforting the pious with the promise of the Messiah, and of the happy state of the church in the latter days. His style is so abrupt, sententious, and concise, that it borders sometimes on obscurity. And how should it not, when the subjects of 60 years' prophecy are condensed into a few pages? But it is, in many places, moving and pathetic, and, not seldom, beautiful and sublime. Hosea is a bold reprover, not only of the vices of the people, but also of their kings, princes, and priests. Like most other of the Hebrew prophets, however, he tempers his denunciations of vengeance with promises of mercy; and the transitions from the one to the other, are often sudden and unexpected." Dr. *John Smith.*

Through all the *minor Prophets*, we shall pay constant attention to Archbishop *Newcome;* and upon this prophet in particular to Bishop *Horsley*, who is one of its latest and ablest critics and commentators. The book is poetically rendered by all the modern translators, and the poetry is of the most ancient cast: "pointed, energetic, and concise," says Bishop *Lowth.*

Before we enter upon our exposition, we may here briefly consider a question which will necessarily meet us in the very entrance of the book: "Was Hosea directed to, and did he really, marry a wife of whoredom? or is this only to be considered as a vision, as some think, or a parable, as others?" Archbishop *Newcome* seems to consider it as a fact, and Bishop *Horsley* is most decidedly of that opinion. We confess that we are not fond of resolving all the prophetic actions into mere visionary transactions, nor do we see any necessity for so doing in the present instance. The Prophet is not ordered to commit either adultery or fornication, but to *marry;* nor does it appear that the woman persevered in her criminality. The fact seems to us, that she had been previously married, during which connexion she had been criminal with another man; and actually had, at this time, children living with her, who had been born in adultery. This woman, who had been an adulteress, and these children of adultery, he is commanded to receive into his family; but there is no intimation of her being false to *him;* and a change of character may, we think, fairly be presumed. It may be said to have been an unseemly connexion; but the divine command justifies it; and all who knew of the Prophet's conduct would, of course, know the reason of it, and the authority on which he acted. Bishop *Horsley* is, indeed, of opinion, that she was also unfaithful to the Prophet afterwards, which made her the more correct type of the Jewish Church. Of this, however, we see no necessity, since the object was to teach them, not to practice, but to abhor idolatry.

CHAPTER I.

1 Hosea, to show God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 5 Lo-ruhamah, 8 and Lo-ammi. 10 The restoration of Judah and Israel.

A. M. cir. 3219. B. C. cir. 785.

THE word of the LORD that came unto [a] Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take [b] unto thee a wife of whoredoms and children of whoredoms: for [c] the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little *while*, and I will [d] avenge the blood of [e] Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her

a Ro.9.25. Osee.

b c 3 1.

c De.31.16. Eze.16.23.

d *visit.*

e 2 Ki.10.11. 15.10,&c.

CHAP. I. Ver. 1—11. *The Prophet commanded to marry an adulteress, that he might have children by her, affording figurative instruction.*—Under the figure of a wife proving false to her marriage vows, and bearing children likely to follow her example, the prophet represents the shameful idolatry of Israel, which provoked God to cast them off. The whole passage contains information by action, instead of words. The Lord had been a husband unto Israel, and they owed him the fidelity of a wife to a tender husband; instead of this, however, they had long addicted themselves to *spiritual* fornication, or idolatry. The names here given to the Prophet's children, are all emblematical. The first is intended to put Israel in mind of their unrepented guilt, and the acts of cruelty committed in their palace of Jezreel. (1 Kings xxi. 1.) The second and third, signifying "Not finding mercy," and "Not my people," denote that, in consequence of their guilt, they were

CHAP. I. Ver. 2. *Great whoredom.*—That is, idolatry. See Deut. xxxi. 16.

Ver. 2. *Wife of whoredoms.*—[That is, says Archbishop *Newcome*, a wife from among the Israelites, who were remarkable for spiritual fornication or idolatry. Others think that the prophet's wife bore a good character when he married her, but afterwards became "a wife of whoredoms," and brought her children under the suspicion of being "children of whoredoms." See introduction.]—*Bagster.*

Ver. 4. *And the Lord said . . . . Call his name Jezreel.*—This name is differently interpreted; either, "the seed of God," (which is adopted by Bishop *Horsley,*) or, "God will sow," which is preferred by Dr. *Boothroyd*, as meaning that God would *scatter* Israel over all the earth, as a sower scatters seed. See chap. ii. 23.—[*God will disperse*, as seed is when sown; probably intimating also the speedy dispersion of Israel by Shalmaneser.]—*Bagster.*—*I will avenge the blood of Jezreel.*—Not the death of Jezebel in Jezreel, for he was commanded to destroy the house of Ahab, (2 Kings ix. 7—10.) but his cruelty in other instances, while residing at his palace at Jezreel. (1 Kings xxi.) *Newcome.* Indeed blood seemed to be the delight of Jehu; and did he not go beyond his commission. 2 Kings x. 11—14?—*And will cause to cease.*—See 2 Kings xv. 8—12, 29.

Ver. 5. *Break the bow*—That is, the military strength. It is supposed, either that King Zechariah died in this valley, (Jezreel,) or that some signal defeat was here sustained.

name [f] Lo-ruhamah: for [g] I will [h] no more have mercy upon the house of Israel; [i] but I will utterly take them away.

7 But I will have mercy upon the house of [j] Judah, and will save them by the LORD their [k] God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name [l] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and [m] it shall come to pass, *that* [n] in the place where it was said unto them, Ye *are* not [o] my people, *there* it shall be said unto them, *Ye are* the sons [p] of the living God.

11 Then [q] shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAPTER II.

1 The idolatry of the people. 8 God's judgements against them. 14 His promises of reconciliation with them.

SAY ye unto your brethren, [a] Ammi; and to your sisters, [b] Ruhamah.

2 Plead with your mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms [c] out of her sight, and her adulteries from between her breasts;

3 Lest I strip [d] her naked, and set her as in the day that she was born, and make her as a [e] wilderness, and set her like a dry land, and slay her with [f] thirst.

4 And I will not have mercy upon her children; for they *be* the children of whoredoms.

5 For their mother hath played the [g] harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give [h] *me* my bread and my water, my wool and my flax, mine oil and my [i] drink.

6 Therefore, behold, I will hedge [j] up thy way with thorns, and [k] make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them*: then [l] shall she say, I will go and return to my first husband; for then *was it* better with me than now.

8 For she did not know that I gave her corn, and [m] wine, and oil, and multiplied her silver and gold, [n] *which* they prepared for Baal.

9 ¶ Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will [o] recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [p] lewdness in the sight of her lovers, and none shall deliver her out of my hand.

11 I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts.

12 And I will [q] destroy her vines and her fig trees, whereof she hath said, These *are* my rewards that my lovers have given me: and [r] I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her, and [s] bring her into the wilderness, and speak [t] comfortably unto her.

15 And I will give her her vineyards from thence, and the valley [u] of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [v] Ishi; and shalt call me no more [w] Baali.

17 For I will take away [x] the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and [y] I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

19 And I will betroth [z] thee unto me for ever;

A. M. cir. 3249.
B. C. cir. 785.

f That is, *not having obtained mercy.*
g 2 Ki 17.6, 23
h *not add any more to.*
i or, *that I should altogether pardon them.*
j Is.c.36,37.
k Zec.4.6.
l That is, *not my people.*
m Ro.9.25,26
n or, *instead of that*
o c.2.23.
1 Pe.2.10.
p Jn.1.12.
q Is.11.12, 13.
Je.3.18
Eze.37.16 -24.
a That is, *my people.*
b That is, *having obtained mercy.*
c Eze.16.25, &c.
d Je.13.22, 26.
e Eze.19.13.
f Am.8.11, 13.
g Is.1.21.
Je.3.1-9.
h Je.44.17.
i *drinks.*
j Job19.8 La.3.7,9.
k *wall a wall.*

l La.1.5-18
m *new wine.*
n or, *wherewith they made.* c.8.4.
o or, *take away.*
p *folly*—or, *villany.*
q *make desolate*
r Is.7.5,6
s Eze.20.35. t *to her heart*, or, *friendly.*
u Jos.7.26. Is.65.10.
v That is, *my husband.*
w That is, *my lord.*
x Zec.13.2.
y Zec.9.10.
z Is.54.5

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to be rejected and disowned by God. He promises, however, to repair the loss to his church, by calling in the Gentiles, and by uniting Israel and Judah under one head, the Messiah, in the latter days, when they shall again become "God's people," and again "find mercy." (Chap. ii. 1.)

Bishop *Horsley* finds, in the names of the Prophet's three children, the different characters in Israel; but we conceive the meaning to be, that though God scattered his people over all the earth, and for a time rejected them from his visible church, it should in the end appear that they were not "as water spilt on the earth, which cannot be gathered up again," (2 Sam. xix. 14;) but as seed scattered over a field, which, though long concealed, shall at length spring forth again:"—"for great shall be the day of Jezreel:" that is, abundant shall be the harvest of their return. (Compare ver. 10. with Rom. ix. 27, 28.)

CHAP. II. Ver. 1—23. *Israel's idolatries reproved, and pardon promised.*—The prophet having contemplated the reconciliation which was to take place in the future age, exhorts his people to speak and to act as became those who obtained mercy of God, and to remonstrate strongly against the conduct of their mother, (Samaria,) whose captivity is threatened on account of her forsaking the Lord, and ascribing her prosperity to idols. As an amplification of this threatening, the Prophet enumerates a series of afflictions which were to befall her, till she should be brought to a sense of her duty to God, and of her folly in seeking after idols, and falsely ascribing to them the blessings of providence. After these corrections, however, God promises to conduct his people safely to their own land; leading them as through the desert of old, till they should enter the valley of Achor, which was (as it were) *the door of hope* to the land of promise. (See note.) He farther engages to deal with them as a tender husband, and not as a severe master, as were the idols which they worshipped. The rest of the

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Ver. 6. *But I will utterly.*—Newcome, "surely;" Hebrew, "Taking, I will take them away."

Ver. 7. *Not save them by bow*, &c.—See 2 Kings xix. 35.

Ver. 10. *Yet the number*, &c.—See Rom. ix. 27, 28.

Ver. 11. *Children, &c. be gathered.*—[This seems to refer to the future conversion and restoration of the Jews and Israelites, under one Head, Jesus Christ; so that there shall be one flock and one shepherd.—*Day of Jezreel.*—[An allusion to the word *Jezreel*. God, who *sowed* them among the nations in his wrath, shall *reap* and *gather* them in his mercy. See chap. ii. 22,23.]—*B.*

CHAP. II. Ver. 2. *She is not my wife*—That is, "Israel has forfeited all claims to my protection;" yet her children are directed to plead and to remonstrate with her, in the hope of pardon, notwithstanding she had attributed to her idols all the blessings of Jehovah's providence.

Ver. 3. *Lest I strip her.*—See notes on Isa. iii. 17. Jer. xiii. 26.

Ver. 4. *Children of whoredoms.*—[They are all idolaters; and have been consecrated to idols, whose marks they bear.]—*Bagster.*

Ver. 8. *And multiplied*, &c.—That is, when God gave them gold and silver, they made, or dressed, their idols with it.

Ver. 13. *The days of Baalim*—That is, when they worshipped Baal.

Ver. 15. *The valley of Achor.* &c.—This seems a common proverbial expression. "The vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua; . . . . for from this time Joshua drove on his conquests with uninterrupted success." Bishop *Horsley*. *Achor* means trouble; valley of trouble, from the double trouble expressed by Joshua to Achan. "Why hast thou troubled us? The Lord shall trouble thee this day."—*Door of hope.*—The cause of God's wrath was there removed. By reason of Achan's sin, the Israelites were defeated in battle, and despair took possession of their minds. But from the hour they stoned him, hope was kindled, and they were prosperous. Discipline is a door of hope to the church: for where has it been honoured and the blessing been withheld. Many revivals have commenced when the church were engaged in discipline.

Ver. 16. *Baali*—"My lord," or master: they should regard him as a friend, and not a tyrant, as they had been used to speak of him. "The very name, though capable of a good sense, should be avoided by them, because it was also the name of false gods." *Newcome.*

Ver. 17. *Baalim* signifies "Lords," or masters, in the plural.

Ver. 18. *A covenant with the beasts.*—See Job v. 23. "With all the creatures that might either serve or hurt them. It is a full and gracious promise of abundance of peace, safety, and love, among all throughout the creation for the comfort of God's people." *Pool.*—*Break the bow.* -Isa. ii. 4.

vea, I will betroth thee unto me in [a] righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.

21 And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

23 And I will sow her unto me in the earth; and [b] I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* [c] my people; and they shall say, *Thou art* my God.

CHAPTER III.

1 By the expiation of an adulteress, 4 is showed the desolation of Israel before their restoration.

THEN said the LORD unto me, [a] Go yet, love a woman beloved of *her* friend, yet an [b] adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons of [c] wine.

2 So I bought her to me for fifteen *pieces* of silver, and *for* a homer of barley, and a [d] half homer of barley:

3 And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for *another* man: so *will* I also *be* for thee.

4 For the children of Israel shall abide many days without [e] a king, and without a prince, and without a sacrifice, and without [f] an image, and without an ephod, and *without* teraphim:

5 Afterward shall the children of Israel return, and seek [g] the LORD their God, and David [h] their king; and shall fear the LORD and his goodness in the latter [i] days.

CHAPTER IV.

1 God's judgments against the sins of the people, 6 and of the priests, 12 and against their idolatry. 15 Judah is exhorted to take warning by Israel's calamity.

HEAR the word of the LORD, ye children of Israel: for the LORD hath a [a] controversy with the inhabitants of the land, because *there is* no truth, nor mercy, nor [b] knowledge of God in the land.

2 By swearing, and lying, and [c] killing, and stealing, and committing adultery, they break out, and [d] blood toucheth blood.

3 Therefore [e] shall the land mourn, and every one [f] that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another, for thy people *are* as they that strive [g] with the priest.

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will [h] destroy thy mother.

6 ¶ My people are [h] destroyed for [i] lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

7 As [j] they were increased, so they sinned against me: *therefore* [k] will I change their glory into shame.

8 They eat up the sin of my people, and they [l] set their heart [m] on their iniquity.

9 And there shall be, like people, like priest: and I will [n] punish them for their ways, and [o] reward them their doings.

10 For they shall eat, and not have enough: they shall commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 [p] Whoredom and [q] wine and new wine take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the moun-

A. M. cir. 3219.
B. C. cir. 785.

a Ep.5.23.. 27.
b c.1 6.
c 1 Pe.2.10.
a c.1.2.
b Je 3 1,20.
c *grapes.*
d *lethech.*
e Je.15.4,5. c.10.3.
f *a standing,* or, *statue,* or, *pillar.* 1 Ki.19.19, 20.
g c.5.15.
h Je.30.9. Eze.34.23, 24.
i Is.2.2,3.
A. M. cir. 3224.
B. C. cir. 780.
a Mi.6.2.
b Je.4.22,23.
c Is.59.7.
d *bloods.*
e Am 5.16.
f Zep.1.3.
g De.17.12.
h *cut off.*
i Is.5.13.
j De.32 15. c.13.6.
k Mal.2.9.
l *lift up their soul to.*
m Eze.14.3, 7.
n *visit upon*
o *cause to return.*
p Pr.31.3.
q Is.28.7.

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chapter promises them security from every evil, with the possession of every blessing under a new covenant of mercy; and that in terms full of beauty and consolation. Heaven and earth, and whatever they contain; all nature is represented, in obedience to the God of Nature, as combining to make the people of God happy: so that if they only breathe a wish, one part of nature echoes it to another, and all join in harmony to transmit their wish to the ear of God.

CHAP. III. Ver. 1—5. *The desolate state of Israel, and their future hopes.*—Commentators are not agreed in what light to consider the woman here named: some suppose her to be the wife Hosea had been directed to marry in the first chapter, and who had proved false to him: but surely she could have no claim to a dowry. Others suppose her to have been a temporary wife, such things being common among the heathen; but they certainly were not tolerated by the law of Moses. We therefore consider the fact to be, that the Prophet purchased this woman, being a female slave, as a concubine, or secondary wife: and it is very remarkable, (as *Michaelis* observes,) that he paid the legal and established price of a female slave, namely, "thirty shekels, half in money, and half in grain." But this is never mentioned as the price of a harlot, nor could be.

This parable seems to be intended to represent God's love to, and redemption (or purchase) of, his people Israel: and the Prophet is commanded to love her, as the Lord does his people, that is, *gratuitously*, and without any merit on their part; slaves by nature, but redeemed by grace. This woman we may suppose to have been married, and dismissed for her unworthy conduct, on which account she had been separated, without any of the ornaments or privileges of a wife; so should Israel, while living in impenitence, remain long without those privileges, civil or religious, which they formerly enjoyed while acting in obedience to his laws; without prince or priest, sacrifice or oracle, or God. In the latter days, however, it is promised they shall return and seek the Lord and his anointed; and fear God and his goodness; that is, fear as well to abuse his goodness, as to provoke his anger.

CHAP. IV. Ver. 1—19. *Judah warned by the calamities of Israel.*—The Prophet charged Israel with their enormous guilt, and in consequence thereof, threatens them with heavy national judgments, particularly a grievous famine. Notwithstanding this warning, however, he complains, that there are no tendencies to reformation, no mutual exhortations to repentance. For this reason the Prophet again denounces the fall of the city and people. God himself is then introduced in person,

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Ver. 21. *I will hear* (or answer) *the heavens.*—"Asking (as it were) to pour down rain on the earth; and they shall hear the earth when it supplicated for rain: this and the next verse implies that they had had unfruitful seasons." *Boothroyd.*

Ver. 22. *Shall hear the corn,* &c.—"These two verses beautifully represent inanimate objects as speaking, and a chain of second causes as depending on the first, the Lord of all.——*Shall hear Jezreel.*—The people whom God will sow again in his land. See chap. i. 11, and verse following. *Horsley.*

Ver. 23. *I will say to* them, &c.—Dr. *Boothroyd* makes this passage clearer by preserving the original names: "I will have mercy on *Lo-ruhamah;* and I will say to *Lo-ammi,* (*Not my people,*) Thou art my people, and they shall say, Thou art our God."

CHAP. III. Ver. 1. *Beloved of her friend,* (or husband,) *yet an adulteress.*—False to her marriage vows. The LXX. and other versions read, "A woman that loveth evil, an adulteress."——*Flagons of wine.*—See margin. The most ancient method of making wine was, by pressing the juice of the grapes into a cup, Gen. xl. 11; see note there. But some think that here the word refers to dried grapes, or, &c. See note on Cant. ii. 5.——*So I bought her,* &c.—Namely, as a concubine. See Deut. xxi. 11—14.

Ver. 4. *The children of Israel shall abide many days,* &c.—This is given as the mystical import of the preceding verse; and that this was the fact, our translators refer to the Song of the Three Children in the furnace, (ver. 15.) Neither is there at this time a prince or prophet or leader, or burnt-offering, or sacrifice, or oblation, or incense, or place to sacrifice before thee, and find mercy."——*An image.*—See margin; also Isa. xix. 19.——*Without an ephod, and* without *teraphim.*—Without means of inquiring the will of God.

Ver. 5. *David.*—That is, "Messiah." See Ezek. xxxiv. 23.—[The Targum renders, *veeyishtammoon limsheecha var davoid malkehon,* "and they shall obey the Messiah, the son of David, their king." This doubtless foretels their future conversion.]—*Bagster.*

CHAP. IV. Ver. 1. *A controversy.*—"The whole Jewish religion, (says *Kimchi,*) was styled "Jehovah's controversy." Jer. xxv. 31. They controverted all his precepts: he controverted all their actions.

Ver. 2. *Blood toucheth blood.*—That is, murders succeed each other without intermission.

Ver. 4. *As they that strive with the priest.*—If the people strove with the Lord, it can be no wonder that they strove with the priests, disputing not only the dues of the priests, but the sacrifices demanded by God.

Ver. 8. *They set their heart on.*—"They lift up their soul to" *their iniquity.*

Ver. 12. *My people ask counsel of their stocks.*—That is, their idols. See Jer. ii. 27. They also used divination by staves, or rods, much in the same way as they did by arrows. See note on Ezek. xxi. 21.——*From under.*—*Boothroyd* gives the true sense of this passage: "They have gone astray from their God;" i. e. have revolted from their allegiance to him. See 2 Chron. xxi. 8.

tains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof *is* good: [r] therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 [s] I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated [t] with whores, and they sacrifice with harlots: therefore the people *that* doth not understand [u] shall [v] fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto [w] Gilgal, neither go ye up to Beth-aven, nor swear, The LORD [x] liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 Ephraim *is* joined to idols: let him alone.

18 Their drink is [y] sour: they have committed whoredom continually: her [a] rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAPTER V.

1 God's judgments against the priests, the people, and the princes of Israel, for their manifold sins, 15 until they repent.

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; for judgment *is* toward you, because ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound [a] to make slaughter, [b] though I *have been* a [c] rebuker of them all.

3 I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 [d] They will not [e] frame [f] their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks and with their herds to seek the LORD; but [g] they shall not find *him;* he hath withdrawn himself from them.

7 They have dealt treacherously [h] against the LORD: for they have begotten strange children: now shall a month devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate [i] in the day of rebuke: among the tribes of Israel have I made known [j] that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed *and* broken in judgment, because he willingly walked after the commandment.

12 Therefore *will* I *be* unto Ephraim as a moth, and to the house of Judah as [k] rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent [l] to king Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and none shall rescue *him.*

15 ¶ I will go *and* return to my place, till they [m] acknowledge their offence, and seek my face: in their [n] affliction they will seek me early.

CHAPTER VI.

1 An exhortation to repentance. 4 A complaint of their untowardness and iniquity.

COME, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and [a] he will bind us up.

A M. cir. 3241
B. C. cir. 781

r Am 7 17.

s or, *shall I not.*

t 1 Co. 6 16

u ver. 1, 5, 6.

v or, *be punished.*

w Am. 4. 4. 5. 5.

x Zep. 1. 5.

y *gone*

z *shields.* Ps. 47. 9.

a Is. 29. 15.

b or, *and.*

c *correction*

d or, *their doings will not suffer them.*

e *give.*

f Ps. 78. 8.

g Is. 1. 15.

h Is. 48. 8.

i Job 12. 14.

j Am. 3. 7.

k or, *a worm.*

l or, *the king of Jareb,* or, *the king that should plead.*

m *be guilty.*

n Ps. 78. 34.

a Is. 3. 32, 33.

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complaining of their ignorance and obstinacy, and threatening to reject them for their ingratitude; and as their priests had a large share in the common guilt, they especially are threatened with a proportionable share of the common ruin. The sins of idolatry and divination are particularly reproved and threatened, and Judah admonished to beware of those sins, which left her rebellious sister Israel helpless and desolate, as a deserted and exposed lamb. Mr. Preb. *Townsend* supposes this chapter was written during the *interregnum* between the reigns of Jeroboam and Zechariah, when the people were overwhelmed with licentiousness, and distracted with civil war.

Ephraim (says God) is joined to idols, is wedded to his sins: let him alone, therefore! and immediately we see him, as it were, bound up in the wings of a tempest, and carried off into *captivity.*

CHAP. V. Ver. 1—15. *Farther judgments threatened against all classes.*—This chapter begins with threatening the Israelites for their unlawful sacrifices on Mizpah and Tabor, whereby they not only offended the pure eye of God, but defiled themselves and seduced others. They are then threatened with a rejection of all their sacrifices, however numerous and costly, and the devotion of their substance to the *locusts,* who (whether to be literally or figuratively taken) should destroy it in a single month. A fresh alarm is now sounded in the cities of Judah, and the crier is ordered to proclaim aloud, "After thee, O Benjamin—the enemy is after thee." (Comp. Joel ii. 1.) The sin of Israel and Judah is here compared to that of the accursed man, who removeth his poor neighbour's landmark; Deut. xxvi. 17. So the princes of Judah and of Israel are accused of removing the barriers between truth and error, right and wrong, religion and idolatry; and therefore the Lord declares he will pour down upon them an inundation of wrath, that shall completely overwhelm them.

When they are charged with "walking after the commandment" as a crime, (ver. 11,) we must understand, certainly, not the command of God, but of those wicked princes who ordered them to mingle with his worship the licentious rites of Baal. (Comp. Matt. xv. 9.)

The Almighty here again threatens to tear these rebels to pieces like a lion, and then retire, and hide himself from them till they become suitably humbled by their afflictions, and seek his favour early, as the inhabitants of those countries look up to the dawn of day, and hail the rising sun.

CHAP. VI. Ver. 1—11. *An exhortation to return to God,*

Ver. 13. *Therefore your daughters* shall, &c.—*Newcome, Horsley,* and *Boothroyd,* all render this clause in the present tense, "they commit," &c.

Ver. 14. *I will not punish,* &c.—That is, because you have committed spiritual adultery against me, therefore will I screen your own wives from punishment for proving false to you; especially as they have been corrupted by visiting your idol temples, where every species of licentiousness is practised. Such is the sense given to the passage by Bp. *Horsley.* Bp. *Newcome* and Dr. *Boothroyd* follow our marginal reading, which is interrogative, "Shall I not?" &c.

Ver. 15. *Gilgal, Beth-aven,* &c.—Places remarkable for idolatry, in which the Lord would not have his name mentioned. See chap. v. 8; x. 4, 5.

Ver. 16. *A large place.*—The open desert, unscreened and unprotected.

Ver. 17. *Ephraim,* &c.—The children of Ephraim were numerous and potent among the ten tribes; out of which tribe, the first idolater and usurper did arise, 1 Kings xi. 26; and therefore the whole body of the ten tribes and the rulers among them, are here particularly pointed at.——*Joined to idols.*—Associated as friends to friends, or joined as lovers are joined to lovers; married to idols, and will not be taken off.——*Let him alone.*—He is obstinately bent upon his old courses, and as such, throw him up; he will not return; let him wander, but let it be alone; O Judah, be not his companion, his friend; go not with him.—*Pool.*

Ver. 18. *Their drink is sour.*—See margin; i. e. turned acid: so *Horsley.* But *Newcome* and *Boothroyd* read, "He (i. e. Ephraim, or Israel,) is gone after their wine;" i. e. of the idol temples.——*Their rulers with shame do love. Give ye.*—See Prov. xxx 15; xxxi. 4. Isa. v. 11. But *Newcome* renders it, "Her rulers have loved fornication continually; they have loved shame."

Ver. 19. *The wind hath bound,* &c.—Bishop *Horsley* considers this as "an admirable image of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and henceforward living without any settled residence of their own."

CHAP. V. Ver. 2. *The revolters are profound.*—Bishop *Newcome* (whom *Boothroyd* follows) renders this verse, "The revolters have made deep the slaughter (of victims;) therefore (will) I (bring) chastisement on them all."

Ver. 4. *They will not frame.*—"Their doings (*Horsley,* 'evil habits' will not suffer them to turn," &c.

Ver. 7. *Strange children.*—That is, the children of strange women, and of a strange religion; heathen. See Deut. vii. 1—3.

Ver. 8. *Gibeah,* &c.—All places in the tribe of Benjamin Josh. xviii. 22—25.——*After thee, O Benjamin.*—That is, "Fly, for the enemy are pursuing after thee;" and this is the note of alarm intended.

Ver. 11. *Walked after the commandment.*—Not of Jehovah, certainly, but of their wicked princes. See exposition.

Ver. 12. *As a moth, as rottenness.*—See Job iii. 19; xiii. 28. The meaning is, that after having thus grievously offended God, they must not trust to him for deliverance.

Ver. 13. *Jareb* is the name of an Assyrian king; or, as the margin suggests, of an Assyrian city. See 2 Kings xvi. 7.

Ver. 15. *Till they acknowledge,* &c.—See margin; i. e. either till they confess themselves guilty, or till they have been punished. We prefer the former

2 After two days will he revive us: in the third [b] day he will raise us up, and we shall live in his sight.

3 Then [c] shall we know, *if* we follow on [d] to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the [e] rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [f] goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; I have slain [g] them by the words of my mouth: [h] and thy judgments *are as* the light [i] *that* goeth forth.

6 For [j] I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

7 But they like [k] men have transgressed the covenant: there have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* [l] polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way [m] by consent: for they commit [n] lewdness.

10 I have seen a horrible thing in the house of Israel: there *is* the [o] whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set a harvest for thee, when I returned the captivity of my people.

CHAPTER VII.

1 A reproof of manifold sins. 11 God's wrath against them for their hypocrisy.

WHEN I would have healed Israel, then the iniquity of Ephraim was discovered, and the [a] wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers [b] spoileth without.

2 And they [c] consider not in their hearts *that* I remember all their wickedness: now [d] their own doings have beset them about; they are before my face.

3 They make the king glad with their wickedness, and the princes with their [e] lies.

4 They *are* all [f] adulterers, as an oven heated by the baker, [g] *who* ceaseth from [h] raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with [i] bottles of wine; he stretched out his hand with scorners.

6 For they have [j] made ready their heart like an oven, while they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges; all their kings are [k] fallen: *there is* none among them that calleth unto me.

8 Ephraim, he hath mixed [l] himself among the people; Ephraim is a cake not turned.

9 Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are [m] here and there upon him, yet he knoweth not.

10 And the pride of Israel testifieth to his [n] face: and [o] they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: they [p] call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net [q] upon them; I will bring them down as the fowls of the heaven; I will chastise [r] them, as their congregation hath heard.

13 Wo unto them! for they have fled from me: [s] destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, *and* they rebel against me.

15 Though I [t] have bound *and* strengthened their arms, yet do they imagine mischief against me.

16 They return, *but* not to the Most High: they are like a deceitful bow: their princes shall fall by the sword for the rage of their tongue: this *shall be* their derision in the land of Egypt.

A. M. cir. 3224. B. C. cir. 780.

b 1 Co 15 4.
c Mi 4.2.
d He 3 14
e De.32.2
f or, mercy, or, kindness.
g Je 23-29. He 1.12
h or, that thy judgments might be.
i Ps.119 140.
j Mat 9 13.
k or, Adam Job 31 33
l or, coming for
m with one shoulder, or, / She-chem.
n or, enormity
o Exo 21 13.
a evils.
b strippeth.
c say not to.
d Is.26.16.
e Ps.62.4.
f Je.9.2.
g or, the raiser will cease.
h or, waking.
i or, heat through.
j or, applied.
k Fulfilled, 773.
l Ps.106.35.
m sprinkled.
n Je.3.3.
o Is.9.13.
p 2 Ki.15.9. 17.3,4.
q Eze 9 12.
r Re.3.19.
s spoil.
t or, chastened.

with a lamentation over Israel's inconstancy.—The close of the preceding chapter holding out a hope of pardon and acceptance, and the Prophet here puts into the mouths of the penitent Israelites words both of confession and encouragement: "Come, and let us return unto the Lord," &c. seems to be proverbial. The allusion to us appears to be, to some of the desperate diseases of those countries which generally terminated on the third day, either in death or recovery. (See 2 Kings xx. 5.) Here the anticipation is favourable; here is mercy in reserve for them.

In ver. 4, God is introduced as a kind and affectionate father, lamenting over his hardened and rebellious children, who were alike unimpressed by the kindness of his admonition, and the severity of his reproof. The last verse is differently explained; by some as a promise, by others as a threatening. Bishop *Horsley* thinks that the *vintage* is always used as an image of judgments: the *harvest*, of mercies. We conceive his lordship would have been more correct in saying, that the harvest, figuratively understood, implies a mixed state of reward and punishment. See Matt. xiii. 39, 40. We may remember, that on the return of the seventy years captivity, those who came back were chiefly of the tribe of Judah.

CHAP. VII. Ver. 1—16. *Farther complaints, both of wickedness and hypocrisy.*—Here God complains that though he had used every means for reforming Israel, they still persisted in their sins, without regarding the consequences. That those of the higher orders, who ought to have checked their crimes, united and delighted in them; and that they all burned with their lusts, as an oven when fully heated, and ready to receive the dough.

Ver. 5. alludes to some recent excesses at a royal feast; and the following verses accuse them with being given up to idleness and vice, pride and civil contentions, and conspiracies. (See 2 Kings xv. 10, 14, 25.)

Ephraim, in particular, is charged with mixing with idolatrous nations, and serving God by halves only; and with applying for aid to their enemies, instead of God, their Almighty protector. (See 2 Kings xv. 19; and xxvii 4.) And the chapter concludes with comparing them, on account of their unsteady character, and frequent apostasies, to "a deceitful bow."

CHAP. VI. Ver. 5. *Hewed them*—That is, cut them down, like trees in the forest. See Isa. x. 15.—*Thy judgments* are gone forth, or are announced, clearly as the light, or executed rapidly as the lightning. See Job xxxvii. 3.

Ver. 6. *Mercy and not sacrifice*—That is, mercy in preference to sacrifice. And the knowledge of God more than, &c See Mat. ix. 13.

Ver. 8. *Polluted.*—See margin. Plotting, scheming *for blood.*

Ver. 9. *By consent.*—See margin. But the Hebrew word for "shoulder" is *Shechem*, and therefore *Newcome* renders it, "A company of priests murder in the way to Shechem;" and to the same effect, Bishop *Horsley* and others.

Ver. 11. *When I returned.*—Dr. *Wheeler*, "When I shall return;" *Horsley*, "When I bring back."

CHAP. VII. Ver. 2. *They consider not in.*—"Say not to" their hearts.

Ver. 4. *Who ceaseth from raising*, &c.—*Boothroyd*, "Which he ceaseth from watching, when he hath kneaded the dough," &c.

Ver. 5. *Sick with bottles of wine.*—"In their excess of drinking healths no doubt, instead of a pious remembrance of God's mercies, they ran into monstrous impieties of luxury and drunkenness, and with bottles of wine inflamed themselves and their king."—*Pool.*

Ver. 8. *Among the people.*—*Newcome*, "Nations."—*A cake not turned.*—That is, burnt and spoiled. *Rauwolf* says, that travellers in the deserts of Arabia, frequently bake bread on the ground, covering their cakes with coals, turning them several times, till done."—"Some interpret this of the party coloured temper of Ephraim, by such a proverb as ours is: Neither fish nor flesh—neither Israelite nor heathen, but a mongrel; Zeph. i. 5. Neither bread nor yet dough, but partly both, as the unturned cake on the coals is. But it better expresseth their danger and sudden ruin, whose hungry enemies will eat them up quickly as men do, who for haste will not stay the full baking of their cake."—*Pool.*

Ver. 9. *Gray hairs are here and there upon him.*—The manifest symptoms of approaching death; undeniable tokens of old age, and declining strength, never recoverable, are upon their kingdom, like gray hairs intermixed on the head; that is, seditions, foreign invasions, fears, cares, and griefs, decayed the strength of Ephraim, and were the forerunner of his death.

Ver. 10. *Testifieth to his face*—Or against him.

Ver. 11. *Without heart*—That is, without knowledge. *Newcome*, "With out understanding."

Ver. 12. *As their congregation hath heard.*—*Horsley*, "As they hear it declared in their congregation."

Ver. 14. *When.*—*Newcome*, "Though."

Ver. 15. *Though I have bound*, &c.—*Boothroyd*, "Whether I chastised, or strengthened their arm, yet," &c.

Ver. 16. *A deceitful bow.*—"A bow of deceit." See expositio .

CHAPTER VIII.

1, 12 Destruction is threatened for their impiety, 5 and idolatry.

A. M. cir. 3241.
B. C. cir. 760

SET the trumpet to [a] thy mouth. *He shall come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up [b] kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also: the workman made it; therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have sown the wind, and they shall reap the whirlwind: it hath no [c] stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired [d] lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall sorrow [e] a little for the burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things of my law, *but* they were counted as a strange thing.

13 [g] They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it; but* the LORD accepteth them not; now will he remember their iniquity, and visit their sins: they shall return to Egypt.

14 For Israel hath forgotten his Maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

a *the roof of thy.*

b 2 Ki 15. 13,17,25. *Shallum. Menahem Pekahiah*

c or, *standing corn.*

d *loves.*

e or, *begin.*

f or, *in a little while.*

g or, *In the sacrifices of mine offerings, they, &c.*

a or, *in.*

b or, *wine-fat.*

c c 9.13. 11.5. Not into Egypt itself, but into another bondage as bad as that.

d Eze.4.13.

e Is.1.11.. 15.

f Am.8.11, 12 Jn 6.51.

g *of spoil.*

h or, *their silvers shall be desired, the nettle.*

i *desire*

j *man of the spirit.*

k Je.6.17.

l or, *against.*

m Ju.19.22.

n De.32.10.

o Nu.25.3.

p Je.5.31.

q De.31.17.

CHAPTER IX.

The distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as *other* people: for thou hast gone a whoring from thy God, thou hast loved a reward [a] upon every corn-floor.

2 The floor and the [b] wine-press shall not feed them, and the new wine shall fail in her.

3 They shall not dwell in the LORD's land; but Ephraim shall return to [c] Egypt, and [d] they shall eat unclean *things* in Assyria.

4 They shall not offer wine-*offerings* to the LORD, neither [e] shall they be pleasing unto him: their sacrifices *shall be* unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread [f] for their soul shall not come into the house of the LORD.

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because [g] of destruction: Egypt shall gather them up, Memphis shall bury them: [h] the [i] pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know *it:* the prophet *is* a fool, [j] the spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman [k] of Ephraim *was* with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hated [l] in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of [m] Gibeah: *therefore* he will remember their iniquity, he will visit their sins.

10 I [n] found Israel like grapes in the wilderness; I saw your fathers as the first ripe in the fig tree at her first time: *but* they went to [o] Baal-peor, and separated themselves unto *that* shame; and *their* abominations were according as they [p] loved.

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them, *that there shall* not *be* a man *left:* yea, wo also to them when I depart [q] from them!

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which, being warped and crooked, could never be depended upon for sending its arrows to the object aimed at.

CHAP. VIII. Ver. 1—14. *Farther threatenings for impiety.*—This chapter begins with threatening an invasion from the Assyrians, who should pounce on Israel like an eagle; so did Shalmaneser, 2 Kings xvii. 3—6. And wherefore this?—For their hypocrisy, iniquity, and idolatry; particularly the worshipping the golden calves of Dan and Bethel. The folly and unprofitableness of pursuing evil courses is then set forth in brief, but very emphatic terms. The labour of the wicked is vain, like sowing of the wind; and the fruit of it destructive as the whirlwind; like corn blighted in the bud, their toil produces no increase, or if it should have a little, their enemies should devour it. Themselves also shall suffer the same fate; and be treated by the nations (Assyria and Egypt) as the vile shreds of a useless broken vessel. Nor have they the plea of ignorance—God had written to them the great things of his law, but they counted them strange. All their taste was for foreign gods and foreign altars; they shall go therefore where they shall see no others, and sigh in vain for those of Zion. (See 2 Kings xvi. 10.) The last words predict the burning of Jerusalem, after reproving the house of Judah for their confidence in their own strength.

CHAP. IX. Ver. 1—17. *Israel's guilty conduct, and the miseries it produced.*—"In this chapter, the captivity and dispersion of Israel is again threatened, the prospect of which fills

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CHAP. VIII. Ver. 1. *To thy mouth.*—See margin. "Publish as by the sound of trumpet, that which God will bring upon apostate Israel. Awaken them by the alarm of war." *Pool.*——*He shall come as an eagle*—That is, the Assyrian shall come.

Ver. 4. *I knew it not.*—*Boothroyd,* "Of whom I approved not."

Ver. 5. *Thy calf, O Samaria,* &c.—Jeroboam first set up two calves at Dan and Bethel. It is probable they were afterwards set up in other places. By the calf there is meant the chief idol in Samaria. *Newcome,* "Remove far from thee (or cast off) thy calf, O Samaria!"——*Ere they attain to innocency?*—*Newcome,* "Will they not endure innocency?"

Ver. 7. *It hath no stalk,* &c.—*Newcome,* "The stalk hath no bud; it shall not yield flour," &c. So *Horsley.*

Ver. 9. *Wild asses.*—"Some refer this to the king of Assyria, who is fierce, swift, and haughty as the wild ass, and all for himself. Others refer it to Israel thus: Thou wilt be disappointed in thy expectation from Ashur, a wild ass who seeks himself only. Others again refer this direct to Israel, who, wild, untamed, and burning in lust, (as is reported of the wild ass,) rageth far and wide for lovers, seeks every where for aid and succours."——*Alone.*—"Solitary or in a wilderness, this will well suit them in their captivity. Or it may mean in a posture fit to become a prey to the lion of Assyria; so it is reported that the lions make a prey of the wild asses in the wilderness, so will Assyria make Israel a prey."—*Pool.* Wild asses generally go in herds, but sometimes one strays from the rest.—*Pococke.*

Ver. 11. *Altars to sin.*—*Boothroyd,* "For sin;" i. e. for idolatry.——*Unto him for sin*—That is, he shall be surfeited with the multitude of foreign altars.

Ver. 13. *They sacrifice flesh.*—*Newcome,* "They sacrifice gifts appointed unto me, and eat flesh;" i. e. we conceive, they take the prime of all the sacrifices for themselves.

Ver. 14. *Buildeth temples*—Namely, to idols.

CHAP. IX. Ver. 4. *The bread of mourners.*—Coarse and scanty; "the bread of affliction." Ps. lxxx. 5. All food became polluted in the house where death entered. Num. xix. 14.——*The bread for their soul*—That is, their meat-offering.

Ver. 6. *The pleasant places for their silver.*—See margin. *Newcome,* "(Purchased) with their silver."

Ver. 7. *The prophet is a fool, the spiritual man is mad.*—There being no verb in the original, *Newcome* and others render this verse, which doubtless refers to the false prophets, in the past tense, "*Was* foolish, *was* mad."—*The great hatred* which they had to the house of God, ver. 8.

Ver. 8. *The watchman of Ephraim.*—The true prophet, Eze. iii. 17.——*The prophet*—That is, the false prophet (as in ver. 7.) is *a snare;* a perpetual snare to the people.——*And hatred in.*—*Newcome,* &c. "Against." The false prophets preferred the idolatrous worship of the high places to the sacred altar at Jerusalem. This was evidently before the captivity. *Townsend* places it B. C. 725.

Ver. 10. *As the first ripe.*—See Jer. xxiv. 2.——*Baal-peor.*—See Num. xxv. 3, &c.

Ver. 11. *From the birth.*—*Boothroyd,* "There shall be no birth, no pregnancy, no conception;" i. e. there shall be no increase. To the same effect *Newcome, Wheeler,* &c.

Ver. 12. *Though*—*Boothroyd,* &c. "Yea, though."

13 Ephraim, as I saw [r] Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them, O LORD: what wilt thou give? give them a [s] miscarrying womb and dry breasts.

15 All their wickedness *is* in [t] Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of my [u] house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay *even* the [v] beloved *fruit* of their womb.

17 My God will cast them away, because they did not hearken unto him: and they shall be wanderers [w] among the nations.

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* [a] an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased [b] the altars; according to the goodness of his land they have made goodly [c] images.

2 [d] Their heart is divided; now shall they be found faulty: he shall [e] break down their altars, he shall spoil their images.

3 For now they shall say, We [f] have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of the calves of Beth-aven: for the people thereof shall mourn over it, and [g] the priests thereof *that* rejoiced on it, for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria *for a* present to king Jareb: Ephraim shall receive shame, and Israel shall be ashamed of his own [h] counsel.

A. M. cir. 3214. B. C. cir. 760

r Ezek.27.2

s a womb that casteth the fruit.

t c.12.11.

u Ps.78.60

v desires. Ezek.24.21.

w De.28.64. 1S.12.11. Ja.1.1.

A. M. cir. 3261. B. C. cir. 719

a or, a vine emptying the fruit which it giveth.

b Je.2.28

c statues, or, standing images.

d or, He hath divided their heart.

e beheld 1 Sa.5.4.

f c.13.11.

g or, Chemarim. 2 Ki.23.5. Zep.1.4.

h Je.2.37.

i face of the water.

j 1 Ki.12. 30.

k Ps.6.16.

l or, I shall bind them for their two transgressions, or, in their two habitations.

m the beauty of her neck.

n the evil of your evil. Ro.7.13.

a Mat.2.15.

7 *As for* Samaria, her king is cut off as the foam upon the [i] water

8 The high places also of Aven, [j] the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars; and [k] they shall say to the mountains Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: the battle in Gibeah against the children of iniquity did not overtake them.

10 *It is* in my desire that I should chastise them; and the people shall be gathered against them, when [l] they shall bind themselves in their two furrows

11 And Ephraim *is as* a heifer *that is* taught, *and* loveth to tread out *the corn;* but I passed over upon [m] her fair neck: I will make Ephraim to ride; Judah shall plough, *and* Jacob shall break his clods.

12 Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for *it is* time to seek the LORD, till he come and rain righteousness upon you.

13 Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So shall Beth-el do unto you because of [n] your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 The ingratitude of Israel unto God for his benefits. 5 His judgment. 8 God's mercy toward them.

WHEN Israel *was* a child, then I loved him, and [a] called my son out of Egypt.

2 *As* they called them, so they went from them: they sacrificed unto Baalim, and burned incense to graven images.

Ver. 13. *Ephraim, as I saw* (or see) *Tyrus.*—Samaria was situated on a high and pleasant hill. See 1 Kings xvi. 24.

Ver. 15. *Gilgal.*—A place infamous for idolatry, and where it is supposed one of "the golden calves" was some time placed. See chap. iv. 15; also Amos iv. 4; v. 5. *Calmet.*

Ver. 16. *The beloved* fruit.—Their darling offspring.

CHAP. X. Ver. 1. *According to the multitude of his fruit,* &c.—That is, as their prosperity increased, so did their idolatry.

Ver. 2. *Faulty*—That is, "guilty."

Ver. 3. *We have no king.*—This oracle was probably delivered during the nine years anarchy which preceded the reign of king Hoshea (B. C. about 730.) ——*Do to us.*—Rather, "for us;" *Secker* and *Horsley.*

Ver. 4. *Thus judgment*—That is, God's punishments of their iniquities spring up rapidly on every side.

Ver. 5. *The calves.*—*Newcome,* &c. "Calf," on the authority of the ancient versions; possibly the form was duplex, but the following sentence confirms the versions.——*Mourn over it* (or him.)—For *Beth-aven,* formerly *Beth-el,* "the house of God," chap. xii. 4. was now *Beth-aven,* "the house of sin," because of its idolatries.——*The priests.*—Heb. "*Chemarim,* the sacrificers." So *Newcome,* &c.

Ver. 6. *King Jareb.*—See note on chap. v. 13.

Ver. 7. *Upon the water.*—See margin. *Newcome* explains this, "Many kings of Samaria have rapidly passed away by assassination, and Hoshea shall soon be cut off by the king of Assyria."

Ver 8. *Aven.*—The same as Beth-aven, ver. 5.

the Prophet with such terror, as to make him wish their women should be barren, rather than bring forth children to slavery or slaughter.

"He begins with reproving them for their sacrifices and rejoicings on their corn-floors, by which they ascribed to idols, as the heathen did, the praise of all their plenty; for which reason, they are threatened with famine, and devoted to exile in a land where they should be polluted, and want means of worshipping the God of their fathers, or observing the solemnities of his appointment. Nay, more, they shall fall before the destroyer, (some of them) be buried in Egypt, and leave their own pleasant places desolate. The time, too, is declared to be at hand, according to God's revelation by the 'watchman,' (or true Prophet,) whatever might be alleged by false prophets, who pretended to have the Spirit, but who in fact ensnared the souls of others, and like the men of Gibeah, drew deep guilt on themselves. In the succeeding verses, God is introduced declaring his early favor for his people, and the delight he took in their obedience; but now they had so deeply revolted, all their glory will take wing, God will forsake them, and their offspring be devoted to destruction; to destruction twice repeated, to intimate its being both sure and terrible."—Dr. *J. Smith.*

CHAP. X. Ver. 1—15. *Israel compared to an exhausted and ruined vine.*—In this chapter the subject is pursued allegorically. Israel is compared to a vine which had been flourishing and fruitful, but was now weakened and corrupted by prosperity, luxury, and idolatry: so that though its branches were still widely extended, and its leaves luxuriant, yet, alas! it cast its fruit, and produced no wine to "cheer the heart of God." (Judg. ix. 13.) Their hearts became divided between the true God and idols, and it was soon apparent from the multitude of their altars, to which they were most inclined. Their idolatry is then enlarged on, and its fatal consequences declared in very feeling terms. God is now introduced complaining of their extreme guilt, and threatening them with captivity in terms that bear a manifest allusion to their favourite idolatry, the worshipping of the golden calf, or heifer. Upon which the Prophet, in a beautiful allegory, suggested by the preceding metaphors, exhorts them to repentance, and warns them of the dreadful consequences of persevering in their past course.

CHAP. XI. Ver. 1—12. *God's tenderness to Israel, notwith-*

Ver. 9. *From.*—*Newcome,* "More than."——*In the days of Gibeah.*—See chap. ix. 9. *Newcome,* "Did not the war overtake them in Gibeah?"

Ver. 10. *That I should.*—*Horsley,* "And I will."—— *When they shall bind,* &c.—See margin. Iniquities; i. e. "the calves in Dan and Bethel." *Newcome.*

Ver. 11. *Loveth to tread out the corn.*—"Because they were unmuzzled." Deut. xxv. 4. *Secker.*——*I passed over her fair neck.*—*Newcome, Boothroyd,* &c. supply the word "yoke;" "I passed the yoke over," &c.——*I will make Ephraim to ride.*—Might we not, without violence, read, "I will ride (or cause to be ridden) Ephraim?" The place is very difficult; but the sense appears to us to be, that all should be subjected to severe labour, like cattle brought under the yoke: some should be used for riding, (for horned cattle are rode in the East,) and others for ploughing.

Ver. 14. *As Shalman*—That is, Shalmanezer. See 2 Kings xviii. 33, &c. ——*Beth-arbel.*—[Some think this to be *Arbela,* a city of Assyria, near the Lycus, which Shalmaneser, here called *Shalman,* is supposed to have destroyed. Others suppose it to be *Arbela,* a town of Galilee, not far from Sipporis, (*Josephus,* Ant.) and perhaps the same which *Eusebius* places in the great plain 9 miles (perhaps east) from Legio.]—*Bagster.*

Ver. 15. *So shall Beth-el do,* &c.—That is, as the idolatry of other nations brought on them destruction, so shall the idolatry of Beth-el be your ruin.

CHAP. XI. Ver. 1. *And called my son out of Egypt.*—These words certainly refer, in the first instance, to Israel, but admit of an easy accommodation to Christ himself, Matt. ii. 15.

Ver. 2. *As they called,* &c.—The LXX. and other versions read, "When I called then they departed from me;" and this, as it gives a good sense, is

3 I [l] taught Ephraim also to go, taking them by
their arms; but they knew not that I healed them.
4 I drew them with cords of a man, with bands
of love: and I was to them as they that [c] take
off the yoke on their jaws, and I laid meat
unto them.
5 ¶ He shall not return into the land of Egypt,
[d] but the Assyrian shall be his king, because
they refused to return.
6 And the sword shall abide on his cities, and
shall consume his branches, and devour *them*,
because of their own counsels.
7 And my people are bent to backsliding
from me: though they called them to the Most
High, [e] none at all would exalt *him*.
8 ¶ How shall I give thee up, Ephraim? *how*
shall I deliver thee, Israel? how shall I make
thee as Admah? *how* shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together.
9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for
[f] I *am* God, and not man; the Holy One in the
midst of thee: and I will not enter into the city.
10 They shall walk after the LORD: he shall
roar like a lion: when he shall roar, then the
children shall tremble from the west.
11 They shall tremble as a bird out of Egypt,
and as a dove out of the land of Assyria: and
I will place them in their houses, saith the LORD.
12 ¶ Ephraim compasseth me about with
[g] lies, and the house of Israel with deceit: but
Judah yet ruleth with God, and is faithful with
the [h] saints.

CHAPTER XII.

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favours he exhorteth to repentance. 7 Ephraim's sins provoke God.

EPHRAIM feedeth on wind, and followeth
after the east wind: he daily increaseth lies
and desolation; and they do make a covenant
with the Assyrians, and oil [a] is carried into
Egypt.
2 The LORD hath also a controversy with
[b] Judah, and will [c] punish Jacob according to
his ways; according [d] to his doings will he
recompense him.

A. M. cir. 3264.
B. C. cir. 740.

b Is.46.3.
c *lift up*
d They became tributaries to Salmanasser, 728.
e *together*
Lxx *exalted not.*
f Mal.3.6.
g Ps.78.36.
h or, *most holy.*
a Is.57.9.
b Mi.6.2.
c *visit upon.*
d Ga.6.7,8.

A. M. 3279.
B. C. 725.

e Ge.25.26.
f *was a prince,* or, *behaved himself princely.*
g Ge.32.24, &c.
h Ge.28.11.. 19. 35.9. 15.
i Ex.3.15.
j or, *Canaan.* Eze 16 3.
k or, *deceive.*
l Re.3.17.
m or, *all my labours suffice me not; he* shall have *punishment of iniquity in whom is sin.*
n *which.*
o 2 Ki 17. 13,14.
p *hand.*
q Am.5.5.
r Ge.28.29.
s *with bitterness.*
t *bloods.*
u De 28 37.
a *add sin to sin.*
b Is.1.5.

3 ¶ He [e] took his brother by the heel in the
womb, and by his strength he [f] had power
with [g] God:
4 Yea, he had power over the angel, and
prevailed: he wept, and made supplication
unto him: he found him *in* [h] Beth-el, and
there he spake with us;
5 Even the LORD God of hosts; the LORD *is*
his [i] memorial.
6 Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.
7 ¶ *He is* [j] a merchant, the balances of deceit *are* in his hand: he loveth to [k] oppress.
8 And Ephraim said, Yet I am become [l] rich,
I have found me out substance: [m] *in* all my
labours they shall find none iniquity in me
[n] that *were* sin.
9 And I *that am* the LORD thy God from the
land of Egypt will yet make thee to dwell
in tabernacles, as in the days of the solemn
feasts.
10 I [o] have also spoken by the prophets, and
I have multiplied visions, and used similitudes,
by the [p] ministry of the prophets.
11 *Is there* iniquity *in* Gilead? surely they
are vanity: they sacrifice bullocks in [q] Gilgal;
yea, their altars *are* as heaps in the furrows of
the fields.
12 And Jacob fled [r] into the country of Syria,
and Israel served for a wife, and for a wife
he kept *sheep*.
13 And by a prophet the LORD brought Israel
out of Egypt, and by a prophet was he preserved.
14 Ephraim provoked *him* to anger most
[s] bitterly: therefore shall he leave his [t] blood
upon him, and his reproach shall [u] his Lord
return unto him.

CHAPTER XIII.

1 Ephraim's glory, by reason of idolatry, vanisheth. 5 God's anger for their unkindness. 9 A promise of God's mercy. 15 A judgment for rebellion.

WHEN Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died.
2 And now they [a] sin more [b] and more, and

standing their ingratitude.—"This chapter gives a very pathetic representation of God's tender and affectionate regard for Israel, by metaphors chiefly borrowed from the conduct of mothers towards their tender offspring. From this, occasion is taken to reflect on their ungrateful returns to the Divine goodness, and to threaten them with deserved punishment. But suddenly and unexpectedly the prospect changes. Beams of mercy break from the clouds just now fraught with vengeance. God, to speak in the language of men, feels the relentings of a tender parent,—his bowels yearn,—his mercy triumphs,—his rebellious child shall yet be pardoned. As the lion of the tribe of Judah, he will exert his power to save his people. He will call his children from the land of their captivity and dispersion, and with the swiftness of doves they will fly to him, a faithful and a holy people.—This prophecy was partly fulfilled in consequence of Cyrus's decree, but in its fullest extent remains to be accomplished in the future restoration of the Jews to their own land."—Dr. *J. Smith.*

CHAP. XII. Ver. 1—14. *Israel and Judah reproved, and exhorted to repentance, by a recollection of God's special mercies.*—God compares the dangerous and unprofitable pursuits of Ephraim to his feeding upon the wind—the pestilential east wind.

Addressing Jacob, the Lord adverts to his natural cunning in supplanting Esau; and contrasts with this his subsequent piety, when "as a prince" he had power over the angel of the covenant at Peniel. This, says Bishop *Horsley*, is "no other than he whom the patriarch found at Bethel, who there spake with the Israelites in the loins of their progenitor. He, whom the Patriarch found at Bethel, ... was, by the tenor of the context, the antagonist with whom he was matched at Peniel; . . . . and who wrestled with the patriarch in the human form. The conflict was no sooner ended, than the patriarch acknowledged his antagonist as God. . . . And to make the assertion of this person's Godhead, if possible, still more unequivocal, he adds, that to him belonged, as his appropriate memorial, that name which is declarative of the very essence of the Godhead—JEHOVAH is his *Memorial.*" (See Gen. xxxii. 24—30.)

CHAP. XIII. Ver. 1—16. *Threatenings and promises addressed to Israel under the name Ephraim.*—This chapter

adopted by *Newcome*, *Boothroyd*, and others. Perhaps the true sense is, the more they were called to, the farther they went astray. Compare ch. xiii. 2.

Ver. 4 *That take off* (or lift up) *the yoke* (that is) *upon their jaws.*—"It is very probable that these words refer to the custom of (occasionally) raising the yoke forward, to cool the neck of the labouring beast." See *Lowth* in Isa. i. 3.

Ver. 5. *He shall not return*, &c.—Dr. *Forsayeth*, "Shall he not return?" In other parts of this book, returning to Egypt is threatened as a punishment. See chap. vii. 16; viii. 13; ix. 3, 6, &c.——*Because they refused to return*—Namely, to the Lord.

Ver. 6. *The sword shall abide.*—*Horsley*, "Shall weary itself in his cities, and consume his diviners, and devour, because," &c.

Ver. 7. *Though they called*—i. e. "Though they (i. e. Israel) were called to return to the Most High, none of them would unite to exalt (him;") or, as Bishop *Horsley*, "All of one mind, they would not be exalted."

Ver. 9. *I will not enter into the city.*—Bishop *Lowth*, "Though I inhabit not thy cities." Lect. xix.

Ver. 10. *He shall roar.*—The style is here very abrupt; *Newcome* supplies, "(When) he shall roar, then shall their sons hasten (not tremble) from the west."

Ver. 11. *They shall tremble.*—*Newcome*, "hasten:" *Horsley*, "hurry" from the west.

Ver. 12. *But Judah yet ruleth*—That is, says *Boothroyd*, "Maintained the law of God, and adhered to his worship professedly; and were, in comparison of Israel, a faithful people:"—"the people of the Most Holy One are faithful."

CHAP. XII. Ver. 1. *Ephraim feedeth on . . . . the east wind.*—To feed on *the wind*, is to feed on that which is unsubstantial; to feed on the *east wind*, is to feed on what is noxious and dangerous; see note on Job xv. 2.——*Oil is carried into Egypt.*—To assist in the idolatrous illuminations of the Nile.—*Harmer.*

Ver. 3. *He had power with God.*—See note on Gen. xxxii. 28.

Ver. 5. *The Lord is his memorial.*—Exod. iii. 15; i. e. "God's memorial; his appropriate, perpetual, incommunicable name, expressing his essence." Bishop *Horsley*. Compare exposition and note, Gen. xxxii.

Ver. 7. *He is a merchant*—Or Canaanite, or trafficker.——*The balances.*—Compare ver. 3.

Ver. 10. *And used similitudes.*—By the ministry ("hand") of the prophets. "In other words, I have employed types, or parables, to convey, in a sensible manner to their thoughts, my purposes toward them." Bishop *Chandler*, who quotes the Rabbins Jarchi and Kimchi, to the same effect.

Ver. 11. *As heaps in the furrows*—That is, so numerous.

CHAP. XIII. Ver. 2. *They sin more and more*—i. e. increase in idolatries.——*Kiss the calves.*—This was part of their idolatrous service as we see in

have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let the [c] men that sacrifice kiss [d] the calves.

2 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff [e] *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.

4 ¶ Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is* no saviour beside me.

5 I did know thee in the wilderness, in the land of great [f] [g] drought.

6 According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me.

7 Therefore I will be unto them as a lion: as a leopard by the way will I observe *them:*

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rend the caul of their heart, and there will I devour them like a lion: the [h] wild beast shall tear them.

9 ¶ O Israel, thou hast destroyed thyself; but in me [i] *is* thy help.

10 [j] I will be thy king: where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

11 I gave [k] thee a king in mine anger, and took *him* away [l] in my wrath.

12 The iniquity of Ephraim *is* bound up; his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay [m] long in *the place of* the breaking forth of children.

14 I [n] will ransom them from the [o] power of the grave; I will redeem them from death: O death, I will be [p] thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all [p] pleasant vessels.

16 Samaria [q] shall become desolate; for she hath rebelled against her God: they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 An exhortation to repentance. 4 A promise of God's blessing.

O ISRAEL, return unto the LORD thy God; for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and [a] receive *us* graciously: so will we render the [b] calves of our lips.

3 Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will heal their backsliding, I will love them freely: for mine anger is turned away from him.

5 I will be as the dew unto Israel: he shall [c] grow as the lily, and [d] cast forth his roots as Lebanon.

6 His branches shall [e] spread, and his beauty shall be as the olive tree, and his smell as Lebanon.

7 They that dwell under his [f] shadow shall return; they shall revive *as* the corn, and [g] grow as the vine: the [h] scent thereof *shall be* as the wine of Lebanon.

8 Ephraim *shall say*, What have I to do any more with idols? I have heard *him*, and observed him: I *am* like a green fir tree. From me is thy fruit found.

9 Who *is* wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressors shall fall therein.

A. M. 3279. B. C. 725.

c or, *sacrificers of men.*

d 1 Ki.19.18

e Da.2 35.

f *droughts.*

g Ps 63 1.

h *beast of the field.*

i *in thy.*

j or, *Where is thy King?* King Hoshea being in prison. 2 Ki. 17.4.

k 1 Sa.8.7.

l 1 Sa 31. 2..4.

m *a time.*

n Is.25.8.

o *hand.*

p *pestles of desire.*

q Fulfilled, 721. 2 Ki.17.6.

a or, *give good.*

b He.13.15.

c or, *blossom.*

d *strike.*

e *go.*

f Ca 2.3.

g or, *blossom.*

h or, *memorial.*

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opens with a truth often asserted and exemplified in the Scriptures, "Before honour is humility, and a haughty spirit before a fall." Thus when Ephraim spake with modesty, diffidence, and trembling, then "he exalted himself in Israel;" but when he assumed the high and independent airs of a worshipper of Baal, then he offended God, and fell under his indignation. When he boasted, "I am become rich, and have found me out substance," then he was found poor, and wretched, and guilty, and is threatened with the just reward of his demerits. God tempers, however, these awful threatenings with gracious intimations of mercy on their repentance. But, alas! instead of repenting, Ephraim is filling up the measure of his iniquity, and foolishly protracting the season of deliverance, by making no struggle to attain to it. Notwithstanding this, God promises at length to exert his almighty power in their favour; and, as it were, to raise them from the dead; although, in the mean time, they must be visited with national calamities, compared to the noxious and parching east wind, and described immediately after in literal terms—they shall fall by the sword of the enemy.

CHAP. XIV. Ver. 1—9. *Exhortations to repentance, and promises of mercy.*—"By the terrible denunciation of vengeance which concludes the preceding chapter, the Prophet is led to exhort this people to repentance, furnishing them with a beautiful form of prayer, very suitable to the occasion. Upon this, God, ever ready to pardon the penitent, is introduced, making large promises of blessings, in allusion to those copious dews which refresh the green herbs, and which frequently denote, not only temporal salvation, but also the rich and refreshing comforts of the gospel. Their reformation from idolatry is foretold, and their consequent prosperity, under the emblem of a green flourishing fir tree; but then these promises are confined to the godly, and the wicked declared to have no share in them; as might well be expected under the administration of the righteous Governor of the universe."—Dr. *J. Smith.*

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1 Kings xix. 18; and Cicero informs us this rite was common among the heathen. See *Newcome.*——For *the men that sacrifice.—Secker, Horsley,* and others, read with our margin, "The sacrificers of men;" but query?

Ver. 3. *As early dew.*—[To punish these abominable idolatries, the prosperity and tribe of Ephraim should be, like his goodness, "as the morning cloud, the early dew, the chaff before the whirlwind, and the smoke out of the chimney," driven about, dissipated, and speedily vanishing away.]—*Bagster.*

Ver. 4. *Thou shalt know.—Newcome, Boothroyd,* &c. render it in the past tense, "Thou hast known." We should rather render it in the imperfect, "Thou didst know;" namely, at that time. See Deut. xxxii. 12.

Ver. 11. *I gave thee a king*—Namely, Saul. 1 Sam. viii. 5, 19, &c.; xv. 23.

Ver. 13. *Stay long.*—"Any time;" i. e. loiter and hesitate in his decision. 1 Kings xviii. 21.

Ver. 14. *I will be thy plagues.*—Literally, "Thy sentence." The plague was understood to come immediately from God. St. Paul refers to this passage, 1 Cor. xv. 55.——*Repentance shall be hid*—That is, I will not repent of this decree.

Ver. 15. *An east wind.*—The east wind was blighting and drying. See Ezek. xix. 12.——*The wind of the Lord*—That is, a wind specially sent by him. See Ps. lxviii. 33.

Ver. 16. *They shall fall by the sword.*—Compare 2 Chron. xxv. 13.

CHAP. XIV. Ver. 2. *Calves of our lips.*—The critics remark that this passage, as it now stands in Hebrew, is not grammatical; that omitting one letter, (mem,) would make it correct, and at the same time agree with the LXX. Arabic, and the Apostolic quotation, Heb. xiii. 15, "the fruit of our lips." So *Newcome* and *Boothroyd.*

Ver. 5. *As the dew*—That is, refresh and water, that they may grow, comfort, and make fruitful all who return to him.

Ver. 7. *The scent*—Or, fragrance. See margin.

Ver. 8. *With idols.*—Not the whole body of Ephraim, but converted Ephraim, Those who in verses 1 and 2 were sensible of, and confessed sin, and begged for pardon.——*I am like.—Boothroyd,* "I will make him like." So *Newcome* and *Horsley.*

Ver. 9. *Who is wise?* &c.—These words are the prophet's own conclusion.

CONCLUDING REMARKS ON THE BOOK OF HOSEA.

[THE prophecies of *Hosea* which were soon fulfilled are very numerous: but those relating to the state of Israel and Judah for many ages, the conversion of the Gentiles, and the future restoration of Israel, are peculiarly distinct and striking: they coincide with those of the other prophets; and the extraordinary fulfilment of several of them, in past and present times, both proves the Divine inspiration of the writer, and gives assurance that the rest will in due time be accomplished. His principal subject, as Bishop *Horsley* observes, is that which forms the principal subject of all the prophets—"the guilt of the Jewish nation in general, their disobedient refractory spirit, the heavy judgments that awaited them, their final conversion to God, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages

of the world. He confines himself more closely to this single subject than any other prophet. He seems, indeed, of all the prophets, if I may so express my conception of his peculiar character, to have been the most of a Jew. Comparatively, he seems to care little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolutions of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts, indeed, in the strongest and clearest terms, the ingrafting of the Gentiles into the church of God. But he mentions it only generally; he enters not, like Isaiah, into a minute detail of the progress of the business. Nor does he describe, in any detail, the previous contest with the apostate faction in the latter ages. He makes no explicit mention of the share which the converted Gentiles are to have in the re-establishment of the natural Israel in their ancient seats; subjects which make so striking a part of the prophecies of Isaiah, Daniel, Zechariah, Haggai, and occasionally of the other prophets. He alludes to the calling of our Lord from Egypt, to the resurrection on the third day; he touches, but only in general terms, upon the final overthrow of the Antichristian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exaltation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the detail of the mysteries of redemption. We have nothing in him descriptive of the events between the two advents of our Lord. Nothing diffuse and circumstantial upon the great and interesting mysteries of the incarnation and the atonement. His country, and his kindred, is the subject next his heart. Their crimes excite his indignation; their sufferings interest his pity; their future exaltation is the object on which his imagination fixes with delight.]—*Bagster.*

THE BOOK OF JOEL.

[JOEL the prophet, according to the Pseudo-*Epiphanius*, was of the tribe of Reuben, and a native of Bethoron, or rather Bethharan, in that tribe; but nothing certain is known respecting him, except that he was the son of Pethuel, as he informs us in the title of his predictions. It is even very uncertain during what period he prophesied; though it is evident he exercised the prophetic office in the kingdom of Judah. *Jerome, Vitringa, Rosenmuller, Horne*, and others, think that he lived in the reign of Uzziah, and consequently was contemporary with Hosea and Amos: *Calmet, Eckermann*, and others, place him in the reign of Josiah; *Kimchi* and others refer him to the reign of Joram; while the Jewish Chronicles called Sedar Olam, *Jarchi*, and several Jewish writers, followed by *Drusius*, Archbishop *Newcome*, Dr. *A. Clarke*, and others, maintain that he prophesied under Manasseh; and, as collateral circumstances seem to preponderate in favour of this hypothesis, we have accordingly adopted it. The book of Joel consists of three chapters; in which the prophet, in consequence of a dreadful famine caused by locusts and other noxious insects, calls upon both priests and people to repent with prayer and fasting, cries unto God for them, and represents the very beasts as joining in his supplications. he predicts still greater judgments by an army of locusts, earnestly exhorts them to public fasting, prayer, and repentance, promises the removal of these calamities on their repentance, with various other blessings, makes an elegant transition to the effusion of the Holy Spirit under the Gospel, and foretels the consequent destruction of Jerusalem and the Jewish nation, interspersed with promises of safety to the faithful and penitent; he then predicts the divine judgments to be executed on the enemies of God's people, and the subsequent peace, prosperity, and purity of Israel.]—*B.*

His style is highly poetical. Bishop *Lowth* says, "he is elegant, perspicuous, copious, and fluent; sublime, animated, and energetic."

Besides Abp. *Newcome*, who is our guide through all the minor Prophets, or this prophecy we are particularly indebted to "A paraphrase and Critical Notes' on it, by Dr. *S. Chandler*, a learned Dissenting Minister of the last century.

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint.

A. M. cir. 3314.
B. C. cir. 690.

THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [a] That which [b] the palmer-worm hath left hath the locust [c] eaten; and that which the locust hath left hath the canker-worm eaten; and that which the canker-worm hath left hath the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for [d] it is cut off from your mouth.

6 For [e] a nation is come up upon my land, strong, and without number, whose teeth [f] *are* the teeth of a lion, and he hath the cheek teeth of a great lion.

7 He hath laid [g] my vine waste, and [h] barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the husband of her youth.

9 The meat-offering and the drink-offering is cut off from the house of the LORD; the priests, the LORD's ministers, mourn.

10 The field is wasted, the land mourneth, for the corn is wasted: the new wine is [i] dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; because the harvest of the field is perished.

12 The vine is dried up, and the fig tree [j] languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are withered: because [k] joy is withered away from the sons of men.

13 Gird [l] yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ Sanctify ye a [m] fast, call a [n] solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD,

15 Alas [o] for the day! for [p] the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, [q] joy and gladness from the house of our God?

17 The [r] seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

18 How do the beasts [s] groan! the herds of

a *the residue of the palmer-worm.*
b c.2.25.
c De.28.38.
d Is.32.10
e c.2.2,11.
f Re.9.7.. 10.
g Is.5.6.
h *laid my fig tree for a barking.*
i or, *ashamed.* ver. 12
j Hab.3. 17,18.
k Is.24.11.
l Je.4.8.
m 2 Ch.20.3, 4 c.2.15,16.
n or, day of *restraint.* Ne.8.18.
o Je.30.7.
p Is.13.6,9.
q Ps.43.4.
r *grains.*
s Ho.4.3.

CHAP. I. Ver. 1—20. *Israel invaded by a nation of locusts.*—"This prophecy begins with threatening the inhabitants of Jerusalem, and the land of Judah, with such a desolation of their country by swarms of locusts as had never happened to them before, and as should occasion the utmost distress to all sorts of persons amongst them." The havoc that should be made by these creatures, is described in the highest style of poetry. The vegetation of every species should be devoured, and produce such a scarcity of provisions in the land, as not to leave enough to supply the offerings for God's altar. At the same time the heat should be so great, as to occasion the destruction of many of the flocks and herds, partly through drought, and partly through the irritation of these noxious insects.

CHAP. I. Ver. 4. *That which*, &c.—See margin. Four species of locust are supposed to be here mentioned: 1. *The palmer-worm.* (Heb. *Gezam.*) This, *Bochart* says, is a locust, which, furnished with very sharp teeth, bites off not only grass and grains, and the leaves of trees, but even their bark, and more tender branches. *Newcome* renders it, "Grasshopper;" but *Michaelis*, following the LXX. and Vulgate, thinks it means a species of caterpillar, whose mouth is furnished with a kind of sickle, which cuts the leaves of plants to pieces; and which begins its ravages before the locust. 2. *The locust*, (*Arbeh.*) whose name is supposed to be derived from its prodigious numbers. 3. *The canker-worm* (*Ialek*) is either another species of locust, called by *Newcome* "the devouring locust," though others think it a species of beetle, or hedge-chafer, devouring even the roots of trees. *Orient. Lit.* No. 1064. Jer. li. 27, it is rendered the rough caterpillar; but there appears to be a species of locusts, whose heads are covered with hair. Rev. ix. 8. 4. *The caterpiller*, (*Chasil.*) rendered by *Newcome* "the consuming locust." There are ten different species of locust (as is supposed) mentioned in Scripture; and if these are not locusts, it is certain they were most voracious and destructive insects. See *Harris's* Natural History of the Bible, in *Locust;* also note on Exod. x. 4.

Ver. 6. *A nation*—That is, of these voracious insects. Compare Prov. xxx. 25, 26.—*Cheek teeth.—Newcome*, "Jaw teeth of a lion." *Pliny* says, their teeth are so sharp and strong, that they bite through even the doors of houses.

Ver. 7. *Barked my fig tree*—That is, eaten off the bark: but *Newcome* reads, "Made my fig tree a broken branch," like several of the ancient versions. Dr. *Forsayeth*, "My fig tree a foam and swelling," being covered with the foam of caterpillars, and the leaves curled up, to enclose their eggs. —*The branches are made white*—That is, stripped of all their bark, as in the preceding clause; Heb. "Stripping they have stripped it."

Ver. 8. *Like a virgin . . . . for the husband of her youth*—That is, a betrothed virgin, whose marriage was not consummated.

Ver. 10. *Is dried up*—Or withered, as ver. 12; Heb. "Blusheth."

Ver. 12. *The vine*, &c.—[Dr. *Shaw* observes, that in Barbary, in the month of June, the locusts are no sooner hatched, than they collect themselves into compact bodies, each a "furlong or more square; and marching directly afterwards, forwards directly towards the sea, they let nothing escape them, eating up every thing that is green or juicy, not only the lesser vegetables, but the *vine* likewise, the *fig tree*, the *pomegranate*, the *palm*, and the *apple tree*, *even all the trees of the field.*"]—*Bagster.*

Ver. 14. *A solemn assembly.—Newcome*, "A solemn day," or day of restraint; i. e. from work, or pleasure.

Ver. 17 *The seed is rotten.—Newcome*, "The seeds have perished under."

cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I [t] cry: for the fire [u] hath devoured the [v] pastures of the wilderness, and the flame hath burned all the trees of the field.

20 The beasts of the field cry also [w] unto thee: for [x] the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

CHAPTER II.

1 He showeth unto Zion the terribleness of God's judgment. 12 He exhorteth to repentance, 15 prescribeth a fast, 18 promiseth a blessing thereon. 21 He comforteth Zion with present 28 and future blessings.

BLOW ye the [a] trumpet in Zion, and sound an alarm [b] in my holy mountain: let all the inhabitants of the land tremble: for [c] the day of the LORD cometh, for *it is* nigh at hand;

2 A day of [d] darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a [e] strong; there hath not been ever the [f] like, neither shall be any more after it, *even* to the years of [g] many generations.

3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden [h] before them, and behind [i] them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained: all faces shall gather [j] [k] blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [l] sword, they shall not be wounded.

A. M. cir. 3314.
B. C. cir. 690.

t Ps.50.15. Lu.18.1, 7.
u Je.9.10.
v or, *habitations.*
w Ps.104.21.
x 1 Ki.18.5.
a or, *cornet.*
b Nu.10.5, 9.
c c.1.15. Zep.1.14, 15.
d Am.5.18, 20.
e c.1.6.
f Ex.10.14.
g *generation and generation.*
h Is.51.3.
i Zec.7.14.
j *pot.*
k Je.8.21. La.4.8. Na.2.10.
l or, *dart.*
m Je.9.21.
n Jn.10.1.
o Ps.18.7.
p Is.13.10. Eze.32.7.
q Mal.3.2. Re.6.17.
r La.3.40, 41. Ho.12.6. 14.1.
s Ps.34.18. Is.66.2.
t Ps.86.5,15
u 2 Ki.19.4.
v c.1.9.
w ver.1.
x 2 Ch.20.13
y Ex.32.11, 12.
z or, *use a by-word against.*
a Mi.7.10.
b Zec.1.14.
c De.32.36.

9 They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows [m] like a [n] thief.

10 The earth [o] shall quake before them; the heavens shall tremble: the [p] sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall utter his voice before his army: for his camp *is* very great: for *he is* strong that executeth his word: for the day of the LORD *is* great and very terrible; and who [q] can abide it?

12 ¶ Therefore also now, saith the LORD, turn [r] ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning:

13 And rend [s] your heart, and not your garments, and turn unto the LORD your God: for he [t] *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

14 Who [u] knoweth *if* he will return and repent, and leave a blessing behind him; *even* a [v] meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow [w] the trumpet in Zion, sanctify a fast, call a solemn assembly:

16 Gather the people, sanctify the congregation, assemble the elders, [x] gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare [y] thy people, O LORD, and give not thy heritage to reproach, that the heathen should [z] rule over them: wherefore [a] should they say among the people, Where *is* their God?

18 ¶ Then will the LORD be jealous [b] for his land, and pity [c] his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:

Some have thought that these predictions may have a farther reference to the army of the Assyrians: but for this we find no sufficient ground. No body of armed men (not even that of Xerxes) was ever half so numerous, half so tormenting or destructive, as an army of these noxious insects, who, while they lived, were a plague, and created a pestilence when they died.

CHAP. II. Ver. 1—32. *An alarm sounded through the country.*—The priests are ordered to sound their trumpets on the approach of this aerial army. The locusts are described—They are compared to cavalry; and the noise and din of their approach to the rattling of war-chariots and the crackling of burning stubble. The regularity and rapidity of their march is then stated; and their invincibility, as it respects human weapons. The heavens are clothed in blackness, and the voice of God announces their approach as *his* army.

Ver. 19. *The pastures of the wilderness*—Or desert; and burnt up, &c. See chap. ii. 3. Fires were often made, (though in vain,) to stop the ravages of these insects, by which (fires) the trees and underwood were much injured.

CHAP. II. Ver. 1. *Blow ye the trumpet*, &c.—The same alarm is given as if they had been invaded by the most powerful enemies. A Jewish writer, mentioning a swarm of locusts which once appeared in Saxony, says, so terrified are the Jews on such occasions, that they immediately sound a trumpet, and proclaim a fast.

Ver. 2. *A day of darkness and of gloominess.*—Dr. *Chandler* quotes, from a German Chronicle of the ninth century, that "so great a multitude of locusts" passed over that country from the east, that during two months, "they oftentimes obscured the rays of the sun for the space of a whole mile; and when they alighted, in one hour consumed every thing that was green upon 100 acres, or more; and being afterwards driven into the sea by the wind, and thrown back by the waves, they corrupted the air by their *stench*, and produced no small *pestilence*."—("The quantity of these insects," says *Volney*, "is incredible to all who have not themselves witnessed their astonishing numbers; *the whole earth is covered* with them for the space of several leagues. The *noise* they make in browsing on the trees and herbage, may be heard at a great distance, and resembles that of an army in secret. The Tartars themselves are a less destructive enemy than these little animals. One would imagine that *fire* had followed their progress. Wherever their myriads spread, the verdure of the country disappears; trees and plants stripped of their leaves and reduced to their naked boughs and stems, cause the dreary image of *winter* to succeed in an instant to the rich scenery of *spring*. When these clouds of locusts take their flight, to surmount any obstacles, or to traverse more rapidly a desert soil, the *heavens* may literally be said to be *obscured* by them.")—*Bagster.* Many similar accounts may be found in modern writers, the most authentic. The following is one of the most recent and extraordinary. The narrator being (as we understand it) in the neighbourhood of Gibraltar, saw a dense cloud slowly advancing to the Spanish shore, and darkening the sun as it passed, when, suddenly it burst, and "there fell (says he) such a vast multitude of locusts as exceeded the thickest storm of hail or snow that I ever saw. All around me was immediately covered with these crawling creatures, and yet they continued to fall so thick, that with the swing of my cane, I knocked down thousands. . . . . There was not, in a day or two, the least leaf to be seen on a tree, nor any green thing in a garden." The close of this account illustrates what is said in ver. 20 of the defeat and destruction of this great northern army. "When, glutton-like, they had devoured every thing around them, they took to ponds, brooks, and pools," probably from excessive thirst, and drowned themselves; and lay drowned in heaps, like little hills, with a stench *so noisome* that it gave reason to fear *pestilence*. See *Asiat. Journ.* Aug. 1825.

Ver. 3. *A fire devoureth before them.*—"They consume like a general conflagration." *Ludolf* says, "Wherever they fed, their leavings seem, as it were, parched with fire." *Newcome.* See note on ver. 2.

Ver. 4. *Like horses*, &c.—An Arab, describing them, compared the heads of the locust to those of horses, their breast to that of a lion, their feet to those of a camel, their belly to that of a serpent, their tail to that of a scorpion, and their feelers to female hair. (Compare Rev. ix. 7.) *Niebuhr's* Arabia.

Ver. 5 *Like the noise of chariots* See Rev. ix. 9. *Volney* compares the noise they make in browsing to that of an army *in secret*, marching without music. See note on ver. 2 ——*Of a flame*—*Cyril* compares the noise of their teeth to a crackling flame.——*In battle array*—Heb. "Arrayed for war." "Many writers mention the order of locusts in their flight and march; and their manner of proceeding directly forward, whatever obstacles were interposed." *Newcome.*

Ver. 6. *All faces shall gather blackness.*—See margin. *Tavernier* (and other travellers) affirm that, by way of mourning, the Orientals sometimes daub their faces with the black of a kettle. *Orient. Lit.* No. 1068.

Ver. 7. *They shall run*, &c.—[In their progress, says Dr. *Shaw*, "they kept their ranks like men of war; climbing over every tree or wall that was in their way. Nay, they *entered into our very houses* and bed chambers, like *so many thieves*. Every effort of the inhabitants to stop them was unavailing; the trenches they had dug were quickly filled up, and the fires they had kindled extinguished by infinite swarms succeeding each other."]—*Bagster.* Compare verses 2, 4, 5, &c.

Ver. 10. *The earth shall quake.*—This may be taken figuratively, for the great alarm which they shall create; but literally, the heavens are darkened by their flight. See on ver. 2.

Ver. 11. *The Lord shall utter his voice*—That is, it is by his command that they advance or retire.

20 But I will remove far off from you the northern *army,* and will drive him into a land barren and desolate, with his face toward the east sea, and his [h] hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath [i] done great things.

21 ¶ Fear not, O land; be glad and rejoice: for the LORD [k] will do great things.

22 Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and rejoice [l] in the LORD your God: for he hath given you [m] the former rain [n] moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month.*

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army [o] which I sent among you.

26 And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and [p] my people shall never be ashamed.

27 And ye shall know that I *am* in the midst of Israel, and *that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And [q] it shall come to pass afterward, *that* I will pour out my spirit [r] upon all flesh; and your sons and your [s] daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the [t] servants and upon the handmaids in those days will I pour out my spirit.

30 And I will show [u] wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, *that* whosoever [v] shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the [w] remnant whom the LORD shall call.

A. M. cir. 3314.
B. C. cir. 690.

d *magnified to do.*
e Ps.126.1..3
f Is 41.16. Zec.10.7.
g or, *a teacher of righteousness.*
h *according to righteousness.*
i ver.11.
j Zep.3.11.
k Ac.2.16.. 21.
l Jn.7.39.
m Ac.21.9.
n 1 Co.12.13
o Mat.24.29
p Ro 10 11 ..13.
q Ro.11 5,7.
a Zec.14.2.. 4.
b Is.66.16.
c Na.3.10.
d Da.5.2,3.
e *desirable.* Da.11.38.
f *sons of the Grecians.*
g Is.43.5. Je.23.3.
h *sanctify.*
i or, *scythes.*
j or, *the LORD shall bring down.*
k Ps.103.20.
l ver.2.
m Mi.4.3.
n Re.14.15, 18.

CHAPTER III.

1 God's judgments against the enemies of his people. 9 God will be known in his judgment. 18 His blessing upon the church.

FOR, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

2 I [a] will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead [b] with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots [c] for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompense? and if ye recompense me, swiftly *and* speedily will I return your recompense upon your own head;

5 Because ye have taken [d] my silver and my gold, and have carried into your temples my goodly [e] pleasant things:

6 The children also of Judah and the children of Jerusalem have ye sold unto the [f] Grecians, that ye might remove them far from their border.

7 Behold, I [g] will raise them out of the place whither ye have sold them, and will return your recompense upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it.*

9 Proclaim ye this among the Gentiles; [h] Prepare war, wake up the mighty men, let all the men of war draw near; let them come up:

10 Beat your ploughshares into swords, and your [i] pruning-hooks into spears: let the weak say, I *am* strong.

11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither [j] cause thy mighty [k] ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley [l] of Jehoshaphat: for there will I sit to judge [m] all the heathen round about.

13 Put [n] ye in the sickle, for the harvest is ripe: come, get you down; for the press is

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The nation is then pathetically exhorted to deep and humble repentance; to rend, not their garments only, but their hearts also: as the only means to avert national judgments. In the conclusion, as is common with many of the prophets, the days of the Messiah and the gospel dispensation are adverted to, especially the miraculous effusion of the Holy Spirit on the day of Pentecost, and the awful indications of divine judgment preceding the destruction of Jerusalem, and the consequent dispersion of the Jews.

CHAP. III. Ver. 1—21.—As the latter part of the preceding chapter referred to gospel times, and the blessings to accompany the dispensation of Messiah, so this appears to refer to a still more distant period, when the Jews shall be released from all their captivities, delivered from all their enemies, and finally restored to their own land; after which there seems an allusion to the same distant and mysterious events, that we have seen mentioned in the latter chapters of Ezekiel, and shall have farther occasion to notice in the close of the New Testament.

The judgment of the valley of Jehoshaphat, must not be confounded with the final judgment of the world. It relates evidently to the punishment of certain heathen nations—perhaps the Gog and Magog referred to by Ezekiel and St. John. (See Ezek. xxxviii. xxxix. Rev. xx. xxi.)

It is an encouraging circumstance to the church, that the denunciations of God's judgments generally end with promises of mercy to his people. When God shall have cleared the earth of crime, his people shall reign with him in everlasting peace and happiness. (See Rev. xxi.)

Ver. 20. *The northern army.*—These locusts probably came from Circassia, or Mingrelia, to the north of Judea. Some were to be driven into the desert; some into the Eastern or Dead sea, and some into the utmost, or Mediterranean sea.——*His stink,* &c.—See what is quoted from Dr. *Chandler* and the Asiatic Journal on ver. 2.——*Because he hath done great things.*—See marg. &c. It is difficult to apply this to an army of locusts. They had executed the divine command, and their being ended with their commission. Dr. *Chandler* therefore applies the words to Jehovah, as in the verse following, "He (the LORD) will do (or hath done) greatly, or great things, to advance his own glory." See a like repetition, ver. 26, 27.

Ver 23. *He hath given.—Newcome,* "He giveth you—he causeth to come down," &c.

Ver. 28. *And it shall come,* &c.—[*Kimchi* says, that *achari chen,* "after thus," is the same as *beacharith hyyamim,* "in the latter days," which always relates to the days of the *Messiah;* and accordingly this prophecy refers, as St. Peter applies it, (Acts ii. 17.) to the effusion of the Holy Spirit at the feast of Pentecost, to the subsequent destruction of Jerusalem, attended with the most awful portents, and to the dispersion of the unbelieving Jews.]—*B.*

Ver. 30, 31. *Blood and fire,* &c.—This is generally supposed to refer to the prodigies mentioned by our Lord, Mat. xxiv. 29. which see

CHAP. III. Ver. 1. *In those days.*—[According to the preceding prophecy this must refer to the times of the Gospel, and the final restoration of the Jews.]—*Bagster.*

Ver. 2. *The valley of Jehoshaphat.*—Is literally "the valley of God's judgment," and ought not, perhaps, to be confined to any one spot; though there is probably an allusion to the victory of Jehoshaphat. *Newcome.* 2 Chron. xxii. 8.

Ver. 3. *They have cast lots.*—A spirit of gambling seems to have prevailed very early in the world, and there is no doubt but human life has often been the subject of such speculations, in the case of slaves. Sir *John Chardin* says, "In Mingrelia, they often sell children for provisions and for wine." *Harmer.*

Ver. 4. *Tyre and Zidon.*—See Jer. xxv. 20—30.

Ver. 6. *To the Grecians.*—See margin; also Ezek. xxvii. 13, and note.

Ver. 8. *I will sell your sons.*—This might happen on occasion of Judas Maccabeus's victories. 1 Macc. v. 3, 7, 15, 21.

Ver. 10. *Beat your ploughshares.*—See margin; also Isa. ii. 4.

Ver. 12. *Jehoshaphat.*—[*Jehoshaphat* denotes the *Judgment of the* LORD; and is probably a descriptive name of the same place which St. John calls *Armageddon.*]—*Bagster.*

full, the fats overflow; for their wickedness *is* great.

14 Multitudes, multitudes in the valley of [o] decision: for the day of the LORD *is* near in the valley of decision.

15 The sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall roar [p] out of Zion, and utter his voice from Jerusalem; and the [q] heavens and the earth shall shake: [r] but the LORD *will be* the [s] hope of his people, and the strength of the children of Israel.

17 So shall ye know that I *am* the LORD your God dwelling [t] in Zion my holy mountain: then shall Jerusalem be [u] holy, and there shall no strangers [v] pass through her any more.

A. M. cir. 3314.
B. C. cir. 690.

o or, *concision; or, threshing.*
p Je.25.30, 31.
q Hag.2.6.
r Ps.46.1, &c.
s *place of repair; or, harbour.*
t ver.21.
u *holiness*
v Is.35.8,9. Na.1.15. Zec.14.21. Re.21.27.

w Am.9.13.
x *go.*
y Is.30.25. Eze.47.2, &c.

Zec.14.8. Re.22.1. z or, *abide.* a Is.33.20. Am.9.15.

18 ¶ And it shall come to pass in that day, *that* the mountains [w] shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall [x] flow with [y] waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.

19 Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall [z] dwell [a] for ever, and Jerusalem from generation to generation.

21 For I will cleanse [b] their blood *that* I have not cleansed: [c] for the [d] LORD dwelleth in Zion.

b Is.4.4. c or, *even I the LORD that.* d Eze.48.35. Re.21.3.

Ver. 13. *The fats.*—*Newcome,* "vats." See Rev. xiv. 15—20.

Ver. 14. *Valley of decision.*—*Newcome,* "excision." *Jonathan's* Targum renders this, "The valley of the division of Judgment;" i. e. the judgment of the Lord, as ver. 2. *Chandler.*

Ver. 16. *Roar out of Zion.*—Jer. xxv. 30.——*The hope of.*—*Newcome,* "A refuge to."

Ver. 17. *My holy mountain.*—Heb. "The mountain of my holiness."

Ver. 18. *In that day.*—(Either the times of the Messiah, or Jerusalem after its final restoration, are here described, when a golden age will commence, and the knowledge of God be again diffused from it.)—*Bagster.*——*Drop down new wine.*—See Amos ix. 13.——*A fountain shall come forth,* &c.—See Ezek. xlvii. 1, &c.——*Valley of Shittim*—In the plains of Moab, near Jordan. Num. xxxiii. 49.

Ver. 21. *I will cleanse.*—*Newcome,* "Avenge." That is, God will cleanse the world from blood-guiltiness, by avenging his people of their enemies. See Prov. xviii. 20.; xix. 2, &c.

CONCLUDING REMARKS ON THE BOOK OF JOEL.

[THE style of *Joel* is allowed by the most competent judges to be inimitably beautiful; containing such an assemblage of elegance, pathos, and sublimity, as can be found in few remains of ancient poetry. "The style of Joel," says Bishop *Lowth*, "differs much from that of Hosea; but, though of a different kind, is equally poetical. It is elegant, perspicuous, clear, diffusive, and flowing; and, at the same time, very sublime, nervous, and animated. He displays the whole power of poetic description in the first and second chapters; and at the same time his fondness for metaphors, comparisons, and allegories; nor is the connexion of his subjects less remarkable than the graces of his diction. It is not to be denied that in some places he is very obscure; which every attentive reader will perceive, especially in the end of his prophecy." This obscurity, however, does not proceed from the language, which is uncommonly perspicuous, but wholly from the nature of the subjects; the beauties of his expression being somewhat shaded by allusions to circumstances yet unfulfilled. His descriptions are highly animated; and his language, in force, and often in sound, well adapted to his subject. The contexture of the prophecy in the first and second chapters is extremely curious, and wrought up with admirable force and beauty; in which by an animated representation he anticipates the scenes of misery which lowered over Judea. It is generally supposed, that the prophet blends two subjects of affliction in one general consideration, or beautiful allegory; and that, under the devastation to be produced by locusts in the vegetable world, he portrays the more distant calamities to be inflicted by the armies of the Chaldeans in their invasion of Judea. Hence, probably, the studied ambiguity of some of the expressions; while the double destruction to be effected by these fearful insects, and those enemies of which they were the harbingers, is painted with the most expressive force, in terms reciprocally metaphorical, and admirably adapted to the twofold character of the descriptions. These predictions are followed by a more general denunciation of God's vengeance, delivered with such force and aggravation of circumstances, as to be in some measure descriptive of that final judgment, which some temporal dispensations of Providence may be said to prefigure. These several declarations are intermingled with earnest exhortations to solemn fasting, repentance, and prayer, and with promises of deliverance and returning prosperity productive of Gospel blessings; in treating of which, he foretels, in the clearest terms, the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation, predicting, in the fullest and plainest manner, the awful consequences of obstinately rejecting the sacred influence, especially to the Jews, the event of which, to this day, fully attests his Divine inspiration. In conclusion, he foretels the righteous judgments of God in the final excision of his enemies, and the glorious state of prosperity to be yet enjoyed by the church; representing its perfections and blessings under the poetic emblems of a golden age.]—*B.*

THE BOOK OF AMOS.

AMOS was contemporary with Hosea, though he did not, probably, live so long. He was not educated in the Schools of the Prophets, founded by Samuel; but was called to the prophetic office from being a shepherd and herdsman in Tekoa, in the territory of Judah, and sent to exhort the people of Israel to repentance.—[He began to prophesy two years before the earthquake which happened in the reign of Uzziah king of Judah; which *Josephus*, (Ant. l. ix. chap. 9.) with most ancient and modern commentators, refers to that prince's invasion of the priest's office, when he attempted to offer incense to the *Lord*. The book of Amos consists of nine chapters, of which *Carmel* and others think that the seventh is the first in order of time; in which the prophet denounces the judgments of *God* on Syria, Philistia, Tyre, Edom, and Ammon, for their cruelty and oppression of Israel; upon Moab, for his impotent revenge on the dead body of the king of Edom; on Judah, for his contempt of *God's* law; and on Israel, for idolatry, iniquity, and ingratitude; he then expostulates with Israel and Judah, warning them of approaching judgments; calls the Philistines and Egyptians to behold the punishment of Samaria and the ten tribes for their sins; reproves the Israelites for luxury and oppression, warning them to prepare to meet *God*, who is about to execute vengeance upon them; laments over the destruction of Israel, exhorting them to renounce their idols and to seek the *Lord;* declares the judgments of *God* on the scornful, presumptuous, and hypocritical Israelites, whom *God* sentences to captivity; denounces the most terrible calamities on the self-indulgent and self-confident Jews and Israelites; averts by prayer the judgments of the grasshoppers and fire, and shows, by a wall and plumb-line, the strict justice of *God* in Israel's punishment. Being accused to Jeroboam by Amaziah the priest, and forbidden to prophesy in Bethel, he shows how *God* called him to prophesy, and predicts the ruin of Amaziah and his family; under a vision of a basket of summer-fruit, he shows the speedy ruin of Israel; reproves their oppression and injustice; shows the complete ruin of Israel, and threatens a famine of the word of *God;* he then declares the certainty of the judgments to be inflicted on Israel, though a remnant shall be preserved, and predicts the blessings of *Messiah's* kingdom, and the conversion and restoration of Israel.]—*Bagster.* Several of this Prophet's images are borrowed from those rural objects with which he was familiar. His sentiments are frequently lofty, and his style beautiful, as well as plain. "The same celestial Spirit, (says Bishop *Lowth,*) actuated Isaiah and Daniel in the court, and Amos in the sheep-fold; . . . . occasionally employing the natural eloquence of some, and occasionally making others eloquent."

CHAPTER I.

1 Amos showeth God's judgment upon Syria, 6 upon the Philistines, 9 upon Tyrus, 11 upon Edom, 13 upon Ammon.

THE words of Amos, who was among the herdmen [a] of [b] Tekoa, which he saw concerning Israel in the days [c] of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the [d] earthquake.

2 And he said, The LORD will [e] roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

A. M. cir. 3217.
B. C. cir. 787.

a c.7.14.
b 2 Ch.20.20.
c Hos.1.1.
d Zec.14.5.
e Je.25.30.

3 ¶ Thus saith the LORD; For three transgressions of Damascus, [f] and for four, I will not [g] turn away *the* [h] *punishment* thereof; because [i] they have threshed Gilead with threshing instruments of iron:

4 But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

f or, *yea, for four.*
g or, *convert it, or, let it be quiet: and so ver. 6,8,&c*
h Je.49.23.
i 2 Ki.10.32.

CHAP. I. Ver. 1—15. *God's judgments against several heathen nations.*—This chapter denounces judgments against several nations bordering on Palestine, inimical to the Jews. The same judgments were predicted by other prophets, and had their accomplishment by degrees, at different periods, and by different instruments. The prophecy against the Syrians, whose capital was Damascus, was fulfilled by the king of Assyria. (2 Kings xvi. 9.) Those against the Philistines by Hezekiah, 2 Kings xviii. 8; and by Uzziah, 2 Chr. xxvi. 6.—All Syria was also subdued by Pharaoh-Necho, and again by Nebuchadnezzar, who took Tyre, as did afterwards Alexander. Nebuchadnezzar also subdued the Edomites, Jer. xxv. 9, 21. and xxvii. 3, 6. Judas Maccabeus gained fresh victories over them, 1 Mac. v. 3.; and Hyrcanus brought them under entire subjection. The Ammonites were likewise conquered by Nebuchadnezzar. (Jer. xxvii. 3—6.)

CHAP. I. Ver. 1. *Tekoa*—A city of Judah.

Ver. 3. *Not turn away,* &c.—That is, says *Newcome,* not rescue it from punishment.——*Threshing instruments.*—*Newcome,* "Wains of iron," which were driven over the corn to thresh it, (Isa. xxviii. 27, 28.) and which here mark the oppressions which they inflicted on Israel. See 2 Kings x. 32, 33

5 I will break [j] also the bar of Damascus, and cut off the inhabitant from [k] the plain of Aven, and him that holdeth the sceptre from [l] the house of Eden: and the people of Syria shall go [m] into captivity unto Kir, saith the LORD.

6 ¶ Thus saith the LORD; For three transgressions of [n] Gaza, and for four, I will not turn away *the punishment* thereof; because they [o] carried away captive the whole captivity, to deliver *them* up to Edom:

7 But [p] I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron: and the remnant of the Philistines [q] shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD; For three transgressions of [r] Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the [s] brotherly covenant:

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three transgressions of [t] Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and [u] did cast off all pity, and his anger did tear [v] perpetually, and he kept his wrath for ever:

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three transgressions of the children of [w] Ammon, and for four, I will not turn away *the punishment* thereof; because they have [x] ripped up [y] the women with child of Gilead, that they might enlarge their border:

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the whirlwind:

15 And their king shall go into captivity, he and his princes together, saith the LORD.

CHAPTER II.

1 God's wrath against Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulness.

THUS saith the LORD; For three transgressions of [a] Moab, and for four, I will not turn away *the punishment* thereof; because he ourned the bones of the king of Edom into lime:

A. M. cir. 3217.
B. C. cir. 787.

j Je.51.30.

k or, *Bikath-aven.*

l or, *Betheden.*

m 2 Ki 16.9.

n 2 Ch.28.18

o or, *carried them away with an entire captivity.*

p Zep.2.4.

q Je.47.4.

r Eze.c.26., 28.

s *covenant of brethren.* 1 Ki.5.1. 9.11., 14.

t Je.49.7. Ob.1, &c.

u *corrupted his compassions.*

v Eze.35.5.

w Je.49.1..6. Eze.25.2, &c.

x or, *divided the mountains.*

y Ho.13.16.

a Is 15.16. Je.9.1. Eze.25.8, &c.

b c.3.2.

c Eze.22.11.

d or, *young woman.*

e Le.20.3.

f or, *such as have fined,* or, *mulcted.*

g Jos.24.8.

h Is.30.10.

i or, *I will press your place, as a cart full of sheaves presseth.*

l *his soul,* or, *life.*

2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet:

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD; For three transgressions of [b] Judah, and for four, I will not turn away *the punishment* thereof; because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; because they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and [c] a man and his father will go in unto the *same* [d] maid, to profane [e] my holy name:

8 And they lay *themselves* down upon clothes laid to pledge by every altar, and they drink the wine of [f] the condemned *in* the house of their god.

9 ¶ Yet destroyed I the Amorite [g] before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your young men for Nazarites. *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; and commanded the prophets, saying, Prophesy [h] not.

13 Behold, [i] I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty deliver [l] himself:

The earthquake which the Prophet takes for his æra is referred to Zech. xiv. 5., (and probably in Isaiah v. 25.) Josephus ascribes it to Uzziah's invasion of the priestly office. (See 2 Chron. xxvi. 16.)

CHAP. II. Ver. 1—16. *God's judgments against Moab, Judah, and Israel.*—It is observable, that though sin is not screened in any nation or individual, it is never so severely censured as when found among the professors of true religion. The knowledge of God, and the blessings he bestows on those who know him, are great aggravations of their guilt; but we have here some circumstances peculiarly aggravating. The wicked Jews, after taking pledges from their brethren of the garments or coverlets in which they slept, instead of returning them at night, as they ought to have done, (Exod. xxii. 26, 27.) took them with them to their idol temples to lounge or sleep on, where they ought never to have entered. The tempting their Nazarites with wine, which they knew to be forbidden, is a circumstance to which *Henry* compares the conduct of those who attempt to draw young professors into parties of mirth and pleasure. "Multitudes of young men (says he) that

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Ver. 5. *Break the bar.*—The LXX., Syriac, *Newcome*, &c. read "bars;" i. e. force the gates. Compare Jer. li. 30. Lam. ii. 9. Nahum iii. 13.—*Plain of Aven.*—Probably *Heliopolis*, now *Baalbek*, situated between Libanus and Antilibanus, 56 miles north-west of Damascus, according to *Antoninus*, and celebrated for its temple of the Sun.—*The house of Eden.*—Probably the village of *Eden* in Mount Lebanon, marks the site of this place. It is delightfully situated by the side of a most rich and cultivated valley, contains about 400 or 500 families, and is, according to modern authorities, about 20 miles south-east of Tripoli, and 5 miles from the cedars.]—*Bagster.*

Ver. 6. *The whole captivity.*—The Philistines seized the Israelites, and sold them for slaves to the Edomites. *Boothroyd.* See 2 Chron. xxi. 16.

Ver. 11. *For three transgressions.*—[This form of speech was neither unfrequent nor inelegant, denoting *abundance*, or *excess*,—*very, very, exceedingly*; similar to the "O thrice and four times happy!" of the Greeks and Romans, which was employed by the most correct writers of antiquity. See *Homer*, Odyss. *Virgil*, Æn. *Pausanias*, and *Senaca*.]—*Bagster.*——*Did cast off all pity.*—See margin. "The Edomites ever continued the most bitter enemies of Israel." *Boothroyd.* See 2 Chron. xxviii. 17.

Ver. 13. *Ripped up the women.*—See margin. Of this fact we have no particular statement; but the act was not uncommon in the barbarous wars of those times. See 2 Kings xv. 16.

CHAP. II. Ver. 1. *Burned the bones of the king of Edom into lime.*—The Chaldee says, "To plaster the walls of his house (the king of Edom's) with it." Sir *Paul Rycaut* says, that the wall of Philadelphia, (in Natolia) was made of the bones of the besieged by the prince who took it by storm. *Orient. Cust.* No. 345.

Ver. 2. *With the sound of the trumpet*—That is, in war.

Ver. 3. *I will cut off the judge*—That is, the chief magistrate. *Newcome.*

Ver. 4. *Their lies.*—Either their false gods, as *Newcome*, or perhaps their false prophets.

Ver. 6. *Transgressions of Israel.*—[Amos, says Archbishop *Newcome*, first prophesies against the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites, who dwelt in the neighbourhood of the twelve tribes, and had occasionally become their enemies and persecutors. Having thus not only taught his countrymen, that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions, he briefly mentions the idolatrous practices, and consequent destruction of Judah, and then passes on to his proper subject, which was to exhort and reprove the kingdom of Israel, and to denounce against it the Divine judgments.]—*B.*——*A pair of shoes.*—*Newcome*, "sandals."

Ver. 7. *That pant after, &c.*—*Newcome*, "They bruise the head of the poor in the dust," &c. So *Boothroyd.*——Same *maid.*—*Newcome*, "damsel."——*My holy name.*—Heb. "The name of my holiness."

Ver. 8. *And they lay* themselves *down, &c.*—*Newcome*, "And they stretch themselves on garments, or bed clothes, taken to pledge, near every altar."——*They drink the wine of the condemned.*—See margin. *Newcome* thinks this refers to wine procured by unjust mulcts, or fines. The LXX. says, they "drink wine earned by their slanders." Chaldee, "Wine of rapine." Such was the wine of Nabaoth's vineyard. 1 Kings xxi. 15.

Ver. 13. *Behold, I am pressed.*—See margin. The Chaldee and Syriac versions, also *Castell*, *Houbigant*, *Newcome*, &c. give this verb an active signification. See Isa. xxviii. 27, 28.

15 Neither shall he stand that handleth the bow; and *he that is* swift [k] of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* [l] courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER III.

1 The necessity of God's judgment against Israel. 9 The publication of it, with the causes thereof.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You [a] only have I known of all the families of the earth: therefore I will [b] punish you for all your iniquities.

3 Can two walk together, except they be [c] agreed?

4 Will a lion roar [d] in the forest, when he hath no prey? will a young lion [e] cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare [f] upon the earth, where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and the people not [g] be afraid? [h] shall there be evil in a city, [i] and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he revealeth [j] his secret unto his servants the prophets.

8 The lion [k] hath roared, who will not fear? the Lord GOD hath spoken, [l] who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the [m] oppressed in the midst thereof.

10 For they know not [n] to do right, saith the LORD, who store up violence and [o] robbery in their palaces.

11 Therefore thus saith the Lord GOD; An adversary [p] *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD; As the shepherd [q] taketh out of the mouth of the lion two legs, or a piece of an ear; so [r] shall the children of Israel be taken out that dwell in Samaria *in* the corner of a bed, and [s] in Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall [t] visit the transgressions of Israel upon him I will also visit the altars of [u] Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the [v] winter-house with the [w] summer-house; [x] and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAPTER IV.

1 He reproveth Israel for oppression, 4 for idolatry, 6 and for their incorrigibleness.

HEAR this word, ye kine [n] of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD hath sworn by his [b] holiness, that, lo, the days shall come upon you, that he will take you away with [c] hooks, and your posterity with fish-hooks.

3 And ye shall go out at the [d] breaches, every *cow at that which is* before her; and ye shall [e] cast *them* into the palace, saith the LORD.

4 ¶ Come to [f] Beth-el, and transgress; at Gilgal [g] multiply transgressions; and bring your sacrifices [h] every morning, *and* your tithes [i] after [j] three years:

5 And offer [k] a sacrifice of thanksgiving [l] with leaven, and proclaim *and* publish the [m] free-offerings: for [n] this liketh [o] you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want [p] of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from

A M. cir. 3317
B C. cir. 787

k Jer. 9.14.
l *strong of his heart.*
a Ps. 147.20.
b *visit upon.*
c 2Co. 6.14, 15.
d Ps. 104.21.
e *give forth his voice.*
f Ec. 9.12.
g or, *can together.*
h Is. 45.7.
i or, *and shall not the LORD do somewhat.*
j Ge. 6.13. 18.17. Ps. 25.14. Jn. 15.15.
k Re. 5.5.
l Je. 20.9. 1Co. 9.16.
m or, *oppressions.*
n Je. 4.22.
o or, *spoil.*
p 2Ki. 17.3,6 18.9,11.

q *delivereth*
r Ro. 11.4,5
s or, *on the beds' feet.*
t or, *punish Israel for.*
u Ho. 10.14, 15.
v Je. 36.22.
w Ju. 3.20.
x 1Ki. 22.39.
a Ps. 22.12.
b Ps. 89.35.
c Je. 16.16
d Eze. 12.5, 12.
e or, *cast away the thing of.*
f c. 3.14.
g Ho. 4.15. 12.11.
h Nu. 28.3, 4.
i De. 14.28.
j *years of days.*
k *by burning.*
l Le. 7.13.
m Le. 22.18, 21.
n *so ye love.*
o Mat. 23.
p Eze. 16. 27.

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have bid fair for eminent professors of religion, have *erred through wine*, and been undone for ever."

CHAP. III. Ver. 1—15. *God's judgments denounced more especially against Israel.*—This chapter begins with reproving the twelve tribes in general, and then particularly the kingdom of Israel, whose capital was Samaria. He tells them, that while they were at variance with God, they had no right to expect favour from him; but ought rather to tremble at his threatenings, as men do at the roaring of a lion. Nor should they flatter themselves with exemption from punishment on account of privileges which they had abused. We must never infer, from former deliverances, that we may therefore go on to sin with impunity. On the contrary, to Israel God says, "You only have I known of all the families of the earth;" that is, you only have I distinguished by peculiar favours, and, "you, therefore, will I punish for all your iniquities." Other neighbouring nations are then called upon to observe, and take warning from these awful judgments, from which only a small remnant should escape, like the remains of a lamb from the mouth of a lion. The close of the chapter shows, that the Israelites at this time had indulged in every Asiatic luxury; town and country houses, embellished with ivory, with divans and Damascenes of the most costly elegance.

CHAP. IV. Ver. 1—13.—We are not aware that there is any thing more abhorrent to the God of Israel than "crushing the needy, or oppressing the poor," and that to the end that their masters may indulge in luxury and drunkenness. Let those rich manufacturers consider this, who enjoy the luxuries mentioned in the last chapter; who have elegant houses, richly furnished, while the poor, from whose labours all their

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Ver. 16. *He that is courageous.*—See margin. Archbishop *Newcome* supposes that the last four verses of this chapter refer to the earthquake mentioned in the close of ver. 1.

CHAP. III. Ver. 4. *Will a lion roar*, &c.—Naturalists assert, that when the lion sees his prey, and also when he seizes on it, he roars. *Newcome.*

Ver. 6. *The people not be afraid?*—See margin; i. e. through fear, as is common on alarm being given.——*And the Lord hath not done it?*—[i. e. Shall there be any *evil*, or calamity, (not *moral* evil,) inflicted on a wicked city, which does not proceed from me, as the effect of my wrath? These animated interrogatives were intended to convince the people that they had cause for alarm, as their monstrous iniquities called down the vengeance of God to punish them with these calamities.]—*Bagster.*

Ver. 7. *Surely the Lord will do nothing, but*, &c.—Grammarians call this the Heb. future *frequentative*, "is wont to do," implying, that the Lord usually gave warning of his judgments by the prophets.

Ver. 8. *Who can but prophesy.*—Compare Ps. lxviii. 2.

Ver. 10. *Who store up violence*, &c.—*Newcome*, "Who treasure up rapine and spoil," &c.

Ver. 12. *As the shepherd taketh.*—See margin; also 1 Sam. xvii. 34, 35.—— *A piece of an ear.*—Dr. *Russell*, (at Aleppo,) mentions a species of goats, with ears a foot long. *Harmer.*——*In the corner of a bed*—Or divan. *Harmer* argues that this was considered as the most honourable place.——*In Damascus.*—This prophecy may have been delivered when Jeroboam II. was in possession of Damascus, 2 Kings xiv. 28.——*In a couch.*—See margin. *Newcome*, "On the side of a couch;" *Boothroyd*, "On a damascene," an elegant piece of furniture, manufactured at *Damascus. Michaelis.*

Ver. 15. *Houses of ivory*—That is, elegantly inlaid (or, as some think, overlaid) with ivory. See Ps. xiv. 3, and note.

CHAP. IV. Ver. 1. *Ye kine of Bashan.—Le Bruyn* describes the ladies of the Levant as very extravagant in their dress and ornaments; and Sir *John Chardin* gives the same account of the Persian ladies; so that the poor were much oppressed to maintain the harems of the rich.—[By the "kine of Bashan," some understand the proud, luxurious matrons of Israel; but it is probable the prophet speaks catachrestically, and means the wealthy, effeminate, and profligate rulers and nobles of Samaria.]—*Bagster.*——*That say to their masters*, (i. e. husbands, Gen. xviii. 12.) *Bring us drink*—Satisfy our craving desires.

Ver. 2. *And fish-hooks.—Newcome*, "Nets;" i. e. different kinds of fishing tackle. The meaning is, that they should be taken away by force.

Ver. 3. *Every* cow.—*Boothroyd*, "Every fish;" *Newcome*, "Every one at that which is before it." Perhaps these ladies, before called *cows*, (as their husbands are elsewhere called "bulls of Bashan," Ps. xxii. 12.) may here be compared to *fishes*, caught in the net of the harem; but who, on the city being taken, should make their escape severally, as they could, like fishes through a broken net; but the greater part should be carried captive, perhaps into Armenia.——*Ye shall cast them into the palace.*—See margin. *Newcome* reads, "I will cast it forth and utterly destroy *it.*" What? *Gesenius*, who follows *Kimchi*, thinks the Hebrew word means a seraglio, (or harem,) which is the female department of the palace; but *Boothroyd* and others take it for a proper name, "Armenia;" the sense is very doubtful, and we must so leave it.

Ver. 4. *Come to Beth-el.*—[A bitter irony and sarcasm, addressed to the idolatrous Israelites.]—*B.* Eccles. xi. 9.——*Three years.*—See margin. *Boothroyd*, "Every three days." See Deut. xxvi. 12.

Ver. 5. *Offer a sacrifice.*—See margin. *Newcome*, "Burn a thank-offering."——*This liketh you.*—"So you love (to do.")

Ver. 6. *Cleanness of teeth.*—[From *want of food*, occasioned by severe famine.]—*Bagster*

you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with [q] blasting and mildew: [r] when your gardens and your vineyards and your fig trees and your olive trees increased, the palmer-worm devoured *them*: yet [s] have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence [t] after [u] the manner of Egypt: your young men have I slain with the sword, [v] and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew [w] Sodom and Gomorrah, and ye were as a firebrand [x] plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare [y] to meet thy God, O Israel.

13 For, lo, he that formeth the mountains, and createth the [z] wind, and declareth unto man what *is* his [a] thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, The God of hosts, *is* his name.

CHAPTER V.

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

HEAR ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The [a] virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD; The city that went out *by* a thousand shall leave a hundred, and that which went forth *by* a hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the LORD unto the house of Israel, Seek [b] ye me, and ye shall live:

5 But seek not [c] Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

9 That strengtheneth the [d] spoiled against the strong, so that the spoiled shall come against the fortress.

10 They hate [e] him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted [f] pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: they afflict the [g] just, they take a [h] [i] bribe, and they turn aside [j] the poor in the gate *from their right*.

13 Therefore the prudent shall keep silence [k] in that time; for it *is* an evil time.

14 Seek [l] good, and not evil, that ye may live: and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 Hate the evil, and love the good, and establish judgment in the gate: it [m] may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus; Wailing *shall be* in all streets; and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such [n] as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for I will pass through thee, saith the LORD.

18 Wo unto you that desire the day of the LORD! to what end *is* it for you? the [o] day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darkness,

A. M. cir. 3217
B. C. cir. 787.

q De.28.22.

r or, *the multitude of.*

s Je.5.3.

t or, *in the way.*

u De.28.27, 60.

v *with the captivity of.* 2 Ki.13.7.

w Ge.19.24, 25.

x Zec.3.2. Jude 23.

y Eze.13.5. Mat.25. 13.

z or, *spirit.*

a Da.2.28.

a La.2.13.

b Is.55.6,7.

c c.4.4.

d *spoil.*

e Is.29.21.

f *vineyards of desire.*

g Ja.5.6.

h or, *ransom.*

i Ps.26.9, 10.

j Is.29.21.

k Ex.3.7. c.6.10.

l Is.55.2.

m Ex.32.30. 2 Ki.19.4. Joel 2.14.

n Je.9.17., 19.

o Joel 2.2. Zep.1.14, 15.

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wealth has been derived, are pining in their garrets, surrounded with needy families. "Shall not I visit for these things? saith the Lord." Yes; the fat "kine of Bashan," the ladies of their seraglios, (as Le Bruyn explains it,) shall be dragged, as with fish-hooks, from their palaces, and shall be visited with famine and pestilence, with the sword and with the tempest. (See notes.)

This chapter traces a close connexion between luxurious indulgence in the rich, and criminal oppression of the poor; between luxury also and idolatry. When Jeshurun waxed fat, he kicked against the divine ordinances, and spurned against restraint, even from the Almighty. But it is hard for us to kick against the pricks. As idleness, and luxury, and vice, brought down the fiery tempest that destroyed Sodom; so will the same crimes (sooner or later) insure the ruin of any nation or individual: very solemn, therefore, is the warning here given, "Prepare to meet thy God, O Israel."

CHAP. V. Ver. 1–27. *The Prophet laments over Israel, and exhorts them to repentance.*—This chapter opens with a lamentation over the sins and miseries of the house of Israel; in which the prophet complains bitterly of their idolatry, and of their cruel oppression of the poor. He then exhorts them to repentance and reform; and to excite them thereto, the Lord himself is introduced as expressing, in very strong terms, his abhorrence of their gross hypocrisy, in offering sacrifices with sweet incense and melodious music, while, at the same time, their hearts were attached to their idols. In the latter verses of the chapter occurs a passage which has been very differently interpreted. It seems to us a fact incontrovertible, that the Jews were tinctured with idolatry, even from their coming up out of Egypt, and to which probably they were often excited by the mixed multitude which came up from Egypt with them. (Exod. xii. 38.) The first open indication of this appears in the fact of the golden calf; (Exod. xxxii.) and though doubtless Moses was careful to repress every appearance of idolatry, it is very evident that they had their secret idols, (conceal-

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Ver. 9. *When your gardens*, &c.—Marg. "The multitude of your gardens," &c.——*The palmer-worm*—Or locust. See note on Ex. x. 4. and Joel i. 4.

Ver. 10. *After the manner of Egypt.*—The unwholesome effluvia, on the subsiding of the Nile, often occasions pestilence. See Deut. vii. 15.

Ver. 13. *That maketh the morning darkness*, &c.—Perhaps the sense may be, "He walketh forth in the early dawn, stepping from mountain to mountain, arrayed in clouds and vapours." See Ps. xcvii. 2.; civ. 3.

CHAP. V. Ver. 2. *Shall no more rise.*—*Boothroyd*, "She cannot rise;" nor shall be raised by any human power, till the time comes that God himself will raise her. See chap. ix. 15. Joel iii. 20.

Ver. 3. *The city that went out*, &c.—The meaning is, the population shall be reduced to a tenth of what it had been.

Ver. 5. *Gilgal*, &c.—[There is a *paronomasia* here both on the letters and words: *haggilgal galoh yigleh oovaith el yiheyeh leaven*, "Gilgal shall surely go into captivity, and Beth-el (the house of God) shall come to nought," or Aven, i. e. Beth-aven, the house of iniquity.]—*Bagster.*

Ver. 8. *The seven stars and Orion.*—(Heb. *Cimah* and *Cesil.*) See Job ix. 9.; xxxviii. 31, 32, and notes.——*That turneth*, &c.—That is, produceth the alternate succession of day and night.

Ver. 11. *Burdens of wheat.*—By way of bribes, as in next verse.

Ver. 19. *As if a man went into the house*, (for safety,) *and* when he *leaned his hand on the wall, a serpent bit him.*—Serpents often concealed themselves in the walls of old buildings. *Harmer.*—[They should go from one evil to another. "Thinking to avoid Charybdis, he fell into Scylla."]—*Bagster*

Ver. 20. *Day of the Lord.*—A strong asseveration is beautifully conveyed in this interrogation.—*Darkness* is put for calamity, and *light* for prosperity

and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast days, and I will not smell [p] in your solemn assemblies.

22 Though ye offer me burnt-offerings and your meat-offerings, I [q] will not accept *them:* neither will I regard the [r] peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But [s] let judgment [t] run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me [u] sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [v] the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

27 Therefore will I cause you to go into captivity beyond [w] Damascus, saith the LORD, whose name *is* The God of hosts.

CHAPTER VI.

1 The wantonness of Israel, 7 shall be plagued with desolation, 12 and their incorrigibleness.

WO to them *that* [a] *are* at ease [b] in Zion, and trust in the mountain of Samaria, *which are* named [c] chief [d] of the nations, to whom the house of Israel came!

2 Pass ye unto [e] Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that put far away [f] the evil day, and cause the [g] seat of violence to come near;

4 That lie upon beds of ivory, and [h] stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That [i] chant to the sound of the [j] viol, *and* invent to themselves instruments of music, like [k] David;

6 That drink [l] wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the [m] affliction of [n] Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath sworn by [o] himself, saith the LORD the God of hosts, I abhor [p] the excellency [q] of Jacob, and hate his palaces: therefore will I deliver up the city with all [r] that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? and he shall say, No. Then shall he say, Hold [s] thy tongue: for [t] we may not make mention of the name of the LORD.

11 For, behold, the LORD commandeth, and he will smite the great house with [u] breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will *one* plough *there* with oxen? for ye have turned judgment [v] into gall, and the fruit of righteousness into [w] hemlock:

13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, I will [x] raise up against you a nation, O house of Israel, saith the LORD the God of hosts; and they shall afflict you from the entering in of Hamath unto [y] the [z] river of the wilderness.

CHAPTER VII.

1 The judgments of the grasshoppers, 4 and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumb-line is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos showeth his calling, 16 and Amaziah's judgment.

THUS hath the Lord GOD showed unto me; and, behold, he formed [a] grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.

A. M. 3217. B. C. 787.

p or, *your holy days.*
q Is 1.11.. 15. Ho 8.13.
r or, *thank-offerings.*
s Mi 6.8.
t *roll.*
u De 32.17 19. Eze 20.8, 24.
v or, *Sicuth your king*
w 2 Ki 17.6.
a *at ease.*
b 1 Pe 5.7
c or, *first-fruits.*
d Lu 1.1.
e Is 10.9.
f Eze 12 27
g or, *habitations.*
h or, *abound with superfluities.*
i or, *quaver.*
j Is 5.12.
k 1 Ch 23.5.
l or, *in bowls of wine.*
m *breach.*
n Ge 49.22.
o Je 51.14.
p Ps 106.40.
q Ps 47.4.
r *the fulness thereof.*
s c 5.13.
t or, *they will not,* or, *have not.*
u or, *droppings*
v c 5.7.
w Ho 10.4.
x Je 5.15.
y Nu 34.8. 1 Ki 8.65.
z or, *valley.*
a or, *green worms.*

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ed probably as artfully as Rachel's;) so that it was not to the Lord *alone,* as Dr. *Doddridge* judiciously expresses it, that they offered sacrifice; but they mixed the worship of Moloch, or Baal, or Remphan, with the worship of Jehovah; and this was their prevailing sin even from the Exodus to the captivity in Babylon. Nor can this appear incredible to those who know the human heart; since we find that, even in the present day, of those who call themselves Christians, a great majority are no less prone to unite the service of God and Mammon. (Matt. vi. 24.)

CHAP. VI. Ver. 1—14. *The luxury, gayety, vice, and incorrigibleness of the people of Israel.*—The Jews were undoubtedly a musical people, and mingled their favourite art equally with their devotions and their amusements. Instead of seeking their pleasure in what pleased God, they seem to have supposed that God must needs be pleased with what pleased them—their noisy choruses of praise, and the melody of their viols, (or stringed instruments,) which probably performed the interludes between them.

But music formed also a principal part of their amusements. Like too many Christians, they praised with equal ardour "Jehovah, Jove, or Lord." The gods of beauty, wine, and mirth, have always been the favourite idols of men, who, while they indulge themselves in all the luxuries and gayeties of this life, "are not grieved for the afflictions of Joseph." Those, however, who are thus equally insensible to their duty to God and their fellow-creatures, are announced to be among the first that shall be carried away into captivity in a foreign land.

The latter part of the chapter, ver. 10, &c., is supposed to "describe the effects of famine and pestilence during the siege of Samaria;" when, contrary to the general custom of the Jews, the dead bodies were taken away to be burnt, to prevent the spreading of infection, and that without any funeral rites, or the usual lamentations. All was death and silence. (Chap. viii. 3.) See Abp. *Newcome;* but, perhaps, the best comment on this melancholy scene may be found in the history of the plague in London, A. D. 1665. (See an interesting and instructive account of this plague, written by De Foe, edited by Rev. H. Stebbins.)

CHAP. VII. Ver. 1—17.—*God's judgments against Israel represented in three distinct visions.*—In this chapter God represents to Amos, by three several visions, the judgments he was

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Ver. 21. *I will not smell*—That is, will not accept your incense.

Ver. 25. *Have ye offered?*—*Newcome,* "Did ye offer?"

Ver. 26. *But ye have borne.*—Bishop *Lowth,* "Nay, but ye bare."——*The tabernacle,*—A portable shrine, or temple, in which the idol was contained. See Acts xix. 24.——*And Chiun.*—[*Chiun,* in Arabic, *kaiwan,* most probably denotes *Saturn;* rendered by the LXX. *Raiphan,* and in Acts vii. 43. *Remphan,* probably the same as the Coptic *Rephan,* of the same import.]—*B.*——*The star of your god.*—Probably the figure of a star in the forehead of the idol, to show that it was to represent some one of the heavenly bodies, as may be seen in many ancient coins.

Ver. 27. *Beyond Damascus*—That is, into Assyria and Media. See 2 Kings xv. 29.; xvii. 6.

CHAP. VI. Ver. 1. *Named chief of the nations.*—*Newcome,* "Named (after) the chief of the nations." See note on Isa. xliv. 5. Probably they assumed the names of popular gods, or distinguished heroes.

Ver. 2. *Calneh*—A city in Babylonia.——*Hamath*—A Syrian city on the Orontes.——*Gath*—A city of the Philistines. These cities were probably famous for idolatry; but what were they the better for that?

Ver. 3. *The seat of violence.*—The seat of perverted judgment, is the seat of violence.

Ver 4. *Beds of ivory.*—[Either sofas to recline on at table, or beds to sleep on; which, among the ancients, were ornamented with ivory inlaid, called *lectos eburatos* by *Plautus,* and *lectos eburnos,* by *Horace.*]—*Bagster.*

Ver. 5. *Invent to themselves instruments of music, like David.*—What instruments David invented is not known, nor does the expression appear to us intended as a censure on the royal prophet; it might, however, be very culpable in these Jewish rulers to emulate his magnificence, in these times of danger and adversity: besides, David dedicated all his instruments to the service of God; (1 Chron. xviii.) these men, to their convivial pleasures.

Ver. 6. *Wine in bowls.*—[This probably refers to the costliness and magnificence of the drinking vessels, as well as to the quantity drank.]—*Bagster.*——*With the chief ointments*—Or rather, "with the choicest perfumes." See note on Eccles. vii. 1. Sol. Song, i. 3.

Ver. 10. *A man's uncle.*—*Newcome,* "Relation."——*By the sides.*—*Booth royd,* "In a side room," &c.——*Hold thy tongue.*—*Gesenius,* "Hush!"—[Archbishop *Newcome* says, that this obscure verse seems to describe the effects of the famine and pestilence during the siege of Samaria.]—*Bagster.*

Ver. 12. *Shall horses run upon the rocks,* &c.—This seems to have been impracticable before the invention of shoes for horses. See *Lowth* in Isa. ver. 28

Ver. 13. *In a thing of nought.*—Their idols. See 1 Cor. viii. 4.——*Horns*—That is, power, of which horns were the established emblem.

Ver. 14. *A nation*—That is, the Assyrians. *Hamath* was on the north, and the river of the desert, or of Egypt, on the south of Judea.

CHAP. VII. Ver. 1. *He formed grasshoppers.*—See margin. (Heb. *Gobai*) generally considered to be a species of locusts, as *Parkhurst* thinks, in their caterpillar state, wherein they do the greatest mischiefs.—[This is supposed to have been an emblem of the first invasion of the Assyrians.]—*Bagster.* See *Harris's* Nat. Hist. of the Bible in *Locust;* also, *Harmer's* Obs.——*Mowings*—[Or rather, *feedings* or *grazings,* as the people of the East make no hay. This was probably in the month of March, which is the only time of the year that the Arabs to this day feed their horses with grass.]—*Bagster.*

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech [b] thee: [c] by whom shall Jacob arise? for he *is* [d] small.

3 The LORD repented [e] for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD showed unto me: and, behold, the Lord GOD called to contend by [f] fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he showed me: and, behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line [g] in the midst of my people Israel: I will not again pass by [h] them any more:

9 And the high places [i] of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the [j] sword.

10 ¶ Then Amaziah the priest [k] of Beth-el sent to Jeroboam [l] king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for [m] it *is* the king's [n] chapel, and it *is* the [o] king's court.

14 ¶ Then answered Amos, and said to Amaziah, I [p] *was* no prophet, neither *was* I a prophet's son; but I *was* a [q] herdman, and a gatherer of [r] sycamore fruit:

15 And the LORD took me [s] as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: Thou sayest, Prophesy [t] not against Israel, and drop [u] not *thy word* against the house of Isaac.

17 Therefore [v] thus saith the LORD; thy wife shall be a harlot [w] in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

A. M. 3217.
B. C. 787

b Da.9.19.
c or, who, of, or, for, *Jacob shall stand.*
d Zec.4.10.
e De.32.36. Jo.3.10.
f Is.1.7.
g La.2.8.
h Mi.7.18.
i Beer-sheba. Ge.26.23. 46.1.
j Fulfilled, 2 Ki.15.10.
k 1 Ki.12. 32.
l 2 Ki.14.23
m 1 Ki.12. 32.13.1
n or, *sanctuary*
o *house of the kingdom.*
p Zec.13.5.
q ch.1.1.
r or, *wild figs.*
s *from behind.*
t Mi.2.6.
u Eze.21.2.
v Je.28.12, &c. 29.21, &c.
w Ho.4.13. Zec.14.2.
a Eze.7.2.
b ch.7.8.
c ch.5.23.
d *howl*
e ch.6.9,10.
f *to silent.*
g Pr.30.14.
h Mal.1.13.
i or, *mouth.*
j Ne.13.15, 16.
k *open.*
l De.25.13. 16. Mi.6.10, 11.
m *perverting the balances of.* Ho.12.7.
n Pr.20.23.
o Je.17.1. Ho.8.13
p Ho.4.3
q Is.59.9, 10.
r Eze.7.18.
s Je.6.26.

CHAPTER VIII.

1 By a basket of summer fruit is showed the propinquity of Israel's end. 4 Oppression is reproved. 11 A famine of the word threatened.

THUS hath the Lord GOD showed unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, The end [a] is come upon my people of Israel; I [b] will not again pass by them any more.

3 And the songs [c] of the temple [d] shall be howlings in that day, saith the Lord GOD: *there* [e] *shall be* many dead bodies in every place; they shall cast *them* forth [f] with silence.

4 ¶ Hear this, O ye that swallow [g] up the needy, even to make the poor of the land to fail,

5 Saying, When [h] will the [i] new moon be gone, that we may sell corn? and the [j] sabbath, that we may [k] set forth wheat, making the ephah [l] small, and the shekel great, and [m] falsifying the balances [n] by deceit?

6 That we may buy the poor for silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely, I will [o] never forget any of their works.

8 Shall not the land tremble for this, and every one mourn [p] that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at [q] noon, and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentations; and I will bring up [r] sackcloth upon all loins, and baldness upon every head; and I will make it as the [s] mourning of an only *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord

a Am.9.10.
b Je.5.10, 18. Eze.5.11.
c or, *songs of the palace*
d Am.6.1.
e *shall be* many dead bodies in every place; they shall cast *them* forth
f Ps.76.8.
g Is.14.30.
h Ps.42.2, 3.
i Nu.10.10.
j Ex.20.8.
k *open.*
l Le.19.36. De.25.14, 15. Pr.20.10.
m Ho.12.7.
n Pr.11.1.
o Ps.9.12.
p Ho.4.3.
q Je.15.9.
r Is.15.3.
s Je.6.26.

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about to bring on Israel; but most of which were averted or mitigated by the intercession of the Prophet. The first is a plague of locusts, threatening to cut off the hopes of the harvest, by attacking it in the time of the second growth; the first luxuriances of the crop being probably mowed (or cut off) for the king's horses. The second vision threatens a destructive judgment by fire, which would consume a great part of the nation; and the third judgment, which is declared irreversible, a total overthrow of Israel, levelling the people, as it were, by a measuring line. The rest of the chapter is a denunciation of heavy judgments against Amaziah, priest of Bethel, who had brought an accusation to the king against this Prophet. This Amaziah was one of the courtly priests of Jeroboam's calves, and felt quite indignant that the rural Prophet should presume to interfere in his department: "It is the king's chapel," and in "the king's court." But the herdsman of Tekoah puts to shame the priest of Bethel.

CHAP. VIII. Ver. 1—14. *A fourth vision representing the near approach of Israel's ruin.*—A basket of ripe "summer fruits," here represents, in one view, Israel's ripeness for ruin, and the near approach of God's vindictive judgments. The Prophet then proceeds to reprove them for their oppression and injustice, which appears to have been their ruling sin, and to have eaten up the vitals of their religion; so that, even while they were engaged in public worship, they were anxious for it to be over; and were ready to take every advantage of the poor to enrich and aggrandize themselves. The Prophet then foretels, that in the time of one of their solemn festivals, the sky should be darkened by a solar eclipse, (in those days thought ominous,) which should turn their joy into mourning,

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Ver. 3. *The Lord repented.*—See exposition of Gen. vi. 1—7.

Ver. 4. *Contend by fire.*—[This is supposed to denote the invasion of Tiglath-pileser, which threatened entire destruction.]—*Bagster.*——*It devoured the great deep.*—This seems to have been a subterraneous fire, which raised up a part of the bottom of the sea.

Ver. 8. *Behold, I will set a plumb-line,* &c.—That is, according to *Newcome*, "I will destroy and level, as it were, by a line.' See 2 Sam. xviii. 2. 2 Kings xxi. 13. [This was an emblem of strict justice; and intimated that God would now visit them according to their iniquities.]—*Bagster.*

Ver. 10. *Amos hath conspired.*—[This was truly a *lying* prophet: there was not one word of truth in his message to Jeroboam.]—*Bagster.*

Ver. 13. *Prophesy not any more.*—Heb. "Add not to prophecy"——*For it is the king's chapel.*—See margin.——*Beth-el*—Signifies "the house of God."

Ver. 14. *I was no prophet.*—Not brought up at the college, &c.——*A gatherer* (*Harmer*, "a dresser") *of sycamore fruit* (or wild figs.) This fruit grows from the tree, without leaves, and requires skill in dressing it, to make it good. [Rather, as *bolais* is rendered by the LXX. and Vulgate, "a *scraping*," or a scraper of sycamores; for the fruit does not ripen till it is *rubbed* with iron combs. See *Theophrastus*, *Pliny*, and *Hasselquist.*]—*Bagster.*

CHAP. VIII. Ver. 1. *A basket of summer fruit.*—*Newcome*, "Of *late* summer fruits;" by which we understand, such as had remained to nearly the end of the season, and were *full ripe*, and fast approaching to decay; an apt representation of Israel at this period.

Ver. 2. *End is come.*—[There is here not only an allusion to the nature of the summer fruit, which must be eaten as soon as gathered, but also a paronomasia upon the words *kayitz*, "summer fruit," and *ketz*, "an end."]—*B.*

Ver. 3. There shall be *many dead*, &c.—We should rather read, (" So) many dead bodies . . . . (that) they shall be cast forth with silence." Compare chap. vi. 10.

Ver. 5. *Set forth wheat*—That is, exhibit it for sale on the new moon, or sabbath.

Ver. 6. *The poor for silver.*—See chap. ii. 6.

Ver. 8. *Land tremble.*—[It is supposed that an *earthquake* is here intended; the rising and falling of the ground with a wave-like motion, and its leaving its proper place and bounds, in consequence of an earthquake, being justly and beautifully compared to the swelling, overflowing, and subsiding of the Nile.]——*Rise up as a flood*—That is, like the inundation of the Nile.——*Be cast down and drowned.*—*Newcome*, "Sink down as the river of Egypt."

Ver. 9. *The sun to go down at noon.*—[This is supposed to refer to an

A. M. 3217. B. C. 787

God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but [t] of hearing the words of the Lord:

12 And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find *it*.

13 In that day shall the fair virgins and young men faint for [u] thirst.

14 They that swear [v] by the sin [w] of Samaria, and say, Thy god, O Dan, liveth; and, The [x] manner of Beer-sheba [y] liveth; even they shall fall, and never rise up again.

CHAPTER IX.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

I SAW the Lord standing upon the altar: and he said, Smite the [a] lintel of the door, that the posts may shake: and [b] cut them in the [c] head, all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away, and he that escapeth of them shall not be delivered.

2 Though [d] they dig into hell, thence shall my hand take them; though they climb up to [e] heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence [f] will I command the sword, and it shall slay them: and I will set mine eyes upon them for evil, and not for good.

5 And the Lord God of hosts *is* he that toucheth the land, and it shall [g] melt, and all that dwell therein shall mourn: and it shall rise up wholly like a flood; and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [h] stories in the heaven, and hath founded his [i] troop in the earth; he that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord *is* his name.

7 *Are* ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt? and the Philistines [k] from Caphtor, and the Syrians from Kir?

8 Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not [l] utterly destroy the house of Jacob, saith the Lord.

9 For, lo, I will command, and I will [l] sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [m] grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In [n] that day will I raise up the tabernacle of David that is fallen, and [o] close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, [p] which are called by my name, saith the Lord that doeth this.

13 Behold, the days come, saith the Lord, that [q] the ploughman shall overtake the reaper, and the treader of grapes him that [r] soweth seed; and [s] the mountains shall drop [t] sweet wine, and all the hills shall melt.

14 And [u] I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will [v] plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.

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[a] M. 3217. B. C. 787

[t] Ps 74.9.

[u] Ps.63.1. Is.41.17.. 20.

[v] Ho.4.15.

[w] De.9.21.

[x] *way.* Am. 8.2. 19.9,23.

[y] c.5.5.

[a] or, *chapiter*, or, *knop.*

[b] or, *wound.*

[c] Ps.68.21.

[d] Ps.139.8.. 10.

[e] Ob.4.

[f] De.28.65. Eze.5.12.

[g] Mi.1.4.

[h] *ascensions*, or, *spheres.*

[i] or, *bundle.*

[j] Je.47.4.

[k] De.4.31.

[l] *cause to move.*

[m] *stone.*

[n] Ac.15.15.. 17.

[o] *hedge*, or, *wall.*

[p] *upon whom my name is called.*

[q] Le.26.5.

[r] *draweth forth.*

[s] Joel 3.18, 20.

[t] or, *new.*

[u] Eze.36.33.

[v] Je.32.41.

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and be a sign of the calamities here predicted. He concludes with threatening a famine of the word of God, which they now made so light of, as to persecute the Prophet by whom it was delivered. Abp. *Usher* states that there was, about eleven years after Amos prophesied, a great eclipse of the sun, at the feast of tabernacles, which may be here alluded to; but the passage appears to us chiefly to refer to Israel's political decline as a nation, while Judah still subsisted for full 150 years longer, and a great part of that time with much glory, particularly during the reigns of Hezekiah and Josiah.

CHAP. IX. Ver. 1—15. *Israel's captivity certain; but its restoration under Messiah no less sure.*—God is here represented as standing upon his own altar, and solemnly denouncing his judgments against Israel, in the general dispersion of the people, without showing them any more respect than to heathen nations to whom his providence also extended. The latter part of the chapter concludes the prophecy as usual with large and comfortable promises of restoration and prosperity under the kingdom of Messiah. Three things here merit our particular notice: 1. That God reckons his own people not according to the flesh, but according to the faith of their father Abraham, (Rom. ix. 8.) 2. That when the true Israelites return, it shall be in harmony and union with converted Gentiles. So (ver. 12) "the heathen called by my name" are Christians. 3. That when the Jews shall be brought back to God, together with converted Gentiles, they shall enjoy in common, as well the blessings of peace and temporal prosperity as those of grace and pardon. "Godliness hath as well the promises of this life," as of "that which is to come." (1 Tim. iv. 8.)

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eclipse; and Archbishop *Usher* has shown that about eleven years after Amos prophesied, there were two great eclipses of the sun, one at the feast of tabernacles, and the other some time before the passover.]—*Bagster.*

Ver. 11. *Famine not of bread, &c.*—A spiritual famine. Either the written word or the word of prophecy. Though now they despise it, they shall yet hunt for prophets to tell them when their troubles shall end. How truly desolate and wretched is any nation where the means of moral and religious instruction are inadequate for the population; as the soul is more precious than the body, as eternity is of greater consequence than time, how to be dreaded is a spiritual famine.

Ver. 14. *The manner of Beer-sheba.*—Heb. "Way;" i. e. of worship. Compare Acts xxiv. 14.

CHAP. IX. Ver. 1. *Upon the altar.*—What altar? Dr. *Boothroyd* thinks that at Beth-el; but the scene is the temple at Jerusalem, as appears by the next clause.—*Smite the lintel of the door.*—See margin. So *Gesenius*, "The knop, or capital of a pillar, perhaps in the form of a pomegranate, or its flower." See Zeph. ii. 14.—*I will slay the last*—That is, the whole *of them.*

Ver. 2. *Into hell.*—*Newcome*, "The grave;" *Boothroyd*, "Hades." Compare Ps. cxxxix. 8.—[All these energetic expressions were intended to show the utter impossibility of escape.]—*Bagster.*

Ver. 3. *Carmel.*—A mountain of considerable extent, and said to contain great cavities. See 1 Kings chap. xviii.—*The serpent*—That is, doubtless, the great sea serpent. See exposition, Isa. xxvii. 1. and note.

Ver. 5. *It shall rise up.*—Compare chap. viii. 8.

Ver. 6. *His stories in the heaven.*—[Or, spheres. Heb. ascensions. *Maaloth*, "upper chambers," which in eastern houses are the principal apartments.—Perhaps there is a reference here to the various *systems* which God has created in illimitable space, transcending each other as the planets do in our system.]—*Bagster.* Compare Ps. civ. 3.—*Troop.*—[*Aguddah*, probably is the same as the Arabic *ijad*, "an arch, vault," and may here denote the *vault of heaven*, or atmosphere, which God "hath founded, or established, upon, or over, *al*, the earth," and into which "he calleth the waters of the sea, and poureth them out upon the face of the earth."]—*Bagster.*

Ver. 7. *Children of the Ethiopians.*—Heb. "Cushites." The Arabian Cushites, who, according to *Bochart*, were a powerful, though despised people. They were freebooters and idolaters.—*The Philistines from Caphtor.*—See note on Jer. xlvii. 4. The sense of the verse is, that "God had raised up and transplanted other nations, as well as the Israelites," they must not, therefore, infer from their being brought up from Egypt, that they should never be rejected. See *Boothroyd.*

Ver. 9. *Yet shall not the least grain*—That is, no true Israelite, no child of Abraham by faith.

Ver. 12. *That they may possess the remnant of Edom.*—For *Edom*, the LXX. Arabic, and some Syriac MSS. read *Adam*, or "men," and so St. James quotes the passage, Acts xv. 17. See note there.

Ver. 13. *The ploughman shall overtake the reaper*—That is, instead of the greater part of the year being spent in military campaigns, the whole shall be spent in cultivating and gathering in the fruits of the earth. Comp. Isa. ii. 4.

Ver. 15. *No more pulled up.*—[As the Jews, after their return from Babylon, were driven from their land by the Romans, this can only refer to their future conversion and restoration; and to the security and peace of the church.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF AMOS.

AMOS was by profession a herdman and a dresser of the sycamore fruit; and hence, as Archbishop *Newcome* observes, he "borrows many images from the scenes in which he was engaged; but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious, or reproved injustice and oppression with greater warmth, and a more generous indignation." *Jerome* is of opinion, that there is nothing great or sublime in the style of Amos; and calls him "rude in speech, but not in knowledge," applying to him what St. Paul modestly professes of himself. (2 Cor. xi. 6.) *Calmet* and many others have followed the authority of *Jerome*, in speaking of this prophet, as if he were

indeed quite rude, void of eloquence, and destitute of all the embellishments of composition. The matter, however, as Bishop *Lowth* has remarked, is quite otherwise. "Let any person, who has candour and perspicacity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd 'is not a whit behind the very chief of the prophets.' (2 Cor. xi. 5.) He will agree, that, as in sublimity and magnificence he is almost equal to the greatest, so in splendour of diction, and elegance of expression, he is scarcely inferior to any." It should, however, be observed, that rustic employments were very general and honourable among the Hebrews; and that comparisons drawn from rural scenes, and the pastoral life, are by no means peculiar to Amos; the principal images, and those of the greatest beauty and elegance, both in the poetical and prophetical parts of Scripture, being derived from the same natural objects.}—*Bagster.* "But many of these images must falsely appear mean and obscure to us, who differ so materially from the Hebrews in our manners and customs; but in such cases it is our duty neither too rashly to blame, nor too suddenly to despair. The mind should rather exert itself to discover, if possible, the connexion between the literal and figurative meanings, which, in abstruse subjects, frequently depending upon some delicate and nice relation, eludes our penetration. An obsolete custom, for instance, or some forgotten circumstance, opportunely adverted to, will sometimes restore its true perspicuity and credit to a very intricate passage."—*Lowth.*

THE BOOK OF OBADIAH.

OF the prophet OBADIAH nothing certain is known; but it is highly probable, as Abp. *Newcome* and others suppose, that he flourished between the taking of Jerusalem by Nebuchadnezzar, B. C. 588, and the destruction of Idumea by the same monarch, which took place a few years afterwards. Consequently he was contemporary with Jeremiah, one of whose prophecies, respecting the destruction of Edom, bears a striking similarity to that of Obadiah. Is this book he foretels the subjugation and ruin of the Idumeans by the Chaldeans, and finally by the Jews, whom they had used most cruelly, when brought low by other enemies; and he concludes, as almost all the other prophets do, with consolatory promises of restoration and prosperity to the Jews. The prophecy, according to *Usher*, began to be fulfilled about five years after the destruction of Jerusalem; that is, about 582 years before Christ. *Townsend*, however, places the prophecy much earlier, viz. B. C. 740. See 2 Chron. xxviii. 17.

1 The destruction of Edom, 3 for their pride, 10 and for their wrong unto Jacob. 17 The salvation and victory of Jacob.

A. M. cir. 3417
B. C. cir. 587.

THE vision of Obadiah. Thus saith the Lord GOD concerning [a] Edom; We have heard a rumour from the LORD, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation *is* high; that saith [b] in his heart, Who shall bring me down to the ground?

4 Though [c] thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, would they not leave [d] *some* grapes?

6 How are *the things* of Esau searched out! [e] *how* are his hidden [f] things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the men [g] that were at peace with thee have deceived thee, *and* prevailed against thee; [h] *they that eat* thy bread have laid a wound under thee: *there* [i] *is* none understanding [j] in him.

8 Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty [k] *men*, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* violence [l] against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive [m] his forces, and foreigners entered into his gates, and cast lots [n] upon Jerusalem, even thou *wast* as one of them.

12 But [o] thou shouldest not have looked [p] on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [q] spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their [r] substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have [s] delivered up those of his that did remain in the day of distress.

15 For [t] the day of the LORD *is* near upon all the heathen: as [u] thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 For as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall [v] swallow down, and they shall be as though they had not been.

17 ¶ But [w] upon mount Zion shall be [x] deliverance, and [y] there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob shall be a [z] fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in

a Is.21.11. 34.5,&c. Je.49.7, &c. Eze.25.12. Joel 3.19. Mal.1.3, 4.
b Is.14.13., 15. Re.18.7.
c Job 20.6
d or, *gleanings.*
e Ps.139.1.
f Da.2.22.
g *of thy peace.*
h the men *of.*
i Is.19.11., 14.
j or, *of it.*
k Ps.76.5.
l Ps.137.7. Eze.35.5.
m or, *his substance.*
n Joel 3.3. Na.3.10.
o or, *do not behold.*
p Mi.4.11. 7.8.,10
q *magnified thy mouth.*
r or, *forces.*
s or, *shut up.* Ps.31.8.
t Eze.30.3.
u Hab.2.8.
v or, *sup up.*
w Joel 2.32.
x or, *they that escape.*
y or, *it shall be holy* Joel 3.17.
z Is.10.17.

Ver. 1—21. This book contains but one chapter, which begins with representing God as calling the nations against Edom, denouncing his utter destruction, and declaring that all his strong holds should not save him, nor any of his allies stand by him. The Babylonians accordingly subdued and expelled them from Arabia Petræa, of which they never afterwards recovered possession.

The last four verses of this prophecy foretel the restoration of the Jews, their victory over all their enemies, and their flourishing state in the latter times. This prophecy was, no doubt, fulfilled in part by their return from the Babylonian captivity, and by the conquests of the Maccabees over the Edomites, (1 Mac. v. 3—5, 65, &c.) but may have a farther aspect to events still future.

Ver. 1. *We have heard a rumour.*—See Jer. xlix. 14.

Ver. 2. *Small . . . . despised.*—Edom was comparatively a small, mountainous territory, on the south of Canaan.

Ver. 3. *Dwellest in clefts*, &c.—[*Jerome* observes, that all the southern parts of Palestine, from Eleutheropolis to Petra and Elath, were full of caverns hewn out of the rocks, and that the people had subterraneous dwellings similar to ovens. The whole of Idumea was very mountainous, and these caverns are the *clefts of the* rock here referred to; in which they thought themselves safe, and that no power brought against them could dislodge them from their fastnesses.}—*Bagster.*

Ver. 4. *As the eagle.*—Jer. xlix. 16.

Ver. 5. *Some grapes.*—*Newcome*, "Gleanings of grapes." Jer. xlix. 5.

Ver. 6. *Sought up.*—*Newcome*, "Inquired after."

Ver. 7. *Men of thy confederacy.*—[The Chaldeans, whose agents they became in persecuting the Jews.]—*Bagster.*—*Have laid a wound.*—This *Newcome* thinks unintelligible, and reads with ancient versions, "Laid a snare under thee." But to us, to lay a wound under a person, appears to mean, to wound them secretly and unawares.

Ver. 8. *Wise* men *out of Edom*—"Idumea (or Uz) was regarded by the Jews in the same light of elegance as Greece was by the Romans; and Teman as the Athens of Arabia Petræa." *Good*, in Job, introduction. See Jer, xlix. 5, 7.

Ver. 9. *O Teman.*—[This was one of the strong places of Idumea; and is here and elsewhere used, to avoid monotony, and to give variety to the Poet's versification, for Idumea itself.]—*Bagster.*

Ver. 10. *For thy violence*, &c.—Instead of "Cut off by slaughter," the ancient versions join the last word of the preceding verse with this, thus: "For slaughter and for violence against," &c. Compare Amos i. 11. So *Newcome* and *Boothroyd.*

Ver. 11. *Thou* wast *as one of them.*—The following verses, by stating what Edom should not have done, give us to understand what they did do, which amounts (ver. 14.) to no less than robbery and murder.

Ver. 12. *Shouldest not have looked*—[That is, "Thou shouldst not have looked with pleasure on the day of thy brother's calamity." These verses describe the guilty part which the Edomites took against the Jews, when the Chaldeans took Jerusalem and burnt the temple.]—*Bagster.*

Ver. 16. *As ye have drunk.*—[This address is to the Jews. As they had drunk the cup of God's indignation even on mount Zion, so the heathen in

them and devour them; and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south shall possess the [a] mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin *shall possess* Gilead.

A. M. 3417. B. C. 587.

a Am.9.12.
b or, shall possess *that which is in Sepharad*.
c Je.13.19. Lu.4.26.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto Zarephath: and the captivity of Jerusalem, [b] which *is* in Sepharad, shall possess the cities [c] of the south.

21 And saviours [d] shall come up on mount Zion to judge the mount of Esau; and the kingdom [e] shall be the LORD's.

d Ne.9.27. Ob.15. Ac.7.25.
e Da.2.44. Zec.14.9. Lu.1.33.

their respective countries should continually and abundantly drink of the same cup, until they were utterly destroyed. God's judgments are frequently represented under the image of a cup of intoxicating liquors.]—*Bagster.* "As you have drunk of the cup of my judgments; so your enemies shall drink up the very dregs." See Jer. xxv. 29.

Ver 19. *And they of the south.*—That is, the Jews, brought back from Babylon, who should spread themselves on every side.

Ver 20. *The captivity of this host.*—That is, this host of returned captives.

Ver 21. *And saviours.*—*Newcome.*" Deliverers," referring to the Maccabees, who completely subdued the Edomites. See exposition.

CONCLUDING REMARKS ON THE BOOK OF OBADIAH.

[THE book of OBADIAH is composed with much force and beauty, and unfolds a noble and very interesting scene of prophecy. These predictions began to be fulfilled about five years after the destruction of Jerusalem, when the Chaldeans, with whom they had formerly been in alliance, under Nebuchadnezzar, ravaged Idumea, and dispossessed the Edomites of a great part of Arabia Petræa, of which they never after recovered possession. The Jews having returned to their own land, by the decree of Cyrus, at the termination of the seventy years of the Babylonian captivity, their temple was rebuilt, and the worship of God restored; and Jerusalem was re-established in prosperity, and the land replenished with inhabitants. They also extended themselves in every direction:—to Edom on the south,—to the Philistines on the west,—to Ephraim and Phœnicia on the north,—and to Gilead on the east. Alexander the Great gave Samaria to the Jews; and John Hyrcanus subdued the same country after his wars with the Syrians. (*Josephus.*) GOD at various times raised up certain persons as *saviours* or *deliverers* of his people, such as Zerubbabel, Ezra, Nehemiah, and the Maccabees. The Asmonean princes having united the priesthood with the state, the kingdom, or dominion, was actually possessed and exercised by the LORD—that is, the high priest had both the civil and ecclesiastical power in his own hands. The house of Jacob and the house of Joseph did also break out as a flame upon the Idumeans; for under Judas Maccabæus they attacked and defeated them several times, killed no less than twenty thousand at one time, and more than twenty thousand at another, and took their chief city Hebron, "with the towns thereof, and pulled down the fortress of it, and burned the towns thereof round about;" (1 Mac. v. 2 Mac. x.;) and at last his nephew, Hyrcanus son of Simon, took other of their cities, and reduced them to the necessity of either embracing the Jewish religion, or of leaving their country, and seeking other habitations; in consequence of which they submitted to be circumcised, became proselytes to the Jewish religion, and ever after were incorporated into the Jewish church and nation. (*Josephus*, Ant.) Thus they were actually masters of Edom, and *judged* and governed *the mount of Esau.* We know, indeed, as Bp. *Newton* remarks, little more of the history of the Edomites than as it is connected with that of the Jews: and where is the name or the nation now? They were swallowed up and lost, partly among the Nabathian Arabs, and partly among the Jews; and the very name was abolished and disused about the end of the first century after CHRIST. Thus were they rewarded for insulting and oppressing their brethren the Jews; and, while at this day we see the Jews subsisting as a distinct people, Edom is no more. Agreeably to the words of this prophet, he has been "cut off for ever," for his violence against his brother Jacob, (ver. 10.;) and there is now "not any remaining of the house of Esau, for the LORD had spoken it." Thus the prophecy appears to have had a very literal and exact fulfilment; but it is probable it also refers to the future conversion and restoration of the Jews, the destruction of all antichristian opposers, and that prosperous state of the church to which all the prophets bear witness, when "the kingdoms of this world shall become the kingdoms of our LORD and his CHRIST; and he shall reign for ever and ever." Rev. xi. 15.]—*Bagster.*

This prophet, after describing the pride and cruelty of the Edomites, declares that though they dwelt in fancied security among the clefts of the rocks, yet, that the men of Teman should be dismayed, and every one of the mount of Esau should be cut off by slaughter. The south part of Palestine, from Eleutheropolis to Petra, (the ancient capital of Idumea,) and Elah, was full of rocks, among which the Edomites dwelt. Obadiah's name implies, the servant of Jehovah, a title equivalent to that by which Moses was distinguished, (Num. xii. 7.) and to that in which Paul gloried. The prophet's work is short, but composed with much beauty: it unfolds a very interesting scene of prophecy, and an instructive lesson against human confidence and malicious exultation.—*Gray's Key.*

THE BOOK OF JONAH.

JONAH, the son of Amittai, was a native of Gath-hepher, in Galilee, and a type of our Saviour in his resurrection, is the most ancient of those Prophets whose writings are preserved in the sacred canon.—[He predicted the successes of Jereboam, II. the son of Joash, in whose reign he is supposed by *Blair* and others to have flourished; but Bishop *Lloyd* and others think he exercised the prophetical office as early as the latter part of Jehu's reign, or the beginning of that of Jehoahaz.]—*Bagster.* (See the Table of the Prophets, at the beginning of the prophetic writings.) His prophecy is a simple narrative, containing nothing poetical, excepting his thanksgiving ode (chap. ii.) which is most beautiful and sublime. The first mention we have of Jonah is in 2 Ki. xiv. 25.

CHAPTER I.

1 Jonah, sent to Nineveh, fleeth to Tarshish. 4 He is bewrayed by a tempest, 11 thrown into the sea, 17 and swallowed by a fish.

NOW the word of the LORD came unto [a] Jonah the [b] son of Amittai, saying,

2 Arise, go to [c] Nineveh, that great city, and cry against it; for their wickedness is come up [d] before me.

3 But Jonah rose up to flee unto Tarshish from the presence [e] of the LORD, and went down to [f] Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [g] sent out [h] a great wind into the sea, and there was a mighty tempest in the sea, so that the ship [i] was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and [i] cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast [k] lots, that we may know for whose cause this evil *is* upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, Tell us, we pray thee, for whose cause this evil *is* upon us; What *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* a Hebrew, and I fear [l] the LORD, the God of heaven, which [m] hath made the sea and the dry *land*.

A. M. 3142. B. C. 862.

a or, *Jonas*, Mat.12.39
b 2 Ki.14.25
c Ge.10.11, 12.
d Ezr.9.6.
e Ps.139.7.
f Ac.9.36.
g *cast forth*.
h Ps.107.25.
i *thought*.
j Ac.27.18, &c.
k Jos.7.14, 16. 1 Sa.14. 41,42.
l or, JEHOVAH.
m Ps.146.6.

CHAP. I. Ver. 1—17. *Jonah is sent to Nineveh, but flies to Tarshish, and is swallowed by a great fish.*—Jonah being sent with a threatening of some great calamity that should overwhelm the capital of Assyria, flies a contrary way to avoid the mission, and that for the most extraordinary reason that ever influenced a prophet, or even a good man. He confesses afterwards (chap. iv. 2.) it was not from the fear of personal danger; but lest God should relent from his threatening, and he should be thought a false prophet. He flies, however, in vain. A storm arrests him in his career, and a fish brings him back again. And here we have an answer to all the objections which infidelity can raise against the fact. God "had *prepared* a great fish:" but what could this fish be? a whale, it is said, could not swallow a man, and the teeth of a shark would crush him to atoms. Perhaps not. He that *prepared* the whale could surely provide it with a sufficient gullet; or, if it were a shark, he who shut the mouths of Nebuchadnezzar's lions, could doubtless secure the teeth of a shark from biting.

We must not proceed, however, without remarking the contrast between this Hebrew Prophet, and the pagan mariners. Jonah, as if totally insensible of his situation and his crime, goes fast to sleep: the pagan mariners, on the contrary, are all alive to their situation, and each one calls upon his god; and when they hear of Jonah's God, they call upon him also, and earnestly implore his mercy. Nor is this all: they evince more humanity, as

CHAP. I. Ver. 2. *Nineveh, that great city.*—The capital of Assyria. See note, ch. iii. 3; iv. 11; also notes on Nahum iii.

Ver. 3. *Unto Tarshish.*—[As Jonah embarked at *Joppa*, a sea-port on the Mediterranean, it was probably either *Tarsus* in Cilicia, or rather *Tartessus* in Spain, to which he intended to flee. When we reflect how such a message would be received in the streets of London at this day, we shall not wonder at the prophet's reluctance to announce the destruction of the proud and idolatrous Nineveh.]—*Bagster.*

Ver. 4. *Like* (or likely) *to be broken.*—Heb. "Thought to be broken"

Ver. 5. *The sides.*—"The covered part of the ship"—*Newcome*

10 Then were the men [n] exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them.

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be [o] calm unto us? for the sea [p] wrought, and was tempestuous.

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my [q] sake this great tempest *is* upon you.

13 Nevertheless the men [r] rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and [s] lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea: and the sea [t] ceased from her raging.

16 Then [u] the men feared the LORD exceedingly, and [v] offered a sacrifice unto the LORD, and [w] made vows.

17 ¶ Now the LORD had prepared a great fish to swallow up Jonah. [x] And Jonah was in the [y] belly of the fish three days and three nights.

CHAPTER II.

1 The prayer of Jonah. 10 He is delivered from the fish.

THEN Jonah prayed unto the LORD his God out of the fish's belly,

2 And said, I [a] cried [b] by reason of mine affliction unto the LORD, and he heard me; out [c] of the belly of [d] hell cried I, *and* thou heardest [e] my voice.

3 For [f] thou hadst cast me into the deep, in the [g] midst of the seas; and the floods compassed me about: all thy billows [h] and thy waves passed over me.

4 Then [i] I said, I am cast out of thy sight yet I will look again toward [j] thy holy temple.

5 The waters compassed me [k] about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the [l] bottoms of the mountains; the earth with her bars *was* about me for ever: yet [m] hast thou brought up my life from [n] corruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: and my prayer came [o] in unto thee, into thy holy temple.

8 They [p] that observe lying vanities forsake their own mercy.

9 But I will sacrifice [q] unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. Salvation *is* of the LORD.

10 ¶ And [r] the LORD spake unto the fish, and it vomited out Jonah upon the dry *land*.

CHAPTER III.

1 Jonah, sent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God repenteth.

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an [a] exceeding great city of three days' journey.

4 And Jonah began to enter into the city a day's journey, and he cried, and [b] said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and [c] published through Nineveh by the decree of the king and his [d] nobles, saying, Let neither

A. M. 3142
B. C. 862.

n *afraid with great fear.*
o *silent from us.*
p *went, or, grew more and more tempestuous*
q Jos. 7. 12. Es. 9. 18.
r *digged.*
s De. 21. 8.
t *stood.*
u Is. 26. 9. Ac. 5. 11.
v *sacrificed a sacrifice.*
w *vowed vows*
x Mat. 12. 40.
y *bowels.*
a Ps. 120. 1. 130. 1. La. 3. 55, 56.
b *or, out of.*
c Ps. 61. 2.
d *or, the grave.* Is. 14. 9.
e Ps. 34. 6.
f Ps. 88. 5–8.
g *heart*
h Ps. 42. 7.
i Ps. 31. 22.
j 1 Ki. 8. 38, 39
k Ps. 69. 1. La. 3. 54.
l *cuttings off.*
m Is. 38. 17.
n *or, the pit.*
o Ps. 18. 6.
p 1 Sa. 12. 21. 2 Ki. 17. 15.
q Ps. 50. 14, 23. Ro. 12. 1. He. 13. 15.
r Is. 50. 2.
a *a city great of God.* Ge. 30. 8.
b Je. 18. 7–10.
c *said.*
d *great men.*

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well as more piety, than the Prophet. He is content to give up one of the largest cities then existing with all its inhabitants, to plague or earthquake; they are struggling to save the life of a single individual, and that individual the very man whose sin and folly had brought them into danger.—How or what they sacrificed, we are not told; but it is evident they were ready to sacrifice any thing to pacify the angry deity, while the Prophet remained stupid and insensible, till he sunk to the roots of the mountains, and the bottom of the ocean. But how long did he remain there? The text says "three days and three nights;" but the same expression is applied to our Lord's continuance in the grave, which we know was only one whole day, and a small part of two others. (See Matt. xii. 40.)

CHAP. II. Ver. 1—10. *Jonah's prayer and thanksgiving.*—This ode is not to be considered as composed (much less written) in the belly of the whale; but it expresses the feelings of his mind in that distressing situation, as well as his gratitude afterwards, when he was again safe on dry land.—It has been remarked, that it contains no confession of his guilt, in disobeying the divine command. It intimates, however, that he had repented, and made vows, (as well as the mariners,) which vows we have no reason to doubt but he performed. The ode before us also, containing only eight verses, can be supposed to contain but a small part of his reflections or devotions, since it appears that he retained the full possession of his senses during the whole time of his confinement.

Some have supposed that this miraculous deliverance of Jonah might have great effect in promoting the repentance of Nineveh; but we have no proof that they ever heard of it, and the natural taciturnity of Jonah leads us to think the contrary. It is more natural, as well as more scriptural, to attribute their repentance wholly to a divine influence on their minds.

CHAP. III. Ver. 1—10. *Jonah's preaching and its success.*—Our Lord confirms the fact, that the Ninevites repented at the preaching of Jonah, though a stranger and a foreigner, whilst his own preaching to the Jews, accompanied as it was with many miracles, produced upon the nation, as such, no salutary

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Ver. 11. *Calm unto us.*—See margin. Literally, "from above us;" i. e. case from dashing its billows over us. So ver. 12.

Ver. 13. *Rowed.*—Heb. "Digged hard;" i. e. with their oars.—[There was a great degree of humanity and tender feeling in these men. They were probably affected deeply with the candid confession, the disinterested submissive conduct of the disobedient prophet, and were unwilling to cast him into the deep till they found that every effort to save themselves was in vain.]—*B.*

Ver. 15. *Ceased.*—Heb. "Stood" *from her* (or its) raging.——*And offered.*—Heb. "Sacrificed a sacrifice, and vowed vows."

Ver. 17. *The belly.*—Heb. "Bowels," or entrails. It is applied particularly to the womb of women, Gen. xxv. 24. Ruth i. 11. The LXX. call this fish *keton*, which word is adopted by St. Matthew, and properly signifies a whale, but may certainly be applied to any sea-monster.

CHAP. II. Ver. 2. *The belly of hell*—"Or the grave," as in the margin, and as *sheol* is often rendered.

Ver. 4. *Yet will I look again.*—Heb. "Add to look;" i. e. "again cast my eyes toward," &c. See ver. 7.

Ver. 5. 6. *Weeds* (i. e. sea-weeds) *were wrapped.*——*I went down to the bottom.*—Heb. "Cuttings off," or fragments. The sea, where fathomable, is generally covered with vegetation, springing up amidst the fragments of rocks, which form the bottom.

Ver. 8. *Lying vanities*—That is, idols. Deut. xxxii. 21. Ps. xxxi. 7.

Ver. 10. *Spake*—That is, issued his command. Ps. xxxiii. 9.——*Upon the dry land*—That is, at Joppa, from which he set out; and there are traditional reports, that the bones of a vast fish were there found, which some attribute to the monster that threatened Andromeda, and others, to the whale that swallowed Hercules: a story which doubtless originated in this narrative of Jonah. See *Orient. Lit.* No. 1081.

CHAP. III. Ver. 2. *Preach unto it the preaching.*—Heb. "Cry (or proclaim) unto it the proclamation." The primitive idea of preaching is taken from the office of a public crier. Isa. xl. 2, 6. Jonah was not sent to deliver orations, but a proclamation, as in ver. 4.

Ver. 3. *An exceeding great city.*—Heb. "A city great toward (or before) God." Compare Gen. xiii. 13.—[*Nineveh*, the capital of Assyria, was situated on the eastern bank of the river Tigris, opposite the present Mosul, about 280 miles north of Babylon, and 400 N. E. of Damascus, in lat. 36° 20 N. lon. 73° 10 E. It was not only a very ancient, (Ge. X. 11.) but also a very great city. *Strabo* says, that it was much larger than Babylon, the circuit of which he estimates at 385 furlongs; and, according to *Diodorus Siculus*, it was an oblong parallelogram, extending 150 furlongs in length, 90 in breadth, and 480 in circumference, i. e. about 20 miles long, 12 broad, and 60 in compass. This agrees with the account given here of its being "an exceeding great city of three days' journey," i. e. in circuit; for 20 miles a day was the common computation for a pedestrian. (See *Herodotus.*) It was surrounded by large walls 100 feet high, so broad that three chariots could drive abreast on them, and defended by 1500 towers 200 feet in height. (See notes on Nahum.)]—*B.*

Ver. 4. *A day's journey.*—Jonah had not proceeded more than one day's journey, before the people and government began to repent; and a public fast was enjoined, the strictest of which we ever read.

Ver. 6. *Sat in ashes.*—See Job ii. 12.

man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

8 But let man and beast be covered with [e] sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And God saw [f] their works, that they turned [g] from their evil way; and God repented of the evil that he had said that he would do unto them; and he did *it* not.

CHAPTER IV.

1 Jonah, repining at God's mercy, 4 is reproved by the type of a gourd.

BUT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou *art* a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for [a] *it is* better for me to die than to live.

4 ¶ Then said the LORD, [b] Doest thou well to be angry?

A. M. 3142. B. C. 862.

e Joel 2.15, 16.

f 1 Ki.21.27, 29.

g Lu 11 32.

a Je.20 14.. 18

b or, *Art thou greatly angry?*

c *Kikajon*, or, *gourd-mercies*.

d *rejoiced with great joy.*

e or, *silent.*

f or, *Art thou greatly angry?*

g or, *I am greatly angry.*

h or, *spared.*

i *was the son of the night.*

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a [c] gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah [d] was exceeding glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a [e] vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, [f] Doest thou well to be angry for the gourd? And he said, [g] I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast [h] had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which [i] came up in a night, and perished in a night:

11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and *also* much cattle?

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effects. It is true that this reform was only temporary, and so are all national reforms. In the next generation they again degenerated, and were eventually destroyed; yet this repentance, which, in many individual cases, was probably permanent and saving, was also to the nation a great "lengthening of their tranquillity"—probably to the extent of a century and a half.

CHAP. IV. Ver. 1—11. *Jonah retires to await the event of his predictions.*—"Jonah dreading to be thought a false prophet, repines at God's mercy at sparing the Ninevites, whose destruction he seems to have expected, from his retiring to a place without the city about the close of the 40 days. But how does he glorify that mercy which he meant to blame! And what an amiable picture does he give of the compassion of the true God! This attribute of the deity is still farther illustrated by his tenderness and condescension to the Prophet himself, who, with all his spiritual gifts, had much of human infirmity. What pity and what honour did God show him, in providing for him a miraculous shelter? And what a gentle reproof did he give him, when uneasy at its being removed?—"Thou hast had pity on the gourd, and should I not spare Nineveh, that great city, wherein are more than sixscore thousand (infants) that cannot discern between the right hand and left; and also much cattle?" (Dr. *J. Smith.*)

"Let this goodness of God engage us to fear him, and hope in his mercy, who is long-suffering even to his enemies, 'not willing that any should perish,' but desirous that all should come to repentance."

Ver. 7. *Man nor beast.*—Heb. "Cattle." So ver. 8. In some countries, it appears that cattle have been shut up during times of drought, under the idea that their lowing and bleating, joined to the cries of mankind, might induce the Deity to hear, and send rain. See *Orient. Lit.* No. 1082.

CHAP. IV. Ver. 3. *Better for me to die than to live.*—Heb. "My death is better than my life."

Ver. 4. *Doest thou well to be angry?*—*Newcome*, "That (thine anger) is kindled?" See margin.

Ver. 6. *Prepared a gourd.*—[Heb. Kikajon, probably the *palma Christi*, called *kiki* or *kouki*, by the Egyptians, and *Elcheroa*, by the Arabs, from which castor oil is extracted. It is as large as the olive tree, has leaves like those of a vine, sometimes as broad as the brim of a hat, and is of very quick growth. See *Bochart.*]—*B. Newcome*, "A plant." The disputes about the species of this plant are as futile as those respecting the whale. If God prepared a fish, a plant, or a worm, for any special purpose, it was no doubt fitted for that purpose; but there must be something miraculous in the rapidity with which it grew and withered. Jonah had made himself a booth, but the shade must have been imperfect, till this plant shot up, and filled up all the interstices through which the noon-day sun might smite him.

Ver. 10. *Which came up in a night*, &c.—"Which was the son of a night, and which perished the son of a night."

Ver. 11. *Persons that cannot discern*—That is, children. [It is generally calculated, that the young children of any place are a fifth of the inhabitants; and consequently the whole population of Nineveh would amount to above 600,000; which is very inferior to that of London and Paris, though they occupy not one quarter of the ground. In eastern cities there are large vacant spaces for gardens and pasturages, so that there might be "very much cattle." See note on chap. iii. 3.]—*Bagster.*

CONCLUDING REMARKS ON THE BOOK OF JONAH.

[WE are here presented with a fine description of the power and tender mercies of GOD; and the impartiality of the prophet in detailing his own weakness and folly, (a conduct almost wholly restricted to the sacred writers,) is worthy of particular notice. Some writers, from the supposed difficulties of this Book, have considered it as a *parabolic history*, or allegory; others have thought that the account of his being swallowed by a great fish, praying in its belly, and being cast on dry land, was a *dream* which he had when fast asleep in the ship; and others, with equal propriety, have contended that by *dag*, we should understand, not a *fish*, but a *fishing-cove*, or *fishing-boat!* Such absurd opinions are scarcely worthy of notice; they are plainly contrary to the letter of the text, and the obvious meaning of language; and are completely overthrown by the appeal of our LORD to the main facts of this history, and especially by the use which he makes of it. (Mat. xii. 40. Lu. xi. 39.) This testimony puts an end to all mythological, allegorical, and hypothetical interpretations of these great facts; and the whole must be admitted to be a miracle from beginning to end, effected by the almighty power of GOD. GOD, who commissioned Jonah, raised the storm; He prepared the great fish to swallow the disobedient prophet; He maintained his life for three days and three nights in the bowels of this marine monster; He led it to the shore, and caused it to eject the prophet on dry land at the appointed time. He miraculously produced the sheltering gourd, that came to perfection in a night; He prepared the worm which caused it to wither in a night. And how easy was all this to the almighty power of the Author and Sustainer of life, who has a sovereign, omnipresent, and energetic sway in the heavens and in the earth! The miraculous preservation and deliverance of Jonah were surely not more remarkable or descriptive of almighty power, than the multiplied wonders in the wilderness, the protection of Shadrach, Meshach, and Abed-nego, in the fiery furnace, of Daniel in the lion's den, or the resurrection of the widow's son: all were deviations from the general laws of nature, and the ordinary course of human events, and evident demonstrations of supernatural and miraculous interference. But foolish man will affect to be wise, though born as a wild ass's colt; and some, because they cannot work a miracle themselves, can hardly be persuaded that GOD can do it! The fame of the prophet's deliverance appears to have been widely propagated among the heathen nations; and the Greeks, ever fond of adorning the memory of their heroes by every remarkable event and embellishment which they could appropriate, added to the fictitious adventures of Hercules, that of having continued three days and nights in the belly of a sea monster, or *shark*, cutting and hacking his entrails, and afterwards coming out of the monster without any injury, except the loss of his hair. The fable of Arion and the Dolphin, of which the date is fixed at a period nearly coeval with that of Jonah, is probably also a misrepresentation of the particulars recorded in this sacred Book.]—*Bagster.*

THE BOOK OF MICAH.

[THE prophet MICAH was a native of Moresheth, a town in the kingdom of Judah, which JEROME places about ten furlongs from Eleutheropolis; and, as we learn from the commencement of his predictions, prophesied in the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah. He was, therefore, contemporary with Isaiah and Hosea; though it is probable that he began to prophesy later than they.]—*B.* He reproves the Jews for their sins with great warmth and indignation; foretels their several captivities; and, for the comfort of the pious, delivers many things concerning the Messiah, his incarnation and offices, and the happiness and glory of his church in the latter days. "The style of Micah is for the most part close, forcible, pointed, and concise; sometimes approaching the obscurity of Hosea; in many parts animated and sublime, and in general truly poetical." Pp *Lowth*, Lect. xxi.

CHAPTER I.

[1] Micah showeth the wrath of God against Jacob for idolatry. [10] He exhorteth to mourning.

THE word of the LORD that came to Micah [a] the Morasthite in the days of Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

2 ¶ Hear, [b] all ye people; [c] hearken, O earth, and [d] all that therein is: and let the Lord GOD be witness [e] against you, the Lord from his holy temple.

3 For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.

4 And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down a [f] steep place.

5 For [g] the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not Samaria? and what *are* the high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria as a heap of the field, *and* as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of a harlot, and they shall return to the hire of a harlot.

8 Therefore I will wail and howl, I will go stripped and naked: I will make a wailing like the dragons, and mourning as the [h] owls.

9 For [i] her wound *is* incurable; for it is come [j] unto Judah; he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ Declare ye *it* not at Gath, weep ye not at all: in the house of [k] Aphrah roll thyself in the dust.

11 Pass ye away, [l] thou [m] inhabitant of [n] Zaanan came not forth in the mourning of [o] Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth [p] waited carefully for good: but evil came down from the LORD unto the gate of Jerusalem.

A.M. cir. 3251
B.C. cir. 750

a Mic.1.1.
b ye people all of them.
c Is.1.2.
d the fulness thereof.
e Ps.50.7.
f descent.
g Isa.5.16.
h daughters of the desert.
i or, she is grievously sick of her wounds.
j 2 Ki.18.13.
k that is, dust.
l or, thou that dwellest fairly.
m inhabitress.
n or, the country of flocks.
o or, a place near
p or, was grieved.

q or, for.
r that is, a lie.
s or, the glory of Israel shall come.
t Lu.4.5, 8.
A.M. cir. 3271.
B.C. cir. 730.
a Ho.7.6.
b or, defraud.
c Am.5.13.
d lamentation of lamentations.
e or, instead of restoring.
f Ps.16.6. Ho.9.3.
g Drop, Eze.20.46. or, Prophesy not as they prophesy
h or, shortened.
i Is.59.1,2.
j upright.
k Ho.11.9.
l yesterday.
m over against.
n or, wives.

13 O thou inhabitant of Lachish, bind the chariot to the swift beast: she *is* the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents [q] to Moresheth-gath: the houses of [r] Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: [s] he shall come unto Adullam the glory of Israel.

16 Make thee bald, and poll thee for thy delicate [t] children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

[1] Against oppression. [4] A lamentation. [7] A reproof of injustice and idolatry. [12] A promise of restoring Jacob.

WO to them that devise iniquity, and work evil upon their [a] beds! when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: so they [b] oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD; Behold, against this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: for [c] this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament with a [d] doleful lamentation, *and* say, We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! [e] turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord [f] by lot in the congregation of the LORD.

6 [g] Prophesy ye not, *say they to them that* prophesy: they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD [h] straitened? *are* these [i] his doings? do not my words do good to him that walketh [j] [k] uprightly?

8 Even [l] of late my people is risen up as an enemy: ye pull off the robe [m] with the garment from them that pass by securely as men averse from war.

9 The [n] women of my people have ye cast out from their pleasant houses; from their

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CHAP. I. Ver. 1—16. *The Prophet declaims against idolatry, and exhorts to repentance and humility.*—This chapter contains prophecies, first against Samaria, whose fate the Prophet laments in the dress of a professed mourner, and with the doleful cries of the most mournful animals; and then, secondly, against Jerusalem, which is threatened with the like stroke; namely, the invasion of Sennacherib. Other cities of Judah are also threatened, and their dangers represented to be so great, as to oblige them to have recourse for protection even to their enemies, the Philistines. But all resources are declared vain; their captivity is decreed, and their crimes and obduracy have rendered it necessary.

CHAP. II. Ver. 1—13. *A severe reproof of the oppression and cruelty of the great, and a lamentation over the national calamities.*—The Prophet begins with denouncing a bitter wo against those who laid on their beds to devise mischief, and

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CHAP. I. Ver. 1. *The Morasthite.*—See ver. 15. Maresha is placed in Judah, Josh. xv. 44. 2 Chron. xi. 8.

Ver. 2. *From his holy temple.*—Heb. "The temple of his holiness."

Ver. 3. *High places.*—See Amos iv. 13.

Ver. 4. *Be molten*—That is, "Melted."—*A steep place.*—"A descent." Amos ix. 5.

Ver. 5. Are they *not Jerusalem?*—There were high places near Jerusalem. 1 Kings xi. 7.

Ver. 6. *Samaria.*—[*Samaria* was taken by Shalmaneser, (2 Ki. xvii. 6.) B. C. 724; razed to the ground by Hyrcanus, (*Josephus*, Ant.) restored by Herod, and called *Sebaste;* and it is now a small village called *Sabusta*, its ancient site being converted into gardens. See on 1 Ki. xvi. 24.]—*Its plantings of a vineyard.*—A vineyard, at the time of being planted, and walled in with stone, probably appears as ruinous as a building, either when erecting or being taken down.

Ver. 7. *And all the hires thereof.*—All the produce of their idolatry, which was probably, at times, considerable, as is that of idolatrous priests in general.

Ver. 8. *Stripped and naked.*—As we say, "undressed;" in the habit of mourners.—*Like the dragons and owls.*—Daughters of the owl, or ostrich." See Job xxx. 28—30, and note on ver. 29.

Ver. 9. *Her wound is incurable.*—*Newcome*, "Grievous."

Ver. 10. *In the house of Aphrah.*—*Newcome*, "In Beth-Ophrah." See Josh. xviii. 23. The name means, "The house of dust."

Ver. 11. *Inhabitant of Saphir* (or the fair city.)—*Eusebius* places this in the tribe of Judah, between Eleutheropolis and Ascalon.—*Having thy shame naked.*—*Newcome*, "Naked, and in confusion," or ashamed.—*Zaanan.*—Another city of Judah, Josh. xv. 37.—*Beth-ezel*—Near Jerusalem, Zech. xiv. Dr. *Boothroyd* translates this, "Let not the inhabitress of Zaanan go forth; the mourning of Beth-ezel will take from you its support." In the original here is a peculiar play of words, in the nature of *punning*. Bp. *Lowth* remarks the same in all the prophets, particularly Isaiah x. 28—32. See also *Orient. Lit.* No. 1085. The general sense in Micah seems to be, that the funeral rites should be embarrassed and neglected.

Ver. 12. *The inhabitant of Maroth waited*, &c.—Maroth is bitter, and here is, perhaps, another paronomasia; but to render these verses intelligible to a mere English reader, would be very difficult, and occupy much room. We must therefore refer to Bp. *Newcome*.

Ver. 14. *Achzib* means a *lie.* Jos. xv. 44.

Ver. 16. *Make thee bald.*—As a sign of mourning. See Amos viii. 10. The *bald* eagle is probably here referred to.—*Orient. Lit.* No. 1086.

CHAP. II. Ver. 4. *Turning away he hath divided our fields.*—"Instead of restoring, he hath divided our fields."

Ver. 5. *None that shall cast a cord*, &c.—That is, you shall have no lot, or portion, in the land, but be wholly exiled.

Ver. 6. *Prophesy ye not*, &c.—*Dr. Boothroyd* seems to have given the clearest version of this passage: "Prophesy not, (say they,) O ye that prophesy: should they not prophesy to such as these, yet will their disgrace not be removed." He adds, "I consider that the unbelieving thus speak to God's prophets, ('Prophesy not,' &c.) to whom Micah replies, 'Should they not,' this will not remove the reproach, or disgrace, attached to God's prophets."

Ver. 7. *Is the spirit of the Lord straitened?*—That is, Is there any want of the prophetic spirit?—*My words do good*, &c.—Compare 2 Cor. ii. 16.

Ver. 8. *Ye pull off the robe.*—*Newcome*, "Ye strip the mantle from off the garment," &c. i. e. they spoiled the unprotected passenger.

Ver. 9. *The women*, &c.—That is, they have plundered widows and children. *Newcome* explains this to mean, that by occasioning their families to be sent into captivity, they deprived them of all the privileges of the city and temple

children have ye taken away my glory for ever.

10 Arise ye, and depart; for this *is* not *your* rest: because it is [o] polluted, it shall destroy *you*, even with a sore destruction.

11 If a man [p] walking in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it: and their king shall pass before them, and [q] the LORD on the head of them.

CHAPTER III.

1 The cruelty of the princes. 5 The falsehood of the prophets. 8 The security of them both.

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; *Is it* not for you to know judgment?

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then shall they cry unto the LORD, but [a] he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets [b] that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, [c] that ye shall not have a vision; and it shall be dark unto you, [d] that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover [e] their [f] lips; for [g] *there is* no answer of God.

8 ¶ But truly I am full of power [h] by the spirit of the LORD, and of judgment, and of might, to declare [i] unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They [j] build up Zion with [k] blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof teach for [l] hire, and the prophets thereof divine for money: yet will they lean upon the LORD, [m] and say, *Is* [n] not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be ploughed *as* a field, and [o] Jerusalem shall become heaps, and the mountain of the house as the high places of the [p] forest.

CHAPTER IV.

1 The glory, 3 peace, 8 kingdom, 11 and victory of the church.

BUT [a] in the last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in [b] the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and [c] he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into [d] pruning-hooks: nation shall not lift up a sword against nation, neither [e] shall they learn war any more.

4 But [f] they shall sit every man under his vine and under his fig tree; and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all [g] people will walk every one in the name of his god, and we [h] will walk in the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble [i] her that [j] halteth, and I will gather [k] her that is driven out, and her that I have afflicted;

7 And I will make her that halted a remnant, and her that was cast far off a strong nation:

A. M. cir. 3274. B. C. cir. 730.

o Le.18.25, 28.

p or, *walk with the wind, and lie falsely*

q Is.52.12.

a Pr.1.28.

b Eze.13.10, &c.

c *from a vision.*

d *from divining.*

e Le.13.45.

f *upper lip.*

g Ps.74.9. Am.8.11.

h Mi.3.17.

i Is.58.1.

j Je.22.13.

k *bloods.*

l Mal.1.10. 1 Pe.5.2.

m *saying.*

n Mat.3.9. Ro.2.17, &c.

o Ps.79.1.

p Ps.107.34.

A. M. cir. 3291. B. C. 710.

a Is.2.2, &c. Eze.17.22 ..24.

b Ps.72.16.

c Ho.6.3.

d or, *scythes.*

e Ps.72.7.

f 1 Ki.4.25. Zec.3.10.

g Je.2.11.

h Zec.10. 12. Col.2.6.

i Eze.34. 13..17. Zep.3.19.

j Ps.38.17. He.12.12, 13.

k Ps.147.2.

rose only to put in practice the evils they had devised. In return for this, God *devises* against them an evil, by which they should effectually be humbled; namely, their captivity in a foreign land.

The last two verses some explain as promising them a return again from their calamity; but *Boothroyd* remarks, "After long considering ver. 12, and the next verse, I am convinced that they ought to be regarded as a denunciation of punishment." That is, the people should be penned up together, like sheep in a fold, by the Chaldean army, which should occasion great alarm and confusion; at length their king, Zedekiah, should *break forth* at the head of the few troops that were with him; and the Lord himself should *lead* (or cause them to be led, as Ezek. xxxix. 28,) forth into captivity. See the history, 2 Kings xxv. 4.

CHAP. III. Ver. 1—12. *The cruel character of the Jewish princes, and the falsehood of their prophets.*—It is evident that a great degeneracy now prevailed, as well in the church as in the state; and many who had been educated in the schools of the Prophets, followed their apparent worldly interest instead of their duty, and became prophets of Baal, or of the golden calves, instead of prophets of Jehovah, though they would always be thought to be the latter. Against such, Micah denounces disappointment and confusion; but on his own part declares himself animated by the Spirit of the Most High. But how were the people to distinguish? Moses has given two criterions; one, the fulfilment of their predictions, but this required time to ascertain; a more certain and immediate criterion is therefore given; if any prophet attempted, either directly or indirectly, to lead them into idolatry, he was to be considered as a false prophet, and was liable to the penalty of stoning. See Deut. xiii. 1—5.

CHAP. IV. Ver. 1—13. *A prophecy of Messiah's kingdom.*—From the great similitude between the first three verses of this chapter, and the opening verses of the second chapter of Isaiah, it is very natural to suppose that one had reference to the

Ver. 10. *Arise ye, and depart.*—This is addressed to the faithful.

Ver. 11. *In the spirit and falsehood.—Newcome,* "In the spirit of falsehood."

Ver. 13. *The breaker.* 2 Kings xxv. 4. mentions that "the city was broken up;" i. e. the enemy made a breach, and while they were entering the city at one end, Zedekiah and his men broke a way out, between the walls of the king's garden and attempted their escape. They broke out, and passed the gate, (ver. 5,) but the king was taken, and carried to Babylon, as had been predicted

CHAP. III. Ver. 1 *Is it not?*—That is, Ought not you, who are judges in Israel to know what is right, and what is wrong?

Ver. 2. *Who plucketh off their skin.*—That is, who sacrifice the people, their interest, and their comforts, with as little remorse as ye would cut up the sacrifices for the altar, or the caldron. See 1 Sam. ii. 13—16. Amos v. 10—12.

Ver. 4 *Then shall they cry.*—Namely, these unjust and cruel princes

Ver. 5. *Bite with their teeth.*—That is, devour all they can get.

Ver. 6. *Therefore night,* &c.——*Boothroyd,* "Wherefore ye shall have night instead of vision; and. . . . darkness instead of divination." More literally, "Night without a vision; darkness without divination." See Heb. of Job xi. 15.; xxi. 9. and *Gesenius.*

Ver. 12. *Therefore shall Zion.*—See Jer. xxvi 18.

CHAP. IV. Ver. 4. *And they shall sit,* &c.—An expression intimating not only peace, but security.——[The connexion of this prophecy with the close of the preceding chapter shows, that the establishment of the Christian church, in consequence of the abrogation of the Mosaic dispensation, and the destruction of Jerusalem by the Romans, were intended. But, though it has in a measure been fulfilling ever since these events, yet its grand accomplishment must still be future.]—*Bagster.*

Ver. 6. *Her that halteth.*—See this a little amplified, Zep. iii. 15. The sense is, that God will bring back the weak and feeble. Compare Is. xl. 11

and the LORD shall [i] reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower [m] of [n] the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first [o] dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is* [p] *there* no king in thee? is thy counsellor perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to [q] bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon; there [r] shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now [s] also many nations are gathered against thee, that say, Let her be defiled, and let our eye look [t] upon Zion.

12 But they know not [u] the thoughts of the LORD, neither understand they his counsel: for he shall gather [v] them as the sheaves into the floor.

13 Arise and [w] thresh, O daughter of Zion: for I will make thy horn iron, and I will make thy hoofs [x] brass: and thou shalt beat in pieces [y] many people: and I will consecrate their gain unto the LORD, and their substance unto the LORD of the whole earth.

CHAPTER V.

1 The birth of Christ. 4 His kingdom. 8 His conquest.

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite [a] the judge of Israel with a rod upon the cheek.

2 But [b] thou, Beth-lehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he come forth unto me *that is* to be ruler [c] in Israel; whose goings forth *have been* from of old, from [d] [e] everlasting.

3 Therefore will he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and [f] feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* shall be the [g] peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight [h] principal men.

6 And they shall [i] waste the land of Assyria with the sword, and the land of Nimrod [j] in the entrances thereof: thus shall he [k] deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And the remnant of Jacob shall be in the midst of many people as a [l] dew from the LORD, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of [m] sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thy hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

A. M. 3291
B. C. 713

i Is.9.6,7. Da.7.14, 27. Lu.1.33. Re.11.15.
m Ps.48.12, 13.
n or, *Edar.* Ge.35.21.
o Re.22.5.
p Je.8.19.
q Is.66.7,8.
r Ho.1.10.
s Lu.2.16.
t Ob.12.
u Is.55.8. Je.29.11. Ro.11.33, 34.
v Lu.3.17.
w Is.41.15, 16.
x De.33.25.
y Da.2.44.
a Mat.27.30
b Mat.2.6.
c Ge.49.10.
d *the days of eternity.*
e Pr.8.22,23 Ju.1.1. Col.1.17.
f or, *rule.*
g Zec.9.10. Ep.2.14.
h *princes of.*
i *eat up.*
j or, *with her own naked swords.*
k Lu.1.74.
l De.32.2.
m or, *goats.*

other: and if, as Bishop *Lowth* thinks, Isaiah was first written, this may fairly be considered as a quotation, though with some little variation; the sacred writers not always aiming, as it should seem, at *verbal* exactness in their quotations.

The kingdom of the Messiah is constantly represented as an establishment of peace, and truth, and righteousness; but truth and righteousness can never be in harmony with practical error or moral evil; hence, He who bears the character of Prince of Peace, sends forth from his mouth a sharp two-edged sword. *The word of God* can never be at peace with sin or error, while they remain upon the earth. (Rev. xix. 13—15.) Messiah must and shall reign till both are put beneath his feet.

CHAP. V. Ver. 1—15. *An eminent prophecy of Messiah.*—This prophecy was applied to Messiah in the time of our Saviour; for when Herod inquired where Messiah was to be born, the chief priests and Pharisees replied by quoting this prediction, though with some verbal difference. Instead of reading with us, ("Though) thou be little," they read, "Thou art not the least;" (Mat. ii. 6.) in which some have found an apparent contradiction. Both assertions, however, are not only true, but accurate. Beth-lehem, as a city, was never extensive nor populous, compared with Jerusalem, or even Zion: yet it ranked high as the birth-place of king David, and was therefore fixed upon by the Romans as the town where all the tribe of Judah should be taxed. Its name, Beth-lehem (the house of bread,) is supposed to have been given it, from the fine corn-fields with which it was surrounded, called the coasts thereof, (verse 16,) and which appear to have been inhabited, though thinly, from Herod sending thither to destroy the children. Another thing which made it rank still higher was, its being the predicted birth-place of the Messiah. Beth-lehem, though but a small city, and of few inhabitants, evidently ranked high from the days of David, and especially from those of Micah to those of Jesus; we see, therefore, no reason to alter the translation, either in the Prophet or the Evangelist.

From this town, it is said, should *come forth* one who should be the *ruler* in Israel; *i. e.* the Messiah, whose "goings forth," have been of old, from everlasting. Without disputing the doctrine of *eternal generation*, which many derive from this text, we much doubt its being here referred to: we should

Ver. 7. *The Lord shall reign.*—[The Targumist applies these words to the Messiah: "But thou, O Messiah, who art hidden because of the sins of the congregation of Zion, the kingdom shall come unto thee.]—*Bagster.*

Ver. 8. *Tower of the flock.*—Meaning, probably, mount Zion. It was customary, in extensive pastures, to have a frame erected, of considerable height, to watch the flock. (Something of this nature, it is said, Buonaparte had in the field of Waterloo.) Zion is here considered as the watch tower of the kingdom.

Ver. 9. *Is there no king in thee?*—That is, though Zedekiah be gone into captivity, Jehovah is king. See Je. viii. 19.

Ver. 11. *Let our eye look.*—*Newcome*, "See (its desire) on Sion." Compare Ps. liv. 7.; lix. 10.

Ver. 12. *They know not the thoughts*, &c.—The heathen knew not God's design in suffering them to be carried into captivity. Is. x. 7.

Ver. 3. *Their gain*—That is, their spoil taken.

CHAP. V. See the concluding remarks on this book for the opinion of Dr. *Hales*, on ver. 1—5.——Ver. 1. *Now gather*, &c.—*Boothroyd*, following the Hebrew. Syriac, &c. joins this verse to the preceding chapter, and we think very properly.——*They shall smite the judge*, &c.—Perhaps this indignity was offered to Zedekiah when he fled. 2 Ki. xxv. 6. 7.

Ver. 2. *Beth-lehem Ephratah.*—*Beth-lehem* is, literally, the house, or place, of bread, and it was called *Ephratah*, from its vicinity to Ephrath (Ge. xlviii. 7.) and *of Judah*, to distinguish it from a town less considerable in the tribe of Naphtali.——*Among the thousands.*—The tribes of Israel were divided into *thousands*, each containing 1000 families, as the counties of England were divided into *hundreds*, doubtless for a like reason. It is proper to mention here, that, more completely to avoid the appearance of inconsistency, many learned men read the words of the prophet interrogatively, as *Newcome*, "Art thou too little to be among the leaders (or thousands) of Judah?" The text might certainly be so read, but we see no necessity for the alteration.——*Whose goings forth.*—The Hebrew verb here used is applied to the rising of the sun, (Ps. xix. 6.,) to the flowing of a fountain, to the springing of plants, and a variety of other objects. And in the first chapter of this prophecy (ver. 3.) it is applied to the Lord's coming forth from his place, to execute judgment. See *Parkhurst* in *Isa*, and *Gesenius* in *Motsaah*. The terms "of old," "from everlasting," always refer to high antiquity, and sometimes to a proper eternity. De. xxxiii. 27. Ps. lv. 19. Hab. i. 12. Ge. xxi. 33. Ps. xc. 2. Abp. *Secker* says, "All the (ancient) Jews, whose writings we have, apply this text to the Messiah."

Ver. 3. *Therefore.*—Dr. *Pococke* renders this particle, "But yet," or "notwithstanding." So Hos. ii. 4.——*His brethren.*—*Newcome*, "Their brethren," which is the reading of the LXX, Arabic, and Chaldee, and seems more consistent, and differs but in one letter from the printed text. Dr. *Hales* reads, "Thy brethren," all referring to the Jewish nation.——*Shall return.*—*Newcome*, "Be converted."

Ver. 5. *Peace.*—Dr. *Pye Smith*, "The Restorer;" *Boothroyd*, "The Author of peace." All the above close the prophecy at this line, except Bp. *Chandler*, who connects it with the following, thus: "He shall be the peace; but if the Assyrians shall come," &c.——*Seven shepherds* (i. e. leaders) *and eight principal men.*—"Princes of men."

Ver. 8. *As a young lion.*—*Newcome* refers this to the victories of the Maccabees.

Ver. 10. *I will cut off thy horses.*—Horses were expressly forbidden to the Jews. De. xvii. 16.—[This seems to refer to those happy times when the Jews shall be converted and restored to their own land; and all their enemies being destroyed, they shall have no farther need of cavalry or fenced cities.]—*B.*

Ver. 11. *Strong holds.*—The Jews were enjoined to put their trust in God, and in no human aid. Ps. xx. 7.

12 And I will cut off witchcrafts out of thy hand; and thou shalt have no *more* [n] soothsayers:

13 Thy graven images also [o] will I cut off, and thy [p] standing images out of the midst of thee; and thou shalt no more worship the work of thy hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy [q] cities.

15 And I will execute vengeance [r] in anger and fury upon the heathen, such as they have not heard.

CHAPTER VI.

1 God's controversy for unkindness, 6 for ignorance, 10 for injustice, 16 and for idolatry.

HEAR ye now what the LORD saith; Arise, contend thou [s] before the [b] mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for [c] the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, what [d] have I done unto thee? and wherein have I wearied thee? testify against me.

4 For I brought [e] thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak [f] king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness [g] of the LORD.

6 ¶ Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt-offerings, with calves [h] of a year old?

7 Will [i] the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my [j] first-born *for* my transgression, the fruit of my [k] body *for* the sin of my soul?

A. M. 3294. B. C. 710.

n 18.2.6,8 Re 22.15.
o Zec.13.2.
p or, *statues.*
q or, *enemies.*
r 2 Th.1.8.
s or, *with.*
b Eze.36.1.. 8.
c Ho.4.1.
d Je.2.5,31.
e De.4.20.
f Nu 22..25.
g Ju.5.11.
h *sons of a year.*
i Ps 51.16.
j 2 Ki 3.27.
k *belly.*

8 He hath showed thee, O man, what *is* good; and what [l] doth the LORD require of thee, but to do justly, and [m] to love mercy, and to [m] walk humbly with thy God?

9 The LORD's voice crieth unto the city, and [n] *the man of* wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ [o] Are there yet the treasures of wickedness in the house of the wicked, and the [p] scant measure *that is* [q] abominable?

11 Shall I [r] count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate [s] because of thy sins.

14 Thou shalt eat, but not be satisfied; and thy casting down *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou [t] shalt sow, but thou shalt not reap, thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shall not drink wine.

16 ¶ For [u] the statutes of [v] Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; that I should make thee a [w] desolation, and the inhabitants thereof a hissing: therefore ye shall bear the reproach of my people.

l De.10.12.
m *humble* thyself *to walk.*
n or, *thy name shall see that which is.*
o or, *Is there yet unto every man a house of the wicked.*
p *measure of leanness.* Am.8.5.
q Pr.20.10, 23.
r or, *be pure.*
e Ho.5 9.
t De.28.38.. 40.
u or, *he doth much keep thee.*
v 1 Ki.16.25 ..30.
w or, *astonishment.*

CHAPTER VII.

1 The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence not in man, but in God. 8 She triumpheth over her enemies. 14 God comforteth her by promises, 16 by confusion of the enemies, 18 and by his mercies.

WO is me! for I am as [a] when they have gathered the summer fruits, as the grapegleanings [b] of the vintage: *there is* no cluster to eat: my soul desired the first-ripe fruit.

2 The [c] good *man* is perished [d] out of the

a *the gatherings of summer.*
b Ho.9.10.
c or, *godly, or, merciful.*
d Is.57.1.

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rather consider the term (which is of very general import) as referring to the divine appearances of the Messiah under the Old Testament, and the many deliverances wrought by him for his people Israel, in almost every age.

But it is added, the Lord will give up these his ancient people "until she which travaileth hath brought forth." Bishop *Chandler* applies this to the Jewish church. His words are, "*Although* God shall send his Ruler in Israel, he *will let* Israel *remain in captivity* to the time that Sion hath gone the full time of her travail, and then her sorrows shall have a joyful issue; then the remnant of his brethren shall return," &c.

Archbishop *Newcomb*, Dr. *Hales*, Dr. *Pye Smith*, and others, explain the latter part of this prophecy somewhat differently. The former reads, ver. 3, "Therefore will he deliver them until the time when she hath brought forth." This he explains, "God will not fully vindicate and exalt his people, till the Virgin Mother shall have brought forth her son; and till Judah and Israel, and all the true sons of Abraham among their brethren the Gentiles, be converted to Christianity." Drs. *Hales* and *Smith* adopt nearly the same interpretation, considering the prediction as parallel to Isa. vii. 14. and referring to our Lord's miraculous conception. All these gentlemen close the prophecy with verse 4 of this chapter.

The Prophet then returns to his own times, predicts the fall of Assyria. Verse 7, and the following verses, are thought to refer to the spread of the knowledge of the true God among the heathen by means of the captive Jews, and to the destruction of idolatry by the subsequent propagation of the Gospel. But we confess we do not see the necessity of cutting off the connexion at the conclusion of ver. 4. If it be continued, we think it may imply that the preservation of the Jews, and their return from Babylon, with every other mercy vouchsafed to them, had a reference to the same Saviour, who is *our* peace as well as theirs. See Ephes. ii. 14.

CHAP. VI. Ver. 1—16. *The Lord's controversy with his people.*—The manner in which the Prophet calls upon the inanimate creation to hear the expostulation of Jehovah with his people, is awakening and sublime.

The Prophet then argues with the people on the folly of preferring ritual services, and even the most costly sacrifices, to moral duties and to humble submission to his will; the sentiment is forcibly and beautifully expressed, and nearly corresponds with the words that Moses addressed to Israel in the wilderness. "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul?" (Deut. x. 12.)

The subsequent threatenings are terrible and alarming, and what *we* see this day fulfilled, in a people who are become "A desolation and a hissing, and a reproach" in all the earth.

CHAP. VII. Ver. 1—20. *The church's complaint and confession before God.*—The Prophet begins this chapter with lamenting the decay of religion and the growth of ungodliness, using a beautiful allegory, borrowed from the vineyard, to represent the scarcity of true piety and of good men, who were as rarely to be found as the early fig in the advanced season, or a cluster after the vintage had been gathered. He then reproves and threatens them, in terms so expressive of great calamities, as to be applied in the New Testament to times of the hottest persecution. (See Mat. x. 35, 36.) Notwithstanding which, a pious Jew is here introduced, professing, in the name of his captive brethren, the strongest faith in the mercy of God, the most submissive resignation to his will, and the firmest hope in his favour in future times, when they should

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CHAP VI. Ver. 1. *Arise, contend thou.*—[The manner of raising attention, says Abp. *Newcome*, in ver. 1, 2, by calling a man to urge his plea in the face of all nature, and on the inanimate creation, to hear the expostulation of *Jehovah* with his people, is truly awakening and magnificent. The words of *Jehovah* follow in ver. 3..5. And *God's* mercies having been set before the people, one of them is introduced in a beautiful dramatic form, asking what his duty is towards so gracious a *God*, ver. 6, 7. The answer follows in the words of the prophet, ver. 8.]—*Bagster.*

Ver. 5. *From Shittim unto Gilgal.*—"Gilgal is the place where the people encamped, when they had entered the promised land," Jos. iv. 20. Here they were seduced to the worship of Baal-peor, Nu. xxxi. 6. "And in the interval from their departure from Shittim, Sihon and Og had been vanquished they had been rescued from the device of Balaam, they had passed the Jordan, besieged Jericho, and began to possess the land." *Boothroyd.*

Ver. 7. *Shall I give my first-born?*—This was not uncommon among the heathen. See 2 Ki. iii 27; also *Orient. Cust.* No. 1146.

Ver. 9. The man of *wisdom shall see thy name.*—See margin. We prefer the text; "The wise shall see thy name," thy signature (as it were) to the decree, "Hear, therefore," &c.

Ver. 10. *Treasures of wickedness*—Are the unjust riches detained by fraud. See margin.

Ver. 16. *The statutes of Omri.*—A wicked king, who built Samaria. 1 Ki. xvi. 24.

CHAP. VII. Ver. 1. *As when they have gathered*, &c.—"As the gatherings

earth: and *there is* none upright among men: they all lie in wait for blood; they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man*, he uttereth [e] his mischievous desire: so they wrap it up.

4 The best of them *is* a brier: the most upright *is sharper* than a thorn hedge: the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust [f] ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore [g] I will look unto the LORD; I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when [h] I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light [i] unto me.

9 I will bear [j] the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth [k] to the light, *and* I shall behold his righteousness.

10 [l] Then *she that is* mine enemy shall see *it*, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now [m] shall she be trodden [n] down as the mire of the streets.

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he shall come even to thee from Assyria, [o] and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 [p] Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ [q] Feed thy people with thy [r] rod, the flock of thy heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 ¶ According to the days of thy coming out of the land of Egypt will I show unto him marvellous *things*.

16 The nations shall see and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.

17 They shall [s] lick the dust like a serpent, they shall move out of their holes like [t] worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who *is* a God like unto thee, that pardoneth [u] iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger [v] for ever, because he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will [w] subdue our iniquities; and thou wilt cast all their sins [x] into the depths of the sea.

20 Thou [y] wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

A. M. 3294. B. C. 710.

e *the mischief of his soul.*

f Je.9.4.

g Is.8.17.

h Ps.37.24. Pr.24.16.

i Ps.27.1.

j He.12.6,7.

k Ps.37.6.

l or, *And then will see her that is mine enemy, and cover her with shame.*

m *she shall be for a treading down.*

n Mal.4.3.

o or, *even to.*

p or, *after that it hath been.*

q or, *rule.*

r Ps.23.4.

s Ps.72.9.

t or, *creeping things.*

u Ex.34.6,7

v La.3.31, 32.

w Ro.6.14.

x Je.50.20.

y Lu.1.72, 73.

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triumph over all their foes. An expression which here occurs has, in more than one instance, confounded the enemies of true religion, and raised it up friends under severe persecution.

During the troubles of the seventeenth century, in England, when many suffered for conscience sake, a pious nonconformist minister was conducted, with a sort of brutal triumph, from Birmingham to Norwich, his legs being chained under his horse's belly. As he was about to enter the castle jail, a woman observed him out of her window, who had probably heard him boast in the name of the Lord his God, and called out to him, "Where is the Lord your God now?" In reply he directed her to verse 10 of the chapter now before us, and she was so struck on reading it, that she became a kind friend to him in all his subsequent confinement. The words are, "Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God?" (*Palmer's* Noncon. Memor.)

(*Newcome*, 'gatherers') of summer fruits;" *Newcome*, "Late figs;" but he adds, "the word is sometimes used for fruits in general."

Ver. 3. *So they wrap it up.—Newcome*, "And they do abominably." So the Syriac and Chaldee.

Ver. 11. *The decree be far removed.—Boothroyd*, "Extended," referring it to the decree of Cyrus in their favour.

Ver. 12. *From the fortress.*—Some read "from Egypt," which differs one letter only. *Secker*, "Unto Egypt, and from Egypt even unto the river."

[This verse may be rendered, "In that day they (people) shall come to thee from Assyria and the fenced cities; and from the fortress (probably *Pelusium* at the entrance of Egypt) even to the river (Euphrates.") &c. The expressions employed in this prophecy appear to be too strong for the events which transpired after the Babylonian captivity; and seem to refer to the future restoration of Israel, after their land has lain desolate for ages.]—*Bagster.*

Ver. 14. *With thy rod.—Newcome*, "Crook," or pastoral staff.

Ver. 17. *Worms.*—"Reptiles," or vermin generally. *Taylor's* Scrip. Index.

CONCLUDING REMARKS ON THE BOOK OF MICAH.

[THE prophecy contained in chap. v. 1—5, says Dr. *Hales*, "Is perhaps the most important single prophecy in the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions descriptive of the several limitations of the blessed Seed of the woman to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in his birth at Bethlehem, 'the city of David.' It carefully distinguishes his human nativity from his eternal generation; foretels the rejection of the Israelites and Jews for a season; their final restoration; and the universal peace destined to prevail throughout the earth in the Regeneration. It forms, therefore, the basis of the New Testament, which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; his eternal generation as the ORACLE, or WISDOM, in the sublime introduction of John's Gospel; his prophetic character, and second coming, illustrated in the four Gospels and Epistles, ending with a prediction of the speedy approach of the latter in the Apocalypse. (Re. xxii. 20.)" That the ancient Jews understood this prophecy of the Messiah is evident, not only from the decision of the chief priests and scribes, (Mat. ii. 6.) but also from many of the Jewish writers which are now extant. JONATHAN in his Targum expressly applies it to the Messiah; rendering it, "And thou Bethlehem Ephratah, art thou too little to be numbered among the thousands of the house of Judah? From thee before me shall come forth the Messiah to exercise dominion in Israel, whose name is declared of old, from the days of eternity." In the Targum on the Pentateuch ascribed to the same author, on Ge. xxxv. 21. the tower of *Edar*, rendered in Micah, "the tower of the flock," and which JEROME says was near Bethlehem, and the place where the birth of Jesus Christ was declared to the shepherds, is expressly affirmed to be "the place from which the king Messiah shall be manifested in the end of the days." In Pirke Eliezer also, the passage in Micah is referred to the Messiah; and "his goings forth from the beginning," is interpreted by "when the world was not yet created." See also Talmud Hieros. Berachoth. In fact, nothing can be clearer or more undoubted than the application of this remarkable prophecy; which was fully verified in the birth of our Saviour, by a peculiar act of Providence, at Bethlehem.

THE BOOK OF NAHUM.

[NAHUM, the prophet, was a native of Elkosh, a town of Galilee, the ruins of which were still in being, and well known, in the time of JEROME. JOSEPHUS (Ant. l. ix. c. 11. § 3.) says, that he flourished in the time of Jotham, king of Judah, and that "all the events which he foretold concerning Nineveh came to pass one hundred and fifteen years afterwards." But JEROME, with more probability, places him in the reign of Hezekiah, king of Judah, and says, that "his name by interpretation is a comforter; for the ten tribes being carried away by the king of Assyria, this vision was to comfort them in their captivity: nor was it less consolation to the other two tribes of Judah and Benjamin, who remained in the land, and were besieged by the same enemies, to hear that these conquerors would in time be conquered themselves, their city taken, and their empire overthrown." This prophecy consists of three chapters, forming one entire poem, the conduct and imagery of which are truly admirable. In the exordium, the prophet sets forth with grandeur the justice and power of God, tempered with lenity and goodness; foretels the ruin of the Assyrian king and his army, and the deliverance of the people of God, with their rejoicing on the occasion; predicts the siege and taking of Nineveh by the Medes and Babylonians, the ruin of the Assyrian empire, the plundering and destruction of the city, and the extinction of the royal family, for their oppression and cruelty; denounces a heavy wo against Nineveh for her perfidy and violence, and idolatries; shows that the desolation of No-Ammon, in Egypt, may lead her to expect similar destruction; and predicts her utter and final ruin, and the inefficacy of all methods to prevent it."]—*Bagster. T. H. Horne* recommends Bp. *Newton's* 9th Dissertation on the Prophets, as the best commentary on this book; we have therefore carefully consulted it, in connexion with Abp. *Newcome's* Version, and Dr. *Boothroyd's*.

CHAPTER I.

The majesty of God in goodness to his people, and severity against his enemies.

THE burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 [a] God *is* [b] jealous, and the LORD [c] revengeth; he LORD revengeth, and [d] *is* furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD *is* slow to anger, and great in power, and will not at all acquit *the wicked:* the LORD *hath* his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains [e] quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and who can [f] abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The LORD *is* good, a [g] strong hold in the day of [h] trouble; and he knoweth them that trust in him.

8 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 What do ye imagine against the LORD? he will make an utter end: affliction shall not rise up the second time.

10 For while [i] *they be* folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, that imagineth evil against the LORD; [j] a wicked counsellor.

12 Thus saith the LORD; [k] Though *they be* quiet, and likewise many, yet thus shall they be [l] cut down, when he shall pass through. Though I have afflicted thee, I will afflict thee no more.

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile.

15 Behold [m] upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, [n] keep thy solemn feasts, perform thy vows: for [o] the wicked shall no more pass through thee; he is utterly [p] cut off.

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

HE [a] that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD hath turned away the [b] excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red, the valiant men *are* [c] in scarlet: the chariots *shall be* with [d] flaming torches in the day of his preparation, and the fir trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: [e] they shall seem like torches, they shall run like the lightnings.

5 He shall recount his [f] worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the [g] defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be [h] dissolved.

7 And [i] Huzzab shall be [j] led away captive, she shall be brought up, and her maids shall

A. M. cir. 3291.
B. C. cir 713.

a cr, *The LORD is a jealous God, and a revenger.*
b Ex 20.5.
c Ps.94.1.
d *that hath fury.*
e Ps.68.8.
f *stand up.* Re 6.17
g *strength.*
h Ps.37.5.
i 1 Th.5.2,3
j *counsellor of Belial.*
k or, *If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.*
l *shorn.*

m Is.52.7.
n *feast.*
o *Belial.*
p Is.29.7,8.
a or, *The disperser,* or, *hammer.*
b *pride.*
c *dyed.*
d or, *fiery.*
e *their show*
f or, *gallants.*
g *covering,* or, *coverer.*
h or, *molten.*
i or, *that which was established,* or, *there was a stand made.*
j or, *discovered.*

CHAP. I. Ver. 1—15. *The majesty of God exhibited in his goodness to his own people, and his severity toward their enemies.*—This chapter opens the prophecy with a sublime description of the majesty and power of God, tempered with lenity and goodness to his people, but breathing wrath and judgment to all his enemies. The Prophet then turns to the Assyrians, describes the confusion that prevailed in their counsels, and the corruption of their manners, insomuch that Nineveh, as well as Babylon, appears to have fallen a victim to intoxication.

The *one gone forth*, the *wicked counsellor* mentioned in ver. 11, has been generally explained of one or other of the Assyrian kings; but we conceive applies more justly to Rab-shakeh, the general of Sennacherib, who was the messenger of his blasphemies, and probably the chief author of them; especially of the letter sent in his master's name, 2 Kings xix. 49, &c. Both this wicked king and his wicked counsellor loudly boasted of their success against surrounding nations, without drawing any line of distinction between the God of Israel and the idols of the heathen. The Prophet therefore announces the confusion of these blasphemers; the termination of their proud career; and, as to Sennacherib, that his tomb is prepared. (2 Kings xix. 37.) Messengers are then seen from the surrounding mountains, announcing the death of the tyrant, and the deliverance of Israel from his yoke, so that they may perform their religious rites secure and uninterrupted. Similar language is, by Isaiah, applied to messengers announcing the incarnation of Messiah, and the salvation of mankind. (Isa. lii. 7.)

CHAP. II. Ver. 1—13. *The armies, commissioned by God, attack Nineveh.*—"Nineveh is now called on to prepare for the approach of her enemies, the instruments of Jehovah's vengeance; and the military array and muster, the very arms and dress of the Medes and Babylonians, their rapid approach to the city, the process of the siege and inundation of the river,

CHAP. I. Ver. 1. *The burden.*—See note on Is. xvii. 1.—*The Elkoshite.*—this term is differently understood, "Many suppose (says *Townsend*) that he was a descendant of Elkosha, while others infer that he was born at Elkosh, or Elkosha, a village in Galilee." The latter sense is adopted by all the authorities referred to in the Introduction to this book.

Ver. 2. *A jealous God.*—See margin. See exposition De. ch. xvi.—*And is furious.*—Heb. "Having fury," or wrath, namely, *for his enemies.*

Ver. 3. *Will not at all acquit.*—See note on Ex. xxxiv. 7.

Ver. 4. *The sea . . . . the rivers.*—See Ex. xiv. 21. Jos. iii. 16.

Ver. 6. *Who can abide?*—See margin; that is, all must fall before him.

Ver. 8. *With an overrunning* (or overflowing) *flood*, &c.—This describes a complete and utter overthrow.

Ver. 10. *Folden together as thorns*—That is, as a thorn hedge, says *Gesenius.* The idea seems to be, that they and their counsels were as full of confusion and perplexity as a thorn hedge, with an infinite number of prickles in every direction; they also intoxicated themselves like drunkards: in this case, they were prepared for destruction, as stubble fully dry is to be consumed by fire.

Ver. 11. *A wicked counsellor.*—See margin—Or evil adviser. See exposition.

Ver. 12. *Though* they be *quiet.*—*Wheeler*, "At peace;" *Boothroyd*, "Prosperous."—*And likewise many*—Or numerous. Compare 2 Ki. xix. 17, 18. —[Or, If *they would have been* at peace so *should they have been* many, and so should they have been shorn, and he should have passed away.]—*B.*

Ver. 14. *That no more of thy name be sown.*—*Newcome*, "That thy name be no more scattered (or spread) abroad."

CHAP. II. Ver. 1. *He that.*—See margin. See Je. i. 23. Some refer this to Sennacherib; it more properly refers to the Medes.—*Dasheth*—As a heavy and strong hammer breaks into pieces, and then with a mighty arm scattereth the pieces, so shall the destroyer of Nineveh do

Ver. 2. *The excellency of Jacob*—Perhaps Jerusalem.—*The emptiers* of wasters—i. e. the Assyrians, who had now wasted Israel, and carried the nation into captivity.

Ver. 3. *The shield . . . . made red.*—We conceive this implies the sanguinary character of the enemy. Compare Is. lxiii. 1, 2. But some think it alludes only to their dress.—*With flaming* (or fiery) *torches.*—These either preceded or accompanied their war chariots. See *Orient. Lit.* No. 1562.—*And the fir trees*—Which formed the axle-trees of these war chariots. Dr. *Wheeler.*

Ver. 5. *Worthies.*—See margin. *Newcome.* "Mighty men."—*Defence.*—See margin; namely, under which the besiegers fought.

Ver. 6. *The gates*, &c.—[*Diodorus Siculus* informs us, that "there was an ancient prophecy, received from their forefathers, that Nineveh should not be taken till the river first became an enemy to the city: and in the third year of the siege the Euphrates (Tigris) being swollen with continued rains, overflowed part of the city, and threw down 20 stadia of the wall. The king then thinking that the oracle was fulfilled, the river having manifestly become an enemy to the city, casting aside all hope of safety, and lest he should fall into the enemy's hands, built a large funeral pyre in the palace; and having collected all his gold and silver and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the midst of the pyre, and burnt them, himself, and the palace together. When the death of the king was announced by certain deserters, the enemy entered at the breach the waters had made, and took the city.]—*Bagster.*

Ver. 7. *And Huzzab.*—See margin. Or, "the establishment;" meaning, the queen and the royal harem; though some think this might be the queen's proper name; and others, that the city of Nineveh itself was thus described. See *Orient. Cust.* No. 361.—*As with the voice of doves*—That is, of lamentation.—*Tabering*—That is, striking their breasts with their hands, as to strike the *tabor* or tabret.

lead *her* as with the voice of doves, tabering upon their breasts.

8 But Nineveh *is* [k] of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall [l] look back.

9 Take ye the spoil of silver, take the spoil of gold: [m] for *there is* none end of the store *and* glory out of all the pleasant furniture.

10 She is [n] empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and the faces of them all gather blackness.

11 Where *is* the dwelling of the lions, and the feeding place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and fil'ed his holes with prey, and his dens with ravin.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.

CHAPTER III.

The miserable ruin of Nineveh.

WO [a] to the [b] bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

2 The noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the [c] bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, I *am* against thee, saith the LORD of hosts; and I will discover thy skirts upon thy face, and I will show the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than [d] populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite; Put and Lubim were [e] thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed [f] in pieces at the top of all the streets: and they cast lots [g] for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be [h] drunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* fig trees [i] with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* [j] women: the gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy [k] bars.

14 Draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like the [l] canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm [m] spoileth, and fleeth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their place is not known where they *are.*

18 Thy shepherds [n] slumber, O king of [o] As-

A. M. cir. 3291.
B. C. cir. 713.

k or, *from the days that she hath been.*

l or, *cause them to turn.*

m or, *and their infinite store.*

n Zep.2.13.

a Eze.24.9.

b *city of bloods.*

c *flame of the sword, and the lightning of the spear.*

d *No-Amon,* or, *nourishing.*

e *in thy help.*

f Ps.137.8,9.

g Joel 3.3.

h Je.25.17.. 27.

i Re.6.13.

j Je.51.30.

k Ps.147.13.

l Joel 2.25.

m or, *spreadeth himself.*

n Ps.76.6.

o Eze.31.3, &c.

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the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are all described in the true spirit of Hebrew poetry, with many pathetic, vivid, and sublime images."—Dr. *J. Smith.*

In verse 7, *Huzzab,* meaning either the queen, or rather, Nineveh herself, is represented as a great princess, led captive with her attendants, bewailing her and their own condition, by beating their breasts, and by other expressions of sorrow. Nineveh is then compared to a vast den, and her inhabitants to lions and lionesses, strong and ferocious, yet devoted to death and to destruction.

CHAP. III. Ver. 1—19. *Nineveh's utter destruction.*—The Prophet goes on to denounce a wo against Nineveh, for her perfidy and violence. He musters up before our eyes the number of her chariots and cavalry; points to her burnished arms, and to the great and unrelenting slaughter which she spreads around her. He assigns her sins as the cause of her

Ver. 8. *Like a post.*—See ch. iii. 5.——*Stand,* &c.—This is exactly the character of an undisciplined army, calling upon others to stand, and running away themselves.

Ver. 9. *There is none end of the store.—Diodorus* says that Arbaces carried away many talents of gold and silver to Ecbatana, the royal city of the Medes. Bp. *Newton.*——*And glory.—Newcome,* "Glorious *store,*" connecting this with the preceding term.——*Out of all the pleasant furniture.*—See margin; which may include both furniture and drinking vessels.

Ver. 10. *She is empty.*—[Nineveh was taken and utterly ruined by Assuerus, or Cyaxares, king of Media, and Nabuchodonosor, or Nabopolassar, king of Babylon, B. C. 606, or 612. *Diodorus,* who, with others, ascribes the taking of it to Arbaces the Mede and Belesis the Babylonian, says, that he "dispersed the citizens in the villages, levelled the city with the ground, transferred the gold and silver, of which there were many talents, to Ecbatana, the metropolis of the Medes; and thus subverted the empire of the Assyrians."]—*Bagster.*——*The heart melteth.*—See Is. xiii. 7, 8.——*The faces of them all gather blackness.*—We understand this figuratively, as an expression of vexation and disappointment; but compare note on Joel ii. 6.

Ver. 11. *Dwelling place of the lions*—Referring to the fierce character of the Ninevites. The curious reader may see in *Josephus* a paraphrase of the last six verses of this chapter. Antiq. lib. ix. c. 11.

CHAP. III. Ver. 1. *Bloody city.*—See margin; i. e. violence and murder. [Nineveh; the threatenings against which, says Dr. *Adam Clarke,* are continued in a strain of invective, astonishing for its richness, variety, and energy. One may hear and see the whip crack, the horses prancing, the wheels rumbling, the chariots bounding after the galloping steeds, the reflection from the drawn and highly polished swords, and the hurled spears, like flashes of lightning dazzling the eyes, the slain lying in heaps, and horses and chariots stumbling over them!]—*Bagster.*

Ver. 2. *The noise of a whip,* &c.—"These first three verses (says Abp. *Newcome*) are a description of Nineveh, as it was in the time of the prophet," full of business and of bustle, of luxury and crime.——*Jumping* (or bounding) *chariots.*

Ver. 3. *The horseman lifteth.—Newcome.* "mounteth."——*The bright sword.*—See margin.

Ver. 5. *I will discover thy skirts.*—Bp. *Lowth* remarks, that it was the barbarous custom of ancient conquerors to strip their captives (even women) naked, and so to make them travel.

Ver. 8. *Populous No*—That is, "No-Ammon," a city of Egypt. See Je. xlvii. 25, and note. Probably *Diospolis,* or the city of Jupiter, who was called *Amon* by the Egyptians, and the same with the celebrated *Thebes* in Upper Egypt, situated between Memphis and Syene, about lat. 25° 30′ N. and long. 32° 30′ E. It was celebrated for its hundred gates and numerous inhabitants, and in the time of its splendour extended 23 miles.]—*Bagster.*——*Situate among the rivers*—That is, the channels of the Nile and the sea; all large lakes were so called, as Gennesareth, Sodom, &c.

Ver. 9. *Infinite.*—Literally, "without end."

Ver. 10. *She was carried away.—Boothroyd* (following *Prideaux*) explains this of the taking of *No* by Sennacherib, as predicted by Isaiah, ch. xx. 4.——*Cast lots.*—It was common to cast lots in dividing the captives.

Ver. 11. *Thou shalt be drunken*—That is, "with the cup of God's wrath." *Boothroyd.* [*Diodorus* relates, that while the Assyrian army were feasting for their former victories, those about Arbaces being informed of their negligence and drunkenness, fell upon them unexpectedly, slew many, and drove the rest into the city.]—*Bagster.*

Ver. 12. *Like fig trees*—Their fortresses shall tumble to pieces, as ripe figs fall from the tree when shaken. See Re. vi. 13.

Ver. 13. *Women*—That is, weak and helpless.

Ver. 14. *Tread the mortar.*—This is said to be the practice as respect bricks, and we suppose mortar, to the present day, in Persia. See *Orient. Lit.*

Ver. 16. *The canker-worm spoileth.*—Margin, "Spreadeth himself and flieth away." *Boothroyd,* "As locusts, they (the merchants) spread themselves, and fly around."

Ver. 17. *In the cold day.*—Heb. "In the day of cold;" i. e. in cold weather.

Ver. 18. *Thy nobles.*—See margin.——*Dwell in the dust.—Newcome,* "In sloth;" i. e. all the tributary princes deserted Nineveh, and were inactive.——[That is, the rulers and tributary princes, who, as *Herodotus* informs us, deserted Nineveh in the day of her distress, and came not to her succour. *Diodorus* also says, that when the enemy shut up the king in the city, many nations revolted; each going over to the besiegers for the sake of their liberty;

syria: thy [p] nobles shall dwell *in the dust:* thy people is scattered [q] upon the mountains, and no man gathereth *them.*

19 *There is* no [r] healing of thy bruise; thy wound is grievous: all that hear the bruit of thee shall clap the hands over thee: for upon whom [s] hath not thy wickedness passed continually?

A. M. 3291. B. C. 713.

p or, *valiant ones.*
q 1 Ki. 22. 17.
r *wrinkling.*
s Re. 18. 2, 3.

ignominious and unpitied fall, which he compares to the dreadful destruction of the famous city of No, in Egypt. He then describes the ease with which her strong holds should be taken, and pronounces that all her preparations, her numbers, opulence, and chieftains, would be of no avail, and that her tributaries would desert her. The whole concludes with introducing the nations she had oppressed, as exulting with joy at her destruction.

By comparing Nahum i. 8. with chap. iii. 13, it appears that Nineveh was to owe its destruction to the opposite elements of fire and wate., and such the Pagan author just cited assures us was its fate. When Nahum uttered his prophecy, Nineveh was the capital of the greatest empire in the world, being about 60 miles in circumference, and well peopled. See Jonah iii. 3. What probability then was there that such a city should ever be so totally destroyed, that the place where it stood should not be known? Yet Lucian, who was a native of a neighbouring country, and flourished in the second century, affirms, that no traces of Nineveh remained, even then; and now, its very situation is disputed; such is the truth and exactness of the divine predictions. (See Bishop *Newton's* Diss. ix., also concluding remarks on Nahum.)

that the king despatched messengers to all his subjects, requiring power from them to succour him; and that he thought himself able to endure the siege, and remained in expectation of armies which were to be raised throughout his empire, relying on the oracle that the city would not be taken till the river be came its enemy. See on ch. ii. 6.]—*Bagster.*

Ver. 19. *Bruit.*—See note on Je. x. 22.

CONCLUDING REMARKS ON THE BOOK OF NAHUM.

[THE prophecy of NAHUM forms a regular and perfect poem. The exordium is grand and truly majestic; the preparations for the destruction of Nineveh, and the description of its downfall, are painted in the most vived colours, and are admirably clear. The destruction of Nineveh took place a little more than a century afterwards; and its utter desolation is unanimously attested both by ancient and modern writers. "But," as Bp. *Newton* justly observes, "what probability was there, that the capital of a great kingdom, a city which was sixty miles in compass, a city which contained so many thousand inhabitants, ... should be totally destroyed? And yet so totally was it destroyed, that the place is hardly known where it was situated. We have seen that it was taken and destroyed by the Medes and Babylonians; and what we may suppose helped to complete its ruin and devastation was Nebuchadnezzar's soon afterwards enlarging and beautifying Babylon. From that time no mention is made of Nineveh by any of the sacred writers; and the most ancient of the heathen authors, who have occasion to say any thing about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it was remaining, that authors are not agreed even about its situation . . . . There is at this time a city called Mosul, situated upon the western side of the river Tigris, and on the opposite eastern shore are ruins of a great extent, which are said to be the ruins of Nineveh . . . . But it is more than probable, that these ruins are the remains of the Persian Nineveh, and not of the Assyrian. Even the ruins of old Nineveh have been, as I may say, long ago ruined and destroyed. Such an 'utter end' hath been made of it; and such is the truth of the Divine predictions! This perhaps may strike us the more strongly, by supposing only a parallel instance. Let us then suppose, that a person should come in the name of a prophet, preaching repentance to the people of this nation, or otherwise denouncing the destruction of the largest city within a few years.....I presume we should look upon such a prophet as a madman, and show no farther attention to his message than to deride and despise it; and yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh. For Nineveh was much the larger, and much the stronger, and older city of the two: and the Assyrian empire had subsisted and flourished more ages than any form of government in this country; so that you cannot object the instability of the eastern monarchies in this case. Let us then.....suppose again, that things should succeed according to the prediction; the floods should arise, and the enemy should come, the city should be overflown and broken down, be taken and pillaged, and destroyed so totally, that even the learned could not agree about where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not by such an illustrious instance be thoroughly convinced of the providence of GOD, and of the truth of his prophet, and be ready to acknowledge, 'Verily this is the word that the LORD hath spoken, verily there is a GOD who judgeth the earth?'"]—*Bagster.*

THE BOOK OF HABAKKUK.

[OF the prophet HABAKKUK we have no certain information; but it is probable, as EPIPHANIUS and DOROTHEUS assert, that he was of the tribe of Simeon, and a native of Bethzacar. It is evident that he prophesied in Judea before the captivity, and probably, as Abp. USHER supposes, in the reign of Jehoiakim, being contemporary with Jeremiah. His genuine writings are comprised in the three chapters of which this book consists; in which the prophet, indignantly complaining of the growth of iniquity among the Jews, GOD is introduced as denouncing his vengeance to be inflicted upon them by the Chaldeans; then, making a sudden transition, he humbly expostulates with GOD for punishing them by the instrumentality of the Chaldeans; in answer to which complaint, GOD shows the certainty of the vision, and denounces the destruction of the Babylonian empire, with the judgments to be inflicted upon the Chaldeans for their ambition, cruelty, treachery, and idolatry: the prophet then implores GOD to hasten the deliverance of his people, recounting the wonderful deliverances which GOD had vouchsafed to his people, in conducting them through the wilderness, and giving them possession of the promised land; and, deeply affected with the approaching judgments, he yet resolves to rejoice in the mercy and goodness of GOD when all other comforts failed.]—*Bagster.*

CHAPTER I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is showed the fearful vengeance by the Chaldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THE burden which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou [a] wilt not hear! *even* cry out unto thee *of* violence, and thou wilt not save!

3 Why dost thou show me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore [b] wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for [c] *I* will work a work in your days, *which* ye will not believe, though it be told *you.*

A. M. cir. 3404. B. C. cir. 600

a La. 3. 8.
b or, *wrested.*
c Is. 29. 14.

6 For, lo, I raise up the [d] Chaldeans, *that* bitter and hasty nation, which shall march through the [e] breadth of the land, to possess the dwelling places *that are* not theirs.

7 They *are* terrible and dreadful: [f] their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more [g] fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle *that* hasteth to eat.

9 They shall come all for violence: [h] their faces shall sup up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

d Fulfilled, 2 Ch. 36. 6.
e *breadths.*
f or, *from them shall proceed the judgment of these, and captivity of these.*
g *sharp.*
h or, *the supping of their faces,* or, *their faces shall look toward the east,* Heb. *the opposition of their faces toward the east.*

CHAP. I. Ver. 1—17. *The judgments of God on the Chaldeans.*—The Prophet, contemplating with a virtuous indignation the rapid progress of vice and impiety among his countrymen, reproaches, as it were, the Almighty, for suffering such a state of things to prevail, and then suddenly bursts forth in a divine oracle, and threatens them with judgments, not only

CHAP. I. Ver. 4. *The law is slacked*—That is, relaxed or neglected.——*Doth compass about.*—More accurately, "doth circumvent."

Ver. 5. *Behold ye among the heathen.*—For St. Paul's quotation of this passage, see Ac. iii. 41. But for "the heathen" (Heb. "nations,") the LXX. read, as quoted by St. Paul, "ye despisers," with the difference of one letter only, as suggested by *Houbigant.* So also the Arabic and Syriac.——*Wonder marvellously*—That is, exceedingly.

Ver. 6. *Hasty.*—*Newcome,* "Swift."

Ver. 8. *Horses are swifter.*—[The Chaldean cavalry were proverbial for swiftness, courage, and cruelty. *Oppian,* speaking of the horses bred about the Euphrates, says, "They are by nature war horses, and so intrepid that neither the sight nor the roaring of the lion appals them; and, besides, are astonishingly fleet." The *leopard,* of all quadrupeds, is allowed to be the swiftest: they are frequently used for hunting, and seize their prey with surprising agility.]—*Bagster.*——*Spread themselves*—That is, to ravage and destroy, like the modern Tartars. So *Harmer.* But the late Mr. *Taylor,* remarking that the Hebrew (Parash) is here used both for horses and horsemen, (see *Gesenius,*) applies the term in both places to the former, as being, in the first place, a technical term, implying the ground they cover; and, in the second place, to their being a foreign breed, "from afar," perhaps Egyptian. See *Taylor's* Expos. Index.

Ver. 9. *Their faces shall sup up.*—See margin. So *Peters, Newcome,* &c. The meaning appears to us to be, that as the east wind blast and destroys every thing within its reach, so these Chaldeans should gather up every thing within their reach, as is said, ver. 15.——*Their faces,* according to the Hebrew idiom, means, their presence; which agrees with the clause following; *gather the captivity,* i. e. the captives.

Ver. 10. *They shall heap dust* (or earth) *and take it.*—The Chaldee explains

11 Then shall *his* mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, my Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty [i] God, thou hast [j] established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on [k] iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the [l] creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their [m] drag: therefore they rejoice and are glad.

16 Therefore [n] they sacrifice unto their net, and burn incense unto their drag; because by them their portion *is* fat, and their meat [o] plenteous.

17 Shall they therefore empty their net, and not spare continually to slay the nations?

CHAPTER II.

1 Unto Habakkuk, waiting for an answer, is showed that he must wait by faith. 5 The judgment upon the Chaldean for insatiableness, 9 for covetousness, 12 for cruelty, 15 for drunkenness, 18 and for idolatry.

I WILL stand upon my watch, and set me upon the [a] tower, and [b] will watch to see what he will say [c] unto me, and what I shall answer [d] when I am reproved.

2 ¶ And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: but [e] the just shall live by his faith.

5 ¶ [f] Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, [g] Wo to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay!

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [h] thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [i] blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that [j] coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the [k] power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned *against* thy soul.

11 For the stone shall cry out of the wall, and the [l] beam out of the timber shall [m] answer it.

12 ¶ Wo to him that buildeth a town with [n] blood, and establisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves [o] for very vanity?

A. M. cir. 3404.
B. C. cir. 600.

i *rock*
j *founded.*
k or, *grievance*
l *moving.*
m or, *flue net*
n Is.10.13, 15.
o *fat*, or, *dainty.*
a *fenced place.*
b Ps.85.8.
c or, *in me.*
d *upon my reproof*, or, *arguing*, or, *when I am argued with.*
e Ju 3.36.
f or, *How much more.*
g or, *Ho, he.*
h Is.33.1.
i *bloods.*
j or, *gaineth an evil gain.*
k *palm of the hand.*
l or, *piece*, or, *fastening.*
m or, *witness against.*
n *bloods.*
o or, *in vain*

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alarming, but incredible, to be inflicted by the agency of the Chaldeans, who should themselves be afterwards visited for their idolatry and other sins.

The Prophet closes with an animated appeal to the Almighty against the Chaldean conquerors, as attributing to themselves all the glory of their achievements, and as themselves guilty of the very sins they were employed to correct in others.

CHAP. II. Ver. 1—20. *The necessity of faith and patience.*—A Prophet is a spiritual watchman, and one part of his duty is, to wait for divine communications. So did Isaiah, (chap. xxi. 8.) and so Habakkuk in the chapter now before us. Having appealed to the divine Being in behalf of his country, he expects, and speedily receives, an answer, in a prophetic vision, which he is ordered to record. At the same time he is guarded against expecting an immediate fulfilment of the whole, by being told that the vision was for an appointed time; but he is encouraged to wait, by an assurance that it shall be punctually fulfilled whenever that time shall come.

Bishop *Chandler*, however, considers this as a direct prophecy of Messiah, who is elsewhere described as "He that should come," (Mat. ix. 3,) and whose time of coming, both first and second, is designated "the end, the latter days." &c. (See Deut. viii. 19, 23; xii. 4, &c.) Of him also it might be justly said, "He shall break forth as the morning," and not disappoint the expectation of those who "waited for the salvation of Israel." It is therefore added, "though he tarry wait for him because he will surely come." He will not be *behind* the appointed period. But what connexion shall we trace between the passage so explained and the verse following? The inspired author of the Epistle to the Hebrews will perhaps give us a clue to this. The humble believer (and there are no *un*-humbled believers) is upright and righteous before God, and by his faith, lives and triumphs; but the proud man, (whose soul is lifted up,) he falls back, or withdraws in the hour of trial; apostatizes, and is lost. If we apply this to the particular circumstances of either Christ's first or second coming, it will harmonize with this connexion. Doubtless many infidels have said concerning both, "Where is the promise of his coming?" (2 Peter iii. 4.) and from the apparent delay of his incarnation, in the first instance, and in the next, from a like apparent delay in his second coming, have renounced their profession, and denied the faith.

What relation this passage has to the fall of the Chaldeans, is not so easy to ascertain. The coming of Messiah was so

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this of raising mounds of earth, as was the practice of those times, by which they might scale and attack the walls.

Ver. 11. *Then shall his* (or their) *mind change*—That is, corrupted by their extraordinary successes, they will attribute all to themselves, or to their idols, and thus becoming guilty, call down punishment on themselves.

Ver. 12. *O mighty God.*—See De. xxxii. 4. *Boothroyd*, "Thou hast founded them (as) a rock for correction;" *Newcome*, "to correct us."

Ver. 13. *Canst not look*—That is, with pleasure, or endurance; hence it follows, *Wherefore lookest thou upon them . . . . and holdest thy tongue—Newcome*, "Art silent," &c.

Ver. 14. *And makest men*—That is, why dost thou suffer thy people to be taken, and swallowed up by them, as if they were fishes, &c.

Ver. 16. *Their drag*—A part of their fishing tackle; the meaning is, they attribute every thing to their own merits, or their idols.——[They ascribed their victory to their sword and armour, which they worshipped instead of God. So King Mezentius, one of the worst characters in the Æneid of *Virgil*, is represented as invoking his own *right hand*, and his *spear*, in battle.]—*Bagster. Ward* (the Missionary) says, "The Hindoos annually worship the implements of their trade."

CHAP. II. Ver. 1. *When I am reproved*—That is, in case what I deliver should be disputed; but most of the ancient versions and modern critics read, "What he (the Lord) would reply to my arguing;" referring to the close of the preceding chapter. So *Boothroyd*; but *Newcome* hesitates.

Ver. 2. *Upon tables*—Or tablets, which were commonly hung up in public places, (like our placards,) being written in large and bold characters.——*That he may run that readeth*—That is, so legible that it may be read while running.

Ver. 3. *It shall speak and not lie*—That is, not deceive, but surely be fulfilled at the appointed time; but Bishop *Chandler* renders this by a personal pronoun, *He*, as the Hebrew certainly will bear; and so is the text rendered by the Author of the Epistle to the Hebrews, chap. x. 37. instead of "It shall speak," he reads, "He shall *break* forth," alluding to the breaking of the day, as the Hebrew verb is used. Cant. ii. 17; iv. 6.——*Though it tarry.—Chandler*, "Though he tarry, wait for him; he will not go beyond, (or be after,) namely, the appointed time." The Hebrew word here used is totally distinct from that rendered *tarry* in the preceding member of the verse.

Ver. 4. *His soul* which *is lifted up, is not upright.*—This, as a general proposition, is incontrovertible, "the Lord abhorreth the proud." Prov. xvi. 5.

Ver. 5. *Ye also.—Newcome*, "Moreover;" *Boothroyd*, "Truly."

Ver. 9. *Power of evil.*—See margin. The grasp of evil.

Ver. 10. *Thou hast consulted.—Boothroyd*, "Devised" *shame.——Sinned* against *thy soul*—That is, rendered thyself guilty.

Ver. 11. *For the stone . . . . and the beam.*—The ancients used to lay beams of timber in their stone walls, to bind them. *Juvenal* (the Roman poet) has a passage which well illustrates this:

"Should trembling slaves not dare to squeak,
Beasts, dogs, and posts, and marble walls will speak."—Sat. xi

Ver. 12. *Wo to him*, &c.—[The celebrated and costly buildings of Babylon had been erected by the *spoils* of conquered nations, and by the *blood* of multitudes; and, in the righteous judgment of God, the royal family would soon be ruined, the seat of empire removed, and the city itself finally destroyed. Houses built, and fortunes made by such iniquitous means, in most cases become as chaff before the whirlwind of God's indignation.

Hark! he answers. Wild tornadoes,
Strewing yonder seas with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which he speaks."—*Cowper*

Ver. 13. *Labour in the fire.*—See Jer. li. 58.

14 For the earth shall be filled [p] with the knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour drink, that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled [q] with shame [r] for glory: drink thou also, and let thy foreskin be uncovered: the cup [s] of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the [t] maker of his work trusteth therein, to make dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But the LORD *is* in his holy [u] temple: [v] let all the earth keep silence before him.

CHAPTER III.

Habakkuk in his prayer trembleth at God's majesty. 17 The confidence of his faith.

A PRAYER of Habakkuk the prophet [a] upon Shigionoth.

2 O LORD, I have heard thy [b] speech, *and* was afraid: O LORD, [c] revive [d] thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.

3 ¶ God came from [e] Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightness was as the light; he had [f] horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and burning [g] coals went forth at his feet.

6 He stood, and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways [h] *are* everlasting.

7 I saw the tents of [i] Cushan [j] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thy horses *and* thy chariots [k] of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave [l] the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water passed by: the deep uttered his voice, *and* lifted up his hands on high.

11 The [m] sun *and* moon stood still in their habitation: [n] at the light of thine arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst thresh the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anointed; thou woundedst the head [o] out of the house of the wicked, by [p] discovering the foundation unto the neck. Selah.

A. M. cir. 3404.
A. D. cir. 600.

p or, *by knowing the.*
q or, *more with shame than with.*
r Ph.3.19.
s Je.25.27., 29.
t *fashioner of his fashion.*
u Ps.11.4.
v or, *be silent all the earth.*
a or, *according to variable songs, or, tunes, called in Hebrew, Shigionoth.*
b *report*, or, *hearing.*
c or, *preserve alive.*
d Jn.10.10.
e or, *the south.*
f or, *bright beams out of his side.*
g or, *diseases.* De.32.24.
h Mi.5.2.
i or, *Ethiopia.*
j or, *under affliction*, or, *vanity.*
k or, *were.*
l or, *the rivers of the earth.*
m Jos.10.12, 13
n or, *thine arrows walked in the light.*
o Ps.110.6.
p *making naked.*

important a part of the Old Testament predictions, that it seems, in many cases, abruptly introduced, and with but a remote connexion to the subject immediately in hand. The 5th verse evidently refers to Nebuchadnezzar, who is brought in as a contrast to the humble believer in the preceding verses. The particle which introduces this verse, is very general and indefinite; we should render it, "But truly, he that transgresseth through wine; a proud man, and one who is never quiet; whose avarice and ambition are as insatiable as death and the grave; who grasps at the possession of all countries, and at the subjugation of the world; shall not all the people whom he has subdued take up a parable against him, saying, Wo to him that increaseth what is not his! How long will he lade himself with thick clay?" &c. Such we take to be the general meaning of this passage, and such was the character of the Chaldean monarch, who was himself, in his turn, to be subdued, reproached, insulted, and subjugated, partly in his own person, and partly in his immediate successors. The rest of the chapter goes on with exposing the other parts of this character, as a perfect contrast to the humble and pious believer in the true God and his Messiah.

CHAP. III. Ver. 1—19. *An Ode of prayer and praise.*—"The Prophet having seen the calamities which were to be brought on his country by the ministry of the Chaldeans, and the punishments which awaited the Chaldeans themselves, partly struck with terror, and partly revived with hope and confidence in the divine mercy, beseeches God to hasten the redemption of his people. Such a petition would naturally lead his thoughts to the astonishing deliverance which God vouchsafed to the same people of old; and the inference from it was obvious, that he could, with the same ease, deliver their posterity now. But hurried on by the fire and impetuosity of his spirit, he disdains to wait the process of connecting these ideas, and bounds at once into the midst of his subject: "God came from Teman," &c. He goes on to describe the majesty and might which God displayed in conducting his people to the land of promise; selecting the most remarkable circumstances, and clothing them in the most lofty language. As he goes along, his fancy becomes more glowing, till at length he is transported to the scene of action, and becomes an eye-witness of the wonders he describes: "I beheld the tents of Cushan in affliction." After having touched on the principal circumstances of that deliverance which he celebrates, he returns to what passed before them in Egypt, his enthusiasm having led him to begin in the midst of his subject; and at last he ends the hymn as he began it, with expressing his awe of the divine judgments, and his firm trust in the mercy and goodness of God while under them; and that in terms of such singular beauty, elegance, and sublimity, as to form a very proper conclusion to this admirable piece of divine composition. It would seem, from the title, and from the note annexed to the end, that it was set to music, and sung in the service of the temple."—Dr. *J. Smith.*

This last idea receives confirmation from the repeated use of the term *Selah* in this Ode, which marked certain pauses in the music. (See note.) It is generally agreed that Habakkuk prophesied before the captivity, though but a short time; and it is probable that when Jehoiakim was carried off to Babylon, with all the chief people, (2 Kings xxiv. 14.) the musical establishment of the Temple was broken up; this prophecy was, therefore, probably written and sung in the Temple before this period.

Ver. 14. *The earth shall be filled*, &c.—This may refer primarily to the spread of the knowledge of the true God upon Nebuchadnezzar's conversion. Dan. iv. 34—37. Compare Isa. xi. 9.

Ver. 17. *Violence of Lebanon*, &c.—In felling its trees, in stripping it of cattle, and perhaps of wild beasts, for show, and for skins.

Ver. 18. *The maker of his work.*—See margin. The idol maker.

CHAP. III. Ver. 1. *Shigionoth.*—See note on the title of Ps. vii. *Newcome* agrees with those who take this for a musical instrument of great compass; but we know nothing of any such instrument; and had this referred to an instrument, it would doubtless have been connected with the last verse. We are satisfied that the sense given to the term in the above note, is just; namely, that of *elegy*, a grave and solemn poem.

Ver. 2. *O Lord, I have heard.*—Heb. "Hearing, I have heard (and) feared." ——*Make known.*—That is, "make (thyself) known." Bishop *Lowth* explains "in the midst of the years," to mean, "within a fixed time;" i. e. the time predicted.

Ver. 3. *God came from Teman.*—The same able critic considers this as a sudden burst of poetic ardour, referring back to God's wonderful appearances on the behalf of Israel. See Deut. xxxiii. 1. &c. and exposition. *Teman* was in Moab. See Jer. xlix. 7. Amos i. 12. Obad. 9.——*Selah.*—See note on Ps. iii. 2.

Ver. 4. *He had horns coming out of his hand.*—The Hebrew verb signifies to *shine*, and the noun, "a pencil, or cone of rays, issuing from a point, and diverging into the shape of a horn." *Newcome.* Compare Deut. xxxiii. 2, 3, and notes.——*There* (in his hand, or at his right hand, Deut. xxxiii. 3.) was *the hiding of his power*—That is, the infinity of his power is concealed from us by the immensity of his glory.

Ver. 5. *And burning coals.*—*Newcome*, "Flashes of fire went after him." English readers should remember, that pit-coal (which we burn) was unknown to the Hebrews; when, therefore, we read of coals, we should understand flames, or flaming brands.

Ver. 6. *Scattered.*—*Newcome*, "Broken;" namely, by fire and earthquake.

Ver. 7. *Cushan*—Or the Arabian Cushites.

Ver. 9. *Thy bow was made quite naked* (or bare.)—Bows were generally kept in cases, to preserve them from the weather.

Ver. 11. *At the light*, &c.—*Newcome*, "By their light," and 'by their shining;" i. e. of the sun and moon.

Ver. 13. *Unto the neck.*—*Newcome*, "The rock."

14 Thou didst strike through with his staves the head of his villages: they [q] came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thy horses, *through* the [r] heap of great waters.

16 When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will [s] invade them with his troops.

A. M. cir. 3404
B. C. cir. 600

q *were tempestuous.*
r or, *mud.*
s or, *cut them in pieces.*
t *lie.*
u Job 13.15.
v *Neginoth*, Ps. 4. title.

17 ¶ Although the fig tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall [t] fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet [u] I will rejoice in the LORD, I will joy in the God of my salvation.

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*, and he will make me to walk upon my high places. To the chief singer on my stringed [v] instruments.

Ver. 14. *Strike through with his staves.*—*Newcome*, "Thou didst pierce with thy rod," &c. See Ps. ii. 9.—*They* (the enemy) *came out as a whirlwind to scatter me.*—*Newcome*, "us."

Ver. 17. *Fig-tree shall not blossom*, &c.—[This verse most nervously paints the desolate state of Judea during the captivity; and the two following verses contain the finest display of the prophet's resignation, confidence, and holy triumph in the God of his salvation. He saw that the evil, which the Spirit of God enabled him to paint in all its calamitous circumstances, was at hand, and unavoidable; he submitted to this dispensation of Providence; and confided in his mercy and goodness.]—*Bagster.*

Ver. 19. *He will make my feet like hinds' feet*—That is, he will renew my strength and activity.—*To the chief singer*, &c.—We have before seen, 1 Kings x. 12, that Solomon "made harps and psalteries for singers;" and from comparing these passages we may infer, that the principal singers in the temple, like the Grecian bards, accompanied themselves in singing. See exposition of Psalm iv.

CONCLUDING REMARKS ON THE BOOK OF HABAKKUK.

[HABAKKUK, as a poet, holds a high rank among the Hebrew prophets. The beautiful connexion between the parts of his prophecy, its diction, imagery, spirit, and sublimity, are particularly striking, and cannot be too much admired. The prayer of Habakkuk, in particular, is allowed by the best judges to be a masterpiece of its kind; and it is adduced by Bishop *Lowth* as one of the most perfect specimens of the Hebrew ode. The prophet illustrates the subject of the deliverance of Israel from Egyptian slavery throughout "with equal magnificence, selecting from such an assemblage of miraculous incidents the most noble and important, displaying them in the most splendid colours, and embellishing them with the sublimest imagery, figures, and diction; the dignity of which is so heightened and recommended by the superior elegance of the conclusion, that were it not for a few shades, which the hand of time has apparently cast over it in two or three passages, no composition of the kind would, I believe, appear more elegant, or more perfect, than this poem."]—*B.*

THE BOOK OF ZEPHANIAH.

[ZEPHANIAH, according to *Epiphanius*, was of the tribe of Simeon, and of mount Sarabatha, or Baratha; but, though he mentions his ancestors for no less than four generations, yet nothing certain can be inferred as to what family he belonged. We learn, however, from the commencement of his prophecy, that he delivered his predictions in the reign of Josiah king of Judah; and, from the description he gives of the disorders which then prevailed, it is evident that it must have been before the reformation made by Josiah, in the eighteenth year of his reign; and as he predicts the destruction of Nineveh, which, as *Calmet* remarks, could not have taken place before the sixteenth of Josiah, we must therefore place his prophecy about the beginning of the reign of Josiah, or from B. C. 640 to 609. The book of Zephaniah consists of three chapters; in which the prophet denounces the wrath of God against Judah and Jerusalem for idolatry and apostacy; predicts terrible judgments coming upon sinners of different descriptions; exhorts them to repentance, as the only mean to avert the Divine vengeance; prophesies against the Philistines, Moabites and Ammonites, Ethiopians and Assyrians; sharply rebukes Jerusalem for various aggravated sins; and predicts their future restoration, and the ultimate prosperous state of the church in the days of the Messiah.]—*B.*

CHAPTER I.

God's severe judgment against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah the son of Amon, king of Judah.

2 ¶ [a] I will utterly consume all *things* from off [b] the land, saith the LORD.

3 I will consume man and beast, I will consume the fowls of the heaven, and the fishes of the sea, and the [c] stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off [d] the remnant of Baal from this place, *and* the name of the Chemarims with the priests;

5 And them that worship the host of heaven upon the [e] house-tops; and [f] them that worship *and* that swear [g] by the [h] LORD, and that swear by [i] Malcham;

A. M. cir. 3374.
B. C. cir. 630

a *By taking away, I will make an end*
b *the face of the.*
c or, *idols.*
d Fulfilled, A.M. 3580, B.C. 624. 2Ki.23.4,5.
e 2Ki.23.12. Je.19.13.
f 2Ki.17.33, 41.
g or, *to.*
h Is.48.1. He.6.16.
i 1Ki.11.33.
j He.10.38.
k He.12.3.
l Zec.2.13.
m Ps.4.5.
n *sanctified, or, prepared.* Col.1.12.
o Mat.22.2, &c. Re.19.17.
p *visit upon.*

6 And them that are turned [j] back from the LORD; and *those* that have not [k] sought the LORD, nor inquired for him.

7 Hold [l] thy peace at the presence of the Lord GOD: for [m] the day of the LORD *is* at hand: for the LORD hath prepared a sacrifice, he hath [n] bid his [o] guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will [p] punish the princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from the fish-gate, and a howling from the second, and a great crashing from the hills.

11 Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time,

CHAP. I. Ver. 1—18. *God's judgments denounced against Judah.*—Idolaters, and sinners of several other denominations, are particularly threatened, and the approaching visitation enlarged on, by the addition of several aggravating circumstances. These idolaters, it seems, had not wholly renounced the service of Jehovah; but they united with it idol worship: they served God *and* Baal, or rather *Malchom*, (both representatives of the sun,) whom they honoured as the king of heaven. He had also his priests and sacrificers, who worshipped him upon the house-tops. We may, however, depend upon it, that all attempts to serve God and Baal, or Moloch, or Mammon, will only bring confusion and destruction on the worshippers.

CHAP. I. Ver. 2. *I will utterly consume.*—See margin. Heb. "Consuming I will consume," *all things*; i. e. *man and beast*, ver. 3.

Ver. 3. *The stumbling-blocks with* (*Newcome*, "of") *the wicked*—That is, their idols.

Ver. 4. *Cut off the remnant.*—This probably refers in the first instance to the reformation which Josiah effected, and also to the final extirpation of the devotees of Baal, with the priests of the tribe of Levi who united with them in their worship, by the Chaldeans.]—*Bagster* ——*Chemarims.*—*Newcome*, "Sacrificers;" i. e. to Baal. See Hos. x. 5, and note. The name implies that they were clothed in black, which was generally the case with the idolatrous priests. See *Orient. Lit.* No. 1097.

Ver. 5. *Malchah*—Or "Malchom," or "Moloch;" i. e. "the king," the same idol, probably, as Baal, both pointing to the *sun*, the king, or lord of heaven.

Ver. 7. *He hath bid* (or bidden) *his guests.*—[The Babylonians, whom he had commissioned to destroy them. There is here a beautiful allusion to the custom of inviting guests to a festival sacrifice.]—*Bagster.* See Rev xix. 17, 18.

Ver. 8. *Strange apparel.*—The idolaters appear to have worn a peculiar dress in their worship. See 2 Kings x. 22.

Ver. 9. *Leap on* (or over) *the threshold*—That is, to invade their neighbour's premises: but query? May not this refer to some idolatrous or superstitious rite now unknown.—[Or, "that leap over the threshold," by which is probably meant the *Philistines*, who, after the time that Dagon fell before the ark and was broken on the threshold, leaped over it when entering his temple.]—*B.*

Ver. 10. *Crashing.*—*Newcome*, "Breach."

Ver. 11. *Maktesh.*—"Lower city," houses in the valleys, between the hills, where the lower order of tradesmen dwelt.—*They that bear silver*—That is, the money-changers. *Newcome.*

Ver. 12. *With candles.*—*Newcome*, "Lights," perhaps "torches;" implying a strict search.—*Settled on their lees.*—Heb. "Curdled," like wine not cleared. See Jer. xlviii. 11.

that I will search Jerusalem with candles, and punish the men that are [q] settled [r] on their lees: that say [s] in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day of the LORD *is* [t] near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty [u] man shall cry there bitterly.

15 That [v] day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of [w] darkness and gloominess, a day of clouds and thick darkness,

16 A day of the [x] trumpet and alarm against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind [y] men, because they have sinned against the LORD: and their blood [z] shall be poured out as dust, and their flesh as the dung.

18 Neither their [a] silver nor their gold shall be able to deliver them in the day of the LORD's wrath; [b]but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II.

1 An exhortation to repentance. 4 The judgment of the Philistines, 8 of Moab and Ammon, 12 of Ethiopia and Assyria.

GATHER [a] yourselves together, yea, gather together, O nation not [b] desired;

2 Before the decree bring forth, *before* the day pass as the [c] chaff, before the fierce anger [d] of the LORD come upon you, before [e] the day of the LORD's anger come upon you.

3 Seek [f] ye the LORD, all ye meek of the earth, which have wrought his [g] judgment; seek righteousness, seek meekness: it may be [h] ye shall be hid in the day of the LORD's anger.

4 ¶ For Gaza [i] shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of the sea coasts, the nation of the [j] Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea coast shall be dwellings *and* cottages for shepherds, and folds for flocks.

7 And the coast shall be for the [k] remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening: [l] for the LORD their God shall visit [m] them, and turn away [n] their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore *as* I live, saith the LORD of hosts, the God of Israel, Surely [o] Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

11 The LORD *will be* terrible unto them: for he will [p] famish all the gods of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians [q] also, ye *shall be* slain by my sword.

13 ¶ And he will stretch out his hand against the north, and destroy [r] Assyria; and will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the [s] cormorant and the bittern shall lodge in the [t] upper lintels of it; *their* voice shall sing in the windows: desolation *shall be* in the thresholds: [u] for he shall uncover the cedar work.

15 This *is* the rejoicing city that dwelt carelessly, that said [v] in her heart, I *am*, and *there is* none beside me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, *and* wag his hand.

CHAPTER III.

1 A sharp reproof of Jerusalem for divers sins. 8 An exhortation to wait for the restoration of Israel, 14 and to rejoice for their salvation by God.

WO to [a] her that is filthy and polluted, to the oppressing city!

2 She obeyed not the voice; she received not [b] correction; she trusted not in the LORD; she drew not near to her God.

A. M. cir. 3374. B. C. cir. 630

q *curded*, or, *thickened.*
r Je.48.11. Am.6.1. Re.3.23.
s Ps.94.7.
t Joel 2.1, 11.
u Re.6.15.. 17.
v Is.22.5. Je.30.7.
w Am.5.18.
x Je.4.19.
y Is.59.10.
z Ps.79.3. Je.9.22.
a Pr.11.4. Eze.7.19.
b c 3.8.
a Joel 2.16.
b or, *desirous.*
c Ho.13.3.
d 2 Ki.22. 13,17. 23.26. 2 Ch.36 16,17.
e Ps.95.7,8.
f Am.5.6, 15.
g Zec.8.19
h Jo.3.9.
i Je.47.5. Zec.9.5,6.
j Eze.25.16.
k Is.11.11. Mi.4.7.
l or, *when.*
m Lu.1.68.
n Ps.126.1, 4. Je.29.14.
o Je.48.1, &c.
p *make lean.*
q Is.20.4.
r Is.10.12, 16.
s or, *pelican.*
t or, *knops*, or, *chapiters.*
u or, *when he hath uncovered.*
v Is.47.8. Re.18.7.
a *erase*, or, *glutton-ous.*
b or, *instruction.*

CHAP. II. Ver. 1—15. *Judgments on the Philistines and other nations.*—The Prophet, having declared the judgments which were ready to fall upon his people, exhorts them to sincere repentence, before these judgments overtake them. He then foretels the fate of other neighbouring and hostile nations, the Philistines, Moabites, and Ammonites, Ethiopians and Assyrians. In the close of the chapter, Nineveh, reduced to ruins, is beautifully contrasted with its former flourishing condition. Ah! what is all the strength and riches, the pomp and splendour of Nineveh, or Babylon, when the Almighty enters into judgment with it! For many years, no doubt, every passing stranger was ready to point with his hand, and say, "There was Nineveh, and there Babylon!" But now the very site of those mighty cities is only known by conjecture.

CHAP. III. Ver. 1—20. *Promises of future restoration to Judah and Jerusalem, with exhortations to gratitude and praise.*—The picture here drawn, by Zephaniah's inspired pencil, of the rulers and higher classes of the inhabitants of Jerusalem, presents features of horror and disgust. Her princes roaring lions; her judges ravening wolves, so covetous of prey, that they stop not to devour what they obtain, but hide it in their dens, and prowl again for more. Her prophets full of levity, and treacherous; and her priests polluting the sanctuary, and wresting the law of God! But the Lord will arise to judgment, and make a prey of them who have preyed upon his church.

In the midst of this depraved and guilty nation, there is yet "a poor and afflicted people;" and while the rich and great are consigned to deserved destruction, God will bring his poor and humble suppliants, even from beyond the ri-

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Ver. 13. *Build houses*, &c.—Deut. xxviii. 30, 39, 51. Isa. v. 8, 9. Amos v. 11.
Ver. 17. *Like blind men.*—Deut. xxviii. 28, 29. Isa. lix. 9, 10.
CHAP. II. Ver. 1. *Not desired*—That is, hated. *Newcome.*
Ver. 3. *Hid* or hidden.—See Isa. xxvi. 20.
Ver. 4. *Gaza*, &c.—These were cities of the Philistines. —*At the noon-day.*—This implies disgrace, as well as discomfiture. See Jer. vi. 4; xv. 8. "There is here a fine paronomasia: "Gaza (*azzah.*) shall be forsaken, (*azuvah.*) and Ashkelon a desolation; they shall drive out Ashdod at noon-day, and Ekron shall be rooted up. (*teakker.*)"—*Bagster.*
Ver. 5. *Cherethites.*—See 1 Sam. xxx. 14. *Cherethites*, or Cherethims were the Philistines who bordered on the Mediterranean. Eze. xxv. 16. They are supposed to be a colony removed from Crete to Palestine.
Ver. 7. *The coast*, &c.—[The Philistines, who had been greatly harassed by the kings of Egypt, were, with the other neighbouring nations, conquered by Nebuchadnezzar. Afterwards they fell under the dominion of the Romans; then under that of Alexander the Great, who destroyed Gaza, (*Strabo*, and *Arrian*;) and after the persecution of Antiochus Epiphanes, they were gradually subdued by the Maccabees, till Tryphon gave Jonathan the whole of their country from Tyre to Egypt. 1 Mac. xi. 57—59. (*Josephus*, Ant.)—*In the houses*—That is, in their ruins.
Ver. 9. *Moab* and *Ammon.*—See Amos i. 13.; ii. 1—3.—*The breeding.*—*Loveth*, "The possession" of nettles.
Ver. 11. *Famish all the gods*—That is, by causing their sacrifices to be withdrawn. See Deut. xxxii. 37, 38.
Ver. 12. *Ye Ethiopians.*—Heb. "Cushites." Nebuchadnezzar subdued them, Jer. xlvi. 9. Ezek. xxx. 4, 10.
Ver 13. *Assyria and Nineveh.*—See the prophecy of Nahum, just considered.
Ver. 14. *The cormorant and the bittern.*—*Newcome*, "The pelican and the porcupine."—*A voice shall sing.*—*Newcome*, "A cry shall resound" *in the windows.*—[So *Milton*, (Par. Lost, xi. 750.) "And in their palaces, Where luxury late reigned, sea-monsters whelped, And stabled."]—*Bagster.*—*Uncover*—That is, lay bare.
CHAP. III. Ver. 1 *Filthy.*—*Newcome*, "Rebellious."

3 Her princes within her *are* roaring lions; her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets [c] *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The [d] just LORD *is* in the midst thereof; he will not do iniquity: [e] every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no [f] shame.

6 I have cut off the nations: their [g] towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, Surely [h] thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose [i] early, *and* corrupted all their doings.

8 ¶ Therefore wait [j] ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination *is* to gather the [k] nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth [l] shall be devoured with the fire of my jealousy.

9 For then will I turn to the people a pure [m] language, that they may [n] all call upon the name of the LORD, to serve him with one [o] consent.

10 From beyond the rivers of Ethiopia [p] my suppliants, *even* the daughter of my dispersed, shall bring mine offering.

11 In that day shalt thou not be ashamed [q] for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty [r] because of my holy mountain.

12 I will also leave in the midst of thee an afflicted and poor [s] people, and they shall trust in the name of the LORD.

13 The remnant of Israel shall not do [t] iniquity, nor speak [u] lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ [v] Sing, O daughter of Zion, shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out [w] thine enemy: the king of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: *and to* Zion, Let not thy hands be [x] slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, he will rejoice [y] over thee with joy; he will [z] rest in his love, he will joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [a] the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will [b] get them praise and fame in every land [c] where they have been put to shame.

20 At [d] that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

A. M. 3374. B. C. 630.

c Je.23.11, 34.
d Ps.3.16,17
e *morning by morning.*
f Je.8.12.
g or, *corners.*
h Is.63.8.
i Ma.2.1,2.
j Pr.20.22. La.3.25, 26
k Joel 3.2. Mat.25.32
l 2Pe.3.10.
m *lip.*
n Ac.2.4,&c
o *shoulder.*
p Ps.68.31. Is.18.1,7.
q Ps.19.5. Joel 2.26, 27.
r *in.*
s Ja.2.5.
t Mat.13.41.
u Re.21.27.
v Zec.2.10. 9.9.
w Ro.8.33, 34. Re.12.10.
x or, *faint.*
y Is.62.5. Je.32.41.
z *be silent.*
a *the burden upon it was reproach.*
b *set them for a.*
c *of their shame.*
d Am.9.14.

vers of Ethiopia. To them we will give "a pure lip;" humble and appropriate language. They shall take with them words, and turn unto the Lord, and say, "Receive us graciously, and love us freely." Humbled, but not depressed; contrite, but not desponding; they shall be received, not only with favour, but with rapture. God himself will "rejoice over them with singing," and will make them a name and a praise among all the nations of the earth.

Ver. 3. *They gnaw not*—That is, they carry the prey into their dens, and prowl for more.

Ver. 7. *Punished.*—Heb. "Visited."

Ver. 9. *For then, &c.—Newcome,* "Surely I will then pour out upon the people," &c.—*With one consent.*—See margin. "A metaphor taken (says *Newcome*) from the joint efforts of yoked beasts;" it is, however, equally applicable to the united efforts of labourers, carrying timber trees.

Ver. 11. *In that day thou shalt not be ashamed, &c.*—The author begs leave to suggest the propriety of this sentence being read interrogatively—"In that day shalt thou not be ashamed?" &c. See Ezek. xvi. 61.; xx. 43.

Ver. 16. *Slack*—That is, in God's service.

Ver. 17. *He will rest.*—Heb. "Be still," or silent, in his love.

Ver. 19. *I will get them praise, &c.*—Heb. "I will set them for a praise."—*Where they have been put to shame.*—Heb. "In every land of their shame."

CONCLUDING REMARKS ON THE BOOK OF ZEPHANIAH.

"ZEPHANIAH and Jeremiah resemble each other so much in those parts where they treat of the idolatries and wickedness that prevailed in their time, that Isidore asserts, that Zephaniah was the abbreviator of Jeremiah; but he apparently prophesied before Jeremiah; and the latter seems to speak of those abuses as partially removed, which the former describes as present in the most flagitious extent. Compare Zeph. i. 4, 5, 9, with Jer. ii. 5, 20, 32. Zephaniah conspired with Josiah in his righteous design of bringing back the people to the worship and obedience of the true God. The style is poetical; but it is not distinguished by any peculiar elegance or beauty, though generally animated and impressed."—*Gray's Key.*

THE BOOK OF HAGGAI.

[Of the parentage of the prophet *Haggai* we know nothing; but the general opinion, founded on the assertion of *Epiphanius*, is, that he was born at Babylon, during the captivity, and was one of the Jews who returned with Zerubbabel in consequence of the edict of *Cyrus*. The building of the temple having been interrupted for about fourteen years, in consequence of the ill offices of the neighbouring satraps, who prejudiced the mind of the Persian monarch against the Jews; Darius Hystaspes, in the second year of his reign, renewed the permission formerly granted by Cyrus; and Haggai was sent to encourage his countrymen to proceed with the work. The prophet reproves the delay of the Jews in building the temple, and exhorts them to proceed; they obey the prophet's message, and receive encouragement from *God;* the prophet comforts the old men, who wept at the diminished magnificence of the second temple, by assuring them that its glory should be greater than that of the first by the presence of the *Messiah;* he shows that their sins had deprived them of *God's* blessing, and promises them fruitful harvests from that day forward, and predicts the prosperity of the *Messiah's* kingdom, under that of Zerubbabel, his ancestor and type.—The style of this Prophet is, generally, plain and prosaic; interspersed, however, with some passages of a highly poetic character

CHAPTER I.

1 Haggai reproveth the people for neglecting the building of the house. 7 He inciteth them to the building. 12 He promiseth God's assistance to them being forward.

IN the second year [a] of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by [b] Haggai the prophet unto [c] Zerubbabel the son of Shealtiel, [d] governor of Judah, and to Joshua the son of [e] Josedech, the high priest, saying,

A. M. 3484. B. C. 520

a Ezr.4.24. 5.1,2
b *by the hand of.*
c Ezr.3.2.
d or, *captain.*
e 1Ch.6.15.

CHAP. I. Ver. 1—15. *Haggai excites and encourages the Jews to build the house of God.*—The prophet reproves them for their delay, and want of zeal in erecting the house of God, while they were diligent and active in erecting elegant and commodious dwellings for themselves; and admonishes them that the late unproductive seasons with which they had been visited, had been sent to punish their negligence in that respect. This produced the desired effect, especially upon the governor and high priest, and the work was resumed with renewed vigour.

CHAP. I. Ver. 1. *Sixth month.*—[*Elul*, the sixth month of the ecclesiastical year, answering to a part of *September.*]—*Bagster. By Haggai.*—Heb. "By the hand of Haggai."—*Shealtiel.*—[*Shealtiel*, is exactly the same in the original with *Salathiel*, and *Josedech*, with *Jehozadak. Joshua*, is termed *Jeshua*, in the parallel passages, by the omission of *yah*, the name of *God.*]—*Bagster.* "Salathiel," is called the son of Jechoniah, king of Judah. Matt. i. 12—*Joshua*

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is* [f] *it* time for you, O ye, to dwell in your ceiled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts; [g] consider [h] your ways.

6 Ye have sown [i] much, and bring in little; ye [j] eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag [k] with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 Ye looked [l] for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow [m] upon it. Why? saith the LORD of hosts. Because of my house that *is* waste, and ye run every man unto his own house.

10 Therefore [n] the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought [o] upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

13 Then spake Haggai the LORD's [p] messenger in the LORD's message unto the people saying, I [q] *am* with you, saith the LORD.

14 ¶ And the LORD [r] stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and [s] they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER II.

1 He encourageth the people to the work, by promise of greater glory to the second temple than was in the first. 10 In the type of holy things and unclean he showeth their sins hindered the work. 20 God's promise to Zerubbabel.

IN the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD [a] by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who [b] *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as [c] nothing?

4 Yet now be [d] strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I [e] *am* with you, saith the LORD of hosts:

5 *According to* the word [f] that I covenanted with you when ye came out of Egypt, so my spirit [g] remaineth among you: fear ye not.

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and [h] I will shake the heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, and the desire of all nations shall [i] come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* [j] mine, and the gold *is* mine, saith the LORD of hosts.

A. M. 3484. B. C. 520.

f 2 Sa. 7. 2.

g *Set your heart on.*

h La. 3. 40.

i De. 28. 38.

j Ho. 4. 10. Mi. 6. 14.

k *pierced.*

l c. 2. 16, 17.

m or, *it did vanish away.*

n De. 28. 23. Ho. 2. 9.

o 1 Ki. 17. 1. 2 Ki. 8. 1.

p Mal. 2. 7. 2 Co. 5. 20.

q Mat. 28. 20.

r 1 Co. 12. 4, 11.

s Ezr. 5. 2, 8.

a *by the hand of.*

b Ezr. 3. 12.

c Zec. 4. 10.

d Zec. 8. 9.

e c. 1. 13.

f Ex. 29. 45, 46.

g Ne. 9. 20. Ps. 51. 11, 12. Is. 63. 11, 14.

h Joel 3. 16. Heb. 12. 26.

i Ge. 49. 10. Mal. 3. 1. Lu. 2. 27, 46.

j 1 Ch. 29. 14.

CHAP. II. Ver. 1—23. *The future glory of the church to exceed its former glory.*—When this prophecy was uttered (about four years before the temple was finished, and about 520 B. C.) it appears that some aged men among the Jews were greatly dispirited, on account of this second temple being, in its appearance, so much inferior to the former. (See Ezra iii. 12.) To animate and encourage them in the work, the Prophet solemnly assures them that the glory of this second temple (or the second glory of this temple) should exceed the former, through its being honoured with the presence of the Messiah, whose presence alone was more than a counterbalance to every supposable deficiency. And he, who was exhibited in the types and prophecies as the glory of the old dispensation, should now be exhibited as the glory of the new dispensation, in his miracles and discourses, life, death, and resurrection.

The latter part of the chapter adverts to subjects more temporary and peculiar, not only to the Jews, but to that generation. Two questions are put to the priests, relative to ceremonial pollution, and from these an inference is drawn, that if such apparently trivial circumstances rendered them ceremonially unclean, much more would their neglect of God's house and worship render them so morally, and subject them to the divine displeasure. This is mentioned to account for their late unfruitful seasons, and ill success in agricultural pursuits.

The last four verses appear of doubtful interpretation. Who is intended by Zerubbabel? Surely it did not require again to shake heaven and earth, to promote the man who was already in possession of the government. The next Prophet will exhibit this Zerubbabel as a type of Christ (Zech. iv. 7.) and the genealogies of the New Testament inform us, that he was the lineal ancestor of our Lord, (Mat. ii. 12; Luke iii. 27;) whom Isaiah introduces as God's elect (servant,) in whom his soul delighteth! (Isa. xlii. 1.)

the son of Josedech—Which Josedech was the son of Seraiah, who was high-priest when Jerusalem was taken, and was slain at Riblah. 2 Kings xxv. 18—24.

Ver. 4. *Ceiled houses.*—Such, it appears, were a luxury at this period.—*And this house lie waste.*—Its foundation had been laid nearly fifteen years before. Ezra iii. 8.

Ver. 9. *Blow upon it.*—Heb. "Snuff at it," as animals when they refuse their provender. *Newcome.* [They had used all proper means in the cultivation of their lands, and had "sown much;" but when they rationally entertained the most sanguine expectations of a large increase, they were strangely disappointed; and even what they had brought home was unaccountably wasted, as if the *Lord* had blown "upon it," and driven it away! And the reason was, because they neglected the temple and left it in ruins, whilst they eagerly employed themselves in building and decorating their own houses; therefore they were visited by drought and famine, and by various diseases on man and beast.]—*Bagster.*

CHAP. II. Ver. 6. *Yet once, it is a little while.—Newcome,* "Yet once (more; m) a short (time.")—*I will shake the heavens,* &c.—This refers to the numerous revolutions, civil and religious, which preceded the appearance of our Lord.—[This refers to a most important change or revolution, which should take place during the continuance of this temple, introducing a new and more glorious state of the church. "Yet once more" *Jehovah* intended to change entirely its external form, and to bring in that dispensation which should endure to the end. This would be "a little while," compared with that which had elapsed from the first promise of the Messiah, or even from the giving of the law. Then the *Lord* would "shake the heavens and the earth:" various convulsions and changes would take place in the Jewish church and state, which would end in the abrogation of the ritual law, and the ruin of their civil government, attended with tempests, earthquakes, &c. These events would be preceded by great revolutions among the nations; the Persian monarchy would be subverted by that of the Greeks, and that by the Romans; and at the appointed time, the Messiah, "the desire of all nations," whom all nations should and would desire, He, "in whom all the nations of the earth should be blessed," would come, and fill that "house with glory."]—*Bagster.*

Ver. 7. *The desire of all nations.*—Most Christian commentators apply this to the Messiah; but against this a critical objection has been raised, from the verb being plural, whereas the noun is singular. For answer to this, it is sufficient to refer to the late Professor *Dathe*, as quoted by Dr. *Pye Smith*. Archbishop *Newcome*, however, thinks the noun also was originally plural, with a *vau* inserted, which is now supplied by a Masoretic point. Nor is the noun being plural an objection of any weight, as applied to an individual, since the Hebrews often use plural nouns by way of excellence, and this, in particular, is so used in reference to Messiah. Cant. v. 16. See Bishop *Newcome*. Compare also, in the Hebrew, Dan. xi. 37, 43. But to obviate all objections, Bishop *Chandler* reads, "And he shall come, *even* the desire of all nations." He supposes that the vau prefixed to the verb, should be prefixed to the noun immediately following; an error easily accounted for, as originally the words were not divided. See concluding remarks on Haggai.

Ver. 8. *The silver is mine,* &c.—Many Jewish commentators, and some others, consider this clause as explaining ver. 7. "The silver and the gold," say they, "are the desirable things of all nations;" but, after all, in silver and gold the second temple was comparatively poor, nor does this agree with the solemnity of the introduction; it needed not, surely, to shake all nations, and even heaven and earth, to produce those presents which had been already made by Cyrus and his successors; besides, the mention of these things seems rather with a view to undervalue, than to extol them. Compare Ps. l. 9—12.

9 The glory [k] of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give [l] peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests [m] *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch [n] any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So [o] *is* this people, and so *is* this nation before me, saith the LORD; and so *is* every work of their hands; and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when [p] *one* came to a heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote [q] you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

18 Consider now from this day and upward from the four and twentieth day of the ninth *month*, *even* from the [r] day that the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the [s] vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake [t] the heavens and the earth;

22 And I will overthrow [u] the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and [v] I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a [w] signet: for I have chosen thee, saith the LORD of hosts.

A. M. 3484. B. C. 520.

k Jno.1.14. 2Co.3,9, 10.

l Ps.85.8. Lu.2.14 Ep.2.14.

m Le.10.10, 11 De.33.10. Mal.2.7.

n Nu.19.11.

o Ti 1.15. Jude 23.

p c 1.6,9. Zec.8.10.

q De.28.22. 1Ki.8.37. Am.4.9.

r Zec.8.9, 12.

s Hab.3.17, 18.

t ver.6,7.

u Da.2.44.

v Mi.5.10. Zec.9.10.

w Ca.8.6.

Ver. 9. *The glory of this latter house shall be greater than the former.*—[Whoever compares the description of the temple of Solomon, in the first book of Kings, with the most splendid accounts of the second temple, however adorned with costly stones and other magnificent decorations in after ages, must perceive, that the former, being wholly overlaid with pure gold, was incomparably more glorious than the latter in its greatest magnificence; and the Jews themselves allow, that the ark of the covenant, fire from heaven, the Urim and Thummim, the anointing oil, the Shechinah, or visible glory, and the Spirit of prophecy, which distinguished the former temple, were wanting in this. In nothing, in fact, could the second temple excel the first in glory, except in the personal presence of "the Desire of all nations," He who is "the glory of the *Lord*," and the true temple "in whom dwells all the fulness of the Godhead bodily," and who was the true Shechinah of which that of Solomon's temple was merely a type. And if it be admitted that the presence of the promised Messiah was intended, then it will follow that "Jesus of Nazareth" was He; for the second temple, in which as the "Prince of peace" he preached peace and reconciliation with *God*, has been utterly destroyed for upwards of seventeen hundred years.]—*Bagster*. But a query has been here raised, whether the temple in our Lord's time can be called the *second* temple, having, according to Josephus, been again rebuilt by Herod. On this Dr. *Boothroyd* says, "It may, I think, be doubted whether the *whole* was rebuilt by Herod. It is probable that what Herod did, was repairing certain parts, erecting others, and making the whole as perfect and complete as possible; and though ever so much improved, yet it would be regarded as the same house. I know that Josephus says, that Herod took away the old foundations, and laid others; but I think this must be confined to such parts as were decayed; or else how could the divine service have been observed? Rabbi Joseph, Maimonides, and other Jewish authors, always speak of this as a second temple." See the authors distinctly cited by Archbishop *Newcome*. See also concluding remarks on Haggai. After all, perhaps the words might be translated, "The *latter glory* of this house shall be greater than the former." So *Parkhurst*, who refers to the Hebrew of Jer. ii. 34, for a similar construction. Heb. Lex. in *Chamed*, 3d edit., and so Dr. *Blayney*. Dr. *Pye Smith* renders it, "Great shall be the glory of this house, the latter above the former."—*In this place I will give peace.*—Peace, with the Hebrews, included every blessing, and it might here have reference personally to him who is our peace.

CONCLUDING REMARKS ON THE BOOK OF HAGGAI.

IN order to encourage and cheer those who fondly remembered the glorious structure which had been raised by Solomon, and who, perhaps, impressed with the description furnished by Ezekiel, must have lamented the comparative meanness of the present building, the prophet Haggai declares to them in the name of the *Lord*, that the glory of this latter house, though it might appear as nothing in their eyes, should be greater than that of the former. A glory more apparent and manifest than was that clouded and symbolical representation of the Divine Majesty, which overshadowed the mercy-seat in the old temple; and which prefigured only that incarnate presence of the Messiah in whom "dwelt all the fulness of the Godhead bodily," (Col. ii. 6,) and from this temple, which though not decorated with gold and silver should thus surpass the former in glory, should appear the "Prince of peace," (ch. ii. 9. compared with Ep. ii. 14.) This illustrious prophecy the ancient Jews correctly applied to the Messiah, though some modern writers have made objections to its exact fulfilment by the advent of Christ. It has been pretended, that the temple in which our Saviour appeared was in reality not a second, but a third temple, rebuilt by Herod; but it is certain, that whatever alterations and additions were made by Herod, it did not constitute an entirely new building. There was a temple for the worship of *Jehovah* according to the law, during all the forty-six years which were spent in repairing or rebuilding it; and consequently, one part must have been taken down at once, as far as was needful for the purpose, and no more: but the old foundations, and the most essential parts of the structure, no doubt remained. In fact, no nominal distinction between Zerubbabel's and Herod's temple was ever made by the Jews; but, in popular language, both these structures were spoken of as the second temple. On one occasion, *Josephus* himself mentions only two buildings of the temple; a former in the time of Solomon, and a latter in that of Cyrus; and in the Chronicon Hebræum, &c. Vespasian is said to have destroyed the temple four hundred and forty years after it was built. The Prophet, indeed, could not have used greater precision of language, consistently with his design of consoling the Jews; for had he adopted such a distinction it would have led them to expect the demolition of the temple then building, and the erection of another in its stead. It is also undeniable, that the Jews did, in consequence of this prophecy, expect the Messiah to appear in this temple, till after its destruction by Vespasian; they then, in order to evade its application to Jesus of Nazareth, applied it to a third, which they expect at some future period. For the same purpose, other Jewish writers, who are followed by some modern commentators, contend, that *chemdath*, "desire," which is in construction with a *plural* verb, *oovaoo*, "and they shall come," should be read *chemdoth*, "desires."—"the desirable things of all nations shall come:" which they understand of the valuable and rich presents which various nations should bring into the temple. But this alteration, though apparently sanctioned by some of the ancient versions, is not acknowledged by any MS. yet collated; and it was evidently read in the singular by both the Targum and Vulgate; which have, "and the Desire of all nations shall come," "and the Desired Person shall come to all nations." It has also been justly objected to this interpretation, that it is inconsistent with the great solemnity of the introduction; and that the language itself, "the desirable things of all nations *shall come*," is highly improper, as it should rather have been, "the desirable things of all nations *shall be brought*," a sense which *ba* never has in *Kal*, but only in *Hophal*. In fact, no alteration is needed to clear the grammatical construction; for it is a well known Hebraism for a verb or participle to agree with the latter of two connected substantives, though in sense it strictly relates to the former; and thus *oovaoo*, "they shall come," agrees, not with *chemdath*, "desire," its proper nominative, but with *goyim*, "nations," with which it is in construction. For similar instances the reader is referred to Gen. iv. 10. Lev. xiii 9. 1 Sa. ii. 4. 2 Sa. x. 9. 1 Ki. xvii. 16. Neh. ix. 6. Job xv. 20. xxix. 10. xxxii. 7. Prov. xxix. 25. Eccles. xi. 1. Isa. xxv. 3. Jer. ii. 34. in the Hebrew. To nothing else indeed than the advent of the Messiah can this prophecy refer; and nothing but the presence of the incarnate son of *God* could fulfil the prediction, and render "the glory of this latter house greater than of the former." This great event, and this alone, agrees with the whole of the context; with the political convulsions by which it was preceded and followed, and with the great and final religious revolution which it introduced.

THE BOOK OF ZECHARIAH.

[ZECHARIAH was, as he himself informs us, the son of Berechiah, and grandson of Iddo; but the tribe and family from which he was descended, as well as the time and place of his birth, are equally unknown. It is, however, certain that he was one of the captives who returned from Babylon with Zerubbabel; and from an expression in ch. ii. 4. there is reason to believe that he was called to the prophetic office when a young man. He began to prophesy in the second year of Darius Hystaspes, A. M. 3484. B.C. 520., in the eighth month of the sacred year, and consequently two months after Haggai. Zechariah, after general warnings, and exhortations to repentance, foretels the completion of the temple, (ch. i.;) the rebuilding and prosperity of Jerusalem, and the cities of Judah, (ch. ii 1—5;) the judgments of *God* upon Babylon, from which he admonishes the Jews to depart previous to its destruction, (ver. 6—9.) promising them the Divine presence, (ver. 10—13;) under a vision of Joshua the high-priest arrayed in new sacerdotal attire, he predicts the restoration of the temple and its service, (ch. iii. 1—7.;) whence, by an easy transition, he sets forth the glory of *Christ*, as the chief corner stone of his church, (ver. 8—10.;) under the vision of the golden candlestick and two olive trees, he represents the success of Zerubbabel and Joshua in rebuilding the temple, and restoring its service, (ch. iv.;) by the vision of a flying roll and an ephah, he shows the judgments which would come on the wicked Jews

and the abject and oppressed state of the nation, after they had filled up the measure of their sins, (ch. v.;) by the vision of four chariots drawn by several sorts of horses, and by two crowns placed on Joshua's head, he sets forth primarily the re-establishment of the civil and religious polity of the Jews under Zerubbabel and Joshua, and secondarily and principally, the high priesthood and kingdom of *Christ*, called emphatically the *Branch*, (ch. vii.;) some Jews having been sent to Jerusalem from the exiles at Babylon, to inquire whether they were still bound to observe the fasts instituted on account of the destruction of that city, (ch. vii. 1—3.;) the prophet is commanded to enforce upon them the weightier matters of the law, lest the same calamities befall them which were inflicted on their fathers, (ver. 4—14.,) promising them, in the event of their obedience, the continuance of the favour of *God*, (ch. viii. 1—8.;) encouraging them to go on with the building, (ver. 9—17.;) and permitting them to discontinue the observance of those fasts, (ver. 18—23.:) the prophet then predicts the intermediate events which should happen to the surrounding nations and to the Jews, from the completion of the temple till the coming of *Christ*, with figurative intimations of the prevalence of the Gospel by the triumphs of his apostles and servants, (ch. ix. x.;) foretels the destruction of the temple and the rejection of the Jews for their rejection of *Christ*, and other sins, (ch. xi.;) and predicts the preservation of Jerusalem against an invasion in the latter ages of the world, and the destruction of her enemies, (ch. xii. 1—9.;) the conversion of the Jews to their crucified *Messiah*, (ver. 10—14 ch. xiii.;) the destruction of Jerusalem, and the judgments inflicted on the unbelieving Jews; the preservation of a remnant, and their conversion; the ruin of the nations that fought against her; the final conversion of all nations, and the peace and prosperity of the church, (ch. xiv.)]—*Bagster*. The design of the first part of this prophecy, like that of his contemporary Haggai, was to encourage the Jews to go on with rebuilding the temple, by giving them assurance of God's aid and protection. From this he proceeds to foretel the glory of the Christian church (the true temple of God) under its great High Priest and Governor Jesus Christ, of whom Zerubbabel and Joshua were figures. The first six chapters consist chiefly of prophetic visions, in the manner of Ezekiel, Daniel, and the Revelation of St. John. On these chapters, in addition to the writers consulted on the other Minor Prophets, we are happy to avail ourselves of the recent learned labours of Dr. *Stonard*; and where we cannot exactly adopt his interpretations, we must still admire his ingenuity, and commend his serious piety. The following chapters treat of the death, sufferings, and kingdom of Messiah, in many particulars not mentioned by any of the Prophets before him; every thing relating to those great events becoming more explicit in proportion as their accomplishment drew nearer. Zechariah's style, like that of Haggai, is for the most part prosaic, only more obscure towards the beginning, on account of his various types and emblems. Towards the end he is more plain, as well as more elevated and poetical. The difference in the style, among other reasons, has led many to conclude, that the last six chapters might be written by Jeremiah, or some other Prophet, though annexed to this prophecy of Zechariah.

CHAPTER I.

1 Zechariah exhorteth to repentance. 7 The vision of the horses. 12 At the prayer of the angel comfortable promises are made to Jerusalem. 18 The vision of the four horns, and the four carpenters.

A. M. 3484. B. C. 520.

IN the eighth month, in the [a] second year of Darius, came the word of the LORD unto [b] Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been [c] sore displeased [d] with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn [e] ye unto me, saith the LORD of hosts, and I [f] will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not [g] take hold [h] of your fathers? and they returned and said, Like as the LORD of hosts thought [i] to do unto us, according to our ways, and according to our doings, so [j] hath he dealt with us.

a Hag.1.1.

b Ezr.5.1 Mat.23.35

c *with displeasure.*

d 2Ch.36.16. Ps.60.1.

e Is.55.7. Mal.3.7

f Mt.7.19. Lu.15.20. Jas.4.8.

g or, *overtake.*

h Ho.6.6.

i La.2.17.

j La.1.18.

A. M. 3485. B. C. 519.

k Jos.5.13. Re.6.4.

l o.6.2.

m or, *bay.*

n Ps.103.20 ...21. He.1.14.

o Ps.102.13. Re.6.10

p Is.25.11, 12 Da.9.2. c.7.5.

7 ¶ Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and [k] behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* [l] red horses, [m] speckled, and white.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will show thee what these *be*.

10 And the man that stood among the myrtle trees answered and said, [n] These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth and, behold, all the earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, how [o] long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these [p] threescore and ten years?

CHAP. I. Ver. 1—21. *Zechariah exhorts to repentance, and relates two visions of different coloured horses, &c.*—The Prophet begins with reminding the Jews, that their fathers had (many of them) died in captivity, and under the divine displeasure; and earnestly cautions them against following their evil example, lest they should provoke the like judgments upon themselves.

The first prophetic vision opens in the 8th verse, and it is expressly said to have been seen by night. The scene is a valley of "myrtle trees," and the principal character exhibited was "the Angel of the Lord" upon a red (or bright bay) horse, and followed by other horses of different colours, and mounted by riders (as is supposed) representing the various agents employed by Providence in the government of the world. (See note.) The Angel of the Lord here introduced as riding upon a red horse, is very naturally understood as the Son of God himself, who, in the last book of the New Testament, is represented as a Conqueror upon a *white* horse. (Rev. vi. 2.) The *red* horse, indeed, seems to represent him, not so properly in the victories of the gospel, (as described by St. John,) as in dispensing judgments among the heathen; red being symbolical of wrath, of war, and of punishment. By those that followed him on horses of the same colour, we must understand inferior ministers, perhaps both good and evil; and it is very remarkable that they are described as using the very language used by Satan in the introduction of the book of Job; as "going (or walking) to and fro" to see what was doing in the earth: and they bring in a report that "all the earth is sitting still and at rest;" meaning, as we conceive, that the chosen people having been completely subjugated, the surrounding nations were enjoying their triumph over them. This gives occasion for Israel's advocate, the Angel of the Lord, to offer a prayer on their behalf. "O Lord of hosts, how long wilt thou not have mercy on Jerusalem?" intimating at the same time that the seventy years of their captivity were now about to terminate. To this an answer is immediately given by the medium of another angel, expressing how much the Lord was displeased with the heathen, in not setting them at liberty. For though both Cyrus and Darius had intimated their disposition to that effect, it is plain enough that there was a very powerful combination to oppose them.

In the last four verses of this chapter, another vision is introduced of *four horns*—the horns which are said to have "scattered Judah, Israel, and Jerusalem." But commentators are not exactly agreed whether these are to be considered as distinct horns, (like the horns of the altar,) or as horned animals, as in Daniel's visions. By four labouring or working men coming to *fray* or frighten them away, we are naturally led to think of living animals; and if the number of the horns, or military powers, implies that Israel had enemies on every side, (*i. e.* to the four winds,) it naturally leads us to the idea of one-horned animals, or unicorns, whereof we read in different parts of scripture, and which were certainly ferocious animals; and not to tame cattle, which seldom did any mischief.

CHAP. I. Ver. 1. *In the eighth month.*—Compare Haggai ii. 1, 10.—*The second year of Darius*—is reckoned by *Blair* the year 520 before Christ. This Dr. *Stonard* considers as the termination of the seventy years' captivity, which we have commenced, B. C. 588, and consequently ends 518, following *Usher*, *Blair*, and other eminent chronologists, which is two years later than Dr. *Stonard*; but perhaps these dates cannot be ascertained with perfect accuracy.

Ver. 2. *Sore displeased.*—Heb. "*Angry* (with) anger;" i. e. very angry.

Ver. 5. *Your fathers*, &c.—That is, "Your fathers are dead, and the prophets who prophesied to them are dead: but the testimony of facts to the truth of my predictions still remains." Abp. *Newcome*. The question implies, that they had died under marks of God's displeasure.

Ver. 6. *Did they not take hold?*—Marg. "Overtake?" So *Newcome*.

Ver. 7. *The month Sebat.*—[The Chaldee name of the 11th month of the ecclesiastical year, but the 5th of the civil year, answering to part of *January* and *February*.]—*Bagster*.

Ver. 8. *Red horses, speckled and white.*—*Newcome*, "Red, dun, and white;" *Stonard*, "Red, pale, and white;" the middle term being of disputed import. *Newcome* says, these angels "had horses to show their power and celerity; and horses of different colours, to intimate their different ministries, whether adverse, neutral, or friendly." [These seem to have been emblematical of angels, or ministers of Providence; and the diverse colours of their horses may denote different dispensations of wrath or mercy, or both blended together, which they superintended.]—*Bagster*.

Ver. 11. *All the earth*, &c.—[The Persian empire, and the other nations connected with Judea, enjoyed peace at that time; but the state of the Jews was unsettled, which gave occasion to the following intercession.]—*Bagster*.

Ver. 12. *Three score and ten years.*—[This period, from the first captivity in the fourth year of Jehoiakim, expired when Cyrus first issued his edict; but it was almost seventy years from the destruction of the city and temple, and just that period from the time that Nebuchadnezzar besieged Jerusalem.]—*B*

13 And the LORD answered the angel that talked with me *with* good [q] words *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous [r] for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for [s] I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned [t] to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through [u] prosperity shall yet be spread abroad; and [v] the LORD shall yet comfort Zion, and shall yet choose [w] Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered [x] Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up [y] *their* horn over the land of Judah to scatter it.

CHAPTER II.

1 God, in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of God's presence.

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line [a] in his hand.

2 Then said I, Whither goest thou? And he said unto me, To measure [b] Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,

4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited [c] *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall [d] of fire round about, and will be the glory [e] in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee [f] from the land of the north, saith the LORD: for I [g] have spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver [h] thyself, O Zion, that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you [i] toucheth the apple of his eye.

9 For, behold, I will shake [j] my hand upon them, and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ [k] Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations [l] shall be joined to the LORD in that day, and shall be my people: and I will dwell [m] in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit [n] Judah his portion in the holy land, and shall choose [o] Jerusalem again.

13 Be silent, O all flesh, before the LORD: for he is raised up out of [p] his holy habitation.

CHAPTER III.

1 Under the type of Joshua, the restoration of the church, 8 Christ the Branch is promised.

AND he showed me Joshua [a] the high priest standing before the angel of the LORD, and [b] Satan [c] standing at his right hand to [d] resist him.

2 And the LORD said unto Satan, The LORD rebuke [e] thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand [f] plucked out of the fire?

A. M. 3485.
B. C. 519.

q Je.29.10.
r Joel 2.18. c.8.2,3.
s Is.47.6. Ob.15,17.
t Is.12.1. 54.8.
u *good.*
v Is.51.3.
w Is.14.1.
x Da.12.7.
y Ps.75.4,5.
a Eze.40.3,5
b Re.11.1. 21.15,16.

c Is.26.1,2. Eze.36.10. 11.
d Is.4.5. c.9.8.
e Ps.3.3. Is.60.19. Re.21.23.
f Ge.19.17.
g De.28.64. Eze.17.21. Am.9.9.
h Is.48.20. 52.11. Je.50.8. 51.6,45.
i De.32.10. Ps.17.8. Mat.25. 40,45.
j Is.19.16.
k Is.12.6
l Is.54.1 3.
m 2 Co.6.16. Re.21.3.
n De.32.9.
o Is.41.9.
p *the habitation of his holiness.* Is.63.15.
a Hag.1.1.
b That is, *an adversary.*
c Job 1.6. Ps.109.6.
d *be his adversary.*
e Jude 9,23. Re.12.9, 10.
f Am. 4.11.

Who the powers were that scattered Israel; and who the agents that conquered and dispersed them, Daniel will inform us. See chap. vii. throughout. The more immediate object of this vision, however, appears to be, to allay the apprehensions of the pious Jews, as to the opposition they should meet with in erecting the second temple.

CHAP. II. Ver. 1—13. *By the vision of a man with a measuring line, Israel is encouraged to expect great enlargement.*—The vision with which this chapter opens portended great increase and prosperity to Jerusalem. Accordingly, *Josephus* tells us, that "the city overflowing with inhabitants, extended beyond its walls," (as predicted in ver. 4; see note.) and acquired much glory, especially during the time of the Maccabees. But these promises of the Shechinah in the midst, and "wall of fire all around," must have a farther reference to the glory and prosperity of the latter days of the Messiah. In consequence however of these promises, the Jews then inhabiting Babylon, and the regions round about, are called upon to hasten home, ("Ho! from the north," &c.) that they might not be involved in the fate of their enemies, who were to fall a prey to the nations which they had formerly subdued. The promises of God's presence with his church, and her consequent prosperity as set forth in the latter verses of this chapter, were in some measure fulfilled in the great number of proselytes made to Judaism, both during and after the captivity; still more so in the conversion of many thousands to Christianity after the day of Pentecost; yet have we good reason to expect a farther signal and extensive fulfilment of them in the glorious days of the Millennium.

CHAP. III. Ver. 1—10. *The Jewish church vindicated, and Messiah promised.*—The vision here exhibited, represents the enemies of the Jews, as incorporated in the person of the great adversary of mankind, while the Jewish church itself, as some expositors conceive, is personified in Joshua the high priest, and its melancholy condition represented by his tattered and defiled garments. The promised change of raiment plainly indicates reconciliation with God, to which, in the latter part of the chapter, is added an express prophecy of the Messiah, as the *branch* predicted by Isaiah two centuries before. (Isa. iv. 2; xi. 1.) Dr. *Macknight* (who is herein followed by Dr. *Stonard*) was of opinion, that the church personified as above in the person of Joshua, is intended by "the body of Moses"

Ver. 18. *Four horns.*—[Horns were the emblems of power; and these four horns represented the enemies which the Jews had, or should have, in the "four winds of heaven."]—*Bagster.*

Ver. 20. *Four carpenters.*—From this rendering, we may suppose that our translators supposed these horns to be of wood: so Vitringa renders the word *smiths*, because he imagined them to be of iron. If we admit, however, that they were horns of living animals, we may render the term more literally, as *Newcome* does, "Workmen," or rather, working men, either in agriculture or in the arts. It is obvious that it needed neither carpenters nor smiths to drive away living animals; and nothing is said of cutting off their horns. [Able instruments whom God would raise up to deliver his people, and punish their enemies.]—*Bagster.*

CHAP. II. Ver. 1. *A measuring line.*—Heb. "And in his hand a line of measuring."

Ver. 4. *To this young man*—i. e. the prophet: but Dr. *Stonard* understands it of the angel, though we think without reason. The angel that had talked with Zechariah, "went forth" as if to leave him; but the superior Angel directed him to *run*, i. e. to step quickly back with this message to the prophet. ——As *towns without walls*—That is, with an overflowing population. [We learn from *Josephus* that Jerusalem actually overflowed with inhabitants, and gradually extended itself beyond its walls, and that Herod Agrippa fortified the new part, called Bezetha.]—*Bagster.*

Ver. 7. *Daughter of Babylon.*—[The Babylonians were vanquished by the Persians, formerly their servants, under Darius Hystaspes; who took Babylon after a siege of twelve months, demolished its walls, and put 300,000 of the inhabitants to death. See *Prideaux.*]—*Bagster.*

Ver. 8, 9. *After the glory.—Newcome*, "After (the obtaining of) glory." *Stonard*, "After glory hath he sent me;" i. e. after the glory of the nations; as it is added, "they shall become a spoil to their servants; that is, they shall plunder those who plundered them. See also Rev. xxi. 24.——*I will shake my hand upon*—or "over;" i. e. in a threatening attitude.

Ver. 11. *I will dwell. The Lord hath sent*, &c.—From this passage, compared with Isa. xlviii. 16, an argument has been drawn in favour of the Holy Trinity. One person, who is Jehovah, sends another person, who also is Jehovah, yet are there not two Jehovahs. See Dr. *Eveleigh's* Sermon at Oxford, on Zech. ii. 8—11.

CHAP. III. Ver. 1. *And Satan.*—See margin. See note on Job i. 6.

Ver. 2. *The Lord said.*—The Syriac, *Newcome*, *Boothroyd*, and others, supply from chap. i., "The angel of." Compare Jude, ver. 9. This angel, however, must be understood to mean, "the Angel of the covenant."

3 Now Joshua was clothed with [g] filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I [h] have caused thine iniquity to pass [i] from thee, and I will clothe thee with change [j] of raiment.

5 And I said, Let them set a fair [k] mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD protested unto Joshua, saying,

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my [l] charge, then thou shalt also judge my house, and shall also keep my courts, and I will give thee [m] places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they *are* men [n] wondered at: for, behold, I will bring forth my servant the [o] BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven [p] eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

CHAPTER IV.

1 By the golden candlestick is foreshowed the good success of Zerubbabel's foundation. 11 By the two olive trees the two anointed ones.

AND the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

A. M. 3485. B. C. 519.

g Is.64.6. Mat.22.11. Re.7.13, 14; 19.8.

h Ro.6.23.

i 2Sa.12.13. Is.6.5,7.

j Is.61.10.

k c.6.11.

l or, *ordinance.*

m *walks.*

n *of wonder,* or, *sign.* Is.8.18.

o Is.11.1.

p Re.5.6.

a *her.*

b or, *seven several pipes to the lamps*

c Ho.1.7.

d or, *army.*

e Ezr.3.8., 13.

f Ezr.6.14, 15.

g or, *since the seven eyes of the LORD shall.*

h *stone of tin.*

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with [a] a bowl upon the top of it, and his seven lamps thereon, and [b] seven pipes to the seven lamps, which *are* upon the top thereof:

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not [c] by [d] might, nor by power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the head-stone *thereof with* shoutings, *crying*, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation [e] of this house; his hands shall also finish [f] it; and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of small things? [g] for they shall rejoice, and shall see the [h] plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive trees upon the right

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in the Epistle of St. Jude; but the inquiry would here perhaps be premature.

As to the Jews now occupied in rebuilding their temple, the vision was calculated to give them the strongest encouragement, by assuring them, that God, after plucking them as "brands out of the fire," (*i. e.* from the captivity of Babylon,) would not now give them up to their adversaries, but would still continue to prosper their undertaking; and that, notwithstanding all the interruptions they had met with, the work should be finished under the superintendence of a kind Providence; and that their high priest, clothed in his pontifical robes, should again officiate in the sanctuary.

As to Joshua, personally considered, he is involved in no charge of public guilt (though it appears his sons were; Ezra x. 18;) but is assured, that by due attention to his official duties, he should hereafter be accepted and rewarded; and that, degraded as his present situation might appear, he should one day be numbered among the heavenly hosts, and have a place to walk in white amongst them.

In the mean time the *Messiah* is brought again before us, as the foundation *stone* of all the church's hope; and upon this stone is engraved by the hand of God himself, *seven eyes*. These eyes naturally remind us of him, who is described as having "seven horns and seven eyes," (Rev. v. 6.) *i. e.* a fulness of power and wisdom—or, which is the same thing, "the fulness of the Godhead"—residing in him "bodily." (Col. ii. 9.) The eyes of kings are their counsellors, and the kings of Persia had "seven counsellors;" (Ezra vii. 14. Esther i. 13, 14.;) but the King of Zion needs no foreign aid—"The seven eyes are in the stone."

CHAP. IV. Ver. 1—14. *The vision of the golden candlestick and two olive trees.*—The Prophet, overpowered by his last vision, is roused by the angel to behold another, intended farther to assure Joshua and Zerubbabel of their success in finishing the temple; that they should surmount every obstacle, and at length, by the good providence of God, bring forth the top-stone, amidst the joyful acclamations of the spectators. It is plain that the golden candlestick is the Jewish state; the oil, the spirit or power of God, in opposition to human efforts; and the two anointed ones, Joshua and Zerubbabel, the sole appointed instruments of the great work in hand. Neither was the high priest, nor the temporal governor, endowed with coercive authority or human strength; but they were assisted by "the eyes of the Lord, (chap. iii. 9.) which run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him." (2 Chron. xvi. 9.) The application of this prophecy (in its typical sense) to the Messiah, is, like that of the preceding ones, plain and obvious. Jesus Christ unites in his person both the kingly and priestly offices. He is anointed with the Spirit above measure,

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Ver. 3. *Filthy garments.*—Perhaps "the garments of a captive." *Newcome.*

Ver. 7. *Places to walk.*—Compare Matt. xxii. 30. Rev. iii. 4.

Ver. 8. *Men wondered at.*—See margin. As being all "brands plucked out of the burning;" or, "of a sign;" i. e. typical men, or types of a future great deliverance.—*The* BRANCH.—[That this does not refer exclusively to Zerubbabel, as some have supposed, but to the Messiah, of whom he and Joshua were a *sign* or *type*, (*mopheth.*) seems evident from the circumstance of Zerubbabel being already "brought forth," and placed as high in authority as at any future time; and it is expressly applied by *Jonathan* to the Messiah, who renders, I bring forth my servant the Messiah, who shall be revealed. *Tzemach*, BRANCH, is a frequent name of the Messiah in Scripture, and is always applied to him by the Targumist.]—*Bagster.* "The great Messiah himself, through whom alone iniquity is put away." Dr. *Blayney.*

Ver. 9. *The stone.*—See Gen. xlix. 24. Ps. cxviii. 22. Isa. viii. 13, 14. Dan. ii. 34, &c.—*Upon one stone* shall be *seven eyes.*—Some render this in the present tense, "are seven eyes;" but as there is no verb in the original, we think, with Dr. *Stonard* and others, that none is necessary; "Behold . . . upon one stone seven eyes!" We can by no means, however, agree with our learned author, that these eyes "are intended to represent the angels of God, subject to the command of our Lord Jesus Christ." 1. Angels are not (we believe) ever compared to *eyes;* and, 2. The Head of the church sees with his own eyes, and not, like temporal monarchs, with the eyes of others. See exposition.—*In one day.*—Compare Dan. ix. 14. Heb. ix. 26.

Ver. 10. *Under the vine*, &c.—See Micah iv. 4.

CHAP. IV. Ver. 2. *A candlestick* is certainly an improper term, since it was to hold lamps; nor is *chandelier* more literally correct, though, as being a French term, its absurdity is not so glaring. The golden vessel here named appears to us to have strongly resembled the candlestick, or lamp-bearer, in the tabernacle, Exod. xxxii. 31, &c., with perhaps this difference, that instead of the branches being solid, they were hollow, for the purpose of conveying to each lamp the supply of oil which was received by the bowl from the olive trees beside them.—*Seven pipes to the seven lamps.*—See margin. Dr. *Stonard* thinks that he has discovered in the Hebrew phraseology of this chapter, *two sevens* of lamps, one seven belonging to the Jewish, the other to the Christian church; but we confess that we see no evidence to support this discovery; nor do we think it harmonious with the doctrine of the New Testament. It is true there were many Christian societies, or worshipping assemblies, both of Jews and Gentiles; but we have no idea of their forming two distinct and coeval churches. The Christian church is *one*, united under one head, and animated by one spirit. We hope to be excused in the freedom of this remark, though it would be absurd to attempt here the minute examination of an hypothesis which occupies several pages in the statement.

Ver. 6. *Not by might*, (*or army.*) &c.—That is, the building of this temple, and more especially of the Christian church, should not be effected by secular power, nor by human might, but by the divine agency.

Ver. 7. *Who* (or what) *art thou?*—That is, who is the chief opposer of this work? and what is the obstacle to its completion? Before the power of the Almighty, all opposition is as nothing.—*Head-stone with shoutings.*—[He shall in due time place the top or finishing stone on the temple; while all the spectators shall joyfully ascribe their success to the grace and favour of God, and accompany it with their prayers that He would continue to favour and protect that Holy place so happily brought to perfection. It is supposed that the *headstone* mystically represents the Messiah, called the *chief-stone*, chap. iii. 9. and implies that God shall bring him into the world as the finishing ornament and perfection of the church. In this sense the Targumist interprets the words, "He shall reveal the Messiah, whose name was declared from everlasting, and he shall exercise dominion over all kingdoms."]—*Bagster.*

Ver. 10. *With these seven*—Namely, the eyes of the Lord, mentioned chap. iii. 9. See exposition.

side of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which [i] through the two golden pipes empty [j] the [k] golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These [l] *are* the two [m] anointed ones, that stand [n] by the LORD of the whole earth.

CHAPTER V.

1 By the flying roll is showed the curse of thieves and swearers. 5 By a woman pressed in an ephah, the final damnation of Babylon.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying [a] roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one [b] that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter [c] into the house of the thief, and into the house of him that sweareth [d] falsely by my name: and it shall remain in the midst of his house, and [e] shall consume it with the timber thereof and the stones thereof.

A. M. 3485 B. C. 519.

i *by the hand of.*

j *empty out of themselves oil into the gold.*

k *the gold.*

l Re.11.4.

m *sons of oil.*

n c.6.5.

a Eze.2.9.

b or, *of this people that stealeth holdeth himself guiltless as it doth.*

c Mal.3.5.

d Le.19.12.

e Le.14.45.

f or, *weighty piece.*

g Re.17.1, &c.

h Ge.10.10.

a c.1.8. Re.6.2,5.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [f] talent of lead: and this *is* a [g] woman that sitteth in the midst of the ephah.

8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it a house in the land of [h] Shinar: and it shall be established, and set there upon her own base.

CHAPTER VI.

1 The vision of the four chariots. 9 By the crowns of Joshua is showed the temple and kingdom of Christ the Branch.

AND I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* red [a] horses; and in the second chariot black horses;

(John iii. 34.) He is the light of the church and of the world, (John i. 4, 9;) and by his union with the divine nature, possesses an inexhaustible fund or supply of every thing necessary to fulfil his different offices as "a priest upon his throne," as represented in chap. vi. 13.

CHAP. V. Ver. 1—11. *The flying roll, and the woman (wickedness) in an ephah.*—The first vision, by the representation of a large flying roll, denotes that God's judgments against the wicked are great and swift. The vision seems to intimate farther, that the Babylonian captivity happened in consequence of the wickedness committed by the Jews before that period, and that a like calamity might befall them, if they relapsed into their former crimes; some of which are mentioned. The chapter may be considered altogether as a solemn admonition, that a multitude of curses, and particularly dispersion and captivity, should be the punishment of national depravity.

The woman in the ephah is *wickedness* personified, with a particular reference to *idolatry*, which had been hitherto their master sin. The cake of lead which covered the ephah, may denote the wrath of God against this sin; and the two women with wings powerful as those of storks, may represent (as the Chaldee Paraphrase seems to intimate) Israel and Judah, carrying back idolatry to the land of Shinar, which is Babylon, where it probably originated, and always reigned.

CHAP. VI. Ver. 1—15. *A vision of four chariots, and a prophecy of the glory of Messiah.*—The mountains of brass from which these chariots issued, are supposed to be indicative of the divine counsels and decrees, brass being the emblem both of strength and splendour. The first vision of this Prophet exhibited single horses, rode by spiritual beings: here they are yoked together in chariots, but they are said, like the former, to be sent forth into all the earth, in different directions, according to the orders of the great Supreme. These are usually explained in reference to the four great monarchies in Daniel. (See notes below, also chap. ii. and vii.) The *red* horses are supposed to represent the Assyrian Empire; but as this was now destroyed, these are named only and retire. "The *black* horses," says Abp. *Newcome*, "seem to denote the Persian Empire, which, by subduing the Chaldeans, and being about to inflict a second heavy chastisement on Babylon, quieted God's spirit with regard to Chaldea; a country always spoken of as lying to the north of the Jews. The *white* horses seem to be the Macedonian Empire; which, like the Persian, overcame Chaldea. The spotted bay (or brown) horses seem to be the Roman, "from the variety in its forms of government." These went into the *south* country, as far as Egypt and other parts of Africa.

The subsequent vision, in the close of this chapter, is evidently a typical prediction. The Prophet is directed to go with some of the principal persons who had returned from the captivity, and take from the sacred treasury sufficient gold and silver to make crowns or diadems, probably of different forms, the principal of which were to be placed on the head of Joshua the high priest, as a type of the Messiah, of whom it is said, "Behold the man whose name is the BRANCH; and he shall *branch* up out of his place; and he shall build the (true) temple of the Lord," that is, the Christian Church, and "he shall bear the glory." It is added, "he shall sit and rule upon his

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Ver. 12. *Two olive branches.*—These appear to have overhung the lamp-bearer, and to have emptied their oil into the golden bowl at top.—*Which through*, &c.—Heb. "Which by the hand (i. e. by means of) two golden pipes (or tubes) empty out of themselves oil into the golden (candlestick,") &c.

Ver. 14. *Two anointed ones.*—See margin. Meaning, Zerubbabel and Joshua, who were appointed, qualified, and enabled to execute the arduous task.

CHAP. V. Ver. 1. *A flying roll*—i. e. a large sheet of parchment, written on both sides with the curses of God's law against wickedness; alluding, probably, to the curses in Deut. xxvii. and xxviii., and to Ezekiel's scroll, chap. ii. 9, 10.

Ver. 2. *The length twenty cubits, and the breadth ten;* that is, on the lowest calculation, 30 feet by 15.

Ver. 3. *For every one that stealeth*, &c.—See margin. To us it appears, that on one side was written the curses against fraud and oppression; and on the other, those against perjury, profaneness, and idolatry, or swearing by false gods. We would therefore read the following clause, (omitting the particle *as,*) "Every one that *stealeth* shall be cut off, according to it (the writing) on this side; and every one that *sweareth*, according to it on that side."

Ver. 4. *It shall consume it.*—It shall be like the *dry rot.*

Ver. 6. *An ephah.*—A dry measure of about three pecks, so that the figure of wickedness must appear like a diminutive *hag*, or pigmy, covered over with a talent of lead in a three peck measure.—*This is their resemblance.*—Dr. *Stonard* renders it "their eye," "aspect," or appearance; but *Newcome*, guided by the ancient versions, reads, "This is their iniquity;" and *Boothroyd* "This (shows) their iniquity." We think, however, that there is no necessity for either alteration. ["The meaning of this vision," says Abp. *Newcome*, "seems to be, that the Babylonish captivity had happened on account of the wickedness of the Jews; and that a like dispersion would befall them, if they relapsed into like crimes." The woman who sat in the ephah was an emblem of the Jewish nation; the casting the weight of lead on the mouth of the ephah, seems to mean the condemnation of the Jews, after they had filled up the measure of their iniquities by crucifying the Messiah; the "two women, with wings like a stork, and the wind in their wings," seem emblematic of the Roman armies and the rapidity of their conquests; and their lifting up the ephah and carrying it through the air, to build it a house in Shinar, or Babylon, where it was fixed on its own basis, represents the taking of Jerusalem, the dispersion of the Jews, and the long continuance of that calamity, as a just punishment of their unbelief.]—*Bagster.*

Ver. 7. *A talent of lead.*—3000 shekels, or 125 lb. We should call it a pig of lead. Dr. *Stonard* renders it "a cake."

Ver. 9. *Came out.*—*Newcome*, "Went forth."—*Wings of a stork*—whose wings are so strong that they will not only fly far, being birds of passage, but sometimes carry the parent birds (when old and infirm) upon their backs. Dr. *Harris's* Nat. Hist.

Ver. 11. *In the land of Shinar*—That is, Babylon. We are perfectly aware that Rome is, in the New Testament, called Babylon; but we are not aware it is so called in the Old, or during the existence of the ancient Babylon; nor can we persuade ourselves that the predictions of this chapter have any reference to Europe; much less that "the north country" (ch. vi. 6.) can possibly intend "the great western empire." *Stonard's* Comment.

Ver. 11. *Upon her own base*—That is, as we conceive, where it originated, or was founded.

CHAP. VI. Ver. 1. *Four chariots.*—[These four chariots are generally interpreted of the four great monarchies, the Chaldean, Persian, Grecian, and Roman, which successively executed God's purposes of mercy and justice; and the different colours of the horses, of the different complexions of those monarchies. But others understand by them angels, called the chariots of the Lord, (Ps. lxviii. 17.) by whom he executes his providential will on earth; and that the red horses denote war; the black horses, famine and pestilence; the white horses, the removal of these judgments; and the grizzled horses, it mingled dispensation of wrath and mercy.]—*Bagster.*

3 And in the third chariot white horses; and in the fourth chariot grizzled and [b] bay horses.
4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?
5 And the angel answered and said unto me, These *are* the four [c] spirits of the heavens, which go forth [d] from [e] standing before the Lord of all the earth.
6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country.
7 And the bay went forth, and sought to go that they might walk [f] to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.
8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have [g] quieted my spirit in the north country.
9 ¶ And the word of the LORD came unto me, saying,
10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;
11 Then take silver and gold, and make [h] crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;
12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The [i] BRANCH; and he shall [j] grow up out of his place, and he shall build [k] the temple of the LORD:
13 Even he shall build the temple of the LORD; and he [l] shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest [m] upon his throne: and the counsel of peace [n] shall be between them both.
14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial [o] in the temple of the LORD.
15 And they *that are* far off [p] shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently [q] obey the voice of the LORD your God.

A. M. 3485. B. C. 519.

b or, *strong*
c or, *winds.*
d He. 1.14.
e 1 Ki. 22.19. Da. 7.10. c. 4.14 Lu. 1.19.
f Job 1.7. c. 1.10.
g Is. 1.24. Eze 16.42, 63.
h Le. 8.9.
i c. 3.8.
j or, *branch up from under him.*
k 1 Co 3.9. Ep 2.20.. 2*t* He. 3.3. 1 Pe. 2.4,5.
l Is 22.24. Re. 5.11.. 13.
m Ps. 110.4. He. 4.14.. 16. 7.24,25.
n Ro 5.1. Col 1.2.
o Ma. 14.9.
p Ep 2.13, 19.

A. M. 3486. B. C. 518.

q Ro 16.26.

a *entreat the face of.*
b c. 1.12.
c Mat. 6.16 ..18.
d or, *be not ye they that.*
e or, *Are not these.*
f *by the hand of.*
g *judge judgment of truth.*
h *gave a back-sliding shoulder.*
i *made heavy.*
j Is. 6.10. Ne. 9.29. Eze 11.19.
k *by the hand of.*
l Da. 9.11.
m Je. 14.12. Mi. 3.4.

CHAPTER VII.

1 The captives inquire of fasting. 4 Zechariah reproveth their fasting. 8 Sin the cause of their captivity.

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;
2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to [a] pray before the LORD,
3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?
4 ¶ Then came the word of the LORD of hosts unto me, saying,
5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those [b] seventy years, did ye at all fast unto [c] me, *even* to me?
6 And when ye did eat, and when ye did drink, [d] did not ye eat *for yourselves*, and drink *for yourselves*?
7 [e] *Should ye* not *hear* the words which the LORD hath cried [f] by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?
8 ¶ And the word of the LORD came unto Zechariah, saying,
9 Thus speaketh the LORD of hosts, saying, [g] Execute true judgment, and show mercy and compassions every man to his brother:
10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.
11 But they refused to hearken, and [h] pulled away the shoulder, and [i] stopped their ears, that they should not hear.
12 Yea, they made their hearts *as* an [j] adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit [k] by the former prophets: therefore [l] came a great wrath from the LORD of hosts.
13 Therefore it is come to pass, *that* as he cried, and they would not hear; [m] so they cried, and I would not hear, saith the LORD of hosts:

throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both." As applied to the type, this indicates the harmony between Joshua and Zerubbabel, the high priest and secular governor. As, however, the latter had no coercive power, and the influence of Joshua as high-priest must have been considerable, with him the authority must chiefly have rested, and on his head probably was a double crown. (See note.) In the antitype, however, we know that both the offices (the kingly and priestly) are harmoniously united. The Messiah, who is the foundation of his church, is also the top-stone thereof—(the Omega as well as Alpha)—and when the building shall be completed with shoutings of "Grace! Grace!" unto it,—then "He shall bear the glory."

CHAP. VII. Ver. 1—14. *Judgment and mercy far preferable to ritual observances.*—A deputation being sent from the Jews who still remained at Babylon, to seek the Lord, and to inquire of the Priests and Prophets at Jerusalem, whether they were still bound to observe those fasts which had been appointed on occasion of the destruction of Jerusalem, and kept during the captivity, the Prophet is commanded to take this opportunity of enforcing upon them the weightier matters of the law, judgment and mercy; and to caution them that they might not incur such calamities as befell their fathers. He intimates withal, that in their former fasts they had re-

Ver. 5. *Four spirits.*—Marg. "winds;" so *Blayney*. But winds do not *stand*; besides, the like figure is elsewhere explained in reference to spiritual beings, as chap. i. 10. So *Newcome*, &c.

Ver. 8. *Quieted my spirit.*—[That is, the justice of God was satisfied, and his wrath appeased, by the judgments inflicted on the Babylonians.]—*Bagster*.

Ver. 11. *Set them upon the head of Joshua.*—This name, it is well known, means, in Hebrew, a *Saviour*, as Jesus does in Greek. [This was probably to signify, that He, of whom Joshua was a type, should be both priest and king.]—*Bagster*. It is evident our translators understood that more than one crown was placed on the head of Joshua, and we should surmise, that both the priestly mitre and the temporal diadem were placed on the head of the type; not only to signify the union of the two offices, but, as Bp. *Chandler* suggests, to avoid exciting the jealousy of the Pagan sovereigns, as Zerubbabel was then chief of the house of David.

Ver. 12. *The branch.*—See chap. iii. 8. and note also. Hag. ii. 21—23. Bp. *Chandler* shows, that the Rabbins, both in the Targum and elsewhere, ascribe this title to Messiah. [See in the person of Joshua the high priest, the type and representation of "the Man whose name is the Branch," or, as the Targumist correctly renders, *mesheecha shemaiah athid deyithgelai*, "whose name is the Messiah, who is to be revealed."]—*Bagster*.—*He shall grow up out of his place.*—See margin. *Newcome*, "Branch out from his place."

Ver. 13. *Them both.*—*Newcome* "These two:" some divines (as *Witsius* &c.) refer this to the Father and Son: but we think it rather refers to the union of these offices in Christ. So *Calvin*, *Gill*, *Poole*, &c.

Ver. 14. *The crowns shall be to Helem*, &c.—These crowns were not to be worn, but to be hung up in the temple, as memorials only.

CHAP. VII. Ver. 2. *To pray before the Lord.*—See margin. Doubtless by offering sacrifices on the altar.

Ver. 3, 5. *Should I weep in the fifth month?*—[This was a fast for the burning of the temple, (2 Kings xxv. 8—10.) as that of the seventh month was for the death of Gedaliah; and seeing that the city and temple were in part rebuilt, they wished to know whether they should continue the observance of them.]—*Bagster*.

Ver. 5. *Seventh month.*—When Gedaliah was murdered. 2 Kings xxv. 25, 26.—*Seventy years.*—[From the 11th year of Zedekiah to the 4th of Darius Hystaspes are just seventy years.]—*Bagster*.

Ver. 6. *Did ye not eat*, &c. for yourselves.—The last words, though not in the original, are evidently implied. When they fasted, they had not reformed, Isa. lviii. 5; and when they feasted, it was to regale themselves, and not to rejoice in the Lord.

Ver. 7. *By the former prophets.*—See margin. So ver. 12.—*When* men *inhabited the south.*—See Obad. 9. and note.

Ver. 11. *They pulled away the shoulder.*—See margin. Heb. "Gave a withdrawing shoulder;" like a refractory heifer, refusing the yoke.

14 But I scattered [n] them with a whirlwind among all the nations whom [o] they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the [p] pleasant land [q] desolate.

CHAPTER VIII.

1 The restoration of Jerusalem. 9 They are encouraged to the building by God's favour to them. 16 Good works are required of them. 18 Joy and enlargement are promised.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I [a] was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be [b] called a city of truth; and the mountain of the LORD [c] of hosts the holy [d] mountain.

4 Thus saith the LORD of hosts; [e] There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for [f] very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be [g] marvellous in the eyes of the remnant of this people in these days, should [h] it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I [i] will save my people from the east country, and from the [j] west country;

8 And [k] I will bring them, and they shall dwell in the midst of Jerusalem: [l] and they shall be my people, and I will be their God, in [m] truth and in righteousness.

9 ¶ Thus saith the LORD of hosts; Let your hands be [n] strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day [o] *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days [p] there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for [q] I set all men every one against his neighbour.

11 But now [r] I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* [s] prosperous; the vine shall give her fruit, and [t] the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all [u] these *things*.

13 And it shall come to pass, *that* [v] as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; [w] As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye [x] not.

16 ¶ These *are* the things that ye shall do; Speak [y] ye every man the truth to his neighbour; [z] execute the judgment of truth and peace in your gates:

17 And let none of you imagine [a] evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth [b] *month*, and the fast of the fifth, and the fast of the [c] seventh, and the fast of the [d] tenth, shall be to the house of Judah [e] joy and gladness, and [f] cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let [g] us go [h] speedily to [i] pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many [j] people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

CHAPTER IX.

1 God defendeth his church. 9 Zion is exhorted to rejoice for the coming of Christ, and his peaceable kingdom. 12 God's promises of victory and defence.

THE burden of the word of the LORD in the land of Hadrach, and [a] Damascus *shall be* the rest thereof: when the eyes of man, as

A. M. 3486. B. C. 518.

n De.4.27.
o De.28.33, 64.
p *land of desire.*
q Da.8.9.
a c.1.14,.16.
b Is.1.21,26.
c Is.2.2,3.
d Je.31.23.
e Is.65.20,22
f *multitude of days.*
g or, *hard* or, *difficult.*
h Ro.4.20, 21.
i Is.11.11, 12. 43.5,6.
j *country of the going down of the sun* Mal.1.11.
k c.13.9.
l Je.31.1,33.
m Je.4.2.
n Hag.2.4, &c.
o Ezr.5.1,2.
p or, *the hire of man became nothing.*
q Mat.10.34 ..36.
A. M. 3494. B. C. 510.
r Is.11.13.
s *of peace.* Ps.72.3.
t Ps.67.6,7.
u 1 Co.3.21.
v Je.42.18.
w Je.31.28.
x Lu.12.32.
y Ep.4.25.
z *Judge truth, and the judgment of peace.*
a Pr.3.29.
b Je.52.6,12.
c Je.41.1,2.
d Je.52.4.
e Es.8.17.
f or, *solemn, or, set times.*
g Ps.122.1, &c.
h *going,* or, *continually.* Ho.6.3.
i *entreat the face of.* c.7.2.
j Is.60.3, &c.
a Am.1.3..8

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garded themselves more than God; and that they rested too much on the performance of external rites, although all the Prophets had largely insisted on the superior excellence of moral duties:—duties, however, which must always be regarded in connexion with the authority by which they are enjoined—"Thou shalt delight thyself in the Lord!" (Isaiah lviii. 14.)

CHAP. VIII. Ver. 1—23. *Prophetic assurances of the restoration of Israel, with great additions from the Gentiles.*—God's zeal on the behalf of his people operates in two ways; first, in the reproof and punishment of enemies, who had taken advantage of their depressed situation under divine chastisement, (see chap. i. 14, 15;) and, secondly, as it respects his people, in promoting their interest and prosperity, so long as they live in obedience to his commands. In the chapter before us, the Lord promises increase of population; health, and length of days; success in all their labours; favourable treatment from the surrounding nations, who had formerly oppressed them; and, eventually, a large accession from them. The consequence of their prosperity should not be envy, (as often is the case,) but a desire of others to unite with them in their holy festivities and devotions. "In those days," as Archbishop *Newcome* renders the concluding verse, "ten men shall take hold, from all the languages of the nations; they shall even take hold of the skirt of him that is a Jew, saying, 'We will go with you; for we have heard that God is with you.'"—"To take hold of another's skirt," is a gesture naturally used to entreat assistance and protection. This and the three foregoing verses refer to the great accession of converts which the Jewish church received the whole of their divine knowledge, under God, from Jewish prophets, apostles, and teachers, and that the Saviour, "in whom all nations shall be blessed," sprang from that favoured race, emphatically explains what is meant by "ye shall be a blessing." The full accomplishment of this prediction, however, is probably reserved for the future restoration of the Jews.]—*B.*

Ver. 14. *With a whirlwind*—That is, all manner of ways.—*Pleasant land.*—[Literally, "the land of desire for a desolation;" in which the contrast is very striking.]—*Bagster.*

CHAP. VIII. Ver. 4. *Old men and old women.*—[This is a beautiful and affecting picture of the prosperity and peace, attended with plenty, temperance, and contentment, which the Jews enjoyed, with few intermissions, till the time of Antiochus.]—*Bagster.*

Ver. 6. *If it be marvellous.*—See margin. So next member of the sentence.

Ver. 7. *From the west country.*—See margin. This passage, in its full import, seems to refer to the future restoration of the Jews from their present long dispersion, in which many have settled in the western parts of the world.

Ver. 10. *There was no hire for man,* &c.—See margin. That is, no agricultural employment for the poor.

Ver. 12. *The seed shall be prosperous.*—"Peace," in which the Jews include every blessing.

Ver. 13. *Shall be a blessing.*—[The consideration, that all nations who now worship the true God, and receive the Sacred Scriptures as His word, have de-

Ver. 19. *Cheerful feasts.*—See margin. Heb. "Cheerful solemnities;" *Newcome*, "Cheerful seasons."

Ver. 21. *Let us go speedily.*—See margin. Heb. "Let us going go;" i. e. let us go indeed, with all our heart, &c. We are here told *how* this future glorious advancement of the church of God should be introduced: by multitudes, in different towns and countries, coming into an express agreement, that they will, by united and extraordinary prayer, seek God, that he would fulfil his blessed predictions. Has not this passage received an obvious fulfilment in the MONTHLY CONCERT which is now established in all christian countries, and at every missionary station?

Ver. 23. *Take hold of the skirt*—That this is a supplicating posture, see our exposition; also *Orient. Lit.* No. 1102.

of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; [h] Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his [c] blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp [d] about my house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice [e] greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he [f] *is* just, and [g] having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, [h] by the blood of thy covenant I have sent forth thy prisoners [i] out of the pit wherein *is* no water.

12 ¶ Turn you to the strong hold, ye prisoners of hope: even to-day do I declare *that* I will render double [j] unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow [k] shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds [l] of the south.

15 The LORD of hosts shall defend them; and they shall devour, and subdue [m] with sling stones; and they shall drink, *and* make a noise as through wine; and they shall [n] be filled like bowls, *and* as [o] the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people: for [p] *they shall be as* the stones of a crown, lifted up as an ensign [q] upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men [r] cheerful, and new wine the maids.

CHAPTER X.

1 God is to be sought unto, and not idols. 5 As he visited his flock for sin, so he will save and restore them.

ASK ye of the LORD rain [a] in the time of the latter rain; *so* the LORD shall make [b] bright clouds, and give them showers of rain, to every one grass in the field.

A. M. 3491
B. C. 510.

b Eze.c.25. 28.

c *bloods.*

d Ps.34.7.

e Jn.12.14, 15.

f Is.45.21.

g or, *saving himself.*

h or, *whose covenant is by blood* Ex 24 8 He 13 20.

i Is.61.1.

Is.40.2.

k Ps.144 6.

l Is.21.1.

m or, *the stones of the sling.*

n or, *fill both the.*

o Le.4.18, 25.

p Is.62.3.

q Is.11.12.

r or, *grow,* or, *speak.*

a De.11.13, 14.

b or, *lightnings.* Je.10.13.

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ceived between the captivity and the coming of Christ; to the number of Christian disciples which the first preachers made, and to the future conversions, of which the restoration of the Jews will be an eminent mean. (See President Edwards' works, vol. iii. pages 345 and onwards, new edition.)

CHAP. IX. Ver. 1—17. *The Lord promises to defend his church, and to send them the Messiah.*—In the Introduction to this book, we suggested a doubt which has arisen among the learned; not as to the divine authority of these last six chapters, (for that is unimpeachable,) but whether they were not written by Jeremiah, or, some of them, by a still earlier Prophet. After considering the arguments which have been advanced on both sides, we feel fully satisfied with the evidence produced by *Hartwell Horne*, and Prebend. *Townsend*, that they were written by Zechariah, though probably at a much later period than the rest, and near the close of his life. The original grounds of the suspicion will be seen in our note on Matt. xxvii. 9. (*Horne's* Crit. Introd. *Townsend's* O. Test. Arrang.)

This chapter contains prophetic burdens relative to Syria, Phenicia, and Palestine, which were conquered successively by Nebuchadnezzar and by Alexander the Great. Expositors differ as to which may be here intended, but perhaps both may be alluded to. The chief subject of this chapter is, however, the peaceful kingdom of Messiah, which being "*not* of this world," neither requires nor admits of military pomp, or secular force; but which is introduced by himself riding upon an humble ass, and thereby "pouring contempt on all earthly grandeur, and rejecting all human aid."

The address to Zion, or the daughter of Zion, (ver. 11—13,) may require elucidation. The prisoners out of the pit, must be the Jews returned from the captivity; this being effected by,

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CHAP. IX. Ver. 1. *Burden of the word.*—[That is, "The burden of the word of the LORD shall fall and rest on the land of Hadrach (probably Cœlo-Syria) and Damascus;" which was fulfilled by Alexander, who seized on immense treasures in that city.]—*Bagster.*——*In* (or on) *the land of Hadrach*—A place near, or in, the valley of Damascus. *Newcome.*——*When the eyes,* &c.—"I cannot conceive how these words can be made to signify 'the eyes of Jehovah over man,' as represented by *Houbigant* and the ancient versions. The order of the words leads plainly to our present English translation. And this implies that a time would come, when men, and the tribes of Israel in particular, should turn their eyes toward Jehovah, either in hope of deriving some blessings from him, or in gratitude for favours received." Dr. *Blayney.* These words should, however, be read in parenthesis, as in *Newcome.*

Ver. 2. *Shall border thereby.*—[That is, Hamath and Tyre, which border upon Hadrach and Damascus, shall share their burden; which was accomplished when Alexander conquered Tyre, Syria, and Phenicia.]—*Bagster.*——Abp. *Newcome* supplies the preposition *on* (from ver. 1.) to the other places named in this verse.——*Though it* (or she) *be very wise.*—See Eze. xxviii. 2—5.

Ver. 3. *As the mire.*—Many towns in the East are built with bricks dried only in the sun; and *Maundrell* says, that "upon a violent rain at Damascus, the whole city becomes, by the washing of the houses, as it were a quagmire."

Ver. 4 *Power in the sea.*—See Eze. xxvi. 17. "The Sidonians, (according to *Diodorus Siculus,*) on the approach of an army, sent against them by Ochus, king of Persia, first of all destroyed their shipping at sea; and then, retiring within the walls of their city, when they found they could hold out no longer, set fire to their houses, and burnt themselves and their effects together." *Newcome.*

Ver. 5. *Ashkelon shall see,* &c.—That is, the Philistines, their neighbours, shall be alarmed and tremble.

Ver. 6. *A bastard shall dwell in Ashdod.*—Heb. "A stranger," or foreigner; *Boothroyd,* "A spurious race" of different nations; *Newcome,* "strangers."

Ver. 7. *His blood out of his mouth*—That is, put an end to his idolatrous practices. "The metaphor (says *Newcome*) is taken from beasts of prey who gorge themselves with blood." The heathen offered "drink-offerings of blood," mixed with wine; but these were absolutely forbidden to the Jews, (Le. vii. 26. Ps. xvi. 4.,) and consequently to the heathen on their conversion. See *Orient. Lit.* No. 752.——*He* shall be *for our God*—That is, a convert to the God of Israel.——*As a governor.*—Meaning, that he shall be as a citizen of Jerusalem, entitled even to fill its magistracy; but the *Ekronite,* or natural born Philistine, should rank in Ashdod as a Jebusite did in Judah, that is, as an alien; so *Blayney. Josephus* mentions the conversion of many of the Philistines to Judaism. (Antiq. lib. xiii. xv. 4.

Ver. 8. *Because of the army.*—*Newcome,* "With an army, so that none shall pass there;" namely, no enemy.

Ver. 9. *Thy king.*—This term is never applied to Zerubbabel, who is only called governor.——*Having salvation.*—Margin, "Saving himself." All the ancient versions render the word as our translators do, or nearly: but the Jews object to it, and indeed it is not easy to defend the translation. Zion's King, as "saved" through his awful sufferings, and made triumphant over his numerous and powerful enemies, and exalted to the throne of glory in our nature, is "become the Author of eternal salvation to all them that obey him." Thus, without any forced rendering of the words, the same general meaning is established.

Ver. 10. *I will cut off the chariot.*—Israel was forbidden the employment of chariots and horses, (De. xvii. 16;) hence the Messiah came meekly riding upon an ass. Compare Ho. ii. 18.

Ver. 11. *As for thee also.*—The feminine pronoun limits this to the daughter of Zion; i. e. to the Jews, the covenant with whom, at Sinai, was ratified by blood. Ex. xxiv. 6—8.——*Out of the pit,* &c.—Pits, or caves, were commonly used for prisons, sometimes miry ones. Is xxiv. 22. Je. xxxviii. 6.

Ver. 12. *Prisoners of hope.*—"A beautiful address, as God, when he doomed his people to banishment, by no means totally rejected them." Bp. *Newcome.*

Ver. 13. *When I have bent Judah,* &c.—"A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction" against Greece. *Newcome.*

Ver. 15. *Filled like bowls,* and *as the corners of the altar.*—Filled, namely, with blood, which some explain of the blood of their enemies slain, and others of the blood of the victims shed as thanksgiving-offerings. (*Assembly's Ann. in loc.*) If we adhere to the former, as most do, we must refer it to the ancient mode of fighting, (still retained in some parts of the world,) when armies attacked each other with shouts and yells, and tore one another to pieces like wild beasts. See Nu. xxiii. 24. If we adopt the marginal reading, "Shall fill both the bowls and the corners," &c. we may refer it to the blood of the sacrifices, received into bowls, and scattered over the corners of the altars, where the sacrifices were deposited.

Ver. 16. *The stones of a crown.*—Some suppose this of "crowned trophies;" but the stones of a crown are jewels, and such does the word consider his faithful people. (Mal. iii. 17.) Nor is this inconsistent with the following metaphor, since ensigns were often highly embellished; and perhaps the lifting them as ensigns, may refer to the exhibition of their good example.

Ver. 17. *Cheerful.*—See margin; i. e. to praise the God of harvest.

CHAP. X. Ver. 1. *Bright clouds.*—See margin; which generally accompanied these heavy rains.

2 For the [c] idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in [d] vain: therefore they went their way as a flock, they [e] were troubled because *there was* no shepherd.

3 ¶ Mine anger was kindled against the [f] shepherds, and I [g] punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse [h] in the battle.

4 Out of him came forth the [i] corner, out of him the [j] nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which tread down [k] *their enemies* in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and [l] the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for [m] I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall [n] rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow [o] them among the people: and they shall remember [p] me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and [q] *place* shall not be found for them.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk [r] up and down in his name, saith the LORD.

A. M. 3494. B. C. 510.

c or, *teraphims*. Ju.17.5.
d Job 13.4.
e or, *answered that*.
f Eze.34.7, &c.
g *visited upon*.
h Ca.1.9.
i Nu.24.17, 19.
j Is.22.23.
k Mal.4.3.
l or, *they shall make the riders on horses ashamed*.
m Is.54.7.. 10.
n c.9.15.
o Ro.11.11 ..15.
p De.30.1..3
q Is.49.20.
r Col.2.6.
a or, *gallants*.
b or, *defenced forest*.
c Jn.21.15 ..17.
d De.29.19 ..21.
e *make to be found*.
f or, *verily the poor*.
g Mat.11.5.
h or, *binders*
i Ho.5.7.
j *was straitened for*.
k *his fellow*, or, *neighbour*.

CHAPTER XI.

1 The destruction of Jerusalem. 3 The elect being cared for, the rest are rejected. 10 The staves of Beauty and Bands broken by the rejection of Christ. 15 The type and curse of a foolish shepherd.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the [a] mighty is spoiled: howl, O ye oaks of Bashan; for the [b] forest of the vintage is come down.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God; [c] Feed the flock of the slaughter;

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed [d] *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will [e] deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, [f] *even* you, O poor [g] of the flock. And I took unto me two staves; the one I called Beauty, and the other I called [h] Bands; and I fed the flock.

8 Three shepherds also I cut off in one [i] month; and my soul [j] loathed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of [k] another.

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or in accord with, the blood of their covenant, seems to imply that this deliverance from their second bondage was in consequence of their being God's covenanted people; and that they were thereby as much bound to gratitude and obedience as were their forefathers by their miraculous deliverance from Egypt: and farther, that every victory they obtained over their enemies, called upon them for obedience to his laws, and for sacrifices upon his altar.

In the close of the chapter, the God of Israel speaks of them as his sheep and his jewels, and intimates, if we mistake not, that their example may be singularly useful and ornamental, like a splendid ensign which shows from afar, and animates and encourages those who are entering upon the good fight of faith: their young men should rejoice as with the joy of harvest, (Isa. ix. 3;) and their maidens praise God with all the hilarity of the vintage.

CHAP. X. Ver. 1—12. *Israel reproved for seeking to idols and false prophets, and directed to look to the true God only.*—The promise of prosperity and plenty in the close of the preceding chapter, leads the Prophet to suggest the means of obtaining them; supplication to Jehovah, and not to idols, whose worship had already proved a fertile source of calamities. The rest of the chapter (like the preceding one) promises to the Jews returning from captivity (for they came gradually and at different times) much increase and prosperity; and this in a manner so extraordinary, that it is described by allusions to the deliverance from Egypt. This may, however, as is generally thought, have a farther reference to their still future return from their dispersion, and final restoration.

In the promise of returning prosperity to the nation, it is particularly predicted, that they should have no need to recur to foreign aid: but, under the divine providence, should be able to furnish from themselves every kind of ruler, from the corner stone and the nail, (the chief magistrates,) on whom the weight of government rests, (and which terms are applied to the Messiah himself, Ps. cxviii. 22; Isa. xxii. 23.) to the military commander, (the battle-bow,) and even the exactor, or tax-gatherer, here called the *oppressor*—a word of extensive import, including those whose office was least respected or beloved—but speaking of whom it is promised to Jerusalem, "I will make thine officers peace, and thine *exactors* (the word here used) righteousness. (Isa. lx. 17.)

CHAP. XI. Ver. 1—17. *Farther prophecies with respect to Judea and Jerusalem.*—The three first verses of this chapter have been thought to refer to the destruction of Jerusalem and the temple, either by Nebuchadnezzar, or by the Romans; the destruction of the city and temple by the Romans; and such (he adds) was the application made by Rabbi *Jonanan*."

Ver. 2. *The forest of the vintage.*—See margin. *Newcome* remarks, "The original word is applied to cedars and vines." Eze. xvii. 8—23.

Ver. 3. *The pride of Jordan:*—The wood on its banks, the resort of lions. Je. xlix. 19.

Ver. 4. *The flock of the slaughter*—Or, of slaughter, as ver. 7: i. e. the Jewish church, now devoted to destruction by the hand of the Chaldeans. See 2 Kings xxiv. 14—16, and sequel.

Ver. 7. *Two staves*—That is, shepherds' staves; *Newcome*, "crooks."—*The one I called* BEAUTY—"To intimate how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God."—*The other I called* BANDS—"To signify the union which ought to have subsisted between Judah and Israel." *Newcome*.

Ver. 8. *Three shepherds also I cut off in one month.*—It is, perhaps, best to confess we do not understand this. Neither *Blayney*, *Newcome*, nor *Boothroyd*, throw any light upon it, farther than the general remark, (often made,) that the prophets are in Scripture said to do what they are commanded only to predict. See Je. i. 10.

Ver. 9. *The flesh of another.*—See margin. The most dreadful feature of a famine. See De. xxviii. 53—57

Ver. 2. *For the idols.*—See margin; oracles.—*False dreams.*—Heb. "Dreams of falsehood."—*Went their way as a flock*—That is, followed one another in the same track.—*They were troubled.*—See margin. Perhaps the sense is, that they followed one another, under the excuse that there was no oracle at Jerusalem.

Ver. 3. *Punished the goats.*—"Visited (judgments) upon the he-goats;" i. e. arbitrary and wicked rulers.—*As his goodly horse.*—Literally, "His horse of glory;" or gorgeous horse, richly caparisoned, as the horse of a commander-in chief in the day of battle.

Ver. 4. *Out of him* (Judah) *came forth the corner.*—*Newcome*, "From him (shall be) the corner-stone." See exposition.

Ver. 8. *I will hiss for them.*—Compare Is. v. 26.

Ver. 9. *I will sow them*—So that they shall greatly increase, as in the verse preceding.—*Shall live with their children.*—*Newcome*, "Shall preserve their children."

CHAP. XI. Ver. 1. *Open thy doors, O Lebanon.*—[By *Lebanon* is meant the temple, built of cedars from that mountain, (1 Kings v. 13—18.) the destruction of which, along with Jerusalem, by the Romans, is here predicted. *Josephus* and other Jewish writers relate, that previous to its destruction, the eastern gate of the temple, which required 20 men to shut it, opened of its own accord.]—*B.*—*Blayney* is of opinion, that "These first three verses can relate only to

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and [i] so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

12 And I said unto them, If [m] ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty [n] *pieces* of silver.

13 And the LORD said unto me, Cast it unto the [o] potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* [p] Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [q] cut off, neither shall seek the young one, nor heal that that is broken, nor [r] feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Wo to the idol-shepherd that leaveth [s] the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER XII.

Jerusalem a cup of trembling to herself, 3 and a burdensome stone to her adversaries. 6 The victorious restoring of Judah. 9 The repentance of Jerusalem.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of [t] trembling unto all the people round about, [u] when they shall be in the siege both against Judah *and* against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone [v] for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse [w] with astonishment, and his rider with madness: I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, [x] The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is [y] feeble [z] among them at that day shall be as David; and the house of David *shall be* as [a] God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to [b] destroy all the nations that come against Jerusalem.

10 ¶ And I [c] will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of [d] grace and of [e] supplications: and

A. M. 3194. B. C. 810.

i or, *the poor, &c. certainly knew.*

m *it be good in your eyes.*

n Ex. 21. 32. Mat. 26. 15

o Mat. 27. 3 ..10.

p or, *Binders.*

q or, *hidden*

r or, *bear.*

s Jn. 10. 12, 13.

A. M. 3504. B. C. 500.

a or, *slumber, or, prison.*

b or, *and also against Judah* shall be, *which shall be in siege against Jerusalem.*

c Mat. 21. 44

d Eze. 38. 4.

e or, *There is strength to me* and *to the inhabitants* Joel 3. 16.

f *fallen*, or, *abject.* Mi. 7. 8.

g He. 11. 34.

h Jn. 17. 21.. 23.

i Is. 54. 17.

j Je. 31. 9.

k Ps. 51. 12.

l Ro. 8. 26.

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but we confess we are not certain that it refers to either; it may predict the destruction of the forest itself, of whose mighty cedars scarcely any now remain. Or if it refers to Judea, in being blended with the destruction of the woods that grew on the banks of Jordan, it may metaphorically apply to laying waste the country at a future period, as we have seen it long since fulfilled. In the 14th verse, the disappointed Prophet, discouraged by the ill success of his labours, breaks the staves, or crooks, which must be considered as the badges of his pastoral office, to signify his resignation of it, and the disannulling of God's covenant with the nation; and he is ordered to take in their stead "the instruments of a foolish shepherd;" that is, weapons of violence and destruction; implying, that those who refused to submit to the divine government, should be subjugated to governments of a much severer character.

It is obvious, that the latter chapters of this book are highly symbolical. The Prophet himself appears as a type of the good Shepherd, the Messiah, and in the ungrateful treatment which himself received, strongly prefigures the treatment of his divine Master. On the resigning his prophetic office, he appeals to them for wages, as the means of ascertaining the estimation in which his services had been held; they then insult him by offering the price of a slave, and which he resents by casting it to the potter, as intimating that it was the price only of the lowest of labourers; those that tread the clay, or the morter, (Nahum iii. 14.) In this, however, he is chiefly to be considered as a type, the Evangelist Matthew comparing this with the far more criminal conduct of the Jews in the rejection of our Saviour. (See Matt. xxvii. 9, 10.)

CHAP. XII. Ver. 1—14. *A prophetic burden against Judah and Jerusalem.*—If the siege referred to in verse 2, be that of Jerusalem by the Romans, it had a remarkable fulfilment in the effects which the scene had on the invading general (Titus) and his army, who were shocked at the madness and obstinacy of the Jews in destroying themselves and one another, as we shall hereafter more particularly remark. (See on Matt. xxiv.) Many commentators, however, consider this prediction as referring to an event at a far greater distance, (Rev. xx. 9.) when, indeed, it may be more signally accomplished. (See note.)

The tenth verse is quoted by St. Matthew as referring to our Saviour, who was pierced upon the cross; and such a lamentation no doubt took place, when, after St. Peter had charged the Jews with killing "the Prince of life," the Spirit of grace was poured out from on high, and many thousands were subsequently converted to Christianity. St. John, however, assures us, that another day is coming, when "every eye shall see" the Saviour, they especially "who pierced him"—meaning the descendants of his murderers—"and all the kindreds

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Ver. 10. *It was broken*—That is, "His covenant of feeding the flock." *Newcome.*

Ver. 11. *So the poor.*—"The common people, who observed this action of the prophet, understood it to be symbolical, and to represent God's conduct toward them." *Boothroyd.*

Ver. 12. *Give* me *my price*—"Rate my labours as a true shepherd. And they rated them contemptuously; thirty pieces of silver being the price of a slave." *Newcome.* See Ex. xxi. 32.

Ver. 13. *I have been prized.*—"Jehovah calls the price of the prophet his *own* price, and commands that it should not be accepted." *Newcome.*——*In the house of the Lord.*—It is natural to suppose that the prophet met, in some part of the temple, the potter who made the vessels for sacred use.

Ver. 14. *That I might break the brotherhood.*—From this verse it has been inferred, that the chapter must have been written before the separation of the two kingdoms, or at least before the captivity of Israel. But this is not conclusive. These words might refer only to the disunion of the returned captives, and to the dissensions breaking out amongst them: and so they are understood by Dr. *Boothroyd.*

Ver. 15. *The instruments of a foolish shepherd.*—What could these be? Certainly what were unsuitable and improper; intimating, that the idolatrous teachers and rulers took wrong means to fulfil their duties, for which they would be called upon hereafter to give account.

Ver. 16. *I will raise up*—That is, I will permit such a one to come forward, whose character and fate is here described.

Ver. 17. *Wo to the idol shepherd.*—This will apply equally to king or priest, who may be an idolater. See Eze. xxxiv. 3, 4.——*Their claws*—Or "hoofs."

CHAP. XII. Ver. 1. *The burden.*—See note on Is. xvii. 1.

Ver. 2. *A cup of trembling.*—"An inebriating and stupifying potion . . Jerusalem shall strike the nations with dread and astonishment." *Newcome.* [Some consider this as predicting the victories of the Maccabees over Antiochus; but that persecutor never besieged Jerusalem; and the language is much too strong to denote their successes. It is probable that the accomplishment of it is still future; and will take place after the return of the Jews to their own land.]—*Bagster.*

Ver. 3. *A burdensome stone.*—Heb. "A stone of burden." "*Jerome* has explained this, by informing us that it was an ancient custom, and then observed in the cities, towns, and villages, to have large round stones, which the young men took up, as an exercise of their strength; some raising them as high as the knee, some as high as the breast, and others above the head, with their arms." Dr. *Boothroyd.*——*All that burden themselves with it shall be cut.*—*Newcome,* "Wounded." Compare Mat. xxi. 44.

Ver. 4. *Every horse with astonishment*—Or "terror." We do not understand this prediction; and as it is generally reckoned among those yet unaccomplished, we shall not attempt to force a meaning on it.

Ver. 6. *Like a hearth of fire.*—This is supposed to refer to clearing the woods by fire; the common practice in some countries.

Ver. 8. *He that is feeble.*—This may imply either weakness of body, or dejection in mind.——*As God, as the angel of the Lord.*—Does not this imply, that the illustrious person usually styled "the Angel of the Lord," was also himself God? The language, however as applied to Judah, is hyperbolical.

they shall look upon me whom they have pierced, and they shall mourn [m] for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a [n] great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of [o] Megiddon.

12 And the land shall mourn, [p] every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan [q] apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of [r] Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives [s] apart.

CHAPTER XIII.

1 The fountain of purgation for Jerusalem. 2 From idolatry, and false prophecy 7 The death of Christ, and the trial of a third part.

IN that day there shall be a [a] fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for [b] uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off [c] the names of the idols out of the land, and they shall no more [d] be remembered: and also I will cause the prophets and the unclean spirit [e] to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall [f] thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every [g] one of his vision, when he hath prophesied; neither shall they wear a rough [h] garment to [i] deceive:

5 But he shall say, I *am* no prophet, I *am* a husbandman; for man taught me to keep cattle from my youth

6 And *one* shall say unto him, What *are* these wounds in thy hands? Then he shall answer *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my [j] fellow, saith the LORD of hosts: smite [k] the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold [l] is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

CHAPTER XIV.

1 The destroyers of Jerusalem destroyed. 4 The coming of Christ, and the graces of his kingdom. 12 The plague of Jerusalem's enemies. 16 The remnant shall turn to the Lord, 20 and their spoils shall be holy.

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city [a] shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 ¶ Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

A. M. 3504
B. C. 500.

m Mat.24.30 Re.1.7.

n Ac.2.37.

o 2 Ch.35.22 ..25.

p *families, families.*

q 2 Sa.5.14.

r or, *Simeonites* LXX.

s Pr.9.12.

a He.9.14. Re.1.5. 7.13,14.

b *separation for uncleanness.*

c Ex.23.13. Ps.16.4.

d Is.2.18,20.

e Lu.11.20.

f De.13.6,9.

g Mi.3.6,7.

h *garment of hair.*

i *lie.*

j Ph.2.6.

k Mat.26.31

l Job 23.10. 1 Pe.1.6,7.

a Mat.23. 37,38.

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of the earth shall wail because of him." The text will then receive its complete accomplishment. (See Rev. i. 7.) When this mourning is said to be of every family apart, perhaps it must not be taken literally; but implies that it shall not be a general *external* mourning only; but private, distinct, and individual.

CHAP. XIII. Ver. 1—9. *Jerusalem's pardon and purification.*—"In that day shall a fountain be opened." On this passage Dr. *Blayney* excellently remarks, "The blood of Christ which *cleanseth from all sin* (1 John i. 7.) is manifestly here intended, the Jews being, upon their repentance and conversion, to be admitted to all the privileges of the Christian covenant. *Sin* and *uncleanness* are legal terms; the former denotes sin generally, or any transgression of the law which required atonement; the latter is used for that uncleanness which secluded man from all intercourse with God and holy things. Whatever efficacy legal sacrifices had in purifying the people, the same is ascribed to the blood of Christ in the gospel dispensation."

What follows relates to the destruction of idols, and to the expulsion from Judea of necromancy, and false pretensions to the spirit of prophecy; insomuch, that men, instead of wearing a rough garment to deceive, should renounce all pretensions of that nature, and pass only for field slaves, or labourers in agriculture. And even if any person should observe on them the marks of the idol they had been accustomed to serve, he should be ready to excuse himself, by pretending it was only the mark of his master, or received in the house of mourning—certain scars being considered as tokens of mourning: nay, so great should become the zeal against idolatry, that if any should persist in their idolatrous profession, their own parents should be ready to execute the law against them in its utmost severity. (See Deut. xviii. 20.)

The latter part of the chapter adverts to the character and sufferings of Messiah; or rather, as is remarked by Bp. *Chandler*, there is an obvious connexion between this and the two preceding chapters, the intervening passages being of the nature of parentheses. In the 11th chapter, we have an allusion to the betrayment of our Saviour by Judas—in the twelfth, to his crucifixion by the Jews, and their subsequent penitence—and in this, to his high and mysterious relation to the Deity, and to his death, considered as a satisfaction to the divine justice. The 7th verse is an appeal to that justice, as if it had slept during the former dispensations, and the time was now come for it to awake against "the good Shepherd," who had engaged to "lay down his life for his sheep." He was slain, and the sheep were scattered, but not destroyed. And even now, after all the calamities which the children of Abraham have suffered, "a remnant, according to the election of grace," is preserved, and shall eventually be restored to greater privileges than ever.

CHAP. XIV. Ver. 1—21. *Predictions of judgment, and promises of perpetual peace and holiness.*—The first verses of this chapter are usually applied to the destruction of Jerusalem by the

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Ver. 10. *They shall look upon* ME.—[That this relates to the crucifixion of Jesus of Nazareth, and to his being pierced by the soldier's spear, we have the authority of the inspired apostle John in affirming; and this application agrees with the opinion of some of the ancient Jews, who interpret it of Messiah the son of David, as *Moses Hadarson*, on Gen. xxviii. though *Jarchi* and *Abarbanel* refer it to the death of Messiah the son of Joseph, whom they say was to be the suffering Messiah, while the former is to be the triumphant Messiah.]—*Bagster*. *Newcome* says, 36 MSS. and two editions read (with John xix. 34.) "Upon HIM:" the difference only half a letter. So Dr. *Boothroyd*. Dr. *Pye Smith*, however, remarks, that the majority of MSS. and those of the highest antiquity, and all the ancient versions, consent in the common reading, "upon ME."

Ver. 11. *As the mourning of Hadadrimmon.*—Probably for king Josiah.

CHAP. XIII. Ver. 2. *The prophets*—That is, the false prophets.

Ver. 6. *What are these wounds.*—Dr. *Blayney* says, "Two ancient customs are clearly alluded to here; that of the idolatrous prophets, who sought to engage the attention of their god by cutting of themselves, 1 Kings xviii. 28. The other, that of those who cut themselves as a token of their grief and mourning for their deceased relations and friends, Jer. xvi. 6. It appears also from Jer. xlviii. 37, that these cuttings were performed on the hands in particular." See our note on Isa. xliv. 5.

Ver. 7. *Against the man* that is *my fellow.*—The word for *man* implies strength, or power; that rendered *my fellow*, implies nearness: so *Blayney* renders it, "The man who is next to me in power and authority." Dr. *Pye Smith* renders it, "The man near to me," meaning, *personally* united. Dr. *Boothroyd* adheres to the common version; "Because (says he) I think there is the same ambiguity (in it) as in the original. It may mean, (my) intimate friend or associate; . . . . my equal, as enjoying the same nature." Phil. ii. 5. ——*Smite.*—*Newcome*, (following the Arabic,) supplies "I will," as in Mat. xxvi. 31.——*Turn my hand upon the little ones*—That is, upon Christ's "little flock," Luke xii. 32. The apostles were all preserved, except Judas.

Ver. 8. *Two parts . . . . cut off.*—This, it is probable, was literally the case in the destruction of Jerusalem by the Romans.

Ver. 9. *The third part through the fire.*—This was the "remnant" of which Isaiah and St. Paul speaks, Rom. ix. 27. This passing through the fire seems to allude to those fiery ordeals which were common among the heathen and some of which were acts of dedication to their idols: these were utterly prohibited to the Jews; but they appear to be alluded to, Isa. xliii. 2, where the trials of God's people are compared to "walking through the fire." See also our exposition of 2 Kings xvi. and note on Ezek. xvi. 21.

CHAP. XIV. Ver. 2. *I will gather all nations.*—*Newcome*, "Ah *the* nations:" if this verse be understood of the Romans, this must refer to the nations confederate with them.

Ver. 3. *Then shall*, &c.—That is, after the heathen nations have been made use of to correct the vices of the Jews, those nations shall also be punished according to their demerits This is the language of all the prophets. —*In*

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [b] the mountains; for [c] the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the [d] earthquake in the days of Uzziah king of Judah: and [e] the LORD my God shall come, *and* all the saints with thee.

6 And it shall come to pass in that day, [f] *that* the light shall not be [g] clear, *nor* [h] dark:

7 But [i] it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the [j] former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

10 All the land shall be [k] turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and [l] inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more [m] utter destruction; but Jerusalem shall [n] be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult [o] from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and [p] his hand shall rise up against the hand of his neighbour.

14 And [q] Judah also shall fight [r] at Jerusalem; and the wealth [s] of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even [t] go up from year to year to worship the King, the LORD of hosts, and to keep the feast of [u] tabernacles.

17 And [v] it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, [w] that *have* no [x] *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the [y] punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the [z] bells of the horses, [a] HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and [b] in that day there shall be no more the [c] Canaanite in the house [d] of the LORD of hosts.

A. M. 3504. B. C. 500.

b or, *my.*
c or, *when he shall touch the valley of the mountains to the place he separated.*
d Is.29.6. Am.1.1.
e Jude 14,15
f That is, it shall not be clear in some places, and dark in other places, of the world
g *precious.*
h *thickness.*
i or, *the day shall be one.*
j or, *eastern* Joel 2.20.
k or, *compassed.*
l or, *shall abide.*
m Re.21.4.
n or, *abide.*
o 1Sa.14.15, 20
p Eze.38.21.
q or, *thou also, O Judah.*
r or, *against*
s Eze.39.10, 17.
t Is.66.23.
u Le.23.33, &c. Ne.8.14, &c
v Is.60.12.
w *upon whom there is not.*
x De.11.10.
y or, *sin.*
z or, *bridles*
a Is.23.18.
b Is.4.3. 35.8. Joel 3.17. Re.21.27. 22.15.
c 1Co.6.9. 11
d Ep.2.19., 22.

Romans; but as the rest of the chapter is generally referred to a far distant period, namely, that of the Millennium, probably these also may have a farther accomplishment in either the commencement or close of that period. As to the miraculous event alluded to in verse 4, it would be presumptuous, as well as vain, to attempt its explanation. Many have grounded hereon a confident expectation of a personal appearance of the Messiah, for which we do not find sufficient warrant. The subsequent parts of the chapter, so far as they relate to God's people, appear to describe,—1. A period of remarkable light and knowledge: a day without night, illumined by a sun that never sets—namely, the Sun of righteousness. 2. An unprecedented effusion of the Holy Spirit, in a full tide of spiritual influence, which shall convey holiness and purity wherever it shall flow. And, 3. A period of uncommon sanctity and devotion, when all the common concerns of life shall be marked with "holiness unto Jehovah;" for "in that day shall Jehovah be king over all the earth."

As to the judgments denounced against the incorrigible and impenitent, we may confidently leave them in the hands of God,—for, "Shall not the Judge of all the earth do right?"

the day of battle.—The Chaldee refers this to the destruction of Pharaoh and his host at the Red sea; but it seems a general allusion to God's manifold appearance on the behalf of his people Israel.

Ver. 4. *Upon the mount of Olives, &c.*—"*Josephus* informs us, that by the earthquake in the days of Uzziah, (Amos i. 1,) one half of the mountain was broken off from the western side, and having rolled four furlongs towards the eastern side, stopped, so that the roads were choked up. In a similar manner, either by an earthquake, or some other means, the valley of the mountains (i. e. between the mountains on which Jerusalem stood) should be choked up." *Boothroyd.*

Ver. 5. *Unto Azal.*—A place so called because *near* Jerusalem.—*All the saints* (Heb. "holy ones") *with thee*—Or "with *him.*" So the versions, Chaldee, and many MSS. *Newcome.*

Ver. 6. *The light shall not be clear, nor dark.—Newcome,* "Not a bright light and darkness." This is very obscure; we should explain, "not sometimes light and sometimes dark, but all brightness, so that *at even-tide it shall be light.*"

Ver. 7. *It shall be one day.*—See margin.—*Not day nor night.*—Heb. "Not day and not night;" which is generally understood to mean a cloudy day, neither clear, nor very dark; while some, on the contrary, understand it of a bright and perpetual day. See Assembly's Annot. In this view, it is parallel with Isa. lx. 19, 20; and the words, "at even-tide it shall be light," are synonymous with Isaiah's, "Thy sun shall no more go down."

Ver. 8. *Living waters.*—See Ezek. xlvii. 1, &c.

Ver. 10. *Turned* (see margin) *as a plain*—That is, "the valleys shall be exalted, and the hills made low;" Isa. xl. 4. By which we understand, that not only should all impediments to the spread of truth and righteousness be removed; but also that the whole land should become alike fertile; even the Dead sea healed. See Ezek. xlvii. 8, 9.

Ver. 12. *The Lord will smite.*—Compare ver. 3.—*Flesh shall consume.*—[The predictions contained in this chapter, seem to relate to events which gradually extend from the death of Christ to the glorious days of the millennium: The destruction of Jerusalem by the Romans, whose armies were composed of many nations, which was 'the day of the Lord," in which he came "to destroy those who would not that he should reign over them," (ver. 1, 2;) the subversion of the Roman empire, after being the executioners of the Divine vengeance on the Jews, by God's stirring up the barbarous nations to invade them, (ver. 3;) the effusion of Divine knowledge from Jerusalem, by the promulgation of the Gospel, (ver. 4—9;) the rebuilding and replenishing of Jerusalem, (ver. 10, 11;) the destruction of the nations who shall fight against her, (ver. 12—15;) the conversion of the remnant of those nations to the Lord (ver. 16—19;) and the peace and purity of the universal church in the latter days. (ver. 20, 21.)]—*Bagster.*

Ver. 18. *That have no rain.*—See margin. "In Lower Egypt, it rains often; in Middle, seldom; in Upper, not at all." See *Newcome.*

Ver. 20. *Upon the bells of the horses,* &c.—"God's name shall be honoured in every circumstance." *Newcome.* In the East, both horses and camels are richly caparisoned, with bells about their necks. *Harmer.*

Ver. 21. *All they that sacrifice.*—This seems to indicate a period when, as in the first days of Christianity, all things shall be enjoyed in common.—*There shall be no more the Canaanite,* &c.—Taking this literally, it means, that the house of the Lord shall be no more profaned by unholy persons; or if by *Canaanite,* we understand (as the word means) a merchant, or trafficker, it means, there shall be no trading there. See John ii. 13—16

CONCLUDING REMARKS ON THE BOOK OF ZECHARIAH.

"THE style of Zechariah is so remarkably similar to that of Jeremiah, that the Jews were accustomed to observe, that the spirit of Jeremiah had passed into him. The whole book is beautifully connected by easy transitions, and present and future scenes are blended with the most delicate contexture. Epiphanius attributes some predictions to Zechariah, which were delivered according to his account by the prophet at Babylon, and on the journey in his return from thence, but these are not extant in Scripture, and are of very questionable authority. The Zechariah to whom an apocryphal book is attributed by some writers, is supposed to have been a different person from the prophet and according to *Fabricius,* he was the father of John the Baptist."—*Gray.*

THE BOOK OF MALACHI.

Of *Malachi*, the last of the prophets, so little is known, that it has been doubted whether his name be a proper name, or only a generic name, signifying *My angel* or *messenger*. *Origen* entertained the extravagant notion, that he was an angel incarnate sent from GOD; and *Calmet*, after *Jerome* and other ancient writers, is of opinion that he was the same as Ezra. *Epiphanius*, *Dorotheus*, and the Chronicon Alexandrinum, say that Malachi was of the tribe of Zebulun, and a native of the town of Sapha; and that the name Malachi was given him because of his angelic mildness, and because an angel used to appear visibly to the people to confirm what he had said. It is, however, certain, that he prophesied some time after Haggai and Zechariah, for in his time the temple was rebuilt, and the worship re-established, (chap. i. 7, 10, 12. iii. 10;) and consequently his ministry must have coincided with, or succeeded, that of Nehemiah. Dr. *Blair* and Archbishop *Newcome* suppose him to have flourished about B. C. 436; and Archbishop *Usher* about B. C. 416; but Dr. *Kennicot* places him about B. C. 420; which date is adopted by Dr. *Hales*, as sufficiently agreeing with the description of *Josephus*, and the varying dates of chronologers. The book of Malachi consists of four chapters; in which the prophet reminds the Jews of the special favours which *God* had bestowed upon them; reproves them for not showing due reverence to *God*; threatening their rejection, and announcing the calling of the Gentiles; denounces the Divine judgments both upon people and priests for their disrespect to *God* in their sacrifices; and for their unlawful intermarriages with idolatresses, and for divorcing their legitimate wives; foretels the coming of Christ and his harbinger John the Baptist, to purify the sons of Levi, and to smite the land with a curse, unless they all repented: reproving them for withholding their tithes and other oblations, and also for blasphemy; predicting the reward of the good, and the punishment of the wicked, and enjoining the strict observance of the law, till the forerunner already promised should appear, in the spirit and power of Elijah, to introduce the Messiah, and commence a new and everlasting dispensation.]—*Bagster.*

CHAPTER I.

t Malachi complaineth of Israel's unkindness. 6 Of their irreligiousness, 12 and profaneness.

A. M. 3584. B. C. 420.

THE burden of the word of the LORD to Israel [a] by Malachi.

2 I have loved [b] you, saith the LORD. Yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: yet I loved [c] Jacob,

3 And I hated Esau, and laid [d] his mountains and his heritage waste for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified from [e] the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if [f] then I *be* a father, where *is* my honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein [g] have we despised thy name?

7 [h] Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The [i] table of the LORD *is* contemptible.

8 And if [j] ye offer the blind [k] for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, beseech [l] God that he will be gracious unto us: this hath been [m] by your means: will [n] he regard your persons? saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for nought*? [o] neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For [p] from the rising of the sun even unto the going down of the same, my name *shall be* great among the [q] Gentiles; and in every [r] place incense [s] *shall be* offered unto my name, and a pure offering: for [t] my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say, The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* [u] and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the deceiver, [v] which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

a *by the hand of.*
b De.7.7,8. Je.31.3.
c Ro.9.13.
d Je.49.17, 18. Eze.35.3, &c. Ob.10, &c.
e *from upon, or, upon.*
f Lu.6.36.
g c.3.7,8,13.
h or, *bring unto.*
i 1Co.10.21.
j Le.22.20., 22. De.15.21.
k *to.*
l *the face of God.*
m *from your hand.*
n Ro.2.17. 1Pe.1.17.
o 1 Co.9.13.
p Is.59.19.
q Is.60.3,5.
r Jn.4.21,23.
s Re.8.3.
t Is.66.19, 20.
u or, *whereas ye might have blown it away.*
v or, *in whose flock is.*

CHAP. I. Ver. 1—14. *Malachi reproves the ingratitude and profaneness of the Jews.*—The opening verses of this chapter have occasioned much controversy. In an absolute sense, God hateth nothing but sin, and sinners only on account of sin. (Hos. ix. 15.) Yet was it said of Esau and Jacob, "The elder shall serve the younger, before they had done either good or evil;" and here again, respecting the same brothers, it is added, "Jacob have I loved, but Esau have I hated." *Cruden* remarks, "To *hate* is not always to be understood rigorously. It frequently signifies no more than a lesser degree of love." He instances in the case of a man having two wives, the one of which he prefers to the other, as was plainly the case with Jacob himself, who is said to have *hated* Leah, which, in the context, is explained to mean only, that "he loved Rachel more than Leah." (See Gen. xxix. 30, 31. Compare Deut. xxi. 15.) The same writer refers to our Lord's precept, that a man must "hate his father and mother," before he can follow him, which, in a parallel passage, is explained in the same way. (Compare Luke xiv. 26, with Matt. x. 37.)

The only instance of hatred here stated, is, the preference given to Jacob in respect to his temporal heritage, in which we may surely say that Esau had no right to dictate to his Maker; and even if we carry the matter farther, and apply the passage to spiritual favours, surely no man can have *claims* upon the grace of God: for then, as the Apostle says in another case, "grace is no more grace." (Rom. xi. 6.) But of the Lord's indignation against Esau, or rather Edom his posterity, see our exposition of Ezek. xxv.

Not to dwell longer on this subject, we may remark, that the Prophet claims for his divine Master the honour due to a father, and the obedience owing to a master: on the contrary, we here find God was not only neglected, but insulted, by both priests and people, by the offer of polluted bread and faulty sacrifices. Such as the temporal governor would reject with contempt and scorn, brought they to offer to the Almighty; and when they attended the services of his temple, they were ready to complain, "What a weariness it is!" He therefore threatens to disinherit Israel, and call in the Gentiles; "For my name shall be great among the heathen, saith the LORD of hosts."

CHAP. I. Ver. 1. *By Malachi.*—"By the hand of Malachi." This name signifies, "My messenger," or "angel."

Ver. 2. *I have loved you.*—[The prophet shows in these verses, (ver. 2—5.) how much Jacob and the Israelites were favoured by Jehovah, more than Esau and the Edomites. Through every period of the history of Jacob's posterity, they could not deny that God had remarkably appeared on their behalf; but he had rendered the heritage of Esau's descendants, by wars and various other means, barren and waste for ever.]—*Bagster.*——Was *not Esau.*—These are the words of Jehovah.

Ver. 3. *I hated Esau.*—"I *comparatively* hated him, by giving him an inferior lot." *Newcome.*

Ver. 4. *Return and build.—Newcome*, "Build again."——*I will throw down.*—Namely, by Judas Maccabeus, (1 Macc. v. 65.) and John Hyrcanus. (Jos. Antiq. xiii. ix. 1.)——*And they shall call them.*—Or shall be called, &c.

Ver 6 *If I be a father.*—[From this verse to chap. ii. 9 the prophet reproves the priests and people for sacrificing the refuse of beasts; and denounces punishment against the former for not teaching the people their duty in this respect.]—*Bagster.*

Ver. 10. *Who is there.*—[Instead of *mi*, "who," one MS. (30 K.) with the LXX. reads *ki*, "surely," which is adopted by *Houbigant* and Archbishop *Newcome*, who renders, "Surely the doors shall be closed against you, neither shall ye kindle the fire of my altar in vain."]—*Bagster.*——*Shut the doors*—That is, attend them.

Ver. 11. *Rising of the sun.*—[As the preceding verse was a prediction of the abolition of the Levitical priesthood, so this is a prophecy of the conversion of the Gentiles, and the spiritual priesthood of the Gospel times. As none but priests of Aaron's race might burn incense before Jehovah, a total change of the external administration of the sacred ordinances is evidently predicted.]—*Bagster.*

Ver. 14. *A corrupt thing.*—See Levit. xxii. 19.

CHAPTER II.

1 He sharply reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 for adultery, 17 and for infidelity.

AND now, O ye priests, this commandment *is* for you.

2 If [a] ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will [b] corrupt your seed, and [c] spread dung upon your faces, *even* the dung of your solemn feasts; and [d] *one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 My [e] covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, [f] and did turn many away from iniquity.

7 For [g] the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* the [h] messenger of the LORD of hosts.

8 But ye are departed out of the way; ye [i] have caused many to [j] stumble at the law; ye have corrupted [k] the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but [l] have been partial in the law.

10 ¶ Have [m] we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he [n] loved, [o] and hath married the daughter of a strange god.

A. M. 3554. B. C. 420.

a De.28.15, &c

b or, *reprove.*

c *scatter.*

d *or, it shall take you away to it*

e Nu.25.12, 13. De.33.8., 10.

f Je.23.22.

g Le.10.11.

h Ac.16.17. 2 Co.5.20.

i 1 Sa.2.17, 30. Lu.11.45, 46.

j or, *fall in.*

k Ne.13.29

l *accepted faces, or, lifted up the face against.*

m 1 Co.8.6.

n or, *ought to love.*

o Ezr.9.1,2.

p Jos.23.12, 13.

q or, *him that waketh, and him that answereth.*

r Ps.78.34., 37.

s Mat.19.4,5

t or, *excellency.*

u *seed of God*

v 1 Co.7.14.

w or, *unfaithfully*

x De.24.1.

y or, *if he hate her, put her away.* Mat.19.8.

z *to put away.*

a Is.43.24. Am.2.13.

a Lu.1.76. 7.27

b Lu.2.27.

c Mat.25.10 Re.6.17.

d 1 Co.3.13., 15.

12 The LORD will cut off [p] the man that doeth this, [q] the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

13 ¶ And [r] this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make [s] one? Yet had he the [t] residue of the spirit. And wherefore one? That he might seek a [u] godly [v] seed. Therefore take heed to your spirit, and let none deal [w] treacherously against the wife of his youth.

16 For [x] the LORD, the God of Israel, saith [y] that he hateth [z] putting away: for *one* covereth violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have wearied [a] the LORD with your words. Yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, Where *is* the God of judgment?

CHAPTER III.

1 Of the messenger, majesty, and grace of Christ. 7 Of the rebellion, 8 sacrilege, 13 and infidelity of the people. 16 The promise of blessing to them that fear God.

BEHOLD, I [a] will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come [b] to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming? and who [c] shall stand when he appeareth? for he *is* like a refiner's [d] fire, and like fuller's soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they

CHAP. II. Ver. 1—17. *Farther reproofs to priests and people.*—This chapter continues to reprove the priests for their unfaithfulness in their office, for which they are threatened with curses instead of blessings, and to be rewarded only with ignominy and contempt. The great degeneracy of the order is then complained of, and they are again threatened. The rest of the chapter reproves the people for marrying strange and idolatrous women, and multiplying divorces with all their consequent distress, in order to make way for such illicit alliances. (See Neh. x. 30, and xiii. 33, &c.) This part of the chapter is very obscure. Perhaps the sense of verse 16 may be, The man who puts away one wife, merely for the purpose of marrying another, and thus covers his sin under the cloak of law, is like a thief, who hides what he has violently taken under his garment, to conceal it. There are no sins so offensive to God, as those which are covered with the mantle of hypocrisy.

CHAP. II. Ver. 3. *I will corrupt.*—See margin. Or rebuke "your seed;" i. e. offspring.——*And spread* (Heb. "scatter") *dung*, &c.——*And* one *shall take you away with it.*—*Newcome.* "*And one shall carry* (or ye shall be carried) *to* the same place *therewith.*"

Ver. 9. *Have been partial.*—See margin. *Newcome*, "Have respect to persons in the law."

Ver. 11. *Which he loved.*—*Newcome*, "Loveth;" i. e. which Jehovah loveth. ——*Daughter of a strange god*—That is, "the worshipper," says *Newcome.* [That is, a woman addicted to the worship of a strange god. The prophet here censures intermarriages with women of the surrounding idolatrous nations: and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages.]—*Bagster.*

Ver. 12. *The master and scholar.*—See margin. Bp. *Lowth*, "The watchman and the answerer." See Ps. cxxxiv. and Isa. lxii. 6.

Ver. 13. *Covering the altar of the Lord with tears*, &c.—That is, the tears and groans of divorced wives, referred to the priests for decision.

Ver. 14. *The wife of thy covenant*—That is, thy covenanted wife.

Ver. 15. *And did not he make one?*—Did not God make one wife for Adam? ——*and wherefore one? that he might seek a godly seed.*—See margin. That is, monogamy (having one wife) is more favourable to a religious education. Bishop *Newcome* quotes, from *Madan's* Thelyphthora, another rendering; "Did not one (God) make us? and hath he the residue of the Spirit? And what doth the one (God) seek? a godly seed," &c. But the prelate himself leads (by transposition) "And did not he (God) make one flesh? And (is there not) one spirit thereto? And what doth he seek?" &c. The text is certainly perplexed and obscure, and we dare not give a decided opinion.

Ver. 16. *Saith that he hateth putting away.*—*Newcome*, "Saith, I hate him that putteth away," viz. his wife, to marry another.——*For one covereth violence with his garment*—Or, "what he hath taken by violence under his garment."

CHAP. III. Ver. 1. *The messenger of the covenant*—Whom Jews as well as Christians understand to be the Messiah. The ancient Jewish book *Zohar* says, "It is the angel of whom it is written, Gen. xlviii. 16. That angel is the *Shechina*, the Redeemer and Guardian of men."—[*Aben Ezra* acknowledges that the Lord whom they sought and the Angel of the covenant are the same, the same thing being intended under a double expression: and *Kimchi* says, "He is the King Messiah. He is the Angel of the Covenant."

Ver. 2. *Like fullers' soap.*—Heb. "*Like the borith of the fullers.*" Mons. *Goguet* says, "With respect to the herb *borith*, I imagine it is *sal-soort*; a plant very common in Syria, Judea, Egypt, and Arabia: they burn it, and pour water on the ashes, which become impregnated with a very strong lixivial salt, proper for taking stains out of wool or cloth."

Ver. 3. *Shall sit as a refiner.*—A band of pious females were accustomed to meet weekly to read and converse upon the scriptures. This text came under consideration: one remarked, that a peculiar emphasis seemed to rest on the verb *sit*; and as she was acquainted with a refiner of metals, she would make inquiries of him. She inquired of him on her return home, "if it was customary to *sit* whilst purifying silver."—"O yes, madam, we always sit." "But why do you sit?" "Because it is necessary to watch the metal with great care; for if it is suffered to remain beyond a certain point, the silver itself is materially injured; so that whilst we blow the coals to increase the heat, we must *sit* and carefully watch for the *moment* when it is purified." "But how do you

may offer [e] unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [f] former years.

5 And I will come near to you to judgment: and I will be a swift witness against the sorcerers, and against the [g] adulterers, and against false swearers, and against those that [h] oppress the hireling [i] in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not; therefore [j] ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. Return [k] unto me, and I will return unto you, saith the LORD of hosts. But [l] ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In [m] tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and [n] pour you out a blessing, that [o] *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the devourer for your sakes, and he shall not [p] destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsome land, saith the LORD of hosts.

13 ¶ Your words [q] have been stout against me, saith the LORD. Yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it* that we have kept his [r] ordinance, and that we have walked [s] mournfully before the LORD of hosts?

15 And now we call the proud happy; yea they that work wickedness are [t] set up; yea *they that* tempt [u] God are even delivered.

16 ¶ Then they that feared the LORD spake [v] often one to another: and the LORD hearkened, and heard *it*, and a book [w] of remembrance was [x] written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be [x] mine, saith the LORD of hosts, in that day when I make up my [y] [z] jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and [a] discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

A.M. 3584. B.C. 420.

e 1 Pe.2.5.
f or, ancient.
g He.13.4.
h or, defraud.
i Ja.5.4.
j Ps.78.38, 97. La.3.22.
k Zec.1.3.
l Mat.23.37
m Ne.13.10, 12.
n *empty out*
o 2 Ch.31.10
p *corrupt.*
q Ps.73.11, 12. Zep.1.12.
r *observation.*
s *in black.*
t *built.*
u Ps.95.9.
v Ep.5.19.
w Re.20.12.
x Tit.2.14. 1 Pe.2.9.
y or, *special treasure.*
z Is.62.3.
a Ps.58.11.
a 2 Pe.3.10.
b Mat.3.12
c c.3.16.
d Lu.1.78.
e Ho.14.5., 7.
f Mat.11.14. 17.10.,13.

CHAPTER IV.

1 God's judgment on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, 5 and telleth of Elijah's coming and office.

FOR, behold, the day [a] cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn [b] them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you [c] that fear my name shall the Sun [d] of righteousness arise with healing in his wings; and ye shall go forth, and grow [e] up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, I will send you Elijah [f] the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

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preaching, he thus pointedly warns them against indifference or hypocrisy; "O generation of vipers, who hath warned you to flee from the wrath to come?" He tells them that now "the axe is laid to the root of the trees," and (alluding to another popular figure) that the great Person, whose forerunner he was, would "thoroughly purge his floor, and burn up the chaff with unquenchable fire." (Matt. iii. 7—12.)

The following verses, (in the very spirit and power of Elias,) severely reprehend the crimes of all ranks of society among the Jews at this period; some being guilty of oppressing the poor and fatherless, with many other vices; and others even robbing God their Maker, by neglecting the commanded "tithes and offerings." This had already subjected them to the curse of God, withholding from them the usual fertility of their country. For this they had even dared to reproach the Lord, though it was the consequence of their own transgression.

In the conclusion of this chapter, however, a broad line of distinction is drawn between the righteous and the wicked—between those that fear God and those that fear him not. For the former "a book of remembrance was written;" the divine Being had entered, as it were, a record of their piety—he had marked with pleasure their associations for purposes of devotion—he calls them his *jewels*, and promises to spare them "as a man spareth his own son that serveth him."

CHAP. IV. Ver. 1—14. *God's judgments on the wicked. Predictions of Messiah and his forerunner.*—Those judgments which are in the preceding chapter compared to a refiner's fire, in their operation upon true Israelites, are here compared to a consuming oven, in their effects on hypocrites and unbelievers. The incarnation of Messiah is then promised under the beautiful image of the rising sun—"the Sun of righteousness"—when he arises "with healing under his wings," dissipating the shades and damps of night, and spreading light and joy and health around. But the late Mr. *Robinson* of Cambridge, has thrown a farther beauty on the metaphor from the following circumstance: Every morning, he was told, about sun-rise, in the Levant (particularly at Smyrna) a fresh gale of wind blows from the sea across the land, which, from its utility in clearing the infected air is called the *Doctor*. "Now (says Mr. R.) it strikes me that the Prophet Malachi, who lived in that quarter of the world, might allude to this circumstance, when he says, the Sun of Righteousness shall arise with *healing in his wings*." (*Oriental Customs*, No. 367.

The chapter, and indeed the Old Testament, closes with a

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know when it is purified?" "That, madam, is very easy—it is the moment that the silver clearly and perfectly reflects the image of my face." Let the christian remember, that in all his afflictions and trials, Christ is blowing the coals; is making the furnace hotter; that he *sits* and watches his saints until his own blessed image is reflected in them; *then are they purified.*

Ver. 5. *Swift witness.*—[The coming of the Messiah would be followed by the condemnation and punishment of the Jewish nation. He would come near unto them in judgment, and be a swift witness to testify that their works were evil; and thus he would speedily convict the sorcerers, and other notorious criminals, of which the bulk of the nation at that time principally consisted, and bring them to condign punishment. Indeed the prevalence of the sins here enumerated, and of similar crimes, caused the Jews to reject Jesus the true Messiah, and his holy Gospel, and thus brought on the ruin of the whole nation.]—*Bagster.*

Ver. 11. *The devourer*—That is, the locust, &c.

Ver. 16. *A book of remembrance.*—An allusion to the records kept by kings. See Esth. vi. 1.

Ver 17. *My jewels.—Newcome,* "My peculiar treasure."

CHAP. IV Ver. 1. *All that do wickedly*—That is, all the impenitent and unbelieving. Rev. xxi. 8.

Ver. 2. *Grow up*—That is, thrive like stalled calves.

Ver. 5. *Elijah the prophet*—That is, a prophet in the spirit and power of Elijah. See exposition. So Messiah himself was often promised under the name of *David.*

Ver. 6. *The heart of the fathers to the children*, &c.—That is, to reconcile the people to each other. So the author of Ecclesiasticus seems to have understood it, Ecclus. xlviii. 10, 11. But *Newcome* and *Chandler* render it "The heart of the fathers with the children, and the heart of the children with the fathers," which denotes that family discipline is the foundation of all government. This passage looks very hard on the general complexion of society, as though by a master-stroke of the prophetic pencil, he wished to predict wherein the greatest demoralization of a nation consists—the dissolution of the family compact. It also points out the only way in which the tone of society may be restored. The right government of the family effectually embraces the whole body of a nation. See *Anderson* on the Domestic Constitution; also Luke i. 17.—*Smite the earth.—Newcome.* "The land." So *Chandler*, &c

farther prediction respecting John the Baptist under the name *Elijah*, because, as an angelic interpreter explains it, he was to go before Messiah in the spirit and power of Elijah, (Luke i. 17.) His mission was to prepare the way of Messiah, as we read in the preceding chapter; to put an end to their dissensions and sectarian quarrels, which John endeavoured to do, by showing the people that they were all sinners before God, and stood equally in need of the grace of repentance, (Luke iii. 7—14.;) and, instrumentally, to convert both old and young, fathers and children, to the obedience of the just. Many individuals were converted, and were remarkably protected from the threatened curse; but the nation—the great mass of the people of all classes—remained obdurate and impenitent. The curse came and swept them all away.

CONCLUDING REMARKS ON THE BOOK OF MALACHI.

[THE Book of *Malachi*, says Bishop *Lowth*, is written in a kind of middle style, which seems to indicate that the Hebrew Poetry, from the time of the Babylonish captivity, was in a declining state, and having passed its prime and vigour, was then fast verging towards the debility of age. The writings of this prophet, however, are by no means devoid of force and elegance; and he reproves the wickedness of his countrymen with vehemence, and exhorts them to repentance and reformation with the utmost earnestness. It is no mean recommendation of *Malachi*, as well as a sanction of his prophetic mission that his Book, though short, is often referred to in the inspired writings of the New Testament; and that his claim to the character of a prophet is recognized by the Evangelists, and is admitted by our *Lord* himself. (Mat. xi. 10.; xvii. 10—12. Mar. i. 2.; ix. 11, 12. Luke i. 16, 17.; vii. 27. Rom. ix. 13. He terminated the illustrious succession of the prophets, and sealed up the volume of prophecy, by proclaiming the sudden appearance of the *Lord*, whom they sought, in his temple, preceded by that messenger, who, like a harbinger, should prepare his way before him; the fulfilment of which prediction, by the preaching of John the Baptist, and the advent of Jesus of Nazareth, the true Messiah, and the *Lord* of life and glory, during the existence of the second temple, fully attests the divinity of his mission, and the Divine inspiration of his prophecy.]—*Bagster*.

END OF THE OLD TESTAMENT.

HISTORICAL CONNEXION

BETWEEN THE

OLD AND NEW TESTAMENTS.

§ I. From the time of Nehemiah to the Maccabees.

Having arrived at the end of the History of the Old Testament, we find a blank of somewhat more than four hundred years, before the New Testament History commences. Knowing that those years were full of interesting events, we judge it will be acceptable to our readers, if we present them with a brief account of those events, so far as they relate to the affairs of the Jewish Church. Those who wish for a fuller narrative, will find all the information that history can furnish, in the valuable "Connexion" of the learned Dean *Prideaux;* or in Mr. *Stackhouse's* well known "History of the Bible," of which an improved edition has lately been published in quarto, by Bishop *Gleig*. The materials of both works, however, (as well as ours,) are confined to the two first Books of the *Maccabees;* and to the writings of *Philo Judæus* and *Josephus*, with some fragments of Greek and Latin authors.

We left Nehemiah in the government of Judea, to which he had been permitted to return, but how long he there continued, we are not able to ascertain, though we think it probable, as we have stated, that it might be to the utmost limit of our Old Testament History.

The events which seem most to have grieved Nehemiah, were the mixed marriages of the priests, the gross profanation of the Holy Sabbath, and the neglect of a necessary provision for public worship. But Nehemiah being a servant of Artaxerxes, if we even suppose him to have survived the above limit, his authority must of course have terminated with the government under which he acted.

About 335 years before Christ, Philip, king of Macedonia, being treacherously murdered by Pausanias, his son, *Alexander* the Great, succeeded him, at not more than twenty years of age, and had the command of all the Greek forces. His first object was the subjugation of the Persian empire, which he speedily attained. Soon after, he besieged Tyre, which detaining him some time, in the mean while he sent to demand both submission and supplies from the Jews, and other neighbouring provinces; but the former excused themselves, by pleading their oath of allegiance to Darius. At this, Alexander, always impatient of contradiction, was offended; and, after having subdued Tyre, immediately marched toward Jerusalem, B. C. 332.

Upon hearing of his approach, the High Priest Jaddua, who had previously offered prayers and sacrifices for the divine protection; and, as it was said, had been so directed by a divine vision, went out to meet him in his full robes, and with his sacred mitre, followed in solemn procession by the other priests, and by many of the inhabitants, in white. When they met the Conqueror, to the great astonishment of all, he bowed with reverence to the High Priest, and saluted him with a religious veneration. His favourite, Parmenio, ventured to inquire how it was, that he whom all men adored, should thus reverence a Jewish Priest; when he received for answer, that some time since, while in Macedonia, he had seen in a dream the same person so arrayed, who had encouraged him to come into Asia, and promised him, in the name of his God, success: that, therefore, he did not bow to the priest himself, but to the God whose sacred name he bore upon his mitre.

After this, turning again to Jaddua, Alexander embraced him very kindly, and going with him to the temple, he offered sacrifices to Jehovah; and the High Priest showed him the prophecies of Daniel, wherein had been predicted the overthrow of the Persian empire by a Grecian king, from which Alexander immediately concluded that he should be the person. (See Dan. viii. 20, 21, with our Exposition.)

The next day, calling the Jewish elders again around him, he bid them ask what they pleased; whereupon the High Priest only requested that they might enjoy the laws of their forefathers; that their brethren in Babylon and Media might be permitted to do the same; and that they might be excused from paying tribute on the seventh, or Sabbatic year. (Jos. Ant. b. xi. ch. 8.)

Alexander having left Jerusalem, was soon after met by the Samaritans, whose capital was then Shechem, or Sychar, near Mount Gerizim; when Sanballat, who had taken with him 7000 men to join his army, requested permission to build a temple on Mount Gerizim, and to make his son-in-law, Manasseh, the high priest, who had been driven from the temple of Jerusalem for marrying a heathen wife. To these requests there seems to have been no objection; but when they desired an exemption from taxes every seventh year, on the pretence of their being Jews, Alexander demurred, promising to consider farther of the subject on his return. In the mean time, he took the troops which Sanballat had brought with him into Egypt, and settled them in Thebais.

On going into Egypt, Alexander made Andromachus, one of his favourite captains, governor of Syria and Palestine, who going to Samaria on public business, was burnt by the Samaritans in his own house. This so enraged Alexander, when he heard of it, that after executing the murderers, he drove out the Samaritans, and planted in their city a colony of Macedonians, while the exiles fled to Shechem, and made it their future capital.

The reign of Alexander was, however, but of short duration, being only twelve years in all; one half of which he reigned as king of Macedon, and the other as Conqueror of the World; and yet this mighty conqueror could not subdue his lust of liquor, but died, as is now generally believed, in consequence of a fit of drunkenness. After his death (B. C. 323) the commanders of his army quarrelled among themselves, until they were all destroyed except four, who agreed to partition the whole of his dominions into separate kingdoms among themselves. (Jos. Antiq. b. xii. ch. 1.)

In this division, Ptolemy, the son of Lagus, whom the Greeks call *Soter*, (or the Deliverer,) obtained Egypt for his territory; and thinking that the provinces of Syria, Phœnicia, and Judea, would afford him a convenient barrier, sent Nicanor, one of his captains, with an army into Syria, while he invaded Phœnicia with a fleet, and thereby made himself master of those provinces. The Jews, however, as in the case of Alexander, made a difficulty in transferring their allegiance to a stranger; and would, perhaps, have effectually withstood him, had he not learned their rigid adherence to the Sabbath, which led him to storm the city on that day, very unexpectedly, when none of the inhabitants would defend its walls.

At first, Ptolemy Soter treated the Jews with rigour, and carried above 100,000 of them into Egypt; but reflecting on their fidelity to their former masters, he afterwards employed them in his garrisons and army; and confirmed to them all their former privileges and immunities, on which the whole nation cheerfully submitted to his government.

In this reign, *Simon the Just*, so called from the integrity of his character, (Eccles. i. 1—12,) succeeded to the High Priesthood, in which he continued nine years, and by his whole conduct much endeared his memory to this nation: but what has chiefly handed down his name to posterity, is the completion of the sacred canon of the Old Testament, by adding thereto the books of Ezra, Nehemiah, Esther, and the prophet Malachi, and others of the later prophets; some of which containing allusions to the time of Alexander, it is agreed, could be added by no person so probably as by this good priest. The fact, however, rests chiefly on tradition.

Ptolemy Soter was succeeded by *Ptolemy Philadelphus*, about 277 years before Christ. He is chiefly celebrated as the founder of the Alexandrian Library, and for the pains he took to adorn it with the Old Testament in Greek, which is said to have been the work of 70 (or 72) translators, taken from the different tribes of Israel; but this narrative has been mixed up with so much fable, that it is very difficult to ascertain the truth exactly. Such a translation was certainly made, under the name of the Septuagint, for it still exists; but how much of it was done at this time, or by how many hands, we presume not to decide. (See Joseph. Antiq. b. xii. ch. 2.) This Ptolemy had also the honour of setting at liberty many of the Jews whom his predecessor had enslaved. (Jos. b. xii. ch. 2.)

The next *Ptolemy* was surnamed *Euergetes*, or the *Benefactor;* and better answered to his name than is often the case; but his son, *Philopater*, who was, indeed, suspected of poisoning his father, was rash enough, after offering sacrifices at Jerusalem, to attempt to press into the Holy Place, and even the most Holy; and being prevented by the Jews, on his return he published a decree, forbidding any person from having access to him who refused to worship his idol; and another, enjoining every *Jew*, under penalty of death, to receive (by a hot iron) the impression of an ivy leaf, which was the badge of his god Bacchus. He even went so far as to collect a great number of Jews in the Hippodrome of Alexandria, with the avowed design of letting loose his elephants to destroy them: the elephants, however, by a special providence, avoided them, and turning their rage upon the spectators, destroyed great numbers. This circumstance had such an effect upon the king, that he set the Jews at liberty, and restored to them their privileges. (Jos. Antiq. b. xii. ch. 14.)

This tyrant (B. C. 204) was succeeded by Ptolemy Epiphanes, a child of only five years old; and this circumstance induced Antiochus the Great to march an army into Cœlo-Syria and Palestine, both which readily submitted to him, to get rid of the Egyptian yoke, and he granted them many privileges. Finding it now convenient to make peace with Ptolemy, to whom he gave his daughter Cleopatra in marriage, these provinces again reverted to the Egyptian crown; but were recovered by *Seleucus Philopater*, his successor, who at first behaved kindly to the Jews; but being informed that there were great riches in the temple at Jerusalem, he sent his treasurer, Heliodorus, to seize and bring them to Antioch; he was so terrified, however, by a vision of angels (as he thought it) in the temple, that he fainted, and was carried home in a litter, B. C. 176. (2 Mac. iii. 24, &c.)

Not long after this, the same Heliodorus, aspiring to the crown, poisoned his master Seleucus, in hopes of succeeding him, but was disappointed. *Antiochus Epiphanes* (a son of Antiochus the Great) being placed upon the Syrian throne, who afterwards proved a terrible scourge, both to the Jews and to the world. No sooner was he settled in the kingdom, than, having a heavy tribute to pay to the Romans, he deposed Onias, a singularly good man, from the high priesthood, which he sold for 360 talents to his brother Jason; and, not long after, to Menelaus, another brother, for 300 more.

While Antiochus was engaged in war with Egypt, a report was spread in Palestine that he was dead; and Jason thinking this a fit opportunity to recover the office he had bought over his brother's head, marched to Jerusalem with 1000 men; and having, by the assistance of his party, got possession of the city, he drove his brother Menelaus into the castle, and perpetrated all manner of cruelties upon those who appeared to be his enemies.

Antiochus supposing that the whole Jewish nation had revolted, and hearing of their rejoicings on the report of his decease, was so provoked, that laying siege to Jerusalem, and taking it by storm, there were in three days' time 40,000 persons slain, and as many more taken captive and sold to the surrounding nations. After this, he plundered the temple of its most valuable vessels and utensils, and sacrificed a sow upon the altar of burnt-offerings! B. C. 170. (1 Mac. i. 21, &c. 2 Mac. v. 11—16. Jos. Antiq. b. xii. ch. 7.) The same year, Antiochus sent an army of 22,000 men, with orders to put to death all the men they found, and carry off the women and children into captivity. Nor was this all: for shortly after, Antiochus made a decree, requiring all the king's subjects to conform to his religion; in consequence of which, the Jewish rites were suppressed, and the temple itself dedicated to Jupiter Olympius, whose image was erected upon the altar of burnt-offerings. (Compare with this history our Exposition of Daniel, chap. xi.)

This system was not confined to the metropolis. In every city Grecian idols were erected, with chapels, groves, and altars, for their worship. The eating of swine's flesh, and other unclean meats, was forced upon the Jews; nor was any violence omitted that might compel them to abandon their religion, or renounce their laws. Many, of course, yielded to these severe measures; the Samaritans, in particular, denied now that they were Jews; yet there were many also who refused to yield, and sacrificed their lives rather than their religion.

Among the latter, the most distinguished were the aged *Eleazar*, a chief doctor of the Jewish law; and the venerable matron, *Solomona*, and her seven sons. The former is supposed by some to have been the president of the Septuagint translators. The account given of his sufferings in the second book of Maccabees, is highly interesting, and bears the marks of authenticity. On a piece of swine's flesh being forced into his mouth, he spate it out, and then offered himself to the tormentors. And when some, in respect of his age and character, wished him to practice a deception, by swallowing other meat instead, which they were willing to connive at, he spurned at the idea. "It becometh not our age (said he) in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so, through my hypocrisy, and desire to live a little time, a moment longer, should be deceived by me, and I get a stain to my old age, and make it abominable. For though, for the present time, I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now manfully changing this life, I will show myself such a one as my age requireth; and leave a notable example to such as be young, to die willingly and courageously for the honourable and holy laws." And when he had said these words, immediately he went to the torment. . . . . But when he was ready to die with stripes, he groaned and said, "It is manifest to the Lord . . . . that I (now, endu some pains of body by being beaten; but in soul am well content to suffer these things, because I fear him." And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation. 2 Mac. vi. 18—31.

More heroical still, if possible, was the conduct of the pious matron and her seven sons, who suffered martyrdom soon after. She not only bore the sight of their unparalleled sufferings with fortitude, but exhorted them individually, as it came to their turn to suffer, to be faithful to the death. And when it came to the turn of the youngest son, to whom the King offered not only his life, but great promotion and rewards, and entreated his mother to counsel him to accept them; she promised to counsel him, and "bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language (i. e. the Hebrew) on this manner:—'O my son, have pity on me, that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education. . . . . Fear not this tormentor; but, being worthy of thy brethren, take thy death, that I may receive thee again in mercy with thy brethren.' While she was yet speaking these words, 'the young man offered himself to death before the tyrant,' saying, 'I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou, by torments and plagues, mayest confess that he alone is God; and that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.' Then the king, being in a rage, handled him worse than all the rest, and took it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after the sons, the mother died." (2 Mac. vii.) And to these, it is thought, alludes the author of the Epistle to the Hebrews, (ch. xi. 35.) when he speaks of some "who were tortured, not accepting deliverance, that they might obtain a better resurrection." (See our Exposition of Hebrews xi. 31—40.)

§ II. From the rise of the Maccabees* to John the Baptist.

While this persecution was going on at Jerusalem, Mattathias and his sons (who were afterwards known by the name of the *Maccabees*) retired to Modin, in the tribe of Dan, to lament over the fate of their country, and the miseries of their brethren, when the King sent one of his military officers, named Apelles, to carry the persecution into that quarter; and while he was addressing the people who had been collected together, and particularly Mattathias, to whom he promised great promotion and rewards, the latter declared his determination to obey God rather than man; and seeing at this time an apostate Jew presenting himself before a heathen altar, fired with the zeal of Phineas of old, he slew him, and afterwards those who had been sent to enforce the King's commands. (1 Mac. ii. 2 Mac. v. 27. Jos. Antiq. b. ii. ch. 10.)

Mattathias next fell upon the idols, and, with the assistance of his brethren, overturned the altars; and having for the present suppressed idolatry, retired to the mountains, where he collected all the strength he could, to meet future exigencies; but some of them hiding themselves in the caves of Judea, were there suffocated, refusing, as before, to defend themselves on the Sabbath day. Mattathias, reflecting on these circumstances, and consulting with the priests and elders, they now agreed that it was lawful to defend themselves upon that sacred day, whenever they should be attacked. The venerable man, now bending under the weight of extreme age and infirmities, (for he was aged 146,) called his five sons around him, counselled them to fight valiantly for their religion and their country, appointing Judas (commonly called Maccabeus) to be their leader, and Simon to be their counsellor. Having so done, he died, and was buried in the sepulchre of his fathers, in Modin, and was universally lamented by all who were faithful to their God. (1 Mac. iii.—2 Mac. vii.; Jos. Antiq. b. xii. ch. 9.)

Judas Maccabeus, so soon as he had taken upon him the command of this little band of heroes, (that is, about 166 years before Christ,) went round the cities of Judea, destroying every vestige of idolatry, and taking vengeance upon idolaters and apostate Jews. Soon afterwards, the cruel Antiochus returning home from an unsuccessful expedition against the Persians, was thrown into a rage, at finding the Jews had recovered their liberty, re-established their religion, and defeated all his generals. Upon this he vowed the complete destruction of the nation, and for that purpose ordered his charioteer immediately to drive him to Judea as fast as possible. In the very moment, however, of giving these orders, he was seized with a dreadful disorder in his bowels, soon after which, in a paroxysm of pain and of rage, he fell from his carriage, and was so bruised, that he was obliged to exchange his war chariot for a litter, and halt at a small town on the confines of Persia and Babylonia, where he soon after died in extreme torments, both of body and mind. (1 Mac. iii. 27; iv. vi.; Jos. Antiq. b. xii. ch. 13.)

Notwithstanding, however, the death of their great and inveterate enemy, the war was still carried on under his successor, *Antiochus Eupator*, then an infant. Judas, alike fired by religious zeal and military ardour, performed prodigies of valour. The Syrian generals, with armies vastly more numerous, were defeated in five successive battles; but in the sixth, in which was collected the flower of their armies, the Jews were so intimidated, that they urged Judas to retreat. To this the Jewish commander heroically replied, "God forbid that the sun should ever see me turn my back upon my enemies. If Providence has ordained that we should die, let us die manfully in fighting for our brethren." His army, which was only 3000, opposed to above 100,000, were so panic-struck, that more than two thirds of them deserted. Still Judas, with his little band of 800 men, attacked them with his usual ardour, and broke the right wing, commanded by Bacchides himself; but having so small a force to support him, the enemy's left wing closed upon and surrounded him: thus was he slain, and his heroic companions either killed or scattered, B. C. 161. (1 Mac. ix.; Jos. b. xii. ch. 18,19.)

Before this battle, it may be remarked, Judas had taken the precaution to send ambassadors to Rome, who were well received by the Senate, which sent orders that they should be no more molested, as being now the friends and allies of the Romans; but before these orders could arrive, Judas was, unhappily, no more. This was the first treaty entered into between the Jews and Romans, B. C. 144.

Bacchides, the victorious general, now becoming master of the country, pursued with severity all the adherents of the Maccabees; Jonathan, therefore, took upon him to collect together the scattered few who remained faithful to their cause, and taking his brother Simon also with him, they retired to the wilderness of Tekoa, where they encamped, with a morass on one side, and the Jordan on the other. Bacchides pursued them to their retreat, and attacked them on the Sabbath day, expecting no resistance. He was, however, disappointed, for they fought bravely, till they had slain about 1000 of their assailants, and then casting themselves into the Jordan, swam safely to the other side.

Bacchides, it is thought, might about this time receive from his master, Demetrius, the letter of the Roman Senate; and, therefore, after fortifying Mount Acra, and some neighbouring towns, he returned to Syria. Jonathan employed this interval of peace to so good advantage, that when Bacchides returned again in about two years after, he was glad to listen to proposals of peace, and took an oath to molest the Jews no more, to which he faithfully adhered, though his resolution was probably much strengthened by the vote of the Roman Senate above referred to.

At this time there were two claimants to the throne of Syria; namely, *Demetrius*, whose general was Bacchides, just mentioned, and *Alexander Balas*, who pretended to be the son of Antiochus Epiphanes, but who turned out to be an impostor, who had been artful enough to deceive the Roman Senate, and obtain their sanction. Jonathan had now acquired so much celebrity by his military skill and prudence, that both parties courted his alliance, and he took part with the latter, not only because the former had been hitherto his enemy, but also, probably, because he thought it safest to take the same side with the Romans. Alexander (the late High Priest, Alcimus, having been some years deceased) appointed Jonathan to that office, and enrolled him (as his letter expressed it) "among the King's friends." He accordingly officiated in his pontifical robes on the succeeding feast of tabernacles, B. C. *anno* 152, being the first High Priest of the Asmonæan family. (1 Mac. x. 21, &c.; Jos. Antiq. b. xiii. ch. 5.)

Demetrius and Alexander now coming to an open battle, the former was slain; and the latter obtaining peaceable possession of the kingdom, married the daughter of Ptolemy Philometer, and honoured Jonathan, by inviting him to his nuptials, and introducing him to his father-in-law, Ptolemy, who also treated him with great respect. Alexander, however, did not long enjoy this state of peace and comfort, for Demetrius Nicanor, son of the late King Demetrius, entered Cilicia with an army which he had collected, to revenge his father's death. Finding means to gain over to his interest Apollonius, governor of Cœlo-Syria, he sent him with an army, and in order to compel Jonathan to desert Alexander, had made with Demetrius, challenged him to fight. Jonathan accepted the challenge; and not only defeated him, but pursued him to Azotus, (or Ashdod,) where he burnt the famous temple of Dagon, whither the Syrians had fled for shelter.

Ptolemy Philometer, King of Egypt, coming to the relief of Alexander, his son-in-law, the latter basely set Ammonius to lie in ambush to destroy him. Ptolemy discovering the treachery, took from him his daughter, and married her to Demetrius. Alexander soon after returning with a great army, Ptolemy and Demetrius united their forces to oppose him, and obtained the victory. Ptolemy, however, soon after died of his wounds received in the engagement; but not before he had enjoyed the satisfaction of receiving the head of Alexander, from an Arabian prince, into whose hands the wretch had fallen. (1 Mac. xi. 1, &c.)

During these transactions, Jonathan laid siege to the fortress at Jerusalem; but some of the garrison escaping by night, informed Demetrius, who in consequence marched from Antioch with an army for its relief. Jonathan, however, meeting the King at Ptolemais, so softened him by his address and by his presents, that he was not only pacified, but bestowed on him new favours, particularly an exemption from tolls and tributes.

Jonathan returned to the siege of Jerusalem; but finding he made little progress, entreated Demetrius to withdraw his garrison, to which he readily agreed, on condition that Jonathan would assist him against his own subjects, who, wearied with his tyranny and oppression, had conspired against him. Jonathan did so, and effected such a slaughter among the rebels, that they were obliged to sue for mercy. Tyrants, however, have no gratitude; for, after all his promises, Demetrius threatened to enforce the taxation which he had promised to remit; and would doubtless have done so, but that Tryphon found employment for his army in another quarter.

This *Tryphon* had formerly served King Alexander, as governor of Antioch, but not having been employed during the present reign, and knowing both the army and the people to be highly discontented, he thought this a proper time to aim at the crown himself, which had long been the object of his ambition. He, therefore, went into Arabia, and getting into his hands *Antiochus*, son of the late Alexander, brought him into Syria, and claimed for him the kingdom. Upon this, all the soldiers which Demetrius had disbanded, and many others, flocked around his standard, by which means he raised a powerful army, and placed *Antiochus* upon the throne, with the surname of *Theos*, or divine.

Tryphon also secured the interest of Jonathan, which was not difficult, after the ungrateful treatment he had received from Demetrius; and artfully persuaded him, with only 1000 of his own men, to accompany him to Ptolemais, where, upon entering, the garrison gates immediately were shut, Jonathan made a prisoner, and the men who accompanied him put to death: yet, after all this, he had the hypocrisy to send word to Simon, who had succeeded his brother Jonathan in the command, that he detained Jonathan only for 100 talents, which he owed the King; and that upon being paid this sum, and receiving Jonathan's two sons as hostages for his loyalty, he should be set at liberty. The money was sent, together with the lads; but when he had got them in his power, he murdered both the father and his sons; and, to conclude the tragedy, the young King Antiochus also, declaring himself King of Syria, as doubtless was his original intention. Simon, having procured the body of his brother, gave it honourable interment in his father's sepulchre, and erected over it a stately monument of white marble. (1 Mac. xii.; Jos. Antiq. b. xiii. ch. 9, 10.)

Simon, when settled in his government, sent to treat with Demetrius, who confirmed to him both the government and priesthood, with a release of all taxes, tolls, and tributes, upon the condition of aiding him against the usurper Tryphon. The Romans and Lacedemonians also renewed their treaties with him. Having thus obtained the independent government of Judea, Simon set himself upon measures of defence; but pulled down the fortress of Jerusalem, that it might no longer be the retreat of faction and sedition. He also took the city of Zion, drove out all the idolaters, and destroyed their idols. In every thing, we are told, "he sought the good of his nation," so that "his authority and honour always pleased them well;" for "he was honourable in all his actions." (1 Mac. xiv. 4, 5.)

Simon, however, had a son-in-law of a most abandoned character, Ptolemy, the son of Abubus, who being in league with his enemies, (as is believed,) when Simon came to Jericho, of which this man was governor, invited him and his sons to a feast, and murdered them in the midst of their festivities. Not only so, but he sent a party of assassins to Gazara, where resided Simon's son *John*, surnamed *Hyrcanus*; but he, having heard what passed at Jericho, was prepared to receive them, and after giving them their due reward, set off immediately for Jerusalem, whither he understood the traitor had also sent persons to take possession of the city. (1 Mac. xvi.; Jos. Ant. b. xiii. ch. 12.)

John Hyrcanus succeeded his father Simon in all his honours, B. C. 135, but what became of the wretch who murdered him, is unknown. Antiochus having received from him an account of his too successful treason, thought this a favourable opportunity to reduce Judea again under the Syrian yoke; and, therefore, sent a large army thither, which, having driven Hyrcanus out of the field, shut him up, with all his forces, within the walls of Jerusalem, and there besieged them so closely, that they were obliged to surrender for want of food: then, to procure their personal liberty, they were compelled also to give up their arms, and to pay a heavy tribute.

Hyrcanus was, however, so far reconciled to the conqueror, that he accompanied him to the Parthian war; and returned home, at the end of the year, loaded with military honours; while the immense army of Antiochus, which stopped the winter, and filled the country, was in one fatal night destroyed by the inhabitants, whom he had grievously oppressed. In the mean time, Demetrius recovered his liberty, and afterwards, at his brother's death, his kingdom: but pursuing the same tyrannical course, he became involved in fresh troubles, by the insurrection of his subjects under Alexander Sabrina, the pretended son of Alexander Balus, supported by Ptolemy Physcon, who set him on the Syrian throne, and soon after, upon receiving offence, was as active to pull him down again. (Jos. b. xii. ch. 16.)

During these commotions, *Hyrcanus* seized the opportunity to recover his independence, and even to enlarge his territories. He built the tower of Baris, fifty cubits high, and accessible only from the temple. He took several cities that had been left without garrisons, owing to the drain of soldiers for the war. B. C. 130, he subdued Shechem, the chief town of the Samaritans, and destroyed their temple, which Sanballat had built about 200 years before, on mount Gerizim. He conquered the Idumeans, (or Edomites,) and compelled them to become proselytes to the Jewish religion; he renewed his alliance with the Romans, and obtained a decree of compensation to be granted from the Syrians. And lastly, growing into years himself, he sent his two sons, Aristobulus and Antigonus, to besiege Samaria, which stood a year's siege before it could be taken; and when taken, Hyrcanus ordered it to be so destroyed, that it should never be rebuilt; and yet it was rebuilt before the birth of Christ, and Herod restored it to its ancient splendour.

After the capture of Samaria, Hyrcanus engaged in no foreign wars, but towards the close of his life he was drawn into an unpleasant altercation

* This term, *Maccabee*, is generally supposed to be derived from the Hebrew of Ex. xv. 11, which is *Mi Camo-ka Bælim* Jehovah, of which the initial letters form *Maccabi*; but others think it derived from *Mak-ke Baiah*, "a conqueror in the Lord." *Prideaux's* Conn. Anno 167, B. C.

with the Pharisees, who accused him of being the son of a strange woman, and not eligible to the priesthood; which, as it appeared to arise from personal enmity, and was not founded in fact, so provoked him, that he renounced the sect, and went over to the Sadducees. This was certainly a measure unworthy of his character, who was considered, not only as a hero, but as a wise and good governor, during the twenty-nine years he held the administration of public affairs. It does not follow, however, that he changed his religious principles; persons often change sides in religion, as well as politics, from motives of resentment or personal pique, which should have no effect upon the judgment.

John Hyrcanus was succeeded both in his civil and ecclesiastical government by his eldest son Judas, otherwise called *Aristobulus*, the first Jew who wore a crown after the Babylonish captivity, whereby he changed the state into a monarchy, B. C. 107. He was a man of a sanguinary disposition, as appeared in his conduct toward his own mother and brethren; and in going to war with the Iturians, (descendants of Ishmael,) in order to convert them to the law of Moses. Vice, however, as well as virtue, is its own reward, for he died miserably under the pangs of bodily pain, augmented by the stings of a guilty conscience, after a short and miserable reign of one year only. (Joseph. Jew. War, book i. chap. 3; Antiq. book xiii. chap. 19; book xx. chap. 8.)

He was succeeded by his brother Alexander Jannæus, who "out of prison came to reign." Being possessed with the military mania of the age, he engaged in a variety of wars, not only with the neighbouring states, but his own subjects; and thus he filled up a miserable and inglorious reign of twenty-six years, and died at the age of forty-nine. His Queen, Alexandra, succeeded him, and gaining the Pharisees to her side, reigned nine years; but in the latter part of her reign, and during her last illness, her son, Aristobulus II., becoming dissatisfied with the conduct of the Pharisees, under whose advice she acted, took possession of the chief places of Judea. Upon her death, (B. C. 69,) her eldest son, Hyrcanus, succeeded to the throne, and retained it peaceably two years, when he was opposed by his brother Aristobulus, to whom, after reigning a year and a half longer, he resigned the government, which he enjoyed about the same period; when, withdrawing into Jerusalem he was besieged therein by Pompey, and taken prisoner. Hyrcanus was then again made High Priest and Prince of the Jews, but not allowed to wear the diadem. Judea was reduced to its ancient limits, and made tributary to Rome. Pompey, though now master of Jerusalem, meddled not with any of its sacred treasures.

B. C. 50. War broke out between Cæsar and Pompey; and in the following year, the decisive battle was fought upon the plains of Pharsalia, when the latter being defeated, and soon after slain, the former became master of the world. Two years after, when Alexandria was besieged and taken by Cæsar, the celebrated Alexandrian library, above mentioned, was set on fire, and great part of it was consumed; but whether designedly or by accident, seems uncertain.

After various changes of fortune between Hyrcanus and Aristobulus, in the year B. C. 47, Julius Cæsar coming into Syria, confirmed the former in the Priesthood; and upon the death of Julius Cæsar, the ambassadors of the Jews were introduced into the Roman Senate, and obtained many privileges for their nation. In the year 41 B. C., Herod and Phasael, the sons of Antipater, were made Tetrarchs of Judea. In the following year, the latter committed suicide; but the former, flying to Rome for assistance, (B. C. 40,) obtained a grant of the kingdom of Judea from the Senate, with orders from Mark Antony, addressed to the governors of Syria, to assist him in obtaining it. Herod accordingly, assisted by Socius, the Roman general, laid siege to Jerusalem, which was taken with much bloodshed. Antigonus, Prince and High Priest, was beheaded, by order of Mark Antony, and Herod put in full possession of the kingdom, B. C. 37.

Ananel was about this time appointed High Priest; but, in the year 35 B. C., was superseded by Aristobulus, who, in one year afterwards, was drowned by order of Herod, who thereupon re-appointed Ananel. In the war which now broke out between Augustus and Mark Antony, Herod took part with the latter; but the former obtaining the victory, Herod went to Rome, to pay his court to Augustus, who confirmed him in the kingdom of Judea; and next year, passing through Palestine, visited him, and was sumptuously entertained.

B. C. 28. *Cæsar Octavianus*, (nephew to Julius Cæsar,) with the consent of the Senate and people of Rome, assumed the title of Emperor, whereby the Roman government was changed from a Republic to a Monarchy, and he was the following year surnamed Augustus. The same year Herod put to death his beautiful wife Mariamne, the daughter of Alexandra, in a fit of jealousy, which it afterwards appeared was without foundation; and about twenty years later, to pass over his intermediate cruelties, Herod condemned and put to death two of his sons also.

In the intermediate space, however, Herod more commendably employed himself in rebuilding, or in repairing and embellishing the temple, forty-six years before the first passover of our Lord. (See our exposition of John ii. 12—25.) But all Herod's erections were not of this religious character, for many years before this, he built both a theatre and an amphitheatre, and introduced shows and games of heathen origin, and very inconsistent with the laws of God, as well as the customs of the Jews.

We now arrive at the threshold of the Christian dispensation. In the 6th year B. C., or rather before the common era called *Anno Domini*, an angel appeared to Zachariah, as he was officiating in the temple, promising him a son, named *John*, who was to be the forerunner of the Messiah; and about six months afterwards, the same angel appeared to the Virgin Mary, promising to her, that she should be the mother of Christ himself, who should be circumcised by the name of JESUS. (See Luke i. 11, 26, 57.)

§ III. OF THE JEWISH SECTS, &c.

The religious controversies of the Old Testament were confined almost entirely to the question of Idolatry; and, indeed, while there were living prophets to be consulted, who held communion with the Deity, there was little room for disputation; but when inspiration ceased, and revelation was completed, there then lay no appeal but "to the law and to the testimony."—if any spake not according to this word, it was because they were devoid of the true light. (Isaiah viii. 20.)

The Scriptures of the Old Testament, which were completed by, or in the time of Ezra, became now the study of the Jewish Scribes and Lawyers; and the difference of interpretations, to which the weakness of human judgment always exposes men who dare to think for themselves, naturally led to the formation of different sects and parties. Josephus mentions three principal sects as existing in his time, and leads us to their origin.

Of these sects, the *Pharisees* may be considered as the most numerous, and as constituting the orthodox party in the Jewish church. They believed in the existence of angels and separate spirits; in the immortality of the soul, and the resurrection of the dead, as we shall see when we come to Mat. xvi. 12, &c. In the mean time, we may notice the account which Josephus gives of them. He says—but we must remember that he was himself a Pharisee—he says, "The Pharisees are those which are esteemed most skilful in the exact explication of their laws. These ascribe all to fate, [or Providence,] and to God; and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does not co-operate in every action." (Jewish Was. book ii. chap. 8.) So in his *Antiquities* (book xvii. chap. 1.) he says, "When they determine that all things are done by Fate, they do not take from men the freedom of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby *what he wills is done;* yet so that the will of man can act virtuously or viciously." By this we understand the Jewish Historian to mean, that this sect believed in the overruling providence of God, and yet admitted the free agency and accountability of men, which, indeed, we consider as the uniform doctrine of the Bible.—He proceeds—"They (the Pharisees) say, that all souls are incorruptible, but that the souls of *good* men only are removed into other (human bodies:" and here he seems to explain the immortality of the soul on the Pythagorean system—not as going, at death, into a separate state of purity and happiness, but as passing from one body to another, till, by degrees, they become perfectly pure, and fit to return to the Supreme Spirit from whom they came; that is, to Him who was the universal soul of all nature. (See Dict. of Religions, in *Pythagoreans.*) But this is very far from the doctrine either of the Old Testament or the New; and if adopted by the *Pharisees*, must, we think, have been at a much later period. As to the state of mankind after death, the Pharisees teach, according to the Jewish historian, "that the souls of good men only are removed into other bodies; but that the souls of bad men are subject to eternal punishment." (Jew. War, as above cited.) He describes the Pharisees also as very friendly and sociable, but temperate in their diet, and regular in their habits.

The *Sadducees* were less numerous, but found chiefly among the higher orders. According to Prideaux, they were so called from one *Sodock*, (or Sadock,) the disciple of Antigonus Socho, supposed to have lived about three centuries before Christ; and who often used to inculcate upon his disciples, that they ought to serve God disinterestedly, and independent of the hopes of reward, or fear of punishment; from hence it is supposed this Sadock and others hastily inferred, that neither rewards nor punishments were to be expected—a mistake which could be made only by minds exceedingly depraved. Such, however, we know from authority far superior to Josephus, was the doctrine of the Sadducees in the time of our Lord. The *Sadducees* (according to St. Luke, Acts xxiii. 8.) teach, "that there is no resurrection, neither angel nor spirit:" but how they who are universally admitted to have received and reverenced the writings of Moses, could deny the existence of *angels*, so often mentioned in the Pentateuch, has been matter of much difficulty. Our conception is, that they did not deny that such appearances had been seen in the early ages of the world, but supposed them to be now discontinued, and probably persuaded themselves that they were but the phantoms of imagination. Certain it is, that by our Lord's time, they were generally tainted with infidelity, though probably in very different degrees. So *Reland*, *Lightfoot*, *Doddridge*, and many other divines, are of opinion, that the Sadducees did not universally reject the writings of the prophets, but only considered them of authority inferior to those of Moses; but they utterly rejected the traditions of the Rabbins. This we consider to be the truth as to many of them, though the far greater part were probably deeply sunk both in infidelity and vice. In fact, it does not appear from the Gospel, that the Sadducees were more hostile to our Saviour and his doctrines, than were the Pharisees: nor were "publicans and sinners," of the worst class, farther from the kingdom of heaven, than those who sought, by their own merits, to justify and save themselves.

There was a third sect, however, called *Essens*, of which Josephus gives a much fuller account than of the other two. He describes them as a plain, simple, and virtuous people, full of devotion and good works; but they were recluse, and lived in separate communities. Their devotion was, however, mingled with superstition, and their faith with some mystical notions, at this distance of time hard to be understood. They admitted no members into their society, but on a long probation and trial: and those which approved of marriage, (which many did not,) took even their wives first upon that principle. This sect appears not to be mentioned or alluded to in the Scriptures: though some think that John the Baptist was probably educated amongst them in the wilderness.

In the New Testament, we read also of two *Greek* Philosophic sects, namely, the Epicureans and Stoics, both mentioned in Acts xvii. 18, where their distinguished principles will be noticed; as also who the *Grecians* or *Hellenists*, and *Libertines* were, (which were not properly sects,) on Acts vi. 1, 9.

There are several other denominations of persons which have been taken for sects, but without sufficient ground. The *Scribes* were, in the first instance, only *Transcribers* of the sacred Books; but from their being peculiarly conversant with them, they were considered as men of learning; they became teachers and professors of the Mosaic law, and were therefore called *Lawyers*, though the latter term probably included the students, as well as the professors. The *Herodians* were the political adherents and flatterers of Herod the Great; the *Gaulonites*, or *Galileans*, were, on the other hand, among his bitterest enemies, as protesting against all subjection to any foreign power. (See exposition of Luke xiii. 1, &c.) Some of these were also called *Zealots*, from their affected zeal for their rights and liberties; and these, indeed, rendered themselves particularly conspicuous in the last destruction of Jerusalem. The *Rechabites*, and *Nazarites*, were persons under particular vows, as will be found explained where those terms occur.

The *Samaritans* were, properly, the inhabitants of Samaria. This city was built by Omri, King of Israel, about 925 B. C. (1 Kings xvi. 23, 24;) though it is probable that the district might be called by that name before. (1 Kings xiii. 32.) In the reign of Hoshea, (B. C. 725,) it was reduced to a heap of ruins. Esar-haddon repeopled it with idolatrous Cuthites, from Media or Persia; but these were driven out by Alexander the Great, and a colony of Macedonians planted in their stead: so that, though situated but a small distance from Jerusalem, it was always, more or less, the seat of idolatry. When the Jews were in prosperity, the Samaritans claimed relation to them, calling themselves Hebrews, and said they were descended from the tribe of Joseph; but when they were in trouble they disowned them, and called themselves Phœnicians: at all times, however, they preferred their own temple at Mount Gerizim to the temple of Jerusalem, and the Jews would have no dealings with the Samaritans. (John iv. 9, 20.) There are still some remains of this people in the East, particularly at Shechem; and they have a copy of the Books of Moses in the Samaritan character, which they pretend to be the original Hebrew, and many learned men admit the claim; but there are various verbal differences between them, of which the most material are in the Chronology, which agrees much nearer to the Septuagint than to the Hebrew.

But there are two sects often named, (though not in Scripture,) in relation both to the ancient and modern Jews, namely, *Rabbinists* (Talmudists, or Cabbalists,) and *Karaites;* the explanation of which will necessarily lead us back to the Jewish Schools, in the period which we have been considering.

The Jews, as every ancient nation, had a great number of traditions handed down from time immemorial, under the name of Moses, and supposed to contain unwritten revelations of the divine will, delivered verbally to him in the mount, and therefore called the *oral* law, which is considered by many of equal, and even of superior authority to the Scriptures. These are supposed to have been carefully collected by Ezra, or the Rabbins (or Rabbies) who succeeded him, and by them handed down to Rabbi *Jehudah*, surnamed *Hakkadosh*, or the Holy, who formed them into a volume, called the *Mishna*, about the close of the second century of the Christian era. But the fertile imaginations of the Rabbis could not rest here: they wrote commentaries on these traditions, which were called *Gemara;* and these, together with the Mishna above named, formed the *Talmud*, in which the modern Jews so much glory, and are therefore called *Talmudists*. Some of these, however, from the first, rejected both these traditions and the comments on them, and were therefore called *Karaites*, (or Caraites,) that is men who adhered to the *text* of Moses, and its literal interpretation; whereas the comments of the *Gemara* were almost wholly mystical and allegorical. The Gemaras of Jerusalem and of Babylon are, however, different and as either became connected with the Mishna, it formed the Jerusalem, or the Babylonish Talmud; of which the latter is most generally in esteem with the Jews, as containing most of the marvellous and absurd. These latter form what the modern Jews call their *Caballa*, and its professors and admirers are called *Caballists;* who carried their speculations from grammatical niceties into the regions of metaphysics, astrology, and magic. (See *Allen's* Modern Judaism, chap. v.)

The distinction between the Rabbinists and Karaites may be traced up to the ancient Jewish schools of Hillel and Shammai; or, as Josephus calls them, Pollio and Simeas. The former, according to the Rabbinists, was

born in Babylonia, and came to Jerusalem at forty years of age, where, after a close application to the study of the Jewish laws, &c., at eighty he was chosen President of the Sanhedrim, or great council of the Jews, and lived to make him a second Moses) to the venerable age of 120 years. The origin of this Sanhedrim the Rabbins carry up to the times of Ezra, and even Moses, but without any sufficient authority; for though it is certain Moses had a council of elders, or magistrates, to assist him (Num. xi. 16, &c.) we have every reason to believe it was not regularly continued; nor have we any trace of it in the times of Ezra and Nehemiah; but the most judicious writers, both Jewish and Christian, date its origin under the government of the Maccabees. The celebrated Hillel, above-mentioned, is known to have been contemporary with Herod the Great; as was also Shammai, who at one time took an active part against him. The latter is said to have been at first a scholar to Hillel, and afterwards Vice-President under him. The Jews consider him as next to his master in point of sacred learning, though they differed materially in their opinions; the former being considered as the head of the Mishnical doctors, and the latter as the chief of the Karaites. The latter were reduced to insignificance and obscurity, by a pretended voice from heaven in favour of the former: the Karaites, however, a few centuries after Christ, revived, upon the publication of the Talmuds, which, by their absurdities, led many to protest against them: they still exist as a sect among the Jews in the East, and are by many considered, not only as the more rational, but also the more learned part of the Jewish nation.

The *Masorets* were a body of Jewish Scribes, which existed from about 450 years before Christ, to 1000 after. Their professed object was, to preserve the sacred Hebrew text from loss, by counting the words, and even letters. They are also supposed to have invented both the vowel-points, and accents, in order to preserve as much as possible the pronunciation, to distinguish the same word, when used in different senses, and for sundry other important purposes. Their work is called the *Masorah*, which signifies "tradition."

Christian writers, as well as Jewish, often make reference to the *Targums* on the Old Testament: it may be, therefore, acceptable to some of our readers to explain their nature, especially as we have referred to them ourselves in some instances. The existing Targums are ten in number, containing paraphrases and expositions of different parts of the Old Testament. The principal of these are—1. The Targum of *Onkelos*, confined to the five books of Moses, and supposed to have been written by a disciple of the celebrated Hillel, above-mentioned: it is preferred to all the others for the purity of its style, and its adherence to the true meaning of the text.—2. The Targum of the *Pseudo Jonathan*, is also on the Pentateuch, but much inferior to the former, of little esteem, and certainly not written by Jonathan Ben Uzziel, as the title imports.—3. The *Jerusalem* Targum is also confined to the books of Moses—is much inferior in style, and full of fables.—4. The Targum of *Jonathan Ben Uzziel* on the Prophets: this is a genuine work, and ranks next to Onkelos, with whom he is reported to have been a fellow student. This work includes both the former and latter prophets. The other Targums are confined to particular books, and are of less note, and lower antiquity. (For a fuller account of these, see *Horne's* Critical Introduction, 4th edition, vol. ii. page 163—170.)

There are two other ancient Jewish authors frequently referred to by Christian writers, one of whom has furnished much of this Connecting Essay, namely, *Flavius Josephus*, who was born about A. D. 37, and early distinguished by his learning and zeal as a Pharisee. He had a command in the Jewish army against the Romans, and was taken prisoner by them; but he had the address so to ingratiate himself with Titus, the Roman general, that he became his friend and protector; under whose patronage he wrote the History of the Jewish War, Jewish Antiquities, &c. which have been well translated into English by Mr. Whiston.

Philo-Judæus, a Jew of Alexandria, of an illustrious and sacerdotal family, was sent by his countrymen to plead their cause before Caligula against Appion, about A. D. 40, or soon after, and wrote an account of their mission, and also of the sect of *Essens*, above-mentioned, and became a zealous disciple of Plato, the philosopher.

CHRONOLOGICAL TABLE,

Showing, at one view, the period in which the Sacred *Writers flourished, and the most celebrated of the* Heathen *Poets, Historians, Orators, and Philosophers, contemporary with them; compiled from* Dr. Enfield's *History of Philosophy*, Dr. A. Clarke's "*Bibliographical Dictionary*" and "*Sacred Literature*," *&c. &c.*

*** It not being possible, at this distance of time, to ascertain the births and dates of these very early writers, we have contented ourselves with marking the dates at which they wrote or flourished.

Century B. C.	*Inspired Writers.*	*Heathen Writers.*
XV.	Moses.	There is no Pagan writer that can be traced nearly to the age of this sacred historian and legislator.
XII.	Samuel the Prophet.	Orpheus, Musæus, and Linus, are placed by
XI.	David.	some in this century, but on very doubtful authority.
	Solomon.	Homer, the father of Greek poetry.
		Hesiod, poet. Some place him before Homer.
X.		Lycurgus, the Spartan legislator.
IX.	Jonah.	Zoroaster, Chaldean philosopher.
	Amos.	
	Hosea.	
	Isaiah.	
	Joel.	
VIII	Micah.	Romulus, founder and first King of Rome.
	Nahum.	Numa Pompilius, second King of Rome.
VII.	Zephaniah	Thales, chief of the seven Sages of Greece,
	Jeremiah.	and founder of the Ionic philosophy.
	Habakkuk.	Epimenides, of Crete, philosopher and poet.
VI.	Daniel.	Solon, legislator of Athens, and one of the seven Greek Sages.
	Obadiah.	Sappho, Greek female poet.
	Ezekiel.	Anacharsis, Scythian philosopher.
	Ezra.	Æsop, Phrygian philosopher, and celebrated fabulist.
	Haggai.	Pythagoras, founder of the Pythagorean philosophy.
		Heraclitus, a Pythagorean philosopher, of atheistical principles, and of so melancholy a turn, that he was called "the weeping philosopher."
		Democritus, the laughing philosopher, who made a jest of every thing.
	Zechariah.	Anacreon, a beautiful but licentious Greek poet.
V.	Nehemiah	Herodotus, of Halicarnassus, the father of history among the Greeks.
	Malachi.	Pindar, of Thebes, the prince of lyric poets.
		Cato, of Utica, Roman patriot and stoic philosopher; but who ended his days by suicide.
		Thucydides, Greek historian of the Peloponnesian war.
		Æschylus, Euripides, and Sophocles, three celebrated Greek tragic poets.
IV.		Socrates, a celebrated moral philosopher, and pronounced, by the Oracle, the wisest man in Greece, was iniquitously condemned, and poisoned in the first year of this century.
		Plato, founder of the Platonic philosophy, and Xenophon, celebrated general, philosopher, and historian, were both pupils of Socrates.
		Aristotle, called the prince of philosophers and critics, and chief of the Peripatetics.
		Demosthenes, the prince of Greek orators.
		Isocrates and Æschines, two other eminent Greek orators.
		Theophrastus, disciple of Aristotle, and writer on natural history.

Century B. C.	*Apocryphal Writers.*	*Heathen Writers.*
III.	Jesus, the son of Sirach, author of *Ecclesiasticus.*	Theocritus, father of the Greek pastoral poetry.
		Callimachus of Cyrene, eminent Greek elegiac poet.
		Manetho, ancient Egyptian historian.
		Epicurus, founder of the Epicurean philosophy, founded on the love of sensual pleasures.
		Zeno, of Cyprus, founder of the stoic philosophy.
		Pyrrho, founder of the sceptical philosophy, which doubts of every thing.
		Archimedes, of Syracuse, and
		Euclid, of Alexandria, celebrated mathematicians.
		Polybius, Greek historian, and author of a universal history of his own times.
		Terence, Latin dramatic poet.
	John Hyrcanus, reputed author of the 1st Book of Maccabees.	Quintilian, Roman lawyer, rhetorician, and orator.
		Lucretius, Roman philosopher and poet; but atheistical.
II.		Virgil, the prince of Latin poets, author of the Æneid.
I.		Horace, a pleasant, elegant, and witty Latin poet.
		Tibullus, an elegiac Latin poet, usually published with Catullus and Propertius.
		Ovid, a popular Latin poet, of very licentious character.
		Cicero, the prince of Roman orators.
		Cornelius Nepos, the Latin biographer of Greek and Roman generals.
		Diodorus Siculus, of Sicily, author of a Universal History.
		Dionysius, of Halicarnassus, Latin historian and critic, author of Roman Antiquities.
		Seneca, tutor to Nero, and a celebrated moral writer.
Century.	*Christian Writers.*	
I.	The Evangelists and	Livy, historian, author of the celebrated
After	Apostles.	Roman History.
Christ, or	*Apostolic Fathers.*	Plutarch, celebrated Roman historian and
A. D.	Barnabas, supposed to be the Apostle.	biographer.
	Clement of Rome, companion of St. Paul.	Phædrus, Latin poet and fabulist.
		Strabo, Greek philosopher, geographer, and historian.
	Hermas, author of "The Pastor."	Persius, a Roman knight, Latin satirical poet.
		Lucan, a celebrated Latin poet, put to death by Nero.
		Lucian, Greek critic and satirist.
		Pliny, the elder, lawyer and natural philosopher, and author of a celebrated Natural History.
	Jewish Writers.	
	Josephus.	Juvenal, a celebrated Roman satirist.
	Philo-Judæus.	Tacitus, Roman historian, the first statesman and orator of his age.
		Martial, eminent Roman epigrammatist.
		Statius, Latin epic poet.
		Dio Chrysostom, eminent Roman orator.

GENEALOGICAL TABLE OF THE PATRIARCHS.

GENEALOGY OF THE PATRIARCHS.

The intention of the present Table, is to show at one view which of the Patriarchs were contemporary with each other; and, consequently, how easy it was to hand down from Adam to Isaac, (a period of 2158 years,) the particulars of the Creation and Fall of Man.

		Year of the World.	Before Christ.	Adam, aged when	Seth, aged when	Enos, aged when	Cainan, aged when	Mahalaleel, aged when	Jared, aged when	Enoch, aged when	Methuselah, aged when	Lamech, aged when	Noah, aged when	Shem, aged when	Arphaxad, aged when	Selah, aged when	Eber, aged when	Peleg, aged when	Reu, aged when	Serug, aged when	Nahor, aged when	Terah, aged when	Abram, aged when	Isaac, aged when	Jacob, aged when
Adam	created		4004																						
Seth	born	130	3874	130																					
Enos	born	235	3769	235	105																				
Cainan	born	325	3679	325	195	90																			
Mahalaleel	born	395	3609	395	265	160	70																		
Jared	born	460	3544	460	330	225	135	65																	
Enoch	born	622	3382	622	492	387	297	227	162																
Methuselah	born	687	3317	687	557	452	362	292	227	65															
Lamech	born	874	3130	874	744	639	549	479	414	252	187														
Adam	died	930	3074	930	800	695	605	535	470	308	243	56													
Enoch	translated	987	3017		857	752	662	592	527	365	300	113													
Seth	died	1042	2962		912	807	717	647	582		355	168													
Noah	born	1056	2948			821	731	661	596		369	182													
Enos	died	1140	2864			905	815	745	680		453	266	84												
Cainan	died	1235	2769				910	840	775		548	361	179												
Mahalaleel	died	1290	2714					895	830		603	416	234												
Jared	died	1422	2582						962		735	548	366												
Shem	born	1558	2446								869	682	500												
Lamech	died	1651	2353								961	777	595	93											
Methuselah	died	1656	2348								969		600	98											
The Deluge		1656	2348										600	98											
Arphaxad	born	1658	2346										602	100											
Selah	born	1693	2311										637	135	35										
Eber	born	1723	2281										667	165	65	30									
Peleg	born	1757	2247										701	199	99	64	34								
Reu	born	1787	2217										731	229	129	94	64	30							
Serug	born	1819	2185										763	261	161	126	96	62	32						
Nahor	born	1849	2155										793	291	191	156	126	92	62	30					
Terah	born	1878	2126										822	320	220	185	155	121	91	59	29				
Peleg	died	1996	2008										940	438	338	303	273	239	209	177	147	118			
Nahor	died	1997	2007										941	439	339	304	274		210	178	148	119			
Noah	died	2006	1998										950	448	348	313	283		219	187		128			
Abram	born	2008	1996											450	350	315	285		221	189		130			
Reu	died	2026	1978											468	368	333	303		239	207		148	18		
Serug	died	2049	1955											491	391	356	326			230		171	41		
Terah	died	2083	1921											525	425	390	360					205	75		
Arphaxad	died	2096	1908											538	438	403	373						88		
Isaac	born	2108	1896											550		415	385						100		
Selah	died	2126	1878											568		433	403						118	18	
Shem	died	2158	1846											600			435						150	50	
Jacob	born	2168	1836														445						160	60	
Abraham	died	2183	1821														460						175	75	15
Eber	died	2187	1817														464							79	19
Isaac	died	2288	1716																					180	120
Jacob	died	2315	1689																						147

Adam was contemporary with

	Years
Lamech	56
Methuselah	243
Jared	470
Mahalaleel	535
Cainan	605
Enos	695

Noah was contemporary with

	Years.
Lamech	595
Methuselah	600
Jared	366
Mahalaleel	234
Cainan	179
Enos	84

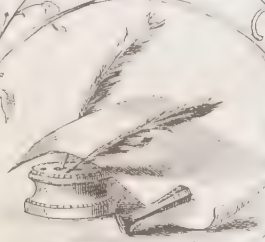
Shem was contemporary with

	Years.
Lamech	93
Methuselah	98
Noah	448
And after the Flood, with Abraham	150
And Isaac	50

FAMILY RECORD

Marriages.





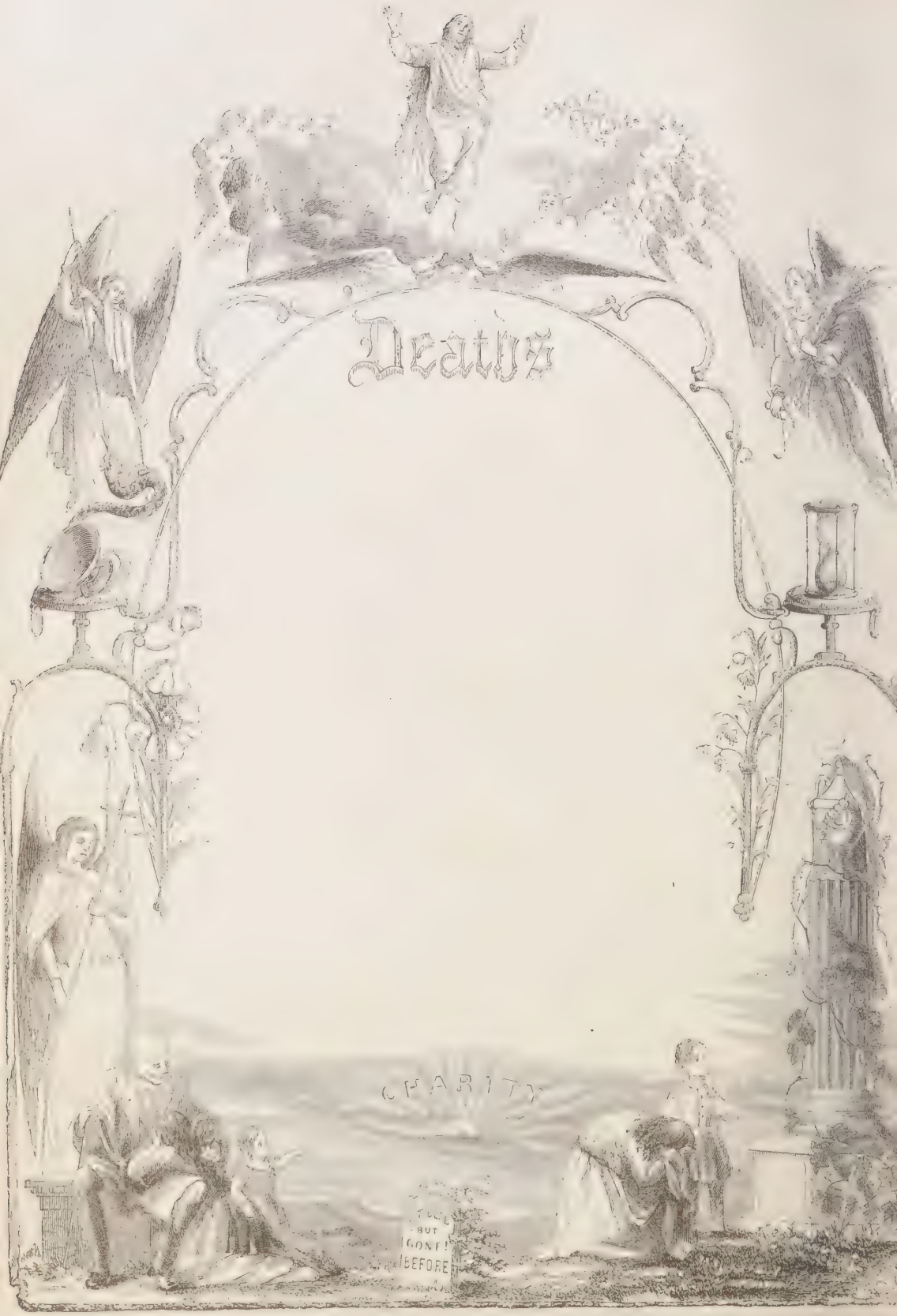




Births




Births


Deaths
CHARITY
BUT
GONE
BEFORE



THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOUR JESUS CHRIST,

ACCORDING TO THE

AUTHORIZED VERSION,

WITH

PRACTICAL EXPOSITIONS AND EXPLANATORY NOTES.

BY THOMAS WILLIAMS,

AUTHOR OF "THE AGE OF INFIDELITY," IN ANSWER TO PAINE; A NEW TRANSLATION OF SOLOMON'S SONG; AN HISTORIC DEFENCE OF EXPERIMENTAL RELIGION; A DICTIONARY OF ALL RELIGIONS, RELIGIOUS DENOMINATIONS, ETC, ETC.

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POLYGLOTT BIBLE,

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WITH ORIGINAL NOTES, AND SELECTIONS FROM BAGSTER'S COMPREHENSIVE BIBLE, AND OTHER STANDARD WORKS, INTRODUCTORY AND CONCLUDING REMARKS ON EACH BOOK OF THE OLD AND NEW TESTAMENTS, AND A VALUABLE CHRONOLOGICAL INDEX.

THE WHOLE CAREFULLY REVISED,

AND ADAPTED TO THE USE OF SUNDAY SCHOOLS, BIBLE CLASSES, AND CHRISTIANS GENERALLY

EMBELLISHED WITH MAPS AND ENGRAVINGS.

EDITED BY REV. WILLIAM PATTON, D. D.

Understandest thou what thou readest? How can I, except some man should guide me? *Acts* viii, 30, 31.
They read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading. *Nehemiah* viii 8.

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INTRODUCTION TO THE NEW TESTAMENT.

"WHOEVER would attain to a true knowledge of the Christian Religion, in the full and just extent of it," says *Locke*, "let him study the Holy Scriptures, especially the *New Testament*, wherein are contained 'the words of eternal life.' It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

In calling the latter part of our Scriptures the *New Testament*, reference was undoubtedly had to Heb. ix. 16, 17, wherein the death of Christ is represented as sealing to believers all the blessings of the Gospel: and yet the original term (*Diatheke*) is so much oftener rendered *Covenant* than it is *Testament*, that we cannot but agree with Doddridge, Campbell, and most modern commentators, that our Scriptures would be more *accurately* defined, "The *Old and New Covenants*;" as containing the history and doctrine of the Two Covenants, legal and evangelical: the former ratified by the Mosaical sacrifices; the latter, by the atonement of Jesus Christ.

The first part of the New Testament contains the history of Jesus Christ, as recorded by the four Evangelists, whose memoirs are therefore usually called the four *Gospels*,* as containing the *good tidings* of our salvation. These we consider as distinct and independent narratives, compiled partly perhaps from recollection, but reduced to their present form under the influence of the same Spirit by which the authors preached the gospel, and wrought miracles in its defence. It is questioned whether either of these Evangelists had seen the writings of the other.

It is natural to suppose, that four persons, writing contemporary narratives, might relate different incidents relative to the same facts; one being more impressed by one circumstance, and another by a different one. It must also be recollected, that the apostles were not always together, being sent forth on different missions; (Mark vi. 7.;) consequently they did not all witness the same miracles, nor all hear the same discourses. Our Lord might work many similar miracles, and deliver the same parables, with some variety of imagery or expression, on different occasions. Matthew or Mark might record the one, and Luke or John the other; and this would account for discrepancies which have, without reason, been magnified into contradictions. There is also a great latitude and variety in the Greek, as well as English particles of time and place; these, differently rendered, may occasion seeming inconsistencies, where real ones have not existed. Examples in illustration of all these remarks, we defer to their proper places in the several narratives.

In illustrating the several Gospels, different methods have been pursued; some have considered each singly and detached; others have interwoven them into one narrative, or placed the different accounts in opposite columns, in the form of a harmony, or diatesseron, in order the better to compare them, and reconcile their apparent differences. Our plan will partly combine these methods. We shall go through Matthew first, examining all the facts he has recorded, and compare them with the other Evangelists, who appear to record the same, or others very similar. On Mark, we shall pass lightly over what corresponds with Matthew, and so with Luke and John, which will prevent much repetition. We see little like chronological arrangement in either of the Evangelists. Events were recorded as they recurred, or were brought to mind by the Holy Spirit who directed them, their great object not being to form a well digested history, but to collect such facts and discourses as were adapted to direct their faith to the true Messiah. Thus St. John says, "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." John xx. 31.

The Old and New Dispensations (or Testaments) compared.

I. But there is another point of view in which the harmony of the New Testament may be considered, namely, as it corresponds with the Old Testament in several interesting points of view, two or three of which we shall just mention.

1. Considered *historically*, we may observe, that the Mosaic revelation is not only admitted but confirmed by that of Christ. The former may lead a dispassionate inquirer to embrace the latter; but the latter so necessarily supposes the former, that we find it difficult to conceive of any man as a believer in Christ, who rejects Moses and the Prophets. Indeed our Saviour himself places this in the strongest point of view, when he says, "If men hear not Moses and the Prophets, neither will they be persuaded, though one rise from the dead." (Luke xvi. 31.)

2. The New Testament corresponds with the Old, as it contains the *fulfilment* of many of its prophecies; those particularly which relate to the Messiah. To him "gave all the Prophets witness." From the first promise, that the seed of the woman should bruise the serpent's head, we have a long series of predictions, pointing to the character and works, the life and death, resurrection and future triumphs of the Messiah, the fulfilment of which is distinctly pointed out in various parts of the New Testament, and particularly in the Gospels. Some passages of the Old Testament may be cited only by way of accommodation, or illustration; but others, quoted by way of argument, have stood the test of the most rigorous examination.

Typical institutions are a species of prophecy, by means of emblems and figurative action, which, though not so well understood in our western world, were in the East equally intelligible and satisfactory with the clearest verbal prophecies. Travellers into these countries are surprised to find the frequency of figurative action, and the ease with which it is understood. Among the Old Testament types, the sacrifices are the most interesting and important. The scapegoat, the paschal lamb, and the whole burnt-offering, all, though in different points of view, direct us to the one offering of Messiah. But the New Testament, while it clears away the obscurity of former prophecies, presents us with a new series, extending no less distance into futurity than those of Abraham and Jacob, and terminating only with the church and with the world. Our Lord himself foretold the past calamities and present dispersion of the Jews. St. Paul has drawn the character of the Man of Sin, and marked his progress and final overthrow; but St. John, in his Revelations, presents us with the most extensive prophecies ever exhibited. They are indeed enveloped in the same obscurity as those of former ages; but Time has already partially withdrawn the veil, and, as he passes on, will still roll back the remaining clouds.

3. Another point of view in which these dispensations may be compared, regards their peculiar temper and spirit. That of the Old Testament was partial and severe. It was confined to the children of circumcision; yea, with some exceptions, to a single nation, and that one of the smallest, and which, as their own Scriptures assure us, had as little to boast in respect of merit as of numbers. (Deut. vii. 7, 8. Dan. ix. 8, 16.) But the gospel has in it nothing peculiar to any nation, or country. We have the clearest proofs in matter of fact, that it suits equally with the climates of England, of India, and of Labrador. It is calculated, therefore, for universal use, and its universal spread is promised.

If we advert also to the miracles with which each dispensation was introduced, we find those of Moses were miracles of judgment, inflicting punishment upon sinners (not, indeed, undeserved,) but of a very different character from those by which our Redeemer introduced the gospel: these were, almost without exception, *miracles of mercy*.

4. Another point of view in which we may advantageously compare the Old and New Testaments, relates to the gradual development of divine truth, which is like that of light, "shining more and more unto the perfect day." The gospel dispensation dawned on Adam, and gradually opened during the Patriarchal and Mosaic dispensations: the Sun of righteousness arose under the clearer revelations of David and Solomon; but attained not its zenith until the day of Pentecost, when the shadows of the Old Testament types were all withdrawn, and the whole scheme of redemption by Jesus Christ exhibited.

During the middle ages, indeed, darkness, even "such as might be felt," again covered Christendom, but the Reformation in a great measure cleared away the gloom; and that mighty engine, *Printing*, has diffused its truths more extensively than ten thousand Missionaries could have done. Nor has it rested there. By the invention of stereotype and steam printing, a new impulse has been given to this vast machine. Steam navigation is another important discovery, which will facilitate the rapid dispersion both of Bibles and of Missionaries throughout the world.

The revival of zeal and energy in the propagation of the Christian religion among almost all denominations of Christians, promises a speedy accomplishment of the divine predictions. Christianity is planted in every quarter of the globe, and is spreading on every hand. Savages of Africa, and in every part of the Pacific Ocean, hitherto considered as the most untameable, are stretching out their hands to welcome it; Hindoos have begun to throw away their caste; and the bigoted Chinese are studying in their own language, the printed word of God. There is "a shaking" even "among the dry bones" of the house of Israel; and Scripture and facts equally assure us, that the time is coming, when "the knowledge and the glory of God shall cover the earth as the waters do the bottom of the sea."

The Evidences of Christianity.

II. In our Introduction to the Old Testament, we touched upon several points relative to the authenticity and inspiration of the Old Testament Scriptures; but whatever argument may be named in defence of the Jewish Scriptures, applies with two-fold, yea, with *seven-fold*, force in favour of the Christian revelation, while there are others peculiar to itself, one only of which we can here mention, referring our readers, who wish to examine for themselves, to Mr. Horne and other able writers.

The argument here presented to our readers, is from one who boldly assumed the character of "a free-thinker," and scorned the shackles of a creed: we refer to ROUSSEAU.

"I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse the works of our Philosophers with all their pomp of diction: how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast, or an ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ: the resemblance was so striking, that all the Fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus (Socrates) to the son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precepts. Aristides had been just before Socrates defined justice. Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known amidst the most bigotted fanaticism, and the simplicity of the most heroic virtues did honour to the vilest people upon earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains; abused, insulted, and accused by a whole nation; is the most horrible that could be feared. Socrates, on receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the Evangelical History a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel, the marks of whose truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."† (Letter to the Archbishop of Paris.)

How lamentable is it to add, that a man who saw thus clearly the beauty of the gospel, was prevented, by the depravity of his own heart, from embracing it. He at once admired and hated it.

The Authenticity of the four Gospels.

III. Of the authority of the four *Gospels* already named, we shall quote only the concluding remarks of Dr. *Lardner*.

"In the first part of this work (his 'Credibility') it was shown," says the Doctor, "that there is not any thing in the books of the New Testament, however strictly canvassed, inconsistent with their supposed time and authors. . . . . In this second part we have had express and positive evidence, that these books were written by those whose names they bear, even the Apostles of Jesus Christ, who was crucified at Jerusalem in the reign of Tiberius Cæsar, when Pontius Pilate was governor in Judea; and their well known companions and fellow-labourers. It is the concurring testimony of early and later ages, and of writers in Europe, Asia, and Africa, and of men of different sentiments in divers respects. For we have had before us the testimony of those called heretics, . . . as well as Catholics. These books were received from the beginning with the greatest respect, and have been publicly and solemnly read in the assemblies of

* The Greek term *euangelium* (gospel) signifies "good news" in general; in the New Testament, it is confined to the "good news of salvation by Jesus Christ." The word gospel is derived from the Anglo-Saxon *god*, good, and *spell*, message, or news.

† A judicious writer has remarked, that few Deists have ventured to attack the moral character of Christ. Even Thomas Paine, in the midst of his virulence against Christianity, observes, "Nothing that is here said can apply, even with the most distant disrespect, to the *real* character of Jesus Christ. He was *a virtuous and amiable man*. The morality that he preached and practised was of the most benevolent kind."

Nothing, however, is too daring for some writers. A French infidel of the name of *Volney* undertook to prove, in spite of all history, sacred and profane, that Christ (or Chrestus, as he calls him) was an allegorical personage—the *Sun*. In answer to which ridiculous notion, we need only refer to *Grotius'* work "On the Truth of the Christian Religion."

Gronus says, "That Jesus of Nazareth formerly lived in Judea, in the reign of Tiberius, the Roman emperor, is constantly acknowleged, not only by Christians dispersed all over the world, but also by all the *Jews* which now are, or have ever wrote since that time; the same is also testified by heathens, that is, such as did not write either on the Jewish or Christian religion; Suetonius, Tacitus, Pliny the younger, and many after these."

Appeal may also be made, not only to the received, but the apocryphal gospels; not only to Josephus, but to Trypho and Celsus, the great Jewish and Pagan antagonists of Christianity. In short, there is no great character of equal antiquity—neither Julius nor Augustus Cæsar; neither Cato nor Cicero; neither Virgil nor Horace—whose existence and character is better attested.

Christians throughout the world, in every age from that time to this. They were early translated into the languages of divers countries and people. They were quoted by way of proof in all arguments of a religious nature: and were appealed to, on both sides, in all points of controversy that arose among Christians themselves. They were likewise recommended to the perusal of others as containing the authentic account of the Christian doctrine. And many commentaries have been writ to explain and illustrate them. All which afford full assurance of their genuineness and integrity. If these books had not been writ by those to whom they are ascribed, and if the things related in them had not been true, they could not have been received from the beginning. If they contain a true account of things, the Christian religion is from God, and cannot but be embraced by serious and attentive men, who impartially examine, and are willing to be determined by evidence."

Of these four Gospels, the first and last (Matthew and John) were written by two of our Lord's Apostles; the other two by the travelling companions of Apostles, Mark with Peter, and Luke with Paul: so that, independent of their own inspiration, the writers had the best possible means of correct information.

A Concise Harmony of the Gospels.

1. St. Luke's preface. Luke i. 1—4.
2. *Christ's* divinity. John i—5. 9—14.
3. John the Baptist's birth foretold, and *Christ's*. Luke i. 5.
4. Mary in danger to be put away. Matt. i. 18.
5. *Christ's* birth. Luke ii. 1—20.
6. *Christ's* pedigree both by father and mother. Matt. i. 1—17. Luke iii. 23.
7. *Christ's* circumcision; Mary's purification. Luke ii. 21—40.
8. The wise men. Matt. ii.
9. *Christ* disputes with the doctors. Luke ii. 41.
10. John's ministry. Matt. iii. 1—12. Mark i. 1—8. Luke iii. 1—18. John i. 6—8.
11. *Christ* baptized. Matt. iii. 13—17. Mark i. 9—11. Luke iii. 21—23. John i. 15—18.
12. *Christ* tempted. Matt. iv. 1—11. Mark i. 12—23. Luke iv. 1—13.
13. John's testimony of *Christ*; some disciples called. John i. 19.
14. *Christ's* first miracle. John ii.
15. *Christ's* discourse with Nicodemus, &c. John iii.
16. John imprisoned. Matt. xiv. 3—5. Mark vi. 17—20. Luke iii. 19, 20.
17. *Christ* converts many Samaritans, &c. Matt. iv. 12. John iv.
18. *Christ* preaches in Galilee. Matt. iv. 17. Mark i. 14, 15. Luke iv. 14, 15.
19. *Christ* preaches at Nazareth. Luke iv. 16—30.
20. *Christ* at Capernaum. Matt. iv. 13—16. and viii. 2—17. Mark i. 21—45. Luke iv. 31—44. and v. 12—16.
21. *Christ* heals a man sick of the palsy. Matt. ix. 2—8. Mark ii. 1—12. Luke v. 17—26.
22. *Christ* calls Peter, &c. Matt. iv. 18—22. Mark i. 16—20. Luke v. 1—10.
23. *Christ* calls Matthew, and eats with him. Matt. ix. 9—17. Mark ii. 13—22. Luke v. 17—39.
24. *Christ* asserts his godhead. John v.
25. The disciples pluck ears of corn. Matt. xii. 1—8. Mark ii. 23—28. Luke vi. 1—5.
26. *Christ* heals many. Matt. xii. 9—16. Mark iii. 1—12. Luke vi. 6—11.
27. *Christ* chooses and ordains his apostles. Mark iii. 13—21. Luke vi. 12—19.
28. *Christ's* sermon on the Mount. Matt. v. 1—12. Luke vi. 20—36.
29. Matt. vi.
30. Matt. vii. 1—30. Luke vi. 37—49.
31. The centurion's servant healed. Matt. viii. 1—13. Luke vii. 1—10.
32. A widow's son raised. Luke vii. 11—17.
33. John's message to *Christ*. Matt. xi. 2—19. Luke vii. 18—35.
34. Chorazin and Bethsaida upbraided. Matt. xi. 20.
35. A woman anoints *Christ*. Luke vii. 36. and viii. 1—3.
36. Of blasphemy against the Holy Ghost. Matt. xii. 22—46. Mark iii. 22—30. Luke xi. 14—26. 29—32.
37. *Christ's* mother and brethren seek him. Matt. xii. 46—50. Mark iii. 31—35. Luke viii. 19—21.
38. The parable of the sower, &c. Matt. xii. 1—33. Mark iv. 1—34. Luke xiii. 4—18. and xiii. 18—21.
39. A scribe will follow *Christ*. Mark iv. 35. Matt. viii. 18—22.
40. The disciples in a storm. Matt. viii. 23—27. Mark iv. 36—41. Luke viii. 22—25.
41. *Christ* heals the possessed. Matt. viii. 28—34. Mark v. 1—20. Luke viii. 26—39.
42. Jairus's daughter raised. Matt. ix. 1—26. Mark v. 21—31. and 32—43. Luke viii. 40—48. and 49—56.
43. Two blind men cured. Matt. ix. 27—34.
44. *Christ* teaches at Nazareth. Matt. xiii. 54—58. Mark vi. 1—6.
45. *Christ* journeys again to Galilee. Matt. ix. 35.
46. The apostles sent out. Matt. x. and xi. 1. Mark vi. 7—13. Luke ix. 1—6.
47. John beheaded. Matt. xiv. 6—12. Mark vi. 21—29.
48. Herod's opinion of *Christ*. Matt. xiv. 1, 2. Mark vi. 14—16. Luke ix. 7—9.
49. Five thousand fed. Matt. xix. 13—21. Mark vi. 30—44. Luke ix. 10—17. John vi. 1—13.
50. *Christ* walks on the sea. Matt. xiv. 22—36. Mark vi. 45—56. John vi. 14—21.
51. *Christ's* flesh must be eaten. John vi. and viii. 1.
52. Impious traditions. Matt. xv. 1—20. Mark vii. 1—23.
53. The woman of Canaan's daughter healed. Matt. xv. 21—28. Mark vii. 24—30.
54. A dumb man healed. Matt. xv. 29—31. Mark viii. 31, &c.
55. Four thousand fed. Matt. xv. 32—39. Mark viii. 1—10.
56. The leaven of the Pharisees. Matt. xvi. 1—12. Mark viii. 11—21.
57. A blind man healed. Mark viii. 22—26.
58. Peter's confession of *Christ*. Matt. xvi. 13—28. Mark viii. 27—38. and ix. 1. Luke ix. 18—27.
59. *Christ's* transfiguration. Matt. xvii. 1—13. Mark ix. 2—13. Luke ix. 28—36.
60. *Christ* cures a lunatic child. Matt. xvii. 14—23. Mark ix. 14—32. Luke ix. 37—45.
61. Humility pressed. Matt. xviii. 1—9. Mark ix. 33—50. Luke ix. 46—50.
62. The feast of tabernacles. John vii. 2—9.
63. *Christ* goes to Jerusalem. Luke ix. 51. John vii. 10.
64. The seventy sent forth. Luke x. 1—6.
65. *Christ* at the feast of tabernacles. John vii. 11, &c.
66. An adulteress, &c. John viii.
67. A blind man healed. John ix.
68. *Christ* the good Shepherd. John x. 1—21.
69. The seventy return. Luke x. 17.
70. The efficacy of prayer. Luke xi. 1—13. 27, 28, 33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c. Luke xii
72. An exhortation to repentance. Luke xiii. 1—17.
73. The feast of dedication. Luke xiii. 22. John x. 22.
74. The strait gate. Luke xiii. 23.
75. A dropsical man healed; the wedding feast. Luke xiv.
76. The lost sheep, goat, and son. Luke xv.
77. The unjust steward and rich glutton. Luke xvi.
78. Scandal to be shunned, &c. Luke xvii.
79. The unjust judge and proud Pharisee. Luke xviii. 1—14.
80. Concerning divorce. Matt. xix. 1—12. Mark x. 1—12.
81. Little children brought to *Christ*, &c. Matt. xix. 19—30. Mark x. 13—31. Luke xviii. 15—30. Matt. xx. 1—16.
82. Lazarus sick. Luke xi. 1—16.
83. *Christ* foretels his passion. Matt. xx. 17—19. Mark x. 32—34. Luke xviii. 31—34
84. The request of the sons of Zebedee. Matt. xx. 20—28. Mark x. 35—45.
85. A blind man healed; Zaccheus converted; the parable of the pounds. Matt. xx. 29. Mark x. 46. Luke xviii. 35—43. and xix. 1—27.
86. Lazarus raised. John xi. 17.
87. Mary anoints *Christ*. Matt. xxvi. 6—13. Mark xiv. 3—9. John xii 1—11
88. *Christ's* kingly entrance into Jerusalem, and casting buyers and sellers out of the temple. Matt. xxi. 1—16. Mark xi. 1—11. 15—19. Luke xix. 28—38. John xii. 12—19.
89. Some Greeks desire to see *Christ*. John xii. 20.
90. The fig tree cursed. Matt. xxi. 17—22. Mark xi. 11—14. and 20—26. Luke xxi. 37, 38.
91. *Christ's* authority questioned. Matt. xxi. 23—27. Mark xi. 27—33. Luke xix. 1—8.
92. The parable of the two sons. Matt. xxi. 28. 32. Mark xii. 1.
93. The vineyard let out. Matt. xxi. 33—46. Mark xii. 1—12. Luke xx. 9—19.
94. The parable of the marriage feast. Matt. xxii. 1—14.
95. About paying tribute; *Christ* confutes the Sadducees, and puzzles the scribes. Matt. xxii. 15—46. Mark xii. 13—37. Luke xx. 20—44.
96. The Pharisees and scribes taxed and threatened. Mark xii. 38—40. Luke xx. 45—47.
97. The widow's two mites. Mark xii. 41—44. Luke xxi. 1—4.
98. *Christ* foretels the destruction of Jerusalem, and the Jewish state. Matt xxix. 1—51. Mark xiii. 1—37. Luke xxi. 5—36.
99. The parable of the virgins and talents; the last judgment described. Matt. xxv.
100. *Christ* washes his disciples' feet, &c. John xiii.
101. The preparation for the passover. Matt. xxvi. 1—5. 14—19. Mark xiv. 1, 2. 10—16. Luke xxii. 1—13.
102. *Christ* institutes the sacrament of the LORD's supper. Matt. xxvi. 20, 30. Mark xiv. 17—26. Luke xxii. 14—23.
103. *Christ* begins his consolatory discourse. John xiv.
104. *Christ* the true vine. John xv.
105. *Christ* comforts his disciples. John xvi.
106. *Christ's* mediatory prayer. John xvii.
107. *Christ* warns his disciples of their forsaking him. Matt. xxvi. 31—35. Mark xiv. 27—31. Luke xxii. 22—39. John xviii. 1, 2.
108. *Christ's* agony. Matt. xxvi. 36—46. Mark xiv. 32—42. Luke xxii. 40—46.
109. *Christ's* apprehension. Matt. xxvi. 47—56. Mark xiv. 43—52. Luke xxii. 47—53. John xviii. 3—11.
110. *Christ's* arraignment. Matt. xxvi. 57—68. Mark xiv. 53—65. Luke xxii. 54. 63—65. John xviii. 12—16. 16—24.
111. Peter's denial. Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 55—62. John xviii. 17, 18, 25—27.
112. *Christ's* arraignment before the sanhedrim, Pilate and Herod. Matt. xxvii. 1, 2, 11—14. Mark xv. 1—5. Luke xxii. 66, and 71, xxiii. 1—12 John xviii. 28—38.
113. *Christ* condemned by Pilate. Matt. xxvii. 15—23. and 26—30. Mark xv. 6—19. Luke xxiii. 13—25. John xviii. 39, 40. and xix. 1—3. and xvi.
114. Judas hangs himself. Matt. xxvii 3—10.
115. *Christ* crucified. Matt. xxvii. 31—56. Mark xv. 20—41. Luke xxiii. 26—49. John xix. 16—37.
116. *Christ's* burial. Matt. xxvii. 57—61. Mark xv. 42—47 Luke xxiii. 50—56. John xix. 38—42.
117. *Christ's* resurrection. Matt. xxviii. 1—8. Mark xvi. 1—9. Luke xxiv. 1—12. John xx. 1—10.
118. *Christ's* appearing first to Mary Magdalene, then to others. Matt. xxviii. 9—15. Mark xvi. 10, 11. and 13, 14. Luke xxiv. 13—48. John xx. 11—20.
119. Another appearance of *Christ*, and his discourse with Peter. John xxi.
120. *Christ* commissions his disciples, and afterwards ascends into heaven. Matt. xxviii. 16—20. Mark xvi. 15—20. Luke xxiv. 49—53.

The Parables of Jesus, arranged in Chronological Order.

Parable of the	*Places.*	
Sower,	Capernaum.	Matt. xiii. 1—23.
Tares,	Capernaum.	Matt. xiii. 24—43.
Seed springing up imperceptibly,	Capernaum.	Mark iv. 26—29.
Grain of mustard seed,	Capernaum.	Matt. xii. 31, 32.
Leaven,	Capernaum.	Matt. xiii. 33.
Found treasure,	Capernaum.	Matt. xiii. 44.
Precious pearl,	Capernaum.	Matt. xiii. 45, 46.
Net,	Capernaum.	Matt. xiii. 47—50.
Two debtors,	Capernaum.	Luke vii. 36—50.
Unmerciful servant,	Capernaum.	Matt. xviii. 23—35.
Samaritan,	Near Jericho.	Luke x. 25—37.
Rich fool,	Galilee.	Luke xii. 16—21.
Servants who waited for their Lord,	Galilee.	Luke xii. 35—48.
Barren fig tree,	Galilee.	Luke xiii. 6—9.
Lost sheep,	Galilee,	Luke xv. 3—7.
Lost piece of money,	Galilee.	Luke xv. 8—10.
Prodigal son,	Galilee.	Luke xv. 11—32.
Dishonest steward,	Galilee.	Luke xvi. 1—12.
Rich man and Lazarus,	Galilee.	Luke xvi. 19—31.
Unjust judge,	Peræa.	Luke xviii. 1—8.
Pharisee and publican,	Peræa.	Luke xviii. 9—14.
Labourers in the vineyard,	Peræa.	Matt. xx. 1—16.
Pounds,	Jericho.	Luke xix. 12—27.
Two sons,	Jerusalem.	Matt. xxi. 28—32.
Vineyard,	Jerusalem.	Matt. xxi. 33—46.
Marriage feast,	Jerusalem.	Matt. xxii. 1—14.
Ten virgins,	Jerusalem.	Matt. xxv. 1—13.
Talents,	Jerusalem.	Matt. xxv. 14—30.
Sheep and the goats,	Jerusalem.	Matt. xxv. 31—46.

The Miracles of Christ, arranged in Chronological Order.

JESUS	*Places.*	
Turns water into wine,	Cana.	John ii. 1—11.
Cures the nobleman's son of Capernaum,	Cana.	John iv. 46—54.
Causes a miraculous draught of fishes,	Sea of Galilee.	Luke v. 1—11.
Cures a demoniac,	Capernaum.	Mark i. 22—28.
Heals Peter's wife's mother of a fever,	Capernaum.	Mark i. 30, 31.
Heals a leper,	Capernaum.	Mark i. 40—45.
Heals the centurion's servant,	Capernaum.	Matt. viii. 5—13.
Raises the widow's son,	Nain.	Luke vii. 11—17.
Calms the tempest,	Sea of Galilee.	Matt. viii. 23—27.
Cures the demoniacs of Gadara,	Gadara.	Matt. viii. 28—34.
Cures a man of the palsy,	Capernaum.	Matt. ix. 1—8.
Restores to life the daughter of Jairus,	Capernaum.	Matt. ix. 18—26.
Cures a woman diseased with a flux of blood,	Capernaum.	Luke viii. 43—48
Restores to sight two blind men,	Capernaum.	Matt. ix. 27—31.
Heals one possessed with a dumb spirit,	Capernaum.	Matt. ix. 32, 33
Cures an infirm man at Bethesda,	Jerusalem.	John v. 1—9.
Cures a man with a withered hand,	Judea.	Matt. xii. 10—13.
Cures a demoniac,	Capernaum.	Matt. xii. 22, 23.
Feeds miraculously five thousand,	Decapolis.	Matt. xiv. 15—21.
Heals the woman of Canaan's daughter,	Near Tyre.	Matt. xv. 22—28.
Heals a man who was dumb and deaf,	Decapolis.	Mark vii. 31—37.
Feeds miraculously four thousand,	Decapolis.	Matt. xv. 32—39.
Gives sight to a blind man,	Bethsaida.	Mark xiii. 22—26.
Cures a boy possessed of a devil,	Tabor.	Matt. xvii. 14—21
Restores to sight a man born blind,	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years,	Galilee.	Luke xiii. 11—17.
Cures a dropsy,	Galilee.	Luke xiv. 1—6.
Cleanses ten lepers,	Samaria.	Luke xvii. 14—19
Raises Lazarus from the dead,	Bethany.	John xi.
Restores to sight two blind men,	Jericho.	Matt. xx. 30—34
Blasts the fig tree,	Olivet.	Matt. xxi. 18—22
Heals the ear of Malchus,	Gethsemane.	Luke xxii. 50. 51
Causes the miraculous draught of fishes,	Sea of Galilee.	John xxi 1—14

NEW TESTAMENT.

THE GOSPEL ACCORDING TO ST. MATTHEW.

MATTHEW, surnamed Levi, was the son of Alpheus; but not of that Alpheus who was the father of James. (Matt. x. 3.) Matthew was a native of Galilee; but of what city, or from what tribe, is unknown. Before his conversion, he was a publican, or tax-gatherer; and is understood to have collected the customs on all imports or exports at Capernaum, and a tribute from all passengers who went by water. While thus employed, Jesus called him to be a disciple, and when the apostles were chosen, he was numbered among the twelve. He was one of the most constant attendants upon our Lord during his life, and after his resurrection, was, on the day of Pentecost, endowed with the Holy Spirit from on high. But how long he remained in Judea after this event, is unknown, as are also the time and circumstances of his decease.

The Gospel of Matthew is uniformly placed first among the Gospels and among all the books of the New Testament. It has always had the same precedence given it. When, however, it was written, is a question that has been much disputed. Of the modern critics, Dr. Townson, Dr. H. Owen, and Bp. Tomline, date it in A. D. 37 or 38; but Dr. Lardner, Michaelis, and Dr. Hales, between 61 and 65. The only way to reconcile them is, with Eusebius, (an Ecclesiastical historian of the third century,) to admit two original copies, one in Hebrew, and the other in Greek; the former written for the Jews, about A. D. 38, and the latter written, or translated by the author into Greek, about A. D. 61; thus Josephus is said to have written his Jewish war both in Hebrew and in Greek. And we think the arguments adduced by Horne, in his Critical Introduction, on this subject, very powerful, though the Greek is the only original now remaining. We know that several sects of Jewish Christians boasted the possession of a Hebrew Gospel, which we suppose some of them might corrupt, to favour their peculiarities; and this was the more easy, as very few of the Christian Fathers understood Hebrew. *Lardner* and *Jones*, however, consider the Greek as the original, and the Hebrew as a translation.

CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.

A. M. 4000. B. C. 5.

THE book of the generation [a] of Jesus Christ, the son of [b] David, [c] the son of Abraham.

2 Abraham [d] begat Isaac; and [e] Isaac begat Jacob; and Jacob [f] begat Judas and his brethren;

3 And Judas begat [g] Phares and Zara of Thamar; and Phares begat [h] Esrom; and Esrom begat [i] Aram;

4 And Aram begat Aminadab; and Aminadab begat [j] Naasson; and Naasson begat [k] Salmon;

5 And Salmon begat Booz of [l] Rachab; and Booz begat Obed of [m] Ruth; and Obed begat Jesse;

6 And Jesse begat [n] David the king; and David the king begat [o] Solomon of her *that had been the wife* of Urias;

7 And Solomon begat [p] Roboam; and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat [q] Manasses; and Manasses begat Amon; and Amon begat Josias;

11 And [r] Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat [s] Salathiel; and Salathiel begat [t] Zorobabel;

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth [u] of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, [v] before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded [w] to put her away privily.

a Lu 3:23, &c.
b Ps 132:11. c 22:45. Ac 2:30. c ver 22:18. Ga 3:16
d Ge 21:2..5
e Ge 25:26.
f Ge 29:35, &c.
g Ge 38:29, 30, &c
h Ge 46:12.
i Ru 4:19
j 1 Ch 2:10. Nu 1:7.
k Ru 4:20.
l Jos 6:25. Ru 4:21.
m Ru 4:13.
n 1Sa 17:12.
o 2Sa 12:24.
p 1 Ch 3. 10, &c.
q 2 Ki 20:21. 1 Ch 3:13.

r some read, *Josias begat Jakim, and Jakim begat Jechonias.*
s 1 Ch 3:17, &c.
t Ne 12:1.
u Lu 1:27, &c
v 5th year before the account called *An. Domini.*
w De 24:1.

CHAP. I. Ver. 1—25. *The genealogy of Christ; his miraculous conception, and birth.*—The first verse of this chapter is generally considered as the title only of the subsequent genealogy; but, from a circumstance before alluded to, (Isa. liii. 8.) it appears that the term generation is sometimes used in the larger sense of history. When the Rajah of Tanjore spake to the late Bp. Middleton of the History of England, he called it "the book of the *generations* of the kings of England." (Bonny's Life of Middleton.) So that this verse may be considered as the title of the whole gospel, as it is by Hammond, Vitringa, and others. It is, however, used in a more contracted sense in verse 17, and elsewhere.

It is clear (from ver. 16.) that this was not the genealogy of Mary, but of Joseph, her husband, and therefore describes rather the *legal* than the *natural* descent of Jesus.

What is said of the *miraculous* conception of our Lord, must be taken on the authority of the inspired writers; as must, in fact, every thing relative to divine mysteries. But this was predicted by Isaiah; and the event was ordered by Providence to correspond with that prediction.—It has been objected, that they do not agree; it was predicted that his name should be *Emmanuel*, and it was called JESUS. *Emmanuel* means "God with us," or, God incarnate for our salvation; JESUS, is "JAH the Saviour," implying his intimate relation to Jehovah. (See note on ver. 21.)

The miraculous conception of Jesus was not only predicted by Isaiah, but implied in the first promise of "the seed of the woman;" a term applied, as we believe, to no other child of Adam. And when Mary is said to be pregnant by the Holy Ghost, (or Spirit,) we are simply to understand that it was a miraculous event. And if the ordinary course of nature be mysterious and inscrutable, (Eccles. xi. 5,) much more those events which are confessedly extraneous to that course: and if we cannot fully comprehend the common motions of the

CHAP. I. Ver. 1. *The book of the generation.*—This term is here generally understood in the sense of *genealogy*, and so applied to the verses following; but it is equally applicable to the whole book in the sense of *history*. So it is used, Gen. xxvii. 2.——*The son of David, the son of Abraham.*—The Arabs generally derive their descent from some few well-known illustrious persons.

Ver. 2. *Abraham*, &c.—The genealogy which here follows, appears to be that of *Joseph*, the reputed father of Jesus, and that in Luke, chap. iii., the genealogy of Mary, his real mother. We shall more particularly compare them when we come to that evangelist.

Ver. 7. *Solomon begat Roboam*, &c.—In this verse *Roboam* is the same as Rehoboam, and *Abia*, as Abijah.

Ver. 8. *Josaphat* is Jehoshaphat; *Ozias*, Uzziah.

Ver. 9. *Joatham* is Jotham; *Achaz*, Ahaz; and *Ezekias*, Hezekiah.

Ver. 11. *Josias begat Jechonias.*—[The marginal reading is found in many MSS., and should probably be received into the text; for Josiah was the immediate father of *Joiachim* and his brethren, (1 Ch. iii. 15.;) and *Joiakim* was the father of *Jechoniah* about the time of the *first* Babylonian captivity; and it also completes the number of fourteen in this second class of generations, and forty-two in the whole.]—*Bagster.*

Ver. 12. *Jechonias begat Salathiel.*—*Wintle* is of opinion that there were two persons of the name of *Jechonias*, or Jehoiakim; one before, and the other after the captivity.

Ver. 16. *Called Christ*—That is, the Messias, or, the anointed.—[The design of St. Matthew was to prove that Christ was the heir of the throne of David by legal descent.]—*Bagster.*

Ver. 17. *Fourteen generations.*—In order to reduce this list of Joseph's progenitors to three fourteens, several names must be omitted, as will be evident from comparing it with Luke; it was probably a family genealogy, reduced for the purpose of being retained in the memory. The late Editor of Calmet has suggested, that the term generation may be here taken for a certain period of time, between thirty and forty years, and that each branch of the genealogy might amount to fourteen such periods.

Ver. 18. *Espoused*—or betrothed, De. xxii. 23.—*Before they came together.*—It is well known that the Jews espoused very young, but it was often several months, and even years, before the parties came together, according as it was settled by their parents.

Ver. 19. *To put her away privily*—That is, by a private divorce, in which no reason is required to be assigned nor is the dowry forfeited, or the character defamed. *Selden* and *Lightfoot*, in *Doddridge.*

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a [x] dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is [y] conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name [z] JESUS: for he shall save [a] his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the [b] prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and [c] they shall call his name Emmanuel, which being interpreted is, God [d] with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born [e] son: and he called his name [f] JESUS.

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

NOW when Jesus was born [a] in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is [b] born King of the Jews? for we have seen his [c] star in the east, and are come to [d] worship him.

3 ¶ When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered [e] all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written [f] by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall [g] rule [h] my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come [i] and worship him also.

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw [j] in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they [k] rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they [l] presented unto him [m] gifts; gold, and frankincense, and myrrh.

12 And being warned of God [n] in a dream that they should not return to Herod, they departed into their own country another way.

A. M. 4000. B. C. 5.

x ver. 19.
y *begotten.*
z i. e. *Saviour.*
a Ac. 5.31. 13.23,38.
b Is. 7.14.
c or, *his name shall be called.*
d Jn. 1.14
e Ex. 13.2.
f Lu. 2.21.

A. M. 4001. B. C. 4.

a 4th year before the account called, *Anno Domini.*
b Ze. 9.9.
c Nu. 24.17. Is. 60.3
d Jn. 5.23.
e Ps. 2.2.
f Mi. 5.2. Jn. 7.42.
g or, *feed.* Is. 40.11.
h Re. 2.27.
i Pr. 26.24.
j ver. 2
k Ps. 67.4.
l or, *offered.*
m Ps. 72.10 Is. 60.6.
n c. 1.20.

air in wind, how shall we trace the mysterious actions of that Spirit who "worketh all in all?" See 1 Cor. xii. 6.)

CHAP. II. Ver. 1—12. *The wise men of the east led by a star to Bethlehem, to worship Jesus.*—There is abundant evidence of a general expectation, both in Judea and the surrounding countries, that about this time some illustrious person should be born there, and obtain the government of the world. *Lardner* cites on this subject Josephus, Tacitus, and Celsus in Origen. The first two, like time-serving historians, apply the *oracle* (as they call it) to the government of Vespasian, the Roman emperor; though he had no claim to this distinction, but by the judgments he inflicted on the Jews. Celsus tells us, that "he who is to come is great, and a prince, and Lord of all the earth, and of all nations, and of armies." See also John iv. 25, 26.

With respect to the "wise men," or *Magi*, here referred to, there are different opinions, as well as of the country from which they came. The learned *Rosenmuller* says, "That the Magi mentioned by the Evangelist, came from Arabia, is an opinion which arose in the first ages of Christianity, and is rendered probable by the fact that .... *gold, frankincense, and myrrh* (ver. 11.) were productions of southern Arabia. This was also the country of Job, who was the greatest man of all the East, (see note on Job i. 3.,) and lay south-east of Jerusalem and Judea.

The original Magi were the priests and philosophers of Persia; but in process of time, the term was applied to the priests and philosophers of other countries, and particularly of Arabia, (so that *Arabi* and *Magi* became terms synonomous,) and as things degenerated, the name was degraded to mean *Magicians*, or those who practised necromancy, and other forbidden arts. These men of the East saw an extraordinary *star*, or meteor, not in the east to them, but in the north, or it could not have guided them to Jerusalem, or to Bethlehem, which lay about six miles south of the metropolis. The presents which these Magi brought to the young Messiah were an acknowledgment of devotion from the Gentiles, and the gold, while it evinced, that they were persons of some consequence, (perhaps Arabian princes, Ps. lxxii. 10.) might, at the same time, be of essential service to the holy family, in their flight into Egypt.

It was undoubtedly by a peculiar providence that the star led them first to Jerusalem, in order to excite the public attention; and that, possibly at one of the great feasts, when the whole nation was there assembled. As to Herod, it is plain that he acted a part as hypocritical as cruel. "There is no villany so great (says Bp. *Hall*) but it will mask itself under a show of piety. Herod will also worship the babe! The courtesy of a false tyrant is death. A crafty hypocrite never means so ill as when he speaks the fairest." Herod, no doubt, designed to murder the holy infant from the first.

The inquiries of Herod produced from the chief priests and scribes this testimony, that, according to ancient prophecy, Christ was to be born in *Bethlehem*, where these pious philosophers afterwards found and worshipped him.

It has been thought strange, that neither priests nor scribes accompanied the Magi in their way to Bethlehem; but it seems clear that Herod wished to keep the matter as private as possible, for when he heard of it, he inquired of these wise men *privately*; and probably as privately dismissed them on their errand, thinking from his rank and authority, he could depend on their return. The star which guided them to Jerusalem had

Ver. 20. *In a dream.*—In the times of inspiration, this was one medium of communicating the will of God to man: as, for instance, the dreams of Joseph and Pharaoh, Nebuchadnezzar and Daniel; but when a written revelation was established, such means became less necessary, and were gradually withdrawn.

Ver. 21. *Thou shalt call his name* JESUS.—It was one mark of divine favour, when God added a letter from his own name to that of any of his servants. *Jah*, it is well known, is an epitome of *Jehovah*, and when the son of Nun was taken into the service of Moses, with a view, no doubt, of being ultimately his successor, this name was prefixed to his former name of Oseа, and made it *Jehoshua*, or *Jshua*, which in Greek is *Jesus*; and means *Jah*, or "Jehovah the Saviour."

Ver. 22. *That it might be fulfilled*;—or, as *Boothroyd*, "So that it was fulfilled." The Greek term (*ina*) often expressing, not the cause, but the consequent event. See Luke xi. 50. John v. 20; xii. 38, &c.——*Spoken of the Lord.*—That is, of Christ: or "spoken (*apo*) from the Lord;" that is, by inspiration. Many have supposed this passage quoted merely by way of accommodation, as some texts confessedly are; but Bp. *Chandler*, at great length, and with much ability, contends that it is decidedly a *typical prophecy* of Messiah. Dr. *John Pye Smith* adopts nearly the same hypothesis, and defends it with no less ability.

Ver. 24. *When he was raised.*—*Hammond*, "Being risen."

Ver. 25. *Her first-born son.*—*Doddridge*, "Her son, the first-born." See Rom. viii. 29.

CHAP. II. Ver. 1. *Bethlehem*—i. e. *House of bread.*—A town about six miles S. by W. of Jerusalem. The birth place also of David, and hence called the city of David. It still retains its ancient name, and contains about 200 houses, inhabited by Christians and Turks.——*Wise men* (Gr. *Magi*) *from the east*—But the country here meant is much disputed; Chaldea and Persia have both been named; but we follow *Grotius* and *Doddridge*, in fixing on Arabia.——*King Herod*—That is, "Herod the Great," called Great by reason of his crimes. *Mosheim.*

Ver. 2. *We have seen his star in the east*;—or, "We (while) in the east, have seen his star;" i. e. an extraordinary meteor which they thought indicated the birth of King Messiah. The star seen by these Magi, must evidently have been a meteor, at no great height in the atmosphere, or it could not have marked a particular house, or even town. So we call those meteors frequently shooting through our atmosphere, *falling stars.*——*To worship him.*—Literally, "To fall prostrate before him."

Ver. 3. *He was troubled.*—It was natural for Herod to be alarmed for the safety of his throne; but why should all Israel be troubled? Meteors have always been alarming to the superstitious and ignorant. Indeed, *Justin Martyr* supposed this to be a comet, which it probably resembled in form.

Ver. 4. *The chief priests.*—"Not only the high priest and his deputy, with all who formerly had borne that office, but also the heads of the twenty-four courses, as well as any other persons of peculiar eminence in the priesthood." So "Josephus uses the word."—*Doddridge.*——*And scribes.*—See note on chap. v. 20.

Ver. 7. *Inquired of them diligently*—or exactly. *Doddridge* reads, "Having got exact information from them."

Ver. 8. *I may come and worship him also.*—Herod would cover his malice with a cloak of religion. Hypocrisy is double wickedness.

Ver. 11. *Presented unto him gifts.*—In the East, no visits are made to persons of rank without a present.

Ver. 12. *Another way*—Literally, "they turned back their course" to Arabia, without going again to Jerusalem, as Herod had desired.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod [o] will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, [p] Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired [q] of the wise men.

17 Then was fulfilled that which was spoken by Jeremy [r] the prophet, saying,

A. M. 4001. B. C. 4

o Job 33. 15, 17

p Hos 11. 1.

q ver. 7.

r Je. 31. 15.

s Ex. 4. 19.

t c. 3. 13. Lu. 2. 39.

u Jn. 1. 45.

v Nu. 6. 13. Ju. 13. 5. 1 Sa. 1. 11. Am 2. 10 -12. Ac. 24. 5.

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead [s] which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts [t] of Galilee:

23 And he came and dwelt in a city called [u] Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a [v] Nazarene.

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withdrawn; but, to their great joy, it again appeared when they got without the city, and lowering its elevated course, took its station over the very house where the child lay, till the pious strangers came within, and worshipped, and then finally disappeared.

Herod had enjoined upon them, that when they found the infant, they should immediately bring him word, which probably they would have done, had they not been warned in a dream to return another way, whereby Herod was disappointed of his object, which was doubtless to destroy "the holy child, Jesus." Thus the Providence of God overrules the wickedness of man.

Ver. 13—23. *The escape of the holy family, and Herod's massacre of the infants.*—As the divine providence had, in a dream, admonished the Magi to return home another way, whereby they escaped the rage of Herod; so, by the same means, Joseph is warned no longer to remain in Bethlehem, but to fly immediately into Egypt, where many thousands of Jews resided, some of whose hearts the Lord probably opened to receive them.

The admonitions given to the Magi, by way of dream, and to Joseph himself in three several instances, and that, in all probability, by the vision of angels in their sleep, seem to indicate a temporary return of the patriarchal dispensation, when angels were the usual messengers of the divine will to men: but this, we may observe, was on the approach of that period of which it was predicted, "Your young men shall see visions, and your old men shall dream dreams." (Acts ii. 17.) Indeed, the ministry of angels, if we can believe the New Testament, was evidently continued to the close of the sacred canon. From that period we have a more sure word of Prophecy, and should be extremely cautious of trusting to visionary appearances; at the same time, we have no authority to conclude that the Almighty has deprived himself of any means formerly employed, of communicating his will to men, when he shall see an occasion worthy of his interference. Angels are still ministering spirits to the church. (Heb. i. 14.)

That Herod should feel indignant, mortified, enraged, by this conduct of the eastern strangers, is not to be wondered at; and the means he took to avenge himself were in perfect consistence with his former character, in which pride and cruelty were predominating qualities. The measure of his vengeance, however, furnishes us with a note of time, relative to our Saviour's age at this period. Herod was by no means tender of human life; and as, when the decree came to be executed, mothers would be tempted to represent their children as older than they really were, in order to save their lives; it is natural to suppose that he might extend the age prescribed to at least double the age of the infant whose life he sought: we cannot therefore consider the Holy infant at this time as more than a year old, perhaps not more than half so much, when he was visited by the eastern sages. And as it does not appear that he was certain as to the infant's age, we may rather wonder that he did not extend the murderous decree farther, than that it should extend so far.

The scene here delineated is sufficiently cruel, without exaggeration. On the passage quoted from Micah, (ch. v. 2,) we have already remarked, that Bethlehem was but a small city, and with few inhabitants; it therefore, probably, did not contain more than about fifty male infants; this was, however, a scene of sufficient horror to excite the pathetic lamentation here made. *Rachel* lay buried near this spot. On a former occasion, when her children were about to go into captivity, she is poetically represented as rising from her tomb to wail over them; but these innocents were gone to "that country from whose bourn no traveller returns." The manner of lamentation among the eastern women was also most violent, of which we shall give the following example, quoted by the late Editor of Calmet, from M. *Le Bruyn's* Voyage in Syria. That celebrated traveller says, "When I was at Rama, (near Lydda; not this Rama near Bethlehem,) I saw a great company of these weeping women, (namely, those who go to weep over the graves of their relations,) who went out of the town. I followed them, and after having observed the place they visited, adjacent to their sepulchres, I seated myself on an elevated spot. . . . .They first placed themselves on the sepulchres, and wept there; after having remained there about half an hour, some of them rose up, and formed a ring, holding each other by the hands. . . . . Quickly two of them quited the others, and placed themselves in the centre of the ring, where they made so much noise, in screaming and clapping the hands, as, together with their various contortions, might have subjected them to the suspicion of madness. After that, they returned and seated themselves to weep again, till they gradually withdrew to their homes." (See Jer. xxxi. 15. John xi. 31, and note on ver. 18. below.)

But it may be remarked, that this, and two or three other passages quoted in this chapter, seem cited in a sense that appears to have little or no connexion with the original import; though it is expressly said, that these things happened that the Scriptures *might be fulfilled*. On this subject we beg leave to introduce a very candid and judicious remark of *J. P. Smith*; "It is admitted, (he observes,) that the Apostles and Evangelists have sometimes cited sentences and phrases from the Old Testament, in the way of accommodation to subjects not contemplated in the original design of those passages. To deny this, would be to refuse them that liberty of observing striking coincidences, and of making useful applications, which writers of all ages have exercised; and the scriptural books were almost the only literature of the Jews. We should, however, be slow and cautious to admit this solution; and well consider the probability that, in such cases, there *may* be a ground of appropriation, the inobservance of which is solely owing to our ignorance of some circumstance, in the *original* intent of the passage."

On the principles just mentioned, we should be far from saying, that any of the passages cited in this chapter are quoted in a sense *foreign* to their original design. The first passage above quoted is applied to Messiah by the Jewish Sanhedrim, and to this certainly no Christian can object; but the others appear to us quoted rather by way of illustration than argument. If God called Israel his *son*, when he brought them out of Egypt, it might be a typical allusion to his own Son being brought from the same country. If *Rachel* wept for her

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Ver. 13. *Flee into Egypt.*—Bethlehem was in that part of Judea nearest Egypt.

Ver. 15. *Out of Egypt*, &c.—*Whitby* and others consider this as a typical prophecy.

Ver. 16. *All the children—Doddridge* and *Campbell*, "male children." At present, Dr. *Richardson* says, Bethlehem contains but about 300 inhabitants, and perhaps never contained many more; out of these it is probable the male infants might not exceed 50, though *Voltaire* puts them down at 14,000! *Richardson* was shown a small chamber, excavated from a rock, in which they were all said to be entombed.

Ver. 18. *Rama*—A city in the tribe of Benjamin, situated a few miles north of Jerusalem, between Gibeah and Bethel.—*In Rama was there a voice heard*—i. e. a cry was heard even to Ramah; quoted from Je. xxxi. 15, where the prophet introduces Rachel bewailing the exile of her posterity, i. e. Ephraim; by quoting which language, Matthew in a similar manner introduces her as bemoaning the fate of the children slain in Bethlehem. *Robinson's Wahl.*

Ver. 20. *They are dead.*—That is, Herod and his son Antipater, who was equally cruel with his father.

Ver. 22. *Archelaus*—another son, also rivalled the cruelties of his father, massacring 3,000 Jews in the temple, near the beginning of his government.

Ver. 23. *A Nazarene*—i. e. an inhabitant of Nazareth. The names of places are sometimes used reproachfully. *Nazarene*, among the Jews at Jerusalem, was a term of contempt. The words here apparently quoted are not found in the Old Testament. The sense is, there was a fulfilment of what the prophets foretold, (Ps. xxii. 6, &c. Isa liii.) that it should be treated with reproach and contempt. *Robinson's Wahl*

CHAPTER III.

1 John preacheth: his office, life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

A. M. 4030. A. D. 26.

IN those days came [a] John the Baptist, preaching in the wilderness of Judea,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of [b] by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his [c] raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts [d] and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing [e] their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation [f] of vipers, who hath warned you to [g] flee from the wrath to come?

8 Bring forth therefore fruits [h] meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit [i] is hewn down, and cast into the fire.

11 I indeed baptize you with [j] water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you [k] with the Holy Ghost, and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge [l] his floor, and gather his wheat into the garner; but he will burn up the chaff [m] with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized [n] of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God [o] descending like a dove, and lighting upon him:

17 And lo, a voice from heaven, saying, This is my beloved [p] Son, in whom I am well pleased.

a Lu.3.2. Jn.1.18.
b Is.40.3.
c 2 Ki 1.8. c 11 8.
d Le.11.22.
e Ac 1.5. 2.38. 19.4,5,18.
f Is.59.5. c.12.34. 23.33. Lu.3.7.
g Je 51.6. Ro.1.18.
h or, *answerable to amendment of life.*
i Jn.15.6.
j Lu.3.16. Ac.19.4.
k Ac.1.5.
l Mal.3.2,3.
m Ps.1.4. Mal.4.1. Ma.9.44.
n Ma.1.19. Lu.3.21.
o Is.11.2. 42.1. 61.1. Jn.3.34.
p Ps.2.7. Lu.9.35. Ep.1.6. 2 Pe.1.17.

children when carried into captivity, much more might she mourn her slaughtered innocents on the occasion here named. Nor will the common expression, "that it might be fulfilled," prove it any thing more than an allusion, since the highest critical authorities admit that it must not be taken literally. *Hammond* renders it, "So it was accomplished;"—*Campbell*, "So it was verified;"—*Newcome*, "Then was fulfilled," &c. —*Doddridge*, though he preserves the common translation, with the expletive *anew*, in his note on ver. 15, says, "I choose to take them, as *Grotius*, *Heinsius*, and many of the best critics do, for a mere allusion; and the rather, as I am fully convinced that the next quotation (ver. 17) must necessarily be taken in this sense." And even, as *Newcome* remarks, where there is a direct prophecy in the Old Testament, the event did not take place for the mere purpose of fulfilling it; but God predetermined a fit event, and foretold it by his prophets.

As to the last prediction cited in this chapter, it is remarkable that no single prophecy is referred to, but a popular tradition, perhaps, that it had been foretold by different *prophets*, that the Messiah should reside at Nazareth. So Dr. *John Edwards*; but others think, that the predictions of his being poor, despised, and reproached, were tantamount to saying that he should be of Nazareth. (John i. 46.) So *Wesley*.

CHAP. III. Ver. 1—17. *John's preaching and baptism: Christ baptized by him.*—The last of the Old Testament prophets (Malachi) concludes with the promise of another Prophet, under the name of *Elijah*, i. e. one endowed with the spirit and power of Elijah. Such an one we now behold upon the banks of Jordan. A man of the simplest manners and appearance; his food and dress upon a level with the poorest inhabitant of the desert; nor does he make any attempt to elevate his own character; but he is the pioneer, the forerunner of one whom it is his great delight to honour. He is a "voice," and a voice only; but he proclaims, with all the powers of his voice, One who was to come after him, but who existed and who ranked before him. His extraordinary appearance, and the energy of his language, collects many around him. They spread the news in all the surrounding towns and villages, till all the population of the country is alarmed, and gathers round him. He announces the approach of Messiah's kingdom, and calls upon them to repent. At length the higher classes are alarmed. Even the Pharisees and the Sadducees come to see this phenomenon of the desert.

John no sooner sees them approaching, whom he might easily know by their dress and appearance, than he turns the artillery of his rustic eloquence full upon them. Before, however, we examine his address, it may be necessary, in a few words, to sketch *their* respective characters: for characters, they were very different and even opposite to each other, though we shall find them, as we proceed, constantly uniting to oppose the kingdom of our Lord. The Pharisees, it is well known, pretended great zeal for Moses and the prophets, and reverenced all the traditions of the elders; while the Sadducees, though they attended the temple worship, were no better than sceptics, denying, not only the resurrection of the body, but a future state, and consequently a future judgment altogether. (Acts xxiii. 8.) The one believed too much, and the others too little; but they united to reject the doctrines of the Gospel. Seeing members of both these sects come, though probably as they afterwards attended John's Master, hypocritically, and as spies only, he addresses them, as Jesus himself afterwards did, (chap. xxiii. 33,) as the brood of the old serpent, equally insidious and mischievous, whose object it was to deceive and to destroy. "Who hath warned *you* to flee from the wrath to come? If you are indeed penitent, as you would appear to be, then bring forth

CHAP. III. Ver. 1. *In those days*—That is, while Jesus resided with his parents in Nazareth.—*John the Baptist*—or the Baptizer.—*Preaching*—That is, proclaiming, as a herald, or public crier. *Campbell.*—*In the wilderness of Judea*—mentioned Ju. i. 16, and in the title of Ps. lxiii. It lay east from Jerusalem, along the Jordan and the Dead sea. Not a region uninhabited, but woody, mountainous, and thinly inhabited. The name seems to be of much the same import with our word *Highlands.—Campbell.*

Ver. 3. *The voice of one crying, Prepare*, &c.—See Is. xl. 3. Diodorus Siculus says of Semiramis, that "in her march to Ecbatane she came to the Zarcean Mountain, which, extending many furlongs, and being full of craggy precipices and deep hollows, could not be passed without making a great compass about. Being, therefore, desirous of leaving an everlasting memorial of herself, as well as of shortening the way, she ordered the precipices to be digged down, and the hollows to be filled up; and, at a great expense, she made a shorter and more expeditious road, which to this day is called the road of Semiramis." She did the same afterwards in Persia, and other countries.

Ver. 4. *His raiment of camel's hair.*—Not of the fine hair of that animal, as Camlet is; "but of the long and shaggy hair of camels, which in the East is manufactured into a coarse stuff, anciently worn by monks and anchorites."—*Campbell. Locusts*—which were allowed food by the Mosaic law, and are eaten by the poorer Arabs to this day. See Le. xi. 22.—*And wild honey*—which is deposited by the wild bees in the woods of Judea in great abundance. See 1 Sa. xiv. 25, &c. Pr. xxv. 16. Is. vii. 16.

Ver. 5. *All the region round about Jordan*—That is, in the vicinity of Jordan, on both sides the river. *All* must be taken here, as in some other places, for many—great multitudes.

Ver. 6. *Jordan.*—This river rises in Anti-libanus, passes through the Lake of Gennesareth, and runs into the Dead sea.

Ver. 7. *O generation of vipers.*—Compare John viii. 40, 44.

Ver. 8. *Fruits meet for repentance*—i. e. Manifest your repentance by a corresponding course of life.

Ver. 11. *Whose shoes* (or "sandals") *I am unworthy*, &c.—Rosenmuller quotes a Rabbinical saying, that whatever services a servant does for his master, a disciple may do for his teacher, only not to unloose the latchet of his shoes. Compare Ma. i. 8.—"*He shall baptize you with the Holy Ghost and with fire*—i. e. He shall impart to his followers a searching and purifying influence, that shall lead them to understand and embrace the doctrines of the Gospel.

Ver. 12. *Whose fan.*—The original word is agreed to signify "a winnowing instrument," probably "a shovel," as *Campbell* renders it, by which the corn being thrown upward against the wind, the chaff was separated from it thereby. —*Unquenchable fire.*—Inextinguishable fire, and by implication, eternal fire.

Ver. 15. *It becometh us to fulfil all righteousness*—i. e. We should submit to every precept, or institution.

Ver. 16. *And Jesus, when* (Dodd. "after") *he was baptized, went up straightway.*—*Campbell* applies the term *straightway*, or "immediately," not to Jesus coming out of the water, but to the Spirit's descending "immediately after." *Doddridge* renders it, "And after Jesus was baptized, as soon as he ascended out of the water, the heavens were opened," &c. *Campbell's* translation is to the same effect.—*Descending like a dove*—That is, in a slow, hovering motion; but St. Luke adds, "in a bodily shape, like a dove," that is, probably, in a white, lucid flame, parted like the wings of a dove. So when the Holy Spirit descended on the Apostles, it was in a parted flame, like "*cloven* tongues." Acts ii. 3. The rite of baptism was in use among the Jews, before the time of Christ, in the admission of proselytes to the Jewish community. *Robinson's Walil.* In the opinion of many, the Saviour, when baptized by John, was inducted into the priest's office. When Aaron was consecrated to the office of priest, Moses washed him with water, and poured the anointing oil upon his head. Lev. viii. 6, 12. But Jesus, when consecrated, was baptized and anointed with the Holy Ghost sent down from heaven. Does not the Saviour (Mat. xxi. 25.) by directing the chief priests and elders to the baptism of John, really, among other things, answer their question, "by what authority doest thou these things?"

CHAPTER IV.

1 Christ fasteth and is tempted. 11 The angels minister unto him. 13 He dwelleth in Capernaum, 17 he beginneth to preach, 18 calleth Peter, and Andrew, 21 James, and John, 23 and healeth all the diseased.

A. M. 4031. A. D. 27.

THEN was Jesus led up of [a] the spirit into the wilderness to be [b] tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, [c] Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy [d] city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, [e] He shall give his angels charge concerning thee and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou [f] shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, [g] Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels [h] came and ministered unto him.

a 1 Ki. 18. 12 Ez. 11. 1, 24. Ac. 8. 39.

b Ma. 1. 12. Lu. 4. 1.

c De. 8. 3.

d Ne. 11. 1. c. 27. 53.

e Ps. 91. 11, 12.

f De. 6. 16.

g De. 6. 13. 1 Sa. 7. 3.

h He. 1. 6, 14.

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fruits meet for repentance: fruits that shall prove the sincerity of your profession." He then warns them against trusting to the religion of their forefathers, as being Abraham's children, an error very prevalent among the Jews, and no less fatal; since Abraham's true children are not the offspring of his body, but the inheritors of his faith. (Rom. ix. 8.) So far was their being Jews a proof of their being God's people, that God would rather raise up children from the stones, (pointing, probably, to some fragments of rock, which lay before him,) than acknowledge them to be his children. He then assures them, that "the axe of God's judgments was laid to the root of the trees," and that every fruitless tree should shortly be cut down.

The Prophet now states the object of his baptism, which, as a symbol of repentance and a new life, was to initiate them into the new dispensation, the kingdom of his Lord and Master. His was an external rite only, by submission to which, they were prepared, as penitents, to receive the spiritual baptism of the Holy Spirit and celestial fire, by which they must be either purified or destroyed. Such is the Gospel ordeal: it is either "a savour of life unto life, or of death unto death." (2 Cor. ii. 16.) Or, to express it by another metaphor, it is like the winnowing of the husbandman, who thus separates his wheat from the chaff; and while he stores the former in his garner, consigns the latter to the flames.

At length Jesus himself comes to be baptized; and here it is worthy of remark, that, though John and Jesus were so nearly related, they were brought up, after the days of infancy, at a distance from each other, the one with his parents in the town of Nazareth, the other in a solitary and secluded life among the woods, where he continued till he entered upon his public life, and even afterwards. (Luke i. 80.)

The Evangelical Historians, any more than others, do not relate every incident occurring in the lives that they record, or each gospel might be a folio volume. But it is probable, that when Jesus approached, John received a prophetic intimation that this was He whom he was to serve, and of whom he spake in this humble language; "whose shoes I am not worthy to bear," and on whom the Spirit should visibly descend. (John i. 32.)

John at first demurred on the propriety of baptizing one so superior to himself; but on being assured it was a matter of duty, he immediately complied, and walking down into the water, baptized Jesus. We are not particularly informed of the manner in which the ordinance was administered; and as the best scholars and the best Christians are divided upon the point, we shall not here obtrude our opinion; but advert rather to the baptism of Jesus, as a testimony to his divine character and mission. Bp. Horne remarks, "Jesus Christ, as condescending to stand charged with our sins, and for that end being made under the law, was to fulfil the righteousness of the law, as it consisted in an obedience to ceremonial rites, as well as moral precepts. In the character and capacity of our substitute, He who knew no sin, but was to take away the sins of all other men, presented himself in the crowd of sinners, as one of them, and solicited 'the baptism of repentance;' not that water might sanctify him, but that he might sanctify water, to the mystical washing away of sin." (Bp. Horne's Life of John the Baptist.)

But this is not all. This was the appointed time for God the Father to bear witness of his Son before both men and angels. Jesus prays, and the heavens are opened; for prayer is the true key to open heaven. In prospect of his arduous undertaking, the Son of God calls upon his Father for every needful support and aid; and the petition is answered by a voice from heaven, not addressed immediately to him, but to John and the multitude around him: "This is my beloved Son, in whom I am well pleased." And in the same moment, the Holy Spirit descends in the manner, and perhaps in the form of a celestial dove; rests for a moment on him, and consecrates him to his office as Messiah. Thus was John miraculously confirmed in the identity of the Messiah's person, and ever after declared: "This is he of whom I said, He that cometh after me was preferred before me: Behold the Lamb of God!"

"O Lamb of God, that takest away the sins of the world, have mercy upon us!"

CHAP. IV. Ver. 1—11. *Jesus tempted by the devil.*—We have just seen Jesus honoured by a voice from heaven, as the Son of God; but he came not down to earth to receive any accession of honour; but, on the contrary, "humbled himself," and "being found in fashion as a man," he stooped to every degree of degradation and suffering that spotless innocence could endure; and, among the rest, it was a part of his humiliation to "be tempted in all points as we are, yet without sin." (Heb. iv. 15.) Accordingly, no sooner had he withdrawn from the banks of the Jordan, than he was carried, under a strong impulse of the divine Spirit into the wilderness; and here scenes present themselves that would seem incredible, were not his life made up of miracle and wonder.

The wilderness here referred to, is thus described by *Maundrell*, one of our most respectable modern travellers in that country: "After some hours' travel, ... you arrive at the mountainous desert into which our blessed Saviour was led by the Spirit, to be tempted of the devil. A most miserable, dry, barren place it is, consisting of high, rocky mountains, so torn and disordered, as if the earth had here suffered some great convulsion, in which its very bowels had been turned outward. On the left hand, looking down into a deep valley, as we passed along, we saw some ruins of small cells and cottages, which they told us were formerly the habitations of hermits, retiring thither for penance and mortification; and certainly there could not be found in the whole earth a more comfortless and abandoned place for that purpose."

Here, as Matthew states, Jesus resided forty days, and was so supported, like Moses in Mount Sinai, as to subsist, not only without food, but also without hunger: and his time was doubtless spent, like that of Moses, in communion with the Deity; a communion, however, as it appears, repeatedly interrupted by the temptations of Satan. Of the nature and extent of these temptations, we have no particulars till we come to the close of the period of forty days, when we are told that Jesus was an hungered, which doubtless suggested to the devil the ground of his first temptation.

In what form the arch-enemy of mankind now made his appearance, we are not told. The painters who have drawn him with a negro complexion, and armed with claws and hoofs, seem to have had as strange ideas of propriety as of theology. Satan, we are told, is sometimes "transformed into an angel of light;" (2 Cor. xi. 14;) and if ever he could have occasion for such disguise, it must have been in this instance. But as here are three distinct grounds of temptation, it is possible he might assume different forms. In the first instance, *Milton* (than whom no modern seems to have penetrated deeper into intellectual nature) introduces him as a poor, aged, and weary traveller, fatigued and faint with hunger; perhaps as one of those who had visited the baptism of John, and heard Jesus announced to be "the Son of God:"—"If thou *be* such, (says he,) and thou appearest, like me, an hungered and fatigued, exert thy power, and turn some of these useless stones into loaves of bread, for the relief both of thyself and me; in the one case a work of necessity, in the other of benevolence;

CHAP. IV. Ver. 1. *Led up of the Spirit.*—*Campbell*, "conducted by the Spirit."——*Into the wilderness*—That is, of Judea, near Jordan.——*To be tempted of the Devil*—Greek, *Diabolos*, which means a calumniator, and answers to *Satan* in the Old Testament, which means an adversary. He is described as the chief of the fallen angels; the prince of the power of the air, under whom those *demons* are arranged, which are active in introducing every evil among mankind.

Ver. 3. *The tempter*—That is, the devil, just before named.——*Be made bread.*—*Campbell* and *Doddridge*, "Be made loaves (of bread.")

Ver. 4. *By every word*—[That is, as Dr. *Campbell* renders, "by every thing which *God* is pleased to appoint:" for *rema*, which generally signifies a *word*, is, by a Hebraism, here taken for a *thing*, like *davar*, in Hebrew.]—*Bagster*.

Ver. 5. *Taketh him*—That is, "Along with him," says *Doddridge*. An intelligent child being asked, "*How* did the devil take Christ to the temple?" replied, "As you (father) would take me to St. Paul's."——*The holy city*—namely, Jerusalem.——*On a pinnacle*—Gr. "The wing," which Eusebius explains of the battlement round the top of the temple. See *Hammond* here, and on chap. x. 27. This was probably at the time of evening service, which might from this part be visible; and some think that Satan meant to intimate that by such a miracle, the priests and people would be at once convinced of his mission.

12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;
13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:
14 That it might be fulfilled which was spoken by Esaias the [j] prophet, saying,
15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;
16 The people which sat in [k] darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.
17 ¶ From that time Jesus began to preach, and to say, Repent: [l] for the kingdom of heaven is at hand.
18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon [m] called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.
19 And he saith unto them, Follow me, and I will make you [n] fishers of men.

A. M. 4031. A. D. 27.

i or, *delivered up*

j Is.9.1,2.

k Is.42.6,7. Lu.2.32.

l c.3.2. 10.7.

m Jn.1.42.

n Lu.5.10. 1 Co.9.20, 22. 2 Co.12.16.

o Ma.10. 28..31.

p Ma.1.19, 20.

q c.9.35. Lu.4.15, 44.

r c.24.14. Ma.1.14

s Ps 103.3. c.8.16,17.

t Lu.6.17, 19.

20 And they straightway left [o] *their* nets and followed him.
21 And going on from thence, he saw other two [p] brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee 'their father, mending their nets; and he called them.
22 And they immediately left the ship and their father, and followed him.
23 ¶ And Jesus went about all Galilee, teaching [q] in their synagogues, and preaching the gospel [r] of the kingdom, and healing all manner of sickness and all manner of disease [o] among the people.
24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.
25 And there followed him great multitudes [t] of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

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and in both well calculated to display thy power and authority, as the Son of God!"

Jesus immediately answers, by a pertinent text of Scripture, to this effect: that if the God of Israel could feed his people of old by miracle in the wilderness, so now could he support all who had faith to trust in him. The life of man, therefore, does not depend merely upon external circumstances, but upon the providence of God, in whatever he shall appoint for the preservation of human life. (See Deut. viii. 3.)

Whether the next temptation followed this immediately, or at some interval, is uncertain; supposing the former, the enemy might conduct our Lord, who did not yet disclose that he knew who he was, to the temple of Jerusalem, (which according to Mr. Maundrell, was at the distance of about five hours' march,) and leading him to the highest part of it, suggest the throwing himself down unhurt, probably before many witnesses, as a proof of his divine mission, and at the same time of his implicit confidence in God. "If, as thou Messiah hast said, man lives by 'every word that proceedeth from the mouth of God,' remember, it is written, 'He shall give his angels charge concerning thee, lest at any time thou dash thy foot against a stone.'" Here we may remark, by the way, that the great enemy of mankind himself can quote Scripture; but he always does it perversely, and contrary to its true intent. So here, he would persuade our Saviour to tempt God himself, by unnecessarily running into danger, and by an unwarranted presumption on his protecting power.

The third scene of temptation is again in the wilderness, but in a different part of it, "an exceeding high mountain," from which Satan showed him "all the kingdoms of the world, and the glory of them," which must be taken with the same latitude as the expression is elsewhere used. Speaking of this mountain, the Abbé *Mariti* (in his Travels through Cyprus) says, "Here we enjoyed the most beautiful prospect imaginable. This mountain . . . . overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Red Sea;" which is confirmed by Mr. Maundrell also. But if the reader thinks that the expression, "all the kingdoms of the world" implies a more extensive exhibition, he may recollect that it is "the prince of the power of the air," now perhaps assuming the character of an angel of light, who might, to the natural beauty of the scenery, add a visionary representation of all terrestrial glory—armies, and courts, and royal splendour; for an Eastern army, as in the case of Xerxes, is accompanied with all the wealth and splendour of the empire. And it is the more probable that this might be now the case, as on this exhibition the enemy grounded the daring temptation which immediately follows: as if he had said, "See now, illustrious stranger, to what honour I, as an angel of light, have been advanced. All this glory 'is delivered unto me, and to whomsoever I will, I give it.' Prostrate thyself, therefore, before me, and do me homage, and all shall instantly be thine."

To this daring and impudent assertion, Jesus indignantly replies, "Get thee behind me, Satan;" giving the tempter to understand that he well knew who he was, and that he would (as man) receive no power but from God, the only legitimate source of it, and to him only render homage, as Satan himself was bound to do; for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (See Deut. vi. 13; x. 20.)

Satan now finding himself defeated and discovered, retreats from the unequal contest, having, as St. Luke says, "ended all his temptation" for the present; and waiting angels hasten to administer 'unto him, at once temporal refreshment and spiritual consolation; for angels no less rejoiced in the triumph of our Saviour, than Satan would have done in his defeat.

Though Satan now withdrew, all these temptations were again exhibited, with many others, through his faithful emissaries, the Scribes and Pharisees. They frequently tempted our Lord to the performance of miracles which they were determined to resist. Others were weak enough to tempt with an earthly diadem, One who had been accustomed to wear a heavenly crown; and others were base enough to represent him as aiming at those temporal honours which he utterly contemned.

Ver. 12—25. *Jesus enters upon his ministry, works miracles, and casts out demons.*—As the sun arises, the morning star withdraws. John represented himself as only the harbinger of Jesus, and the close of the former's ministry made an opening for the latter. Jesus, in leaving the scene of his retirement, hears of the imprisonment of John, and now commences at once his public work—both preaching and working miracles. John had declared "the kingdom of heaven at hand," and on that ground urged the necessity of national and personal repentance: Jesus takes up the all-important theme, and confirms his doctrine by the most stupendous miracles. Hereby he speedily draws a number of disciples round him, among the first of whom we find Simon Peter, and Andrew his brother; James the son of Zebedee, and his brother John. These were all fishermen, and Jesus invites them to follow him, with the promise of making them "fishers of men;" a description of the ministerial office which is not, perhaps, sufficiently attended to. It intimates that the object of preaching is proselytism: it is not to amuse, nor is it merely to instruct; it is to make *converts*, and this not to a petty sect or party, but to Christianity itself—here called "the gospel of the kingdom," the good news of salvation by Christ. Hereby the prophecies of the Old Testament were again fulfilled. The people of Galilee, where Jesus began his ministry, "saw a great light;" and to those who sat in darkness and the shadow of death, did the "light of truth arise."

Ver. 12. *Into Galilee.*—It appears, by the other Evangelists, that Jesus, on leaving the wilderness passed through Samaria to Nazareth, where he preached and wrought miracles, and was at first cordially received; but one of his discourses giving them offence, they threatened his life; he then came and dwelt at Capernaum, whereby another prediction was fulfilled; and he itinerated in the same way throughout Galilee. See John iv. and Luke iv. 16.

Ver. 15. *By the way, &c.*—*Campbell*, "Situate on the Jordan, near the sea." —*Galilee of the Gentiles.*—So called from the number of Gentiles there settled. 1 Kings ix. 11.

Ver. 24. *Possessed with devils*—Greek, "Demons," and so rendered by *Doddridge*, *Campbell*, and other modern translators; and Dr. C. has particularly noted, that the terms *Diabolos* (or devil) and *demon* are, in the New Testament, never confounded with each other. See John viii. 44. Acts xiii. 10. 1 Pet. v. 8.

That insanity arose from such possessions, "was the prevailing opinion, not only among the Jews, . . but also among the Greeks and Romans. Æschylus, Sophocles, Euripides, Herodotus, Lucian, and others, speak of demoniacs." Herodotus speaks of the mental alienation of Cleomenes as extraordinary, because it was not "occasioned by a *demon*, but by excessive drinking."—*Rosenmuller*. Some have endeavoured to explain what is said of demons, and possession by them, of corporeal diseases only, and especially of insanity. *Campbell* remarks on this hypothesis, "When I find mention made of the number of demons in particular possessions, their actions so expressly distinguished from those of the man possessed, conversations held with the former in regard to the disposal of them after their expulsion, and accounts given how they were actually disposed of; when I find desires and passions ascribed peculiarly to them, and similitudes taken from the conduct which they usually observe; it is impossible for me to deny their existence, without admitting that the sacred historians were either deceived themselves in regard to them, or intended to deceive their readers. Nay, if they were faithful historians, this reflection, I am afraid, will strike still deeper." *Campbell's* Gospels.

Ver. 25. *Decapolis.*—[Decapolis was a district of Syria, east of Jordan, so called from *deka*, ten, and *polis*, a *city*, because it contained ten cities; which were, according to *Pliny*, Scythopolis, Philadelphia, Raphanæ, Gadara Hippos

CHAPTER V.

Christ beginneth his sermon on the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on a hill, 15 the candle: 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labour after perfectness.

A. M. 4031.
A. D. 27.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, [a] saying,

3 Blessed *are* the poor [b] in spirit: [c] for theirs is the kingdom of heaven.

4 Blessed *are* they that [d] mourn: for they shall be [e] comforted.

5 Blessed *are* the meek: for they [f] shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for [g] they shall be filled.

7 Blessed *are* the merciful: for [h] they shall obtain mercy.

8 Blessed *are* the pure in [i] heart: for they shall see God.

9 Blessed *are* the [j] peace-makers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' [k] sake: for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you [l] falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward [m] in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt [n] of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light [o] of the world. A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under [p] a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify [q] your Father which is in heaven.

a Isa. 6:30, &c.
b Is. 57. 15. 66. 2.
c Jas. 2. 5.
d Is. 61. 3. Ezek. 7. 16
e Jn. 16. 20. 2 Co. 1. 7.
f Ps. 37. 11.
g Ps. 145. 19 Is. 65. 13.
h Ps. 41. 1, 2.
i Ps. 24. 3, 4. He. 12. 14. 1 Jn. 3. 2, 3.
j Ps. 34. 14.
k Pe. 3. 13, 14.
l *lying.*
m 2 Co. 4. 17.
n Mk. 9. 50.
o Phi. 2. 15.
p The word, in the original, signifieth *a measure containing about a pint less than a peck.*
q 1 Pe. 2. 12

On the miracles of Jesus, we have already remarked, that they were wrought, almost without exception, for the relief of human misery; but never for his own. Cold, hungry, thirsty, or faint, he never wrought a miracle for his own relief; but he fed the poor, and he "healed the sick with divers diseases and torments; and those that were possessed with devils, (or demons,) and those which were lunatic, (or epileptic,) and those that had the palsy," or were paralytic. This passage leads us next to inquire into the case of these *demoniacs*, on which we shall now offer a few brief remarks.

1. It is evident that these demoniacs must be distinguished from those whom our translators call *lunatic*, as well as from the paralytic. The term *lunatic* simply means, persons under the influence of the *moon*, (*Luna*,) though in the modern use of it, we have no regard to that circumstance. Among the ancients, according to Dr. *Mead*, the term was chiefly applied to epileptics, or persons with the falling sickness, which, according to that celebrated physician, and his still more celebrated predecessor, *Galen*, is governed by the changes of the moon; and to such it must especially refer in Matt. xvii. 15.

2. It was the opinion of the Hebrews, from the days of Moses, that Satan and his emissaries were active instruments in the inflictions of disease, both bodily and mental; but especially of *madness*, as in the case of Saul. (See exposition on Job i. and ii., and 1 Sam. xvi. and notes.) Nor was such opinion peculiar to the Jews, but is found in many of the ancient Greek writers; who, however, generally (if not always) used the word *demon* in a good sense, and considered those possessed by such as inspired, if not deified.

3. From these facts, many modern writers of great learning and ingenuity, have inferred, that the *demoniacs*, or possessed persons, were so called by our Lord and by the Evangelists, in conformity with the popular prejudices, or vulgar errors, of the times. On the other hand, the great majority of commentators, unwilling to admit what they consider a reflection upon the sacred writers, have supposed that the powers of darkness were on this occasion let loose for the express purpose of exhibiting the superior power of the Messiah; a position which appears to us no less unworthy of the divine character. But there seems another alternative, and we confess ourselves of the opinion.

4. That from the fall of Adam, those spirits connected with the tempter that seduced him, have been permitted, and in some cases even employed, to afflict mankind, while it is a part of the duty and employment of holy angels to defeat and counteract their malevolent designs: it being decidedly the doctrine of Scripture, that both are alike under the complete control of the Almighty. (See, besides the preceding references, 1 Kings xxii. 19—23. Zech. iii. 1, &c. Passages in the New Testament will be quoted as they occur.) Admitting this doctrine of spiritual agency, we account for things otherwise inexplicable: as, for instance, disorder or defect in our natural organs, may account for the defect or perversity of reason; but not for that peculiar acuteness in some subjects of derangement, which can hardly be equalled by persons in the full possession of their senses. But the admitting this agency accounts for every phenomenon, and gives full propriety to our Lord's language on this subject, which no other hypothesis can justify.

It may, indeed, be thought a reflection on the divine being, to allow an enemy thus to interfere with, or interrupt the moral government of God. But the same objection lies against the very existence of moral evil: and so strong does it appear, that some modern sceptics have attempted to demonstrate, not only the non-existence of moral evil, but the very impossibility that it should exist, thus proving that there could be no moral evil in any violence that could be inflicted on themselves; though at the same time no men are more ready to murmur against God, or to complain of human governments.

Why an infinitely wise and powerful Being suffers creatures to interfere, and apparently derange his plans, is a question which himself only can answer; and probably cannot be answered so as to be comprehended by creatures of our contracted powers. "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv. 8, 9.

CHAP. V. Ver. 1—16. *The sermon on the Mount: the beatitudes.*—Dr. *Boothroyd* and others connect this chapter with the preceding, thus: Great multitudes following our Lord, in consequence of being attracted by his miracles, he was constrained to ascend a mountain, that he might have the opportunity of addressing his disciples the more conveniently, and where, possibly, the multitude themselves might have the better opportunity of hearing. We pretend not, however, to decide either the particular time or place of its delivery.

The object of this discourse of our Lord, is evidently to point out the grand difference between his doctrine and that of the Scribes and Pharisees. They "counted the proud happy," and aimed at the possession of power, rank, and riches; he recommended humility, with all its kindred virtues. The first in the list, is "poverty of spirit," by which is not to be understood that meanness which is connected with avarice; but "By poorness of spirit (says *Soame Jenyns*) is to be understood, a disposition of mind, meek, humble, submissive to power, void of ambition, patient of injuries, and free from all resentment. This was so new, and so opposite to the ideas of all Pagan (and, we may add, Rabbinical) moralists, that they thought this temper of mind a criminal and contemptible meanness, ... a shameful pusillanimity; and such it appears to almost all who are *called* Christians, even at this day, who not only reject it in practice, but disavow it in principle, notwithstanding this explicit declaration of their master. We see them revenging the smallest affronts by premeditated murder, as individuals, on principles of honour; and, in their national capacities, destroying each other with fire and sword, for the low considerations of commercial interests, the balance

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Dion, Pella, Gerasa, Canatha, and Damascus. No two geographers enumerate the same ten cities.]—*Bagster.*

CHAP. V. Ver. 1. *Into a mountain.*—A hill, called "The Mountain of Beatitudes," is still pointed out to travellers, though the tradition is of no authority. ——*When he was set.*—It was customary among the Jews for the teacher to sit, and for his pupils to stand, or sit in a semicircle around him.

Ver. 2. *He opened his mouth.*—A Hebraism for "he began to speak."

Ver. 3. *Blessed.*—*Doddridge* and *Campbell*, "Happy the poor;" and so in the verses following. ——*Poor in spirit*—i. e. the humble and lowly in mind.

Ver. 4. *They that mourn*—i. e. that are "habitually serious."

Ver. 5 *Inherit the earth*—or "land;" i. e. the land of promise. See He. xi. 9—16.

Ver. 6. *Hunger and thirst.*—Xenophon in like manner applies these appetites to the mind. He says, "Some tempers hunger after praise, no less than others after meat and drink."

Ver. 8. *Pure in heart*—Ps. xv. 1; xxiv. 4, 5, and compare Acts xv. 9. 1 Pe. i. 22. 1 Jn. iii. 8.

Ver. 13. *Ye are the salt of the world*—i. e. by your influence you are to make men better, as salt preserves and renders food more savoury and acceptable. —— *If the salt have lost his savour.*—*Maundrell* mentions, that in the valley of salt (four hours journey from Aleppo) he broke off a piece of salt, which, from its being long exposed to the sun, rain, and air, had lost its savour, though the part which adhered to the rock retained it. But *Townsend* quotes from *Schoetgen* a different illustration. He says, that an inferior kind of salt was collected from the Asphaltic lake, with which the sacrifices were salted; but which, on being exposed to sun and air, soon lost its flavour, and was then sprinkled over the pavement of the temple, like sand. ——*Wherewith shall it be salted?*—Dr. *Good* quotes a learned Swede, who gives to this clause a different translation. "How can we salt with it, which he prefers.

Ver. 15. *A candlestick.*—*Campbell*, "Lamp-stand."

17 ¶ Think not that I am come to destroy [r] the law, or [s] the prophets: I am not come to destroy, but to [t] fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle [u] shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great [v] in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed [w] *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said [x] by them of old time, [y] Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a [z] cause shall be in danger of the judgment: and whosoever shall say to his brother, [a] Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

A. M. 4032.
A. D. 28.

r c.3.15.

s Is.42.21.

t Ps.40.6..8

u Lu.16.17.

v 1 Sa.2.30.

w c.23.23., 28., Ph.3.9.

x or, *to them.*

y Ex.20.13. De.5.17.

z 1Jn.3.15.

a i. e. *vain fellow.* 2 Sa.6.20.

b De.16.16, 17.

c Pr.25.8. Lu.12.58, 59.

d Job 31.1. Pr.6.25.

e or, *do cause thee to offend.*

f Ro 8.13. 1 Co.9.27.

23 Therefore if thou bring thy gift, [b] to the altar, and there remembereſt that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver [c] thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence till thou haſt paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh [d] on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye [e] offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into [f] hell.

30 And if thy right hand offend thee, cut it

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of rival powers, or the ambition of princes. . . . . And, what is still worse, we hear all these barbarisms celebrated by historians, flattered by poets, applauded in theatres, approved in senates, and even sanctified in pulpits. But universal practice cannot alter the nature of things. . . . . Pride was not made for man; but humility, meekness, resignation; that is, "poorness of spirit," was made for man, and properly belongs to his dependent situation, and is the only disposition of mind which can enable him to enjoy ease and quiet here, and happiness hereafter." (*Jenyn's* Int. Evid.)

The other dispositions here recommended, are perfectly in harmony with the preceding. Those who are "poor in spirit," are indeed very liable to be oppressed, and therefore often subject to injuries, to grief, and *mourning*. But there is a blessedness in this, when it is occasioned, not by our crimes, but by our virtues. Hunger and thirst are painful feelings, but there is a blessedness attending them when their object is purely spiritual; when men hunger not after worldly riches, nor thirst after carnal pleasures, or human applause, but after those "durable riches," that true "righteousness" which is provided for us in the Gospel.

"The *merciful* man doeth good to his own soul," (Prov. xi. 17,) but not to himself alone. Benevolence is an expansive virtue. "There is, (says Mr. *Jay*,) a blessedness attending this administration of mercy, that can be conceived only by those that exercise it. The *luxury of doing good* surpasses every other personal enjoyment. A hard-hearted man is surrounded with the curses of the poor; but the benevolent may say with Job, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me." Job xxix. 11.

But the great Christian paradox is the blessedness of *suffering persecution* and reproach; this persecution, however, be it remembered, must be "for righteousness' sake," and this reproach must be uttered "falsely." There is no blessedness in provoking persecution wilfully, or by our own imprudence; nor in reproach, when founded in truth, and on our own folly.

But wherein consists the blessedness of these Christian virtues? Partly in the present peace and consolation which attend them, and partly in the future reward of divine approbation which awaits them. The former cannot be denied, either by those who truly experience, or carefully observe them. Witness the sick beds of meek and patient believers! Witness the triumphant deaths of Christian martyrs! But the crowning blessedness is, their "reward in heaven," which has two peculiar properties; it is gratuitous and unmerited; it is final and unfading; well then may they rejoice and be exceeding glad."

Our Lord now addresses his disciples more particularly, as "the salt of the earth," and "the light of the world." The former metaphor implies, that by imbibing the *savour* of his doctrines, they are to season others with them. Believers are "the salt of the earth;" but if they lose the savour of his doctrines, how shall they communicate it to others? Again, they are "the light of the world;" a world sitting in darkness and the shadow of death; but if their conduct be inconsistent with their principles, it will be like putting a bushel measure over a candle, or lamp, which would totally obstruct its light. On the other hand, a strong, clear, and elevated light, is like "a city set upon a hill," and illumined by the splendour of an unclouded sun. "Let your light," therefore, says our divine Teacher, "so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Ver. 17—32. *The strictness and spirituality of God's law, especially against murder and adultery.*—Our Lord is here speaking of moral righteousness, or practical religion, as inculcated by Moses and the prophets; but this law, the Pharisees and Scribes "made void by their traditions," (chap. xv. 6.) and relaxed the strictness of its precepts: but, says our Lord, think not that I am come so to do. I am come to fulfil it in all its purity; to enforce it in all its rigour. "Heaven and earth," indeed, "shall pass away," but God's word must be fulfilled. Whoever, therefore, shall violate one of these divine commands, and teach or encourage others so to do, he shall be lit-

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Ver. 17. *To destroy.*—*Hammond*, "To dissolve;" so *Doddridge*.——*To fulfil.*—*Hammond*, "To perfect;" *Doddridge*, "To complete;" *Campbell*, "To ratify." The sense appears to be, that whereas the Jewish teachers relaxed the morality of the law, as we shall see in the instances here subjoined, the object of Jesus was, to enforce it to the utmost extent of its demands.

Ver. 18. *Verily.*—Gr. *Amen;* I solemnly assure you.——*One jot or tittle.*—The *jot* (*Iota*) is the Hebrew *Jod*, and the tittle seems to refer to the corners of certain Hebrew letters, which distinguish them from others, (as, for instance, the *Beth* from the *Caph*, or the *Daleth* from the *Resh*;) which letters, without they are written with great care, are scarcely to be distinguished. *Lamy*, *&c.*

Ver. 19. *One of these least commandments.*—*Doddridge* and *Campbell*, "One of the least of these commandments."

Ver. 20. *Of the scribes.*—These are said to be of two classes, secular and ecclesiastical; but the latter are here intended, among whom were many degrees of rank, from mere transcribers, to men "learned in the law," like Ezra, (vii. 6.) Some of these are called "Doctors," and doubtless had disciples. (Mat. xxiii. 2, 3.)——The *Pharisees* were a sect remarkable for their attachment to the ceremonial law, and still more to the traditions of the elders. They were accounted most orthodox, and the scribes are generally associated with them. But we shall find their true character best developed in our Lord's addresses to them.——*Righteousness.*—Sanctity of life and integrity of conduct.

Verses 21 and 27. *Said by.*—Marg. "To;" so *Doddridge* and all the modern translators.——*Them of old time.*—That is, those to whom the law was delivered at Sinai.

Ver. 22. *Judgment.*—[An inferior court of judicature, in every city, consisting of twenty-three members, which punished criminals by strangling or beheading.]—*Bagster.*—— *Raca.*—That is, an empty, worthless fellow; so *Drusius*, who is followed by *Doddridge*, &c.——*The council*—Greek, *Sanhedrim*—composed of seventy-two elders, who alone punished by stoning.——*Thou fool*—Greek, *Moreh*, which *Doddridge* explains, "Thou wicked villain."——*Hell fire*—Greek, "The fire of the valley of Hinnom." See 2 Kings xxiii. 10, and note

Ver. 24. *Leave there thy gift.*—It appears from Dr *Lightfoot*, that sacrifices were not always offered immediately, but sometimes reserved to an approaching feast. At those times the people collected from all quarters, and reconciliation might be more easily effected. It may also be remembered, that there were fields, or pasture grounds, belonging to the temple, as it was impossible to keep all the great and small cattle for the public feasts within the courts of the temple.——*Then come and offer thy gift.*—*Philo* says, "When a man had injured his brother, and repenting of his fault, voluntarily acknowledged it, (in which case both restitution and sacrifice were required,) he was first to make restitution, and then to come into the temple, presenting his sacrifice, and asking pardon." Philo was contemporary with our Lord: but this rule appears to have been much neglected.

Ver. 25. *Agree . . . quickly.*—According to the Roman custom, a person aggrieved could compel the other party to go with him before the Prætor, unless he agreed by the way to adjust the matter. *Adams'* Rom. Antiq.

Ver. 26. *The uttermost farthing.*—That is, the full extent of the penalty inflicted. Some Roman Catholic writers have had the ingenuity to draw from hence an argument in favour of Purgatory; but it is evident that this refers to a final, and not to a temporary punishment, as in verses 22 and 29; and that no consistent Catholic can argue from the particle "till," for a termination of it: see chap. i. 29.

Ver. 28. *Looketh.*—*Doddridge*, "Gazeth;" that the word is often emphatic, see chap. vii. Luke vii. 44. Acts i. 9; iii. 4, &c.

Ver. 29. *Offend thee.*—*Hammond* and *Doddridge*, "Ensnare thee."

Ver. 30. *Cut it off.*—[Every one must immediately see, says Bishop *Porteus*, that the eye to be plucked out is the eye of concupiscence, and the hand to be cut off is the hand of violence and vengeance; that is, these passions are to be checked and subdued, let the conflict cost us what it may.——*Hell.*—Greek, *geennan*, a corruption of the Hebrew words *gai hinnom*, "the valley of Hinnom," which lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burnt their children to Moloch. Hence this place became in process of time an emblem of *hell*, or the place of punishment.]—*Bagster.*

off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of [e] divorcement:

32 But I say unto you, That whosoever shall put away his [h] wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear [i] thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at [j] all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is [k] the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of [l] evil.

38 ¶ Ye have heard that it hath been said, An [m] eye for an eye, and a tooth for a tooth.

39 But I say unto you, [n] That ye resist not evil: but whosoever shall smite [o] thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou [p] away.

43 ¶ Ye have heard that it hath been [q] said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love [r] your enemies, bless them that curse you, do good to them that hate you, and pray [s] for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise [t] on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

A. M. 4031. A. D. 27.

e De.24.1. Je.3.1. Mat.19.2, 9.

h c.19.9. 1 Co.7.10 11. Le.19.12.

i Nu.30.2. De.23.23.

j c.23.16,.22 Ja.5.12.

k Re.21.2, 10.

l Ja.5.12.

m Ex.21.24.

n Pr.20.22. 24.29. Ro.12.17 ..19.

o Is.50.6.

p De.15.7, 11.

q De.23.6.

r Ro.12.14, 20.

s Lu.23.34. Ac.7.60.

t Job 25.3.

tle esteemed among Christ's disciples. For, says, our Redeemer, "except your righteousness exceeds that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven;" that is, ye shall neither enjoy the privileges of my disciples here, nor share in their rewards hereafter.

"We must (says *Henry*) do *more* than the Pharisees, and *better* than they, or we shall come short of heaven. They were partial in the law, and laid most stress on the ritual part of it; but we must be universal. . . . They minded only the *outside*, but we must make conscience of inward godliness. They aimed at the praise of men; but we must seek acceptance with God. They were proud of what they did, but we, when we have done all, must say, that 'we are unprofitable servants.'"

Our Lord now adverts to some particular instances, to show the difference between his doctrine and that of the Scribes and Pharisees above alluded to. Thus, for example, the Mosaic law had said, "Thou shalt not kill," and whoever was guilty of murder, was subjected to the punishment of death. Here the Jewish doctors rested, without adverting to those sins of the heart and of the lips, which, though not cognizable by the letter of the law, would equally subject them to punishment from God, though in different degrees, which he compares to the different judgments of the lower court, the Sanhedrim, and the fire of the valley of Hinnom, here rendered "hell-fire." There is some difficulty, however, in distinguishing the several degrees of crime and punishment. To be angry with our *brother* (and every man is our brother, as well as our neighbour, Luke x. 29, &c.) "without cause," or without a sufficient cause, will subject us to the judgment of God: to treat him with contempt and ridicule, as a vain, empty fellow, is more criminal; but to fly into a rage with him, and call him a scoundrel, or villain, would subject us to still more terrible judgments, like those in the valley of Hinnom, the type of hell. Here, then, we see causeless anger, (though in the heart only,) reproachful satire, and especially bitter and cruel attacks on character, without legal proof, are all criminal in the sight of God. Our Lord directs men, in the first place, to seek reconciliation, and then make their offering; whereas it is reasonable to believe that those who had once made their offering thought no more of reconciliation. The next verse is supposed to allude to a custom introduced by the Romans, according to which, the complainant could compel an offender to go before the magistrate, unless he agreed to accommodate the matter by the way; and once committed, they must remain till the law was fully satisfied.

If the law against murder includes every species of violence leading thereto, by analogy of reasoning, that against adultery every species of uncleanness; for a man to *gaze* upon a woman with a lustful eye, is to commit adultery with her in his heart. And our Lord teaches us, "that the eye and the hand, and the fleshly powers, may become wretched occasions of sin to us; and, if there were no other way to avoid the danger, it were better to bear the pain of parting with those mischievous and offensive members, than yield to their temptations, and rush on to guilt and eternal misery." (*Watts'* Contest of the Powers of Flesh and Spirit.)

What here follows with respect to divorcement, is in opposition to another subterfuge of the Jewish doctors, who, in order to indulge the vices of the rich, (and probably their own,) allowed men to put away their wives, for every (or any) cause; (chap. xix. 2;) whereas none but the most important cause (moral uncleanness) ought by any means to be admitted, to separate those whom God hath joined. (Ch. xix. 6.) But here is another very important truth covertly insinuated, namely, that those who occasion sin in others, cannot themselves be innocent: a man who divorces his wife without a just cause, may lead two other parties into adultery, and thereby be partaker in the crimes of both. This is to "add sin to sin," and to accumulate wrath against the day of judgment.

Ver. 33—48. *Laws with respect to oaths—a peaceful disposition and brotherly love.*—The *Mosaic* law certainly did not forbid the use of oaths, but restrained men two ways—from swearing falsely, and from swearing by improper objects.

Ver. 31. *Whosoever shall put away*, &c.—[Divorces were carried to a scandalous and criminal excess among the Jews; the school of Hillel permitting a man to put away his wife, if he saw a woman handsomer than her, or if she displeased in her manners, or even in dressing his victuals!]—*Bagster.*

Ver. 32. *Fornication.*—It is evident that the terms fornication and adultery are here used as synonymous, to include every species of actual uncleanness.

Ver. 33. *Thou shalt not forswear thyself*, &c.—[The morality of the Jews on this point was truly execrable: they maintained that a man might swear with his lips, and annul it the same moment in his heart! And, in even their holiest precepts, they did not pretend to forbid all common swearing, but only what they term *much*.]—*Bagster.*

Ver. 34. *For it is God's throne.*—*Herodotus* says, that "when the Scythians desire to use the most solemn oath, they swear by the king's throne."

Ver. 35. *Nor by the earth.*—Mr. *Hughes* (Travels in Sicily and Greece) mentions an old man at Acathamia swearing "by the earth," as an ancient oath. —*Neither by Jerusalem.*—This was common among the Jews, and is mentioned in the Gemara.

Ver. 36. *Neither by thy head.*—Another Jewish oath, but no less common among the Greeks and Romans, as appears from *Homer*, *Virgil*, *Horace*, *Martial*, &c.

Ver. 37. *Yea, yea*, is a solemn and deliberate affirmative; *Nay, nay*, as solemn a negation. Repetition, among the Hebrews, implied truth and certainty. See Ge. xli. 32. Ps. lxii. 11. Da. v. 25. Jn. v. 19, 24, 25. Jude 12. *Campbell* renders it, "Let your yes be yes, and your no, no."—*Cometh of evil*—or, "the evil one." *Hammond* and *Doddridge*. Not only profane oaths, but the needless multiplication even of lawful oaths, is a great evil, and much to be lamented in our own country. In opposition to what is advanced in our exposition of this passage, we may notice the contrary arguments of Friend *Barclay*, who contends, that every kind of swearing is forbidden; in doing which he is compelled to deny the oath of God, He. vi. 13—17; contending, that an oath implies swearing by *another* person, whereas God, swearing only by himself, did not, properly speaking, swear at all: but this is in direct opposition to the passage in the Hebrews, just referred to. And he evades the argument of our Lord's swearing, by pleading that this was under the Jewish dispensation; but it was certainly subsequent to his sermon on the mount.—See *Barclay's* Apol. chap. xv. As to the ceremony of "kissing the book," we consider it by no means essential to the nature of an oath. And if the Society of Friends are willing, on proper occasions, to declare they "speak the truth in the fear of God, and before him," whom they call to witness, we consider this, to all intents and purposes, as an oath, which ought to be admitted in all courts, criminal as well as civil. Assertions under such protests being, if *false*, subject to punishment as perjury.——*Resist not evil*—That is, "the evil or injurious person;" but submit to suffer wrong. See *Hammond*, *Doddridge*, *Campbell*.

Ver. 39. *Turn . . . . the other also.*—This is considered as a proverbial expression, indicative of great patience and forbearance.

Ver. 40. *Sue thee at the law.*—Wrong thee under pretence of law. It teaches us to love our enemies, and to be patient and forgiving under injuries.

Ver. 41. *Whosoever shall compel.*—*Hammond* and *Doddridge*, "Press" thee, &c.——*Go with him twain.*—This is supposed to refer to the Persian *Angari*, or state couriers, who were empowered to compel any person they met to assist them, or to surrender his horse to them; and a like arbitrary authority was exercised over the Jews by the Roman governors.

Ver. 45. *He maketh his sun to rise*, &c.—Bishop *Jebb* quotes a beautiful Persian epigram, which says, "Be like the trees, which impart their shade and fruits to every traveller, to those even who assault them with sticks and stones."

Ver. 46. *Publicans.*—[The term *publican*, from the Latin *publicanus* denotes a *tax-gatherer*, or farmer of collector of the public revenues, nearly corresponding to the original Greek *telones*, from *telos*, a tax, and *meomai*, I buy, or, farm. They were detested among all nations for their rapacity and avarice and abhorred especially by the Jews to whom the Roman government was odious.]—*Bagster.*

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 ¶ Be ye therefore [u] perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

1 Christ continueth his sermon on the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.

TAKE heed that ye do not your [a] alms before men, to be seen of them: otherwise ye have no reward [b] of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, [c] do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward [d] thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their [e] reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in [f] secret shall reward thee openly.

7 But when ye pray, use not vain [g] repetitions, as the heathen *do:* for they think that they shall be heard for [h] their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth [i] what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our [j] Father [k] which art in [l] heaven, Hallowed be [m] thy name.

10 Thy kingdom [n] come. Thy will be done in earth, [o] as *it is* in heaven.

11 Give us this day our [p] daily bread.

12 And forgive us our [q] debts, as we forgive our debtors.

13 And lead us not into [r] temptation, but deliver us [s] from evil: For thine [t] is the kingdom, and the power, and the glory, for ever Amen.

14 ¶ For if ye forgive men their trespasses,

A. M. 4000. B. C. 5.

u Ge.17.1. De.18.13.
a or, *righteousness* Ps.112.9.
b or, *with.*
c or, *cause not a trumpet to be sounded.*
d Lu.6.17. 11.11
e Pr.16.5. Ja.4.6.
f Ps.34.15. Is.65.24.
g Ec.5.2.
h 1 Ki.18. 26, &c.
i Lu.12.30. Jn.16. 23,27.
j Lu.11.2, &c.
k Ro.8.15.
l Ps.115.3.
m Ps.111.9. 139.20.
n c.16.28. Re.11.15.
o Ps.103. 20,21.
p Pr.30.8. Is.33.16.
q c.18.21.. 35
Lu.7.40.. 48.
r c.26.41 Lu.22.40, 46.
s Jn.17.15.
t Re.5.12,13

Now we have already seen that our Lord attempted no alteration in the moral law; but only to rescue it from the false glosses and perversions of the Scribes and Pharisees. He could not, therefore, forbid that use of oaths (as an end of strife, Heb. vi. 16.) which Jehovah had expressly sanctioned; (Deut. vi. 13;) but, as on the preceding laws of murder and adultery, he exposes and condemns the evasions which these corrupt teachers had invented, in order to "make void the law of God by their traditions." 1. Though they dared not swear by *idols*, nor even swear falsely in the name of Jehovah; yet they considered themselves as laid under no solemn obligation in swearing by the heavens, or by the earth; by Jerusalem, or by their own head. So some nominal Christians in our own time seek the like evasion, in swearing by heaven, or by Jove; by their faith, or by their troth; neither of which, they suppose, can bear witness to their crime. 2. Though they might shrink from the guilt of judicial perjury, yet they would introduce into their communications with each other, in common conversation, a variety of profane and idle oaths, by way of embellishment, as is, perhaps even more frequently, the case in our own days; men not considering, or even believing, that for them they must give an account in the day of judgment. The object of these verses appears therefore to be, not to interfere with the public and solemn oaths, either of allegiance, or of evidence; but to purify their conversation from falsehood and profaneness, and confine it within the boundaries of truth and decency. But that Jesus did not mean to interfere, as we said, with their judicial proceedings, is, we think, clear, not only from the remarks above, but from the example of himself and his Apostles. The former, though silent to all preceding questions, no sooner is adjured by the high priest in the name of God, than he replies, and enters into the oath administered, which he surely would not have done, had its administration been unlawful. (chap. xxvi. 33, 34; compare Num. v. 19.) Paul also, in several instances, uses, on solemn occasions, expressions far beyond "Yea and nay," and even equivalent to oaths; (2 Cor. i. 18, 23. Gal. i. 20;) and St. John, in the last book of the New Testament, introduces an angel, lifting up his right hand and swearing "by him that liveth for ever and ever." (Rev. x. 5, 6.)

There is another point of view, however, in which this passage has been considered by a late ingenious writer, as referring to the subject of religious *vows*, which were certainly admitted and encouraged under the Old Testament dispensation. (Deut. xxiii. 21—23.) These, he remarks, are alluded to, ver. 33, "perform unto the Lord thine oath," which can only be applied to promissory oaths, or vows to God, which, under the Gospel, are not only *not* required, but forbidden. (*Pirie's* Works.)

Our Lord, in this chapter, animadverts on two classes of precepts. What was said "to them of old time," evidently refers to the moral law against murder, adultery, and oaths; but, in ver. 38 and 43, the expression "to them of old time" is omitted; "An eye for an eye, and a tooth for a tooth," is no part of the moral, but belonged to the judicial law, (Exod. xxi. 24,) and expresses the legal punishment for private injuries; even "life for life," and "stripe for stripe." And this is certainly an equitable principle, and one on which the criminal law in our own and other nations is, in great measure, founded. But this is not the law of Christ, nor that on which Christians ought individually to act. They should rather render "good for evil," and "overcome evil with good."

The next precept, also, "Thou shalt love thy neighbour, and hate thine enemy," is in the first part of it from Levit. xix. 18; but the latter part appears to have been an inference drawn from certain circumstances of Jewish history, and particularly the injunction to their forefathers to extirpate the seven tribes of Canaan, which they unwarrantably applied to all whom they considered as their enemies; though they had repeated admonitions to the contrary. (See. Exod. xxiii. 4, 5. Prov. xxiv. 17, 18; xxv. 21, 22.)

The principles which Jesus taught, were those which he exemplified. Did he say, "Resist not evil?" "He gave his back to the smiters, his cheeks to them that plucked off the hair; and he hid not his face from shame and spitting." (Isa. i. 6) Did he say, "Love your enemies," and "Pray for them that despitefully use you, and persecute you?" He prayed even for his murderers, whilst hanging on the cross: "Father, forgive them, for they know not what they do."

CHAP. VI. Ver. 1—18. *On alms-deeds, prayer, and fasting.*—Our Lord here directs the attention of his disciples more immediately to their religious duties, in which he particularly recommends secrecy and simplicity. Comparing the first verses with ch. v. 16, which requires us to "Let our light shine before men," &c. some have conceived an inconsistency; which, however, the late excellent *Fuller* removes in a few words: "It is right to do that which men may, and must see; but not for the *sake* of being seen by them. The difference lies in the motive."

"Our divine Master (says a learned writer) had such an abhorrence of hypocrisy, that he not only commanded his followers not to *be* hypocrites, but also not to be *like* them;" and that especially in the publicity and parade of their devotions.

Ver. 47. *If ye salute your brethren only.*—The rigid Jews would not salute the publicans, nor would even the publicans salute the heathen. *Harmer.*

Ver. 48. *Perfect*—i. e. benevolent.——*Even as your Father*—i. e. like as your father, a similitude.

CHAP. VI. Ver. 1. *Do not your alms.*—Some ancient copies, versions, and Christian Fathers, read, "Practice not your righteousness," which *Doddridge* and *Campbell* explain as including the three following duties; alms, prayer, and fasting. Mrs. *Judson*, giving some account, in a letter, of the first Burman convert, says, "A few days ago I was reading with him Christ's Sermon on the Mount. He was deeply impressed, and unusually solemn.—'These words,' said he, 'take hold on my very heart; they make me tremble. Here God commands us to do every thing that is good in secret, not to be seen of men. How unlike our religion is this! When Burmans make offerings at the pagodas, they make a great noise with drums and musical instruments, that others may see how good they are. But this religion makes the mind fear God; it makes it of its own accord fear sin.'"

Ver. 2. *They have their reward*—That is, what they seek after, the applause of men.

Ver. 5. *Standing.*—It should appear by this expression, that many of the Jews *sat* but the Pharisees *stood*, as an expression of their zeal.——*In the Synagogues.*—Though this term is undoubtedly used for any public assembly, as it is rendered, James ii. 2. yet we think with *Doddridge*, that it here most probably refers to their places of worship.

Ver. 6. *Which is in secret*—That is, invisible to mortal eye. See Ps. xviii. 11; lxxxi. 7.——*Shall reward thee openly.*—See chap. xxv. 34, &c.

Ver. 7. *Vain repetitions.*—The Greek word here used, *Battalogie*, alludes to a babbler of the name of *Battus*, who, according to *Suidas*, made long hymns, consisting of many lines, full of tautologies.

Ver. 9. *After this manner.*—*Doddridge* and *Campbell*, "Thus," which includes the ideas both of a pattern and a form: compare Luke xi. 1, &c.

Ver. 11. *Our daily bread.*—*Doddridge*, (from *Mede,*) "Bread sufficient for our present support."

Ver. 12. *Forgive us*, &c.—The condition on which we here ask forgiveness, is, "*as we forgive*" those who wrong us; consequently, if *we* do not heartily forgive, every time we offer up this prayer, we really pray God not to forgive us, but to destroy us for ever. Mark xi. 25, 26.

Ver. 13. *From evil.*—*Hammond* and *Doddridge*, "From the evil one;" but *Campbell* prefers our translation, and lays it down as a maxim, that when a word is in all respects equally susceptible of two interpretations, one of which, as a *genus*, comprehends the other, always to prefer the most extensive, which here is *evil*.

your heavenly Father will also forgive you:
15 But if ye forgive not men their trespasses, neither will your Father forgive your [u] trespasses.
16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men [v] to fast. Verily I say unto you, They have their reward.
17 But thou, when thou fastest, anoint thy head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.
19 ¶ Lay not up for yourselves treasures [w] upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
20 But lay up for yourselves treasures in [x] heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
21 For where your treasure is, there will your heart be also.
22 ¶ The light of the body is the [y] eye: if therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!
24 ¶ No man can serve two [z] masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot [a] serve God and mammon.

A. M. 4031. A. D. 27.

u Ep. 4. 31. Ja. 2. 13.

v Is. 58. 3, 5.

w Pr. 23. 4. Lu. 18. 24, 25. He. 13. 5.

x Is. 33. 6. Lu. 12. 33, 34. 1 Ti. 6. 19.

y Lu. 11. 34, 36.

z Lu. 16. 13.

a Ga. 1. 10. 2 Ti. 4. 10. Ja. 4. 4.

We have no proof that the Pharisees literally "sounded a trumpet;" the expression may only mean, as Mr. Harmer says, that they sought publicity, like the stage-players and gladiators of ancient times, who were thus introduced to the spectators. *Chardin* remarks, however, that the Eastern dervishes were sometimes furnished with rams' horns, which they sounded on receiving alms. So in regard to prayer, they sought the same publicity, "to be seen of men." A miserable devotion this, which is practised by Turks and Heathens to the present day: at the same time, it may make those blush who are ashamed of religion, and even of being seen in the house of God.

Dr. *Gill* supposes our Lord to mention giving of alms before prayer, because it was customary for the Jews first to bestow their alms, and then to pray. In both these duties secrecy is enjoined, to avoid the semblance of vanity and ostentation: but there are occasions in which it may be necessary to give alms in public, to excite others; and as to social and public prayer, it is no less a duty than private devotion. Those who *never* give alms or pray but in public, may assure themselves, that neither their prayers nor alms will be accepted. Private prayer, particularly, is the life of personal devotion.

Next to privacy, our Lord urges simplicity, not using vain repetitions like the heathen. Of their practice we have some examples in the worshippers of Baal and of Diana. (1 Kings xviii. 26. Acts xix. 34.) To avoid the evils of repetition, and at the same time to guard them against the omission of petitions necessary and proper, our Lord gives them a prayer which might serve them both as a model and form of their devotion.

In this prayer we are taught to address the Almighty as our Father; and it is true that he is, in one respect, the Father of all his creatures; but we are sinners, and can therefore approach him only through a Mediator. "It is only through him (says Dr. *Booker*) that we can presume to address God as our Father; because we can only be heirs of God by being joint heirs with Christ."

The first petition regards the divine glory, which certainly ought to be a primary object with us, and will be when we recollect how intimately the divine glory is connected with our salvation, in which "mercy and truth are met together, righteousness and peace have kissed each other." Intimately connected with God's glory is the advancement of his kingdom, which may be understood to comprehend. 1. The progress of his gospel in the world: the gospel of the kingdom first announced by John, and afterwards proclaimed by Jesus and his Apostles. 2. "The kingdom of God within us," which is "righteousness and peace, and joy in the Holy Ghost." Rom. xiv. 17. And, 3. The completion of both in "glory everlasting." Dr. *Booker* observes, "There is so close a connexion between such temporal and eternal blessings, that they cannot well be separated. There is, indeed, a continuity which death cannot break. . . . . Faith and holiness, the love of God, and of our fellow-creatures—the exercises of divine worship, adoration, and praise, are the great constituents of real happiness in this world; and, in a more sublime and exalted manner, from these principles and from these exercises, we are taught to believe "the heirs of salvation" will derive a chief portion of their felicity in the world to come."

In these first three petitions, the employments and enjoyments of the present and the future life are intimately connected; but in the three following, they are confined to the present state. In the world to come, we shall want neither daily bread, nor forgiveness of sin, nor deliverance from temptation. Our wants will be all supplied, our sins all forgiven, and prayer exchanged for everlasting praise. While, however, we continue on earth, our wants are daily recurring, and our prayers require daily to be renewed. It was the wise request of Agur, "Feed me with food convenient for me;" a petition very analogous to that before us, "Give us this day our daily bread."

In the next petition, we are taught to consider ourselves as debtors to the Almighty. We owe him universal, perfect, and perpetual obedience; and therefore, when we omit to pay this, whether "by doing what we ought not to have done," or leaving "undone what we ought to have done," we become debtors to divine justice; and, as our Lord has taught us in the preceding chapter, are liable to be cast into prison, even the prison of hell, for ever. And if we are delivered from this by a gratuitous pardon, then we become equally indebted to the divine mercy. But *we* also have our debtors; at least in that light we consider those who have offended us; and in no case are we encouraged to implore pardon, but when we are prepared to grant the same to others: "Forgive us our debts, as we forgive our debtors."

The last petition seems also to require some explanation; "Lead us not into temptation, but deliver us from evil." Does not St. James (ch. i. 13.) forbid us to ascribe to God any of our temptations? He does; yet there is a sense in which he may lead us into such trials, and that for wise and holy ends. Abraham was led into temptation when God required him to offer up his son. Job was led into temptation, when God permitted Satan to try him with losses and disease. And Jesus himself was "led into the wilderness, to be tempted of the devil." In all these cases, the Providence of God permitted the evil, and the Spirit of God supported the sufferers under it. But as these were extraordinary cases, and we are of ourselves unable to sustain the trial, we are taught to pray, that God will be pleased to preserve us from such temptations, or in any wise from falling under them. So, feeling the weakness of our constitutions, we may pray to be preserved from a sickly climate, or, that we may be kept from the dangers of it.

But we must again return to the preceding clause, relative to our *forgiving others*, and we may judge of the importance which our Lord attaches to this precept, from his again and again adverting to it, and from the strong terms in which he expresses himself. A worthy clergyman, whose Lectures we have repeatedly quoted on this chapter, has placed this precept in a striking point of view. Referring to the clause, "If ye forgive not, ... neither will your heavenly Father forgive you," Dr. *Booker* adds, "Not that the forgiveness of injuries will *entitle* us to the pardon of God:" but, "our pardoning others is one of those qualifications which are indispensably requisite to *fit* us for the gracious gift of eternal life. *This alone* will not save us, nor will any thing else *without* it: no, not even the blood of Christ: for he *will not* apply that blood to the rancorous soul which refuses to forgive a fellow sinner."

Ver. 19—34. *Against covetousness, duplicity, and over anxiety for temporal things.*—The first exhortation is, not to lay up treasures upon earth, where they are equally liable to be corrupted, or to be stolen. Disputes have occurred among men of property where they could obtain the best interest for their money, and the best security. Some have preferred trade; but, alas! what trade has not failed? Or, they have trusted it in public banks; but these also have deceived them. Some have placed it in funded, and some in landed property; but

> "——— the Earth itself shall be burnt up,
> And all that it contains."

Where then shall we trust our souls, and the momentous concerns of an eternity? It is to a "faithful Creator" only, that we should surrender our souls, and it is in heaven only that our deposits can be out of the range of accidents and of dangers. How happy is it for us to be able to say, especially when

Ver. 16. *Disfigure their faces*—Or disguise them; the Rabbins have a saying, "Whoever makes his face black on account of the law in this world, God will make his brightness to shine in the world to come."

Ver. 17. *Anoint thy head, &c.*—This was omitted on occasion of their fasting, to make them appear the more wretched.

Ver. 18. *In secret.*—See ver. 6.

Ver. 19. *Rust.*—*Hammond.* "*Smut;*" *Doddridge,* "*Canker;*" it is a very general term, and from the same root as the term used in ver. 16 in relation to disfiguring the face by dirt, or smut. Moth corrupts garments; rust, metals; smut, corn; and dirt will disfigure any thing.

Ver. 22. *The light.*—Gr. "Lamp;" so *Doddridge* and *Campbell.*—*Single.*—*Doddridge,* "Clear;" *Campbell,* "Sound." It properly means "simple," unincumbered by film.

Ver. 23. *Evil.*—*Doddridge* and *Campbell,* "Distempered;" filmy, or otherwise diseased.

Ver. 24. *Mammon.*—"A Syriac word for riches. Wealth is here personified

25 Therefore I say unto you, Take no thought [a] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly [c] Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no [d] thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

A. M. 4031. A. D. 27.

b 1 Co. 7. 32. Phi. 4. 6.

c Job 38. 41. Lu. 12. 24, &c.

d Ps. 37. 3. 55. 22. 1 Pe. 5. 7.

e 1 Ti. 4. 8.

f I.e. 25. 20, 21. 1 Ki. 3. 13. Ps. 37. 25. Mat. 10. 30.

g De. 33. 25. He. 13. 5, 6

a Lu. 6. 37. Ro. 2. 1. 1 Co. 4. 5.

b Ja. 1. 7.

c Ga. 6. 1.

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first [e] the kingdom of God, and his righteousness; and all these things shall be added [f] unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of [g] itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 Christ, ending his sermon on the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses tumbled on a rock, 26 and not on the sand.

JUDGE [a] not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye [b] mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam [c] out

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we come to die, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him!"

There is another circumstance which makes the deposit of our treasures to be of vast importance: "Where your treasure is (says our Lord) there will your hearts be also." When our hearts are devoted to the enjoyment of worldly pleasure, the accumulation of wealth, or the acquisition of applause, where then can our treasure be? Not in heaven, assuredly, if our Lord's words may be depended on.

The next topic of this discourse is no less interesting; namely, to guard us against duplicity and hypocrisy: "The light (or lamp) of the body is the eye;" if that "be single," (or clear,) then is "the whole body full of light." "The eye is the intention, (says Gregory the Great,) and the body is the action; if the intention be pure, the action will be uniform and regular." If the eye of the mind "be singly fixed on God and heaven (says *Wesley*) the whole soul will be filled with holiness and happiness." If the eye be *evil*—not simple, but aiming to serve both God and Mammon, then will the mind be as surely involved in darkness, as the body would be, by losing the organs of sight.

What is here said of serving God and Mammon or the world, may remind us of the idolatrous Israelites in the time of Ahab, who, though they never openly renounced the worship of JEHOVAH, worshipped Baal also. But the prophet Elijah severely reproved this vacillating conduct, and urged them to decision. "If the LORD be God, follow him; but if Baal, then follow him." So may we say, "halt not between two opinions;" if *Mammon* (or the world) be God, the source of true and lasting happiness, let us fall down before him; but if not—and who is there that dare maintain the affirmative?—then why devote the whole of our affections and our toils to a Baal that cannot hear us, and who in our extremity cannot help us? (Compare Expos. of 2 Kings xviii. ver. 21, &c.

We are now led to a more pleasing contemplation, and to a duty no less necessary. Behold our Saviour seated on a hill, whose shadow protects both himself and audience from the burning heat. It was his plan to deduce the most important moral and spiritual instruction from natural objects in his view. At this time, therefore, he probably had in view, cornfields interspersed with lilies, and was surrounded with flitting, and perhaps chirping, birds. This, indeed, may be conjectural; but the instruction derived from these objects is certain and important. Instruction has a double hold upon the mind, when it enters at once both by the eye and the ear.

Jesus had before been pressing on his disciples the great importance of their seeking treasures that could not perish, and of their serving a master who would not, and could not disappoint them. Under these considerations, he guards them against unavailing and unnecesary cares about worldly objects, assuring them, that if they faithfully served God—if they sought the prosperity, and practised the righteousness of his kingdom, he would by no means suffer them to perish for lack of necessary supplies.

When, however, we read, "Take no thought for the morrow," we ought to understand that the original term here used does not exclude a prudent forecast; but only that *anxious*, heart-dividing care, which would divert us from the service of God, and make us slaves to the world and sin. Our Lord reasons upon this subject, first, on the ground that all the care in the world is insufficient without the divine providence, either to increase our growth, or lengthen out our life; and secondly, because such anxiety is unnecessary; for he who feeds the sparrows and clothes the lilies, will much more provide for the necessities of those who, with the use of lawful means, confide in his power and goodness.

> "Will he not care for you, ye faithless, say?
> Is he unwise? or are ye less than they?"—*Thompson.*

The eastern *lily* is thought to have been a Persian flower, and is of two sorts; the white lily (which has sometimes streaks of purple) and the red, or scarlet lily, called by us, the crown imperial. Josephus tells us, Solomon's usual dress was white, yet his royal robes were probably purple, or scarlet; in either case, nothing of human manufacture can equal in beauty and splendour these works of the Almighty: yet these fairest of flowers wither and die, and when dead, the stalks are often thrown, with herbs and grass, decayed and dried, to heat their ovens. Such is the end of all human glory!

The conclusion of this chapter is peculiarly interesting. It urges to a most important duty, to which is attached a most encouraging promise. We are to seek the *kingdom of God*, which includes all the blessings of the Gospel dispensation; and *his righteousness* may include, both what he requires and what he provides. The righteousness which he *requires* is holiness, which we are to hunger and thirst after; (ch. v. 6;) that which he *provides*, is the righteousness which is by faith, even the righteousness of Christ. (Rom. iii. 5, 21, 22, &c.) This is to be sought first, in respect of time, and in preference to all other objects; and to those who thus seek the righteousness of God, all other things—that is, "all things pertaining to life and godliness," shall be added. (2 Pet. i. 3.)

CHAP. VII. Ver. 1—14. *Against censoriousness and hypocrisy. Encouragement to prayer, and earnestness in religion.*—Censoriousness was a reigning sin among the Pharisees; it was therefore needful for our Lord to guard his own apostles against it, especially as it is an error to which young converts are particularly prone. But most assuredly, every censure we pass upon others without looking within, upon our own conduct, exposes us to our Lord's rebuke, and lays us under a just suspicion of hypocrisy. "Thou hypocrite!" first correct thine own faults, and then thy brother's.

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and represented as a master who rivals God in our hearts."—*Two masters*—namely, of opposing interests, as God and Mammon.

Ver. 25. *Take no thought.*—*Doddridge* and *Campbell*, "Be not anxious;" and there is no doubt but this was the meaning of our translators, as the word *thought* is evidently so used, 1 Sam. ix. 5; also by Bacon, Milton, &c., as quoted in *Johnson*, and by Fox, the martyrologist, and the Geneva translators, as quoted by *Parkhurst*, who observes that the Greek term, in its derivation, means a distracting, or heart-dividing carefulness.

Ver. 26. *Behold the fowls.*—*Doddridge*, "Birds;" probably sparrows, as in chapter x. 29.—*Barns.*—*Hammond*, "Repositories;" *Doddridge*, "hoards."

Ver. 27. *One cubit.*—This (being at least 18 inches) would be a great addition to the height, which cannot therefore be here intended: most commentators therefore refer this to *age*. Applying this measure, however, to human life, it must be considered metaphorically as a *race*, of which a *cubit* describes a very small portion, analogous to "an inch of time," a common phrase with poets. *Campbell* translates the phrase, "Prolong his life one hour."

Ver. 30. *The grass of the field.*—The Hebrews divided all their vegetable productions into two classes; trees, and herbs, or grass, Gen. i. 29, 30.—*Into the oven.*—It is certain that fires were kindled and ovens heated with dried vegetables, &c. Compare Ezek. xv. 4.

Ver. 33. *Seek ye first the kingdom.*—Religion; to be sought "before all things, and above all things," as having "the promise of the life which now is and of that which is to come."

Ver. 34. *The morrow shall take thought for itself.*—That is, it will be time enough to care for the morrow when the morrow comes. Every day brings its duties and its cares. So Ezra and his companions "offered the daily burnt offerings, . . . as the duty of every day required." Ezra iii. 4.

CHAP. VII. Ver. 1. *Judge not.*—This does not forbid us to judge of men by their fruits, i. e. by their lives and principles; but it forbids us to judge with severity, and to condemn with censoriousness.

Ver. 3. *The mote . . . . the beam.*—The one a small thorn, or splinter of wood. Dr. *Lightfoot* has shown, that this saying (as well as the preceding) was proverbial among the Jews. [Similar to this is the caution given by *Horace*,

of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither [d] cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; [e] seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh [f] receiveth; and he that seeketh [g] findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, [h] how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for [i] this is the law and the prophets.

13 ¶ Enter ye in [j] at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 [k] Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few [l] there be that find it.

15 ¶ Beware of false prophets, [m] which come to you in sheep's clothing, but inwardly they are ravening [n] wolves.

16 Ye shall know them by their [o] fruits. Do men gather grapes of thorns, or figs of thistles?

A. M. 4031.
A. D. 27.

d Pr. 9 7,8. 23. 9.
e Is. 55. 6. Lu. 18 1.
f Ps. 81. 10, 16. Jn. 14 13, 14. 16. 23, 24. 1 Jn. 3. 22. 5 14, 15.
g Pr. 8 17. Jo. 29. 12, 13.
h Lu. 11. 11, &c.
i Le. 19 18. Ro. 13 8.. 10 Ga. 5 14.
j Lu. 13 24.
k or, *How.*
l c. 20. 16. 25. 1..12. Ro. 9. 27, 29
m De. 13. 1.. 3. Je. 23. 13.. 16. 1 Jn. 4. 1.
n Ac. 20. 29 ..31
c c. 12 33.

p Lu. 6. 43, 45.
q c. 3 10 Jn 15 2,6.
r Is. 48. 1, 2. c. 25 11, 12 Lu. 6. 46. 13. 25. Ro. 2. 13.
s Nu 24 4. 1 Ki. 22. 11, &c Ja. 23. 13, &c. Ac. 19. 13.. 15. 1 Co. 13. 2.
t Ps. 5 5 c. 25. 41. Re. 22. 15.
u Lu. 6. 47, &c.
v Ps. 111. 10. 119. 99, 130
w Ps. 92. 13.. 15.
x 1 Sa. 2. 30. Je. 8 9.
y 1 Co. 3. 13.
z He. 10. 25, 27.

17 Even so every good tree [p] bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.

19 Every [q] tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, [r] shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied [s] in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from [t] me, ye that work iniquity.

24 ¶ Therefore [u] whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise [v] man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a [w] rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish [x] man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, [y] and beat upon that house; and it fell: and great was [z] the fall of it.

There requires also, in all our reproofs, a harmony between the style which we adopt, and the persons we address. Let us not wantonly expose truths the most sacred, to persons who are likely to snarl at them, or treat them with contempt. It is universally admitted, that the best things may be abused, and are most subject to abuse—as, for instance, the doctrines of divine grace.

Our Lord now returns to the subject of prayer, and having guarded his disciples, in the preceding chapter, against a vain parade, he now urges them to earnestness and importunity. It is not enough to *say* our prayers; we must ask with a view of receiving; we must seek as those anxious to find; and we must knock with importunity, as persons determined to take no denial. This we are encouraged to do in addressing "Our Father who is in heaven," because we know that no tender father will refuse those things to his children, which he knows to be suitable and good for them.

The relation between this and the following verse is to us not very apparent; but Doddridge thus connects them: "Being animated by his (God's) goodness, let us express (our) gratitude by kindness to our fellow-creatures." We should, however, rather connect them thus: "The Almighty acting toward us as his children, let us act as brethren toward each other:" and then our Saviour lays down his *golden* rule—"Whatsoever ye would that men should do unto you, do ye even so to them;" a rule equally to be admired for its wisdom, equity, and benevolence; and which comprehends in it, so far as concerns our conduct toward our fellow-creatures, the substance both of "the law and the prophets."

The allusion here made to "a strait gate" and to "a narrow way," has been variously illustrated. To us the simple meaning appears to be, that there are such difficulties in entering upon the Christian course, as require all our exertions, together with the most earnest prayers for divine assistance.

"Lord! can a feeble, helpless worm,
Fulfil a task so hard?
Thy grace must all the work perform,
And give the free reward."—*Watts.*

Ver. 15—29. *A caution against false prophets, and an exhortation to be doers of the word.*—"By their fruits ye shall know them," is certainly the best rule to judge, both of preachers and their doctrines. The *fruits* here referred to, are those virtues and graces of the Holy Spirit on which our Lord has pronounced his blessing in the opening of this discourse,—meekness, humility, purity, and a peaceable disposition; none of which belongs to the character of *wolves*. The "sheep's clothing" respects not the outward garb, but the persons who put on the external semblance of Christ's disciples, whom he calls his sheep, while their inward disposition, which will eventually show itself in their conduct, proves them to be in heart—"ravening wolves." Or, to advert to another metaphor here used, however fair may be the appearance of a bad tree, its fruit will be of little or no value, till grafted into a good stock. Bad men cannot be good Christians, nor good Christians bad men. (See John xv. 1, &c.) For it is not calling Christ "Lord," nor even working miracles in his name, which will prove any man a Christian; but obedience to his commands. When our Lord says to false prophets and hypocritical professors, "I never knew you," we must take the word, as in many other passages, in the sense of acknowledgment—"I never *owned* you as my disciples." (See Ps. i. 6; Matt. xxv. 12; John x. 14; 1 Cor. viii. 3, &c.)

More fully to illustrate his meaning, our Lord concludes this discourse with a parable, in which he compares these two classes of his hearers to men building themselves a house; the one upon a sandy desert, which is liable to be undermined by the rain, and blown down by the wind; the other, deep in the fissures of a rock, which bids defiance both to rains and winds. (Compare Luke vi. 48, 49.)

Before closing our remarks on this chapter, we would add, that Bp. *Jebb* has reduced the whole of our Lord's discourses on the mount, and several others, to the same forms of parallelism as the poetical parts of the Old Testament, particularly Isaiah; in illustration of which remark, we subjoin his version of the concluding parable, (ver. 26, 27:)—

"When you can so readily overlook your own *wickedness*, why are you more clear sighted than the eagle, or serpent of Epidaurus, in spying out the *faultings* of your friends?"]—*Bagster.* Compare Numb. xxxiii. 55. Josh. xxiii. 13.

Ver. 6. *Give not that.*—Apply not the promises to the wicked.

Ver. 13. *The strait gate.*—Dr. *Whitby* explains this as referring to a wicket gate, admitting but one person at a time, and that not without some difficulty. Those (he says) were used on occasions of marriage feasts, &c.; a porter was placed to keep improper persons from pressing in, and when all the company invited were assembled, the door was shut. Mat. xxv. 10.

Ver. 13, 14. *Enter ye in.*—Are these verses consistent with the salvation of all men? See Luke xiii. 23—30.

Ver. 15. *Beware of false prophets.*—In Jeremiah xxiii. 17, 21, false prophets are represented as saying to the wicked, "the Lord hath said ye shall have peace—no evil shall come upon you."—The Saviour, after declaring the startling fact, that many lose their souls, cautions all to beware of those who teach a contrary doctrine. *By their fruits ye shall know or distinguish them:* an unholy life, a graceless heart.

Ver. 17, 18. *A corrupt tree.*—"An evil tree." The Greek word does not always signify corrupt, or rotten; but of a bad kind, like the rejected fishes, ch. xviii. 48. *Campbell.*

Ver. 21. *The kingdom of heaven*—Has two departments, grace and glory: but the expression must evidently refer to the latter.

Ver. 23. *Never knew you*—As a true disciple.

Ver. 26. *Upon the sand.*—"The fishermen in Bengal build their huts, in the dry season, on the beds of sand from which the river has retired. When the rains set in, which they often do very suddenly, accompanied with north-

28 And it came to pass, when Jesus had ended these sayings, the people were astonished [a] at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 showeth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper [a] and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell [b] no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, [c] for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a [d] centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that [e] thou shouldest come under my roof: but speak the word [f] only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great [g] faith, no, not in Israel.

11 And I say unto you, That [h] many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the [i] kingdom shall be cast out into outer darkness: there shall be weeping [j] and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother [k] laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many [l] that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by [m] Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto

A. M. 4031. A. D. 27.

a Je.23.29, Ma.6.2.

a Ma.1.40, &c. Lu.5.12, &c.

b c.9.30. Ma.5.43.

c Le.14.3, &c.

d Lu.7.2, &c.

e Ps.10.17. Lu.15.19, 21.

f Ps 33 9. 107 20.

g c.15.28.

h Is.2.2,3. Lu 13.29. Ac 11.18. Ep 3 6. Re.7.9.

i c.7.22,23.

j c.13.42, 50.

k Ma.1.30, 31 Lu.4.38, 39.

l Ma 1.32, &c.

m Is.53.4. 1 Pe.2,24.

"Whosoever, therefore, heareth my words and doeth them,
I will liken him to a prudent man
Who built his house upon the rock:
And the rains descended,
And the floods came,
And the winds blew,
And fell upon that house;
And it fell not: for it was founded upon the rock.

And every one hearing these my words and doing them not,
Shall be likened to a foolish man,
Who built his house upon the sand:
And the rains descended,
And the floods came,
And the winds blew,
And struck upon that house;
And it fell: and the fall thereof was great."—(*Sac. Lit.* 449.)

CHAP. VIII. Ver. 1—15. *Christ healeth a leper, the centurion's servant, and Peter's mother-in-law.* As Jesus came down from the mountain, a leper contrived, unobserved, to mingle with the multitude, and applied to Jesus to be healed, under the full persuasion that he was able to effect the cure. Jesus, disregarding all public prejudices, and even ceremonial pollutions, touched him and cured him, as privately as he could; desiring him not to stay to publish the matter among the people, but to go to the temple, make the usual offerings for his cleansing, and show himself to the priest, that he might be fully satisfied of his cure. If, however, this be the same miracle recorded by Mark (ch. i.) and Luke (ch. v.,) he by no means attended to the injunction; for, instead of keeping the matter secret, he blazoned it abroad immediately; whether, indeed, he went to the priest afterward, is not said.

The next miracle recorded by Matthew, was wrought upon the favourite servant of a Roman centurion, who had become a convert to the law of Moses, and had ingratiated himself with the Jews, by building them a synagogue. Hearing that Jesus was at Capernaum, he sent to him some of the elders of the Jews, who had probably attended on his ministry, beseeching him to come and heal his servant, who was dangerously diseased with the palsy. Hearing Jesus was on his way, however, he goes forth to meet him, and in a style very different from that of a Roman soldier, humbles himself before him, professes his conviction that it was not necessary for the Lord to trouble himself to come any farther, it would be enough for him to speak the word, and demons and diseases would obey with promptitude, even as his soldiery yielded him obedience, and as he also obeyed the commands of his superior officer.

Jesus, on hearing this, being struck with the centurion's humility and faith, immediately exclaims to those around him, "I have not found so great faith (even) in Israel," as in this Gentile proselyte; and assures them, that many shall be called from among the Gentiles, and sit down with the chosen fathers of the Hebrews to enjoy the blessed feast of the celestial world, whilst their immediate descendants should themselves, be shut out in the regions of darkness and despair for ever. Jesus instantly subjoins, to the centurion, "Go thy way; and as thou hast believed, so be it done unto thee!" and so it was.

On the allusion here made to the heavenly felicity, Dr. MacKnight remarks—"Our Saviour, in the above passage, in saying that the (converted) heathen should sit in heaven on the same couches with Abraham, Isaac, and Jacob, wounds the pride of the Jews, who disdained to eat with the heathen, though many of them, with respect to their morality, were better than they. He finely compares the fruitless repentance, the pain and endless torment of the wicked, who are excluded from the joys of heaven, under the emblem of such as are rejected (from) a marriage feast, to which they had come in the hope of being admitted. In pain and despair they weep and gnash their teeth. As the Jews, for the most part, had their great feasts in the evening, by the light of tapers, the darkness in which those who are rejected are cast out of the house, is a very appropriate image of the dreadful state of the condemned, who are for ever excluded from the contemplation of God," and the enjoyment of his favour.

Ver. 16—34. *After some inferior incidents, Jesus stilleth a tempest, and casts out devils.*—The Evangelist, in mentioning the various miracles wrought by our Redeemer, makes a beautiful allusion to the prophecy of Isaiah: "Himself bare our infirmities, and carried our sicknesses:" yet it will be found, by turning to the prophecy, (ch. liii.) that the words have a farther and sublimer reference to his atonement for our sins. (1 Pet. ii. 24.) We must confine our remarks, however, to the two great miracles which fill up the remainder of this chapter.

The multitudes which followed our Saviour in consequence

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west winds, the water pours down in torrents from the mountains. In one night, multitudes of these huts are frequently swept away, and the place where they stood is, the next morning, undiscoverable." *Ward's* Hindoos.

Ver. 29. *And not as the scribes.*—The scribes used to say, Rabbi *such-a-one* says so and so: Jesus spake as one sent from God, "Verily I say unto you."

CHAP. VIII. Ver. 4. *For a testimony unto them*—First, to the "priests," for though one only was sufficient to pronounce him cured, others would probably inquire into it; and, secondly, to the people, who would eventually learn the truth of the miracle through their means.

Ver. 5. *A centurion.*—[A *centurion* was a captain of a hundred men, so called from *centum*, a hundred. It was a Roman military title; and therefore this officer may be concluded to have been a Gentile.]—*Bagster.*

Ver. 6 *Tormented.*—*Campbell,* "Afflicted," or distressed.

Ver. 11. *Shall sit*—[*Shall recline*, i. e. at table; referring to the recumbent posture used by the easterns at their meals.]—*Bagster.*

Ver. 14. *Laid*—That is, on a bed, or couch.

Ver. 15. *Unto them*—That is, Jesus and those with him. But *Campbell* says many MSS. read "him," which he prefers.

Ver. 16. *He cast out the spirits.*—This seems to contradict the idea, that the demons were merely diseases; they were "spirits."

Ver. 17. *That it might*—Or "thus it was."—*Himself took our infirmities.* This passage of the prophet Isaiah is expressly referred to the Messiah by the Targumist, who renders, "Surely he will pray for our sins," &c. In the Talmud is this remarkable passage,—"What is the name of the Messiah? Some said, *Leprous:* according to that, Surely he hath borne our sicknesses, &c. And Messiah sitteth in the gate of the city. And by what sign may he be known He sitteth among the diseased poor." It is also said, in *Zohar*, that all the

him Master, I [n] will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, [o] suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, [p] there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him,* and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked [q] the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And [r] when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

A. M. 4031. A. D. 27.

n Lu.9.57, 58.

o 1Ki.19.20.

p Ma.4.37, &c. Lu.8.23, &c.

q Job 38.11. Ps.89.9. 107.29.

r Ma.5.1. Lu.8.26, &c.

s Jos.1.10 12.2,3,6.

t De.14.8. Is.65.3,4.

u Job 21.14. Lu.5.8. Ac 16.39.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer [s] us to go away into the herd of [t] swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart [u] out of their coasts.

CHAPTER IX.

2 Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 22 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND he entered into a ship, and passed over, and came into his own city.

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of his miracles, led him to seek retirement; for which purpose he entered into a vessel to cross "the sea," or lake of Gennesareth, in order to pass to the other side, and his disciples with him. On the way, a storm arose, but such was the fatigue and watching which Jesus had endured, that the storm did not awake him. The disciples, however, cried out, under great alarm for their own safety, "Lord, save us, or we perish!" It is said of Julius Cæsar, that in a storm at sea, he quieted the mariners by telling them that they carried Cæsar; but Cæsar could not quiet the storm, as Jesus did. After a gentle reproof of his disciples for their unbelief, "He rebuked the winds and the sea; and"—not, gradually, as is commonly the case, but immediately—"there was a great calm!" Well might the disciples say, "What manner of man is this, that even the winds and the sea obey him?" The miracles of Christ were generally wrought, like the work of creation, by a word speaking.

No sooner were Jesus and his disciples landed from the vessel in the country of the Gadarenes, than they were met by two maniacs of the worst class, "exceeding fierce," being possessed with devils, or demons, as the word is now uniformly rendered.

It is remarkable, that though St. Matthew mentions *two* demoniacs, the Evangelists Mark and Luke mention one only. This seems best accounted for, by supposing one of them rendered himself most conspicuous by his extraordinary conduct, inasmuch as he wore no clothes, and could not be bound with chains. This man also was the only one who continued with Jesus, clothed, and in his right mind. Both, however, when they saw Jesus, fell down and worshipped him, and cried out aloud, "What have we to do with thee? Art thou come to torment us before the time?"

The act of worship he referred to, can only be considered as the usual eastern form of prostration to superiors; and the address shows that the man was sufficiently collected to know the person whom he addressed. The expression, "What have we to do with thee?" if used by the demoniacs, implies a sense of their being connected with unclean spirits, and therefore in opposition to the holiness of Christ's character and mission. At the same time knowing that it was a part of his work and mission to cast out demons, they deprecated his interference, as though they expected it would add to their present sufferings. These words are, however, by most commentators (we believe) considered as those of the demons themselves, expressing an alarm lest *they* should be banished from earth, and consigned to their final punishment before the expected time. In our Lord's conversations with demons, we confess there is much that we do not understand, arising from our ignorance of the precise nature and circumstances of these "unclean spirits."

The Evangelist now remarks, that there was, at some distance, a herd of many swine feeding; a circumstance little to be expected in a country where religion did not suffer them to be eaten. These Gadarenes were, however, a sort of mongrel Jews, who preferred their interests to their religion, keeping swine, probably, for purposes of sale to the Gentiles, who were numerous in these parts, and often, perhaps, under that pretence, indulging themselves in the forbidden food. This accounts for our Lord's permitting the demons to destroy them, as a just punishment to their infidel and avaricious owners.

Why the demons should beseech Jesus not to send them out of the country, is not so clear. Dr. *Doddridge* infers from Dan. x. 13, 20, that different evil *genii* (as well as good angels) "preside over distinct regions, under the direction of Satan their prince." If this be the case, however, their power must be a usurpation, like that of their master, "the god of this world," (2 Cor. iv. 4.) whose reign is tolerated like many other evils, on account of the general good for which it is over-ruled by the providence of God. (See expos. on Dan. x.)

But how did the demons affect the swine? If, when they took possession of men, they produced a total derangement of their rational faculties, we may naturally conclude that they produced a similar effect on the natural powers of the animals. The late Lord *Erskine* mentioned to the writer that he once had a flock of sheep bitten by a mad dog, and the consequence was, that they ran round and round the field in which they were enclosed, with such impetuosity, that at length they laid down and died with fatigue; such appears to have been the impetus which drove this swinish multitude into the bed of the sea.

The effect of this circumstance upon the people was no less remarkable. They seem convinced that Jesus was possessed of a divine power, and therefore approach him with respect and reverence, praying him—not to forgive their sin, nor to heal their sick, nor to teach them the way of salvation, but—strange! surpassing strange!—to depart out of their coasts, for fear he should do them more mischief.

But what was the effect of the miracle on the immediate subjects of it, the poor lunatics themselves? Of one of them we know nothing; but it is to be feared he was not duly sensible of the favour he had received; the other, however, the worst of them, the naked madman whom chains could not confine, was found "clothed, and in his right mind;" telling all the people what Jesus had done for him, and afterwards (as Mark informs us) entreating the Saviour, "that he might be with him." (Mark v. 18.) "Howbeit," says that Evangelist, "Jesus suffered him not;" but directed him to go home to his friends, "and tell them how great things the Lord had done" for him. He did so, and thus showed his gratitude for the blessings which he had received.

CHAP. IX. Ver. 1—17. *Jesus heals a paralytic, and forgives*

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diseases, all the griefs, and all the punishments due to Israel, shall be borne by him. Christ fulfils the prophecies in *all* respects, and is himself their completion.

Ver. 22. *Let the dead bury their dead.*—That is, let the spiritually dead employ themselves in burying those who are literally so. *Doddridge* and *Campbell.*

Ver. 28. *Gergesenes.*—The same as Gadarenes, according to *Doddridge. Wetstein* and *Campbell* think this word was introduced by Origen on conjecture, and that the original word was Gadarenes. So in Mark v. 1, and Luke viii. 26, it is called "the country of the Gadarenes." It is now called Om Keis; and the remains of the sepulchral caverns in which the demoniacs abode are still to be seen. *Trav. in Syria.* If Gadara and Gergese were not the same place, they were certainly very near each other, and the district intended by, as Luke says, over against Galilee.—*Coming out of the tombs.*—Mr. *Forbes* speaking of burying places in the East, says, they "frequently afford shelter to the weary traveller when overtaken by the night; and their recesses are also a hiding-place for thieves and murderers." Mr. *Buckingham* visited a tomb about eight feet high, and twelve paces square, which was turned into a family residence, and the sarcophagus, or stone coffin, used as a provision chest. *Orient. Lit.* No. 1183.

Ver. 32. *The whole herd.*—Mark says they were about 2000, and the demons themselves boast that they were a *legion,* which at this period contained between 4 and 5000, but probably varied like our regiments, and was often used indefinitely, like our term *regiment,* for an undefined number.

CHAP. IX. Ver. 1. *His own city.*—That is, Capernaum, the metropolis of Galilee, whither our Lord had removed from Nazareth, Mat. iv. 13.

2 And, [a] behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, [b] Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their [c] thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to [d] forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitudes saw *it*, they marvelled, and glorified [e] God, which had given such power unto men.

9 ¶ And [f] as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

A. M. 4031. A. D. 27.

a Ma.2.3, &c. Lu.5.18, &c.

b Ma.5.34.

c Ps.139.2. Jn.2.24, 25. He.4.12, 13. Re.2.23.

d Mi.7.18

e Ac.4.21. Ga.1.24.

f Ma.2.14. Lu.5.27, &c.

g c.11.19. Lu.15.2. He.5.2.

h Pr.21.3. Ho.6.6. M..6.8. c.12.7.

i Lu.24.47. Ac.5.31 2Pe.3.9.

j c.25.1,10. Jn.3.29. Re.21.2.

k Is.22.12.

l or, *raw* or *unwrought cloth*.

m Job 32.19.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and [g] sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I [h] will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to [i] repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom [j] is with them? but the days will come, when the bridegroom shall be taken from them, and then shall [k] they fast.

16 No man putteth a piece of [l] new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else [m] the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

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his sin. He calls Matthew, and in his house eats with publicans and sinners.—It should seem that this paralytic was not only "sick of the palsy," but distressed in mind, and therefore does our Lord address him in this consolatory language; "Son, be of good cheer:" that is, "take courage," as *Doddridge* renders it, "thy sins are forgiven thee." Certain of the Scribes, who were then present, take umbrage at this, and murmuring in their hearts, say, "This man blasphemeth!" Jesus, however, evinces his authority to forgive sins, by immediately healing him. The argument stands thus: "If I were a blasphemer, would the Almighty confirm my word, by imparting to it a miraculous power? Surely not. The power of miracles confirms my divine mission; and "the authority on earth to forgive sins,' bears witness to the divinity both of my person and character."

It is very observable, that though the apostles wrought many miracles, and in some cases were authorized to forgive sins; (Matt. xviii. 18;) yet they never did either in the authoritative manner which our Lord used, or in their own name. On the contrary, they always spake and acted in "the name of Jesus of Nazareth," and by his authority. (Acts iii. 6; v. 6, &c.) The objection, therefore, which some have urged against the argument of Christ's divinity from the miracles of the Apostles, rather confirms than weakens it: for he who speaks with authority, and acts in his own name, is evidently more than a mere delegate.

If it be asked why, on this and other occasions, the man that was cured, was commanded to take up his bed and walk? it may be replied, To show the completeness of his cure, that he was not huddled away in obscurity; but was able to walk steadily, and even to carry his bed with him. Perhaps, also, (as *Jay* suggests) that it might be a perpetual *memento* of his cure.

The next event recorded by this Evangelist is, the call of Matthew, and the entertainment which he gave on this occasion. His call has been already noticed slightly in our Introduction. We shall only add, that at this time he appears to have been engaged in a very active, and perhaps lucrative situation, at the custom-house, or toll-booth, in Galilee, when he, immediately on receiving this call from the Lord, "left all, and followed him."

It is not necessary to suppose that the entertainment which Matthew (or Levi) made to his friends, was on the same day, or even in the same week, that Jesus called him. Though he gave up immediately his situation, both honour and honesty required that he should make up his accounts with government; and one object of this feast seems to have been, to do good; as he knew of no way in which he could render them so great a benefit, as by introducing them to his great and blessed Master.

The conduct of Jesus, however, in this instance gave great offence to the Pharisees, who always spake of publicans with rancour, or contempt, and on no occasion would associate with them if they could avoid it. They, therefore, attack the disciples with this question, "Why eateth your master with publicans and sinners?" The disciples probably reported the question to their master, and he immediately replied, "The whole need not the physician, but they that are sick: Go ye and learn what that meaneth. (Hosea vi. 6.) I will have mercy and not sacrifice:" that is, God prefers acts of mercy and benevolence to either ritual services or costly sacrifices. "To call sinners to repentance—to heal the wounded soul—is an act of mercy and benevolence, far more acceptable to God than all your parade of heartless sacrifices." "I came not to call the righteous, but sinners to repentance."

On this occasion, some of John Baptist's disciples, whose master Herod had imprisoned, seeing the disciples of Jesus present at this feast, and probably being set on by the Pharisees, inquire of Jesus, "Why do we and the Pharisees fast often, but thy disciples fast not?" This question refers not to any divinely instituted fast of the Mosaic law; but, in the case of the Pharisees, to their fasting twice a week, from a principle of superstition and self-righteousness; and, in the case of John's disciples, as their master had been shut up in prison by Herod, and his life was threatened, it is probable they kept many fasts, as well as offered many prayers on his account. But it was not so with the disciples of Jesus; their Master, the bridegroom of his church, was yet with them; when he should be taken from them, which they are led to expect shortly, then would be their time for fasting and lamenting; and then, indeed, would they be far more severely tried than were now John's disciples. Not only so, but the disciples of Jesus were newly gathered around him; Matthew, in particular, was quite a new disciple; and it would not be wise in a master, to put his young converts to so severe a test as those who had been long attached to him. It would be like putting new wine in old skin bottles, that were like to burst; or sewing a patch of half-finished cloth upon a garment decayed or moth-eaten, than which nothing could be more absurd.

But to return to the feast before us: Bp. Hall remarks, "I do not find where Jesus was bidden to any table and refused. If a Pharisee, if a publican, invited him, he made no scruple to go. . . . . If he sat with sinners, he converted them: if with converts, he confirmed and instructed them; if with the poor

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Ver. 2. *Lying on a bed.*—*Doddridge*, "Couch," or mattress.——*Seeing their faith*—That is, both of the sick man and his friends.——*Thy sins be* (Luke, "are") *forgiven thee.*—Not a prayer, but an affirmation. *Campbell.* [As the palsy is frequently produced by intemperance, it is probable, from our Lord's gracious declaration, that it was the case in the present instance.]—*B.*

Ver. 3. *Certain of the scribes.*—See note on chap. v. 20.——*Within themselves.*—The Greek phrase (*en autais*) is sometimes used in the sense of "among themselves," as in chap. xvi. 8; but Mark here explains it by "in their hearts." See also ver. 21.

Ver. 4. *Wherefore think ye evil.*—*Doddridge*, ("such) evil things." *Campbell*, "Why do ye harbour evil thoughts?"

Ver. 6. *Power.*—*Beza, Doddridge*, &c., "Authority;" so in ver. 8.——*On earth to forgive.*—Or, "The Son of man on earth hath authority," &c. Drs. *Doddridge* and *J. P. Smith*, and others.

Ver. 9. *At the receipt of custom.*—"The publicans had houses, or booths, built for them at the foot of bridges, at the mouths of rivers, and by the seashore, where they took toll of passengers. Hence we read of the tickets, or seals of the publicans, which, when a man had paid toll on one side of a river, were given him by the publican, to show to him that sat on the other side, that it might appear he had paid." Dr. *Gill.*

Ver. 10. *Many publicans.*—This term, anciently, had no relation to the class of persons whom we call *publicans*, namely, innkeepers and victuallers. These publicans were Jews, employed to collect the Roman tribute, which rendered them so odious to their countrymen, as to be ranked always with the worst of sinners—both as rapacious in their office, and profane in their conversation. See Mat. xviii. 17. Luke xviii. 11.

Ver. 13. *Mercy and not sacrifice*—That is, "in preference to sacrifice." See Hos. vi. 6.

Ver. 15. *The children of the bride-chamber*—Namely, the guests invited to celebrate the marriage.

Ver. 16. *A piece of new cloth*—Literally, "unfulled;" i. e. unfinished cloth; a proper type of a new disciple.

Ver. 17. *Old bottles.*—[That is, *skin bottles*, which were, and still are, commonly used in the East; and when old, they must necessarily burst through the fermentation of the new wine put into them; but by putting the new wine into strong new bottles, both might be preserved.]—*Bagster.*

18 ¶ While [n] he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall [o] live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ [p] And, behold, a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his [q] garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy [r] faith hath made thee whole. And the woman was made whole from that [s] hour.

23 ¶ And [t] when Jesus came into the ruler's house, and saw the [u] minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not [v] dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put [w] forth, he went in, and took her by the hand, and the maid arose.

26 And [x] the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of [y] David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know [z] *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man [a] possessed with a devil.

33 And when the devil was cast out, the dumb [b] spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He [c] casteth out devils through the prince of the devils.

35 And [d] Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they [e] fainted, and were scattered abroad, as sheep [f] having no shepherd.

37 Then saith he unto his disciples, The harvest [g] truly *is* plenteous, but the labourers *are* few;

38 Pray ye therefore the Lord of the harvest, that he will send forth [h] labourers into his harvest.

A. M. 4031.
A. D. 27.

n Mat.9.22. Lu.8.41, &c.
o Jn.11.22, 25.
p Mat.9.25. Lu.8.43.
q Ac.19.12.
r Lu.7.50 17.19 18.42. Ac.14.9.
s Jn.4.53.
t Mat.9.38. Lu.8.51.
u 2Ch.35. 25.
v Ac.20.10.
w 2 Ki.4.33, &c.
x or, *this fame.*
y c.15.22. 20.30,31
z Is.42.2. 52.13. c.12.16
a c.12.22 Lu.11.14.
b Is.35.6.
c c.12.24. Mar.3.22 Lu.11.15.
d c.4.23.
e or, *were tired and lay down*
f Nu.27.17. 1Ki.22.17. Eze.34.5. Zec.10.2.
g Lu.10.2. Jn.4.35.
h Ps.68.11.
a Ma.3.13, 14 6.7, &c. Lu.9.1, &c.
b or, *over.*

CHAPTER X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions 40 and promiseth a blessing to those that receive them.

AND when he had called unto *him* his twelve disciples, he [a] gave them power [b] *against* unclean spirits, to cast them out, and to heal

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he fed them; if with the rich, he made them richer in grace. At whose board did he ever sit, and left not his host a gainer?"

Ver. 18—38. *The woman cured of a complaint of twelve years' standing. The ruler's daughter raised. Two blind men and a dumb demoniac cured.*—While Jesus was engaged in conversation at the house of Matthew, Jairus, ruler of the synagogue, came and worshipped him. This might, indeed, be nothing more than the usual token of respect to men of rank and consequence; his request, however, shows that he had the highest opinion of Christ's saving power; for though he thought that his daughter was "even now dead," he says, "Come and lay thy hand on her, and she shall live." In regard to faith so eminent, Jesus and three of his disciples immediately depart for the ruler's house. He is stopped by the way, however, for a few moments, by another applicant, whose faith seems to have been even more extraordinary; for she was firmly persuaded, that if she did but touch "the hem (or fringe) of his garment," she should receive a cure; and she thought, perhaps, thereby to save her own delicacy, and avoid the observation of the crowd. Jesus, however, wished to do honour to faith so eminent; and, while she shrank from public notice behind him, he turned round, and in the kindest manner said, "Daughter, be of good comfort; thy faith hath made thee whole." She accordingly received an immediate and permanent cure. Such is the power and grace of Christ!

Before Jesus and his disciples could arrive at the ruler's house, the fatal event had taken place, and, according to custom, "the minstrels" had been sent for, and the funeral lamentations were begun. Immediately, however, on our Lord's entrance, they were expelled; but not before they had expressed their contempt and scorn for the divine visitant, when he assured them the maiden was not dead, but sleeping; meaning, no doubt, as in the case of Lazarus, that he would raise her from the dead. (See John xi. 11.) He did so, and the fame of this miracle brought others to request the exertion of his saving power.

Among these, two blind men accosted Jesus as "the Son of David," and as he (doubtless to try their faith) did not stop to speak to them by the way they followed him into the house whither he went; and professing their confidence in his healing power, had their eyes opened. But here we may remark, that in this, as in the preceding, and many other instances, he charged them to "let no man know it." The object of this could not be, to make a secret of the miraculous power with which he was endowed, for that was the evidence of his divine character and mission: but in this, as in some other cases, it should seem that the fame of his miracles drew such multitudes around him, as not only to deprive him of opportunities of retirement for the purposes of devotion, but even to interrupt his public preaching. (See Mark i. 32—38.) It may be added, that Jesus never sought popularity for its own sake, and had no desire needlessly to provoke his enemies.

His caution was, however, of no avail. His miracles continued to increase his popularity, and at the same time (such is the depravity of human nature!) to augment the opposition of his enemies. An instance of this nature closes this eventful chapter. Among other objects of benevolence, a deaf and dumb man, whose disorder is attributed to the influence of a demon, received a cure, and all the people marvelled, saying, "It was never so seen in Israel!" But the Pharisees, on the other hand, though they did not deny the fact, attributed it to magic, saying, "He casteth out demons through the prince of the demons;" that is, Satan. This charge we shall find repeated farther on; and as our Lord there condescends to refute it, we shall thither defer our remarks upon it. (See on chap. xii. 24, &c.)

CHAP. X. Ver. 1—23. *Jesus chooses twelve Apostles, and gives them their commission.*—"The distinguishing feature of the Christian church, (says *Ward*,) as it came from the forming hand of its founder, was unquestionably *missionary*." Jesus was the *sent* of the Father; and he sent forth *Apostles*, or Missionaries, to evangelize Judea. These primitive missionaries were endowed with the power of working miracles,

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Ver. 18. *A certain ruler*—Namely, "of the Synagogue," Luke viii. 50. This reconciles this account with that of Mark and Luke.—*Even now dead.*—*Campbell*, "Is by this time dead;" i. e. he left her apparently at the last gasp, and concluded she must, by this time, have departed.

Ver. 20. *Hem* (*Doddridge* and *Campbell*, "fringe") *of his garment*—Which every Jew was commanded by the law to wear.

Ver. 23. *Minstrels.*—Gr. "Flute-players," or pipers, who commenced the lament, and were followed by the professional mourning women, and as appears in the present instance, by all present. The introduction of instruments on this occasion is thought to have been, at this period, a novel practice, borrowed from the heathen.

Ver. 27. Thou *Son of David.*—By this it is evident that these men took Jesus to be the Messiah.

Ver. 32. *With a devil.*—*Doddridge*, "a demon." So ver. 33, 34. It is evident from this expression, that the Pharisees, by *demons*, did not mean the souls of departed heroes, (as did the Greek, and other Gentile nations,) but the apostate spirits who sided with Satan in his apostacy.

Ver. 33. *The dumb spake.*—[It seems evident that this man was dumb, not from any natural defect, but from the power of an evil spirit; for when the evil spirit was expelled, he was immediately capable of speaking. The spectators were justly surprised at these multiplied and astonishing miracles; for in one afternoon our Lord had raised the daughter of Jairus from the dead, healed a woman with an issue of blood, restored two blind men to sight, and cured this dumb demoniac; and all this in Capernaum, one of the places which the Saviour so fearfully denounced for continuing impenitent sinners after beholding his miracles.]—*Bagster.*

Ver. 37. *The harvest . . . is plenteous.*—"Five hundred millions of souls," exclaims a missionary, "are represented as being unenlightened! I cannot, if I would, give up the idea of being a missionary, while I reflect upon this vast number of my fellow-sinners, who are perishing for lack of knowledge. Five hundred millions! intrudes itself upon my mind wherever I go, and however I am employed. When I go to bed, it is the last thing that recurs to my memory; if I awake in the night, it is to meditate on it alone; and in the morning, it is generally the first thing that occupies my thoughts."

all manner of sickness, and all manner of disease.

2 Now the names [c] of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 ¶ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans [d] enter ye not:

6 But go [e] rather to the lost [f] sheep of the house of Israel.

7 And as ye go, preach, saying, [g] The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: [h] freely ye have received, freely give.

9 [i] Provide [j] neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet [k] staves: for [l] the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return [m] to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake [n] off the dust of your feet.

15 Verily I say unto you, It [o] shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore [p] wise as serpents, and [q] harmless [r] as doves.

17 But beware [s] of men: for [t] they will deliver you up to the councils, and they will scourge [u] you in their synagogues;

18 And [v] ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But [w] when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but [x] he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee [y] ye into another: for verily I say unto you, Ye shall not [z] have gone over the cities of Israel, till the Son of man be come.

24 The [a] disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If [b] they have called the master of the house [c] Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for [d] there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye

A. M. 4031. A. D. 27.

c Lu.6.13.
d 2Ki.17.24. Ju.4.5,9, 20.
e Ac.13.46.
f Ps.119. 176. Is.53.6. Je.50.6,17 Eze.34.5, 6,8 1 Pe.2.25.
g c.3.2. 4.17. Lu.9.2. 10.9.
h Ac.8.18, 20.
i or, *get.*
j Lu.22.35. 1 Co.9.7, &c.
k *a staff.* 1 Lu.10.7, &c.
m Ps.35.13.
n Ne.5.13. Ac.13.51. 18.6
o c.11.22, 24
p Ro.16.19. Ep.5.15.
q or, *simple.*
r Phi.2.15.
s Phi.3.2.
t c.24.9. Ma.13.9.
u Ac.5.40 2 Co.11. 24.
v Ac.c.24, 25.
w Ma.13. 11. Lu.12.11. 21.14,15.
x De.12.12, 13. Re.2.10.
y Ac.8.1.
z or, *end*, or, *finish.*
a Lu.6.40. Jn 13.16. 15.20.
b Jn 8.48.
c *Beelzebub*
d Ma.4.22. Lu.12.2,3 1 Co.4.5.

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and of healing all manner of diseases; but the gift of tongues appears to have been reserved for the day of Pentecost. At first, their message was "to the lost sheep of the house of Israel" only; they were not allowed to go unto either the Gentiles or the Samaritans.

They were also not suffered to make any provision for their journey; nor, except in necessary food and clothing, to receive any reward: "Freely ye have received; freely give." One part of their directions is peculiar: "Into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence." The worthiness here referred to, is evidently that of character; they were to inquire for persons of repute for piety, benevolence, and hospitality, and then receive their offered kindness; not wandering from house to house, with idle curiosity, but saluting them with words of peace, and imploring on them all its blessings. But, if any refused to admit them, all the resentment they were allowed to show, was the shaking the dust from off their feet; an awful witness against them in the day of judgment.

Our Lord now warns his disciples of the treatment they must expect to meet with from the world, and how to comport themselves under it. They were "as sheep among wolves," and must expect to be treated with injury and outrage. They were allowed, however, to exercise prudence, to avoid the snares laid for them by their enemies, but they must not retaliate the injuries received. They may be "wise as serpents," but they must also be "harmless as doves." "Innocence," or moral purity of conduct, united with wisdom and prudence, does honour to the Christian name.

But in this address of our Lord to his disciples, he refers particularly to the case of persecution, of which he candidly warns them; and, instead of promising them exemption, assures them of direction and support. They shall be hated, accused, betrayed, martyred, "but he that endureth to the end shall be saved." In the mean time, they are not to provoke persecution; but rather to avoid it, when it can be done without injury to their Master's cause. Yet when they fly, it must not be to seek inglorious ease, but rather to spread the news of salvation from place to place; for such was the extent of their itinerating labours, that they would scarcely be able to visit every part of Judea before the Son of man should come, and visit the nation with the most awful judgments.

Ver. 24—42. *Encouragement under persecution.*—In the former part of this chapter, our Lord warns his disciples to expect persecution; here he offers several reasons to animate and support them under it. 1. "The disciple is not above his master:" it is surely enough if he fare as well. If they call the master Beelzebub, is it wonderful if they cast the same reproach upon his followers? If he who was without fault, and "in whose mouth was no guile," be subjected, not only to reproach, but pains and death also, surely it is not to be wondered that sinful men are called to drink the same cup of anguish. 2. Remember, that the utmost which men can do, affects the body only; they cannot reach the soul; to risk, therefore, the divine displeasure, in order to escape the anger of men, is folly in the extreme. 3. We are all and always under the immediate eye and care of God,

> "Who sees with equal eye, as God of all,
> A monarch perish, or a sparrow fall." - *Pope.*

Even "the hairs of our head are all numbered" by that wisdom which cannot possibly overlook an atom in creation. 4. All our actions must be brought into judgment before God. If we deny Christ before men, and repent not, most assuredly will he deny us before his heavenly Father. 5. The nature of the gospel dispensation implies the necessity of persecution: It must needs be that offences come. (Matt. xviii. 7.) The

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CHAP. X. Ver. 2. *Twelve apostles.*—The term *Apostle* literally means, a person sent upon some errand, and is in its derivation equal to Missionary: the Apostles, however, if Missionaries, were in the *first* instance, *Home*-missionaries. But the sacred writers usually confine the term to the twelve, and to St. Paul. They are probably coupled together as Christ sent them forth. Mark tells us that the Lord sent them forth by two and two.——*Peter*—commonly called Simon Peter.——*James.*—This name in Greek is Jacob, the same as that of the Patriarch.

Ver 3. *Lebbeus*—Also called "Jude," and author of the Epistle.

Ver. 7. *As ye go, preach.*—*Doddridge* and *Campbell*, "Proclaim." It is the office of a *herald* that is here alluded to.

Ver. 8. *Raise the dead.*—There is no instance on record of the Apostles raising any dead person till after the day of Pentecost.

Ver. 9. *In your purses.*—Gr. *zones*, or girdles, the folds of which usually formed their purses.

Ver. 10. *Neither two coats*, &c.—Perhaps the most correct English version would be, "No change of coats, or shoes, or staves;" that is, nothing unnecessary for their journey, which was to be short, and in haste. Compare Ex. xii. 11.——*Worthy of his meat.*—*Campbell*, "Of his maintenance."

Ver. 12. *Salute it.*—The usual salutation was a *salam*: i. e. "*peace* be unto this house!" Such is the custom in the East to this day.

Ver. 18. *Against them.*—*Hammond* and *Doddridge*, "To them."

Ver. 23. *Son of man be come.*—[This coming of the Son of man, or the Messiah, seems to refer to the subversion of the Jewish state by the Romans.]—*Bagster.*

Ver. 25. *Beelzebub*—(Or Baalzebub) primarily the god-fly worshipped at Ekron, 2 Ki. i. 2, but afterwards applied to Satan by the Jews; and applied by Jews also to the Son of God himself. See ch. xii. 24.

Ver. 27. *In darkness*—i. e. privately:——*in light*—i. e. publicly. "In open day," as we say.

n light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And [e] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a [f] farthing? and one of them shall not fall on the ground without your Father.

30 But [g] the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him [h] will I confess also before my Father which is in heaven.

33 But [i] whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: [j] I came not to send peace, but a sword.

35 For I am come to set a man at variance [k] against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And [l] a man's foes *shall be* they of his own household.

37 He [m] that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

A. M. 4031. A. D. 27.

e Is.8.12, 13. 51.7,12. 1 Pe.3.14.

f In value, *one cent and a half*, a 16th part of the Roman penny. c.18.28.

g Ac.27.34.

h Re.3.5.

i 2 Ti.2.12.

j Lu.12.49, 53.

k Mi.7.5,6.

l Ps.41.9.

m Lu.14.26.

39 He [n] that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He [o] that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He [p] that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now [q] when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

n c.16.25.

o c.18.5. 25.10,45. Jn.12.44.

p 1Ki.17.10. He.6.10

q Lu.7.18, &c.

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very proclamation of mercy to mankind, enkindles all the evil passions of wicked men and "unclean spirits." When Jesus holds out the sceptre of mercy, Satan draws the sword of persecution; and it is in vain to hope, by trimming and prevarication, to avoid it: for, 6. He that thus attempts to preserve his life, risks the salvation of his soul; while, on the other hand, whosoever loses his life in this world for Christ's sake, shall surely find it in the world to come. 7. Persecution, in one form or other, is necessary to the completion of the Christian character: for he that "doth not take up his cross and follow me, (says the Saviour,) is not worthy of me," or fit to be ranked among my disciples. Lastly, whatever is done to Christ's disciples in his name, is done to himself, and will as such be recompensed at the last great day, when "every man shall be rewarded according to his works;" and when "a cup of cold water," trifling as the boon may seem to us, if given in Christian charity, shall by no means be forgotten.

CHAP. XI. Ver. 1—19. *John sends two disciples to visit Jesus, who bears testimony concerning John.*—When the Baptist heard, in prison, the miraculous works of Jesus, he deputed two of his disciples to visit him, and to inquire into his character and mission; not for his own satisfaction, for he had been certified by a voice from heaven that Jesus was indeed the Son of God; but for theirs, that they also might be satisfied. Instead of returning to John a verbal answer, Jesus desires them simply to relate what they saw, and to take John's opinion as to the proper inference they should draw. When, however, John's disciples had returned back to their master, Jesus began to speak to the Jews of his extraordinary character: "What went ye into the wilderness to see?" Was it a reed shaken by the wind? Had that been his character, he would not have been now confined; for it was on account of his fidelity and firmness that Herod had shut him up in prison. Was it to see a man of delicate habits, and delicately clothed? Such they might look for in the palace of Herod. But what was John? He was a prophet, and more than a prophet; for the prophets bare witness to Jesus only at a distance; he pointed to him in person—"Behold the Lamb of God." (John i. 36.) Yet, nevertheless, "He that is least in the kingdom of heaven;" that is, the humblest of Christ's servants, or apostles, is declared greater than the Baptist, as being the minister of a superior dispensation, and more enlightened in the mysteries of divine truth.

Our Lord then declares unequivocally, that John was the prophet predicted by Malachi, (ch. iv. 2,) in the name of Elias, (or Elijah,) as coming "in the spirit and power" of that prophet. And certain it is, that the energy of his preaching had given such an impetus to his hearers, that they rushed for a time to his baptism, as if they were determined to take the kingdom of heaven by storm. At the same time he reproves the Jews for their fickle and inconsistent conduct; and compares them to children playing in the market-place; and continually complaining of one another: for John came "neither eating nor drinking;" that is, leading a most solitary and abstemious life, and they said he had a demon. Jesus, on the contrary, came "eating and drinking;" that is, mixing in every class of society, that he might benefit all; and they said, behold "a glutton and a wine-bibber! a friend of publicans and sinners!" But "wisdom is justified of her children; that is, those who are divinely instructed, will see, or at least admit.

Ver. 28. *Soul and body in hell.*—Does hell, in this passage, mean only the valley of Hinnom, a place near Jerusalem, rendered odious by its having been a scene of cruelty and pollution, and in which worms were found, and a fire was kept up to consume the carcasses and offals of various kinds that were thrown into it? The body, it is granted, might be destroyed in this place; but our Saviour speaks of the *soul* being destroyed in Gehenna. Does it not then designate a place far more terrible than the valley of Hinnom? The worms in this valley died, and the fire was often quenched; and while it burned, it consumed nothing more than the body. But the *Gehenna* with which sinners are threatened, is a flame that seizes the *soul*, and is never quenched. Of this place of endless wrath, the valley of Hinnom, with its past idolatries and cruelties, with its blood and pollution, with its devouring worms and consuming fires, was, no doubt, the most striking image that could be suggested to the mind of a Jew.

Ver. 31. *Than many sparrows.*—The Rev. Mr. *Nosworthy*, who died in 1677, had, from the persecuting spirit of the times, been imprisoned at Winchester, where he met with much cruel usage. After his release, he was several times reduced to great straits. Once, when he and his family had breakfasted, and had nothing left for another meal, his wife, lamenting her condition, exclaimed, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said, "Take notice how that little bird sits and chirps, though we cannot tell whether it has been at breakfast; and if it has, it knows not whither to go for a dinner. Therefore be of good cheer, and do not distrust the providence of God; for are we not better than many sparrows?" Before dinner time they had plenty of provisions brought them. Thus was the promise fulfilled, "They who trust in the Lord shall not want any good thing."

Ver. 34. *Peace on earth.*—*Doddridge*, "On the land," namely, of Judea; and certainly the words apply in a peculiar manner to that country, where the gospel met, in the first instance, with the most inveterate opposition from those for whose salvation it was peculiarly designed. It is the gospe of peace; but men war against it. [An energetic mode, as Dr. *Campbell* remarks, of expressing the certainty of a foreseen consequence of any measure, as if it were the purpose for which the measure was adopted. Our Lord here refers to their own traditions: "A little before the coming of the Messiah, the son shall insult the father, the daughter rebel against her mother, the daughter-in-law against the mother-in-law, and each man shall have his own household for his enemies." Again, "In the age in which the Messiah shall come, the young men shall turn the elders into ridicule, the elders shall rise up against the youth," &c. All these things took place after the rejection of Christ, as may be seen in the terrible account which *Josephus* gives of these times.]—*Bagster*

Ver. 36. *They of his own household.*—The gospel, by reason of men's opposition to it, will cause much variance, even between nearest relatives.

Ver. 38. *That taketh not his cross.*—Alluding to criminals being compelled to bear their own cross, as was our Saviour. Jn. xix. 17.

Ver. 41. *A prophet*—That is, a messenger from God, whether under the Old Testament or the New.

CHAP. XI. Ver. 2. *John had heard.*—John was at this time in prison, and soon after suffered for the freedom and fidelity with which he reproved Herod.

Ver. 3. *He that should come*—Namely, the Messiah. See chap. iii. 11.

Ver. 5. *The poor have the gospel preached to them.*—A circumstance little less singular than the miracles which Jesus wrought; for neither Rabbins nor philosophers ever condescended to teach the lower classes.

A. M. 4031.
A. D. 27.

6 And blessed is *he*, whosoever shall not be offended [b] in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What [c] went ye out into the wilderness to see? A reed shaken with the [d] wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is [e] written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among [f] them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, [g] he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven [h] suffereth violence, and the violent [i] take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which [j] was for to come.

15 He [k] that hath ears to hear, let him hear.

16 ¶ But [l] whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, [m] He hath a devil.

19 The Son of man came eating [n] and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans [o] and sinners. But [p] wisdom is justified of her children.

20 ¶ Then [q] began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Wo unto thee, Chorazin! wo unto thee, [r] Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It [s] shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which [t] art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That [u] it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At [v] that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto [w] babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All [x] things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither [y] knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ Come unto me, all *ye* that labour [z] and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn [a] of me; for I am meek and lowly [b] in heart: and [c] ye shall find rest unto your souls.

30 For my yoke *is* [d] easy, and my burden is light.

b Is.8.14, 15. 1 Co.1.22, 23. 1 Pe.2.8.
c Lu.7.24.. 30.
d Ep.4.14. Ja.1.6
e Is.40.3. Mal.3.1. Lu.1.76.
f Ju.5.35. g 1 Co.15, 27. 3.30.
h or, *is gotten by force, and they that thrust men, take it, &c.*
i Lu.16.16. Ep.6.11.. 13.
j Mal.4.5. c.17.12.
k Re.2.7, &c.
l Lu.7.31
m c.10.25. Ju.7.20.
n c.9.10. Ju.2.2.
o Lu.15.2. 19.7
p Ps.39.2 5,6. Pr.17.24.
q Lu.10.13, &c.
r Jn.12.21.
s c.10.15
t Is.14.13.. 15. La.2.1.
u ver.24
v Lu.10.21, &c.
w Ps.8.2. Je.1.7,8. 1 Co.1. 27.
x c.28.18. Lu.10.22. Ju.3.35. 17.2 1 Co.15. 27.
y Jn.1.18. 1 Ju.5.20
z Is.50.4,2,3.
a Phi.2.5. 8. 1 Pe.2.21.
b Zec.9.9.
c Je.6.16.
d 1 Jn.5.3.
a Ma.2.23, &c. Lu.6.1, &c.
b De.23.25.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of the words. 38 He reproveth the unfaithful, who seek after a sign: 49 and showeth who is his brother, sister, and mother.

AT that time [a] Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to [b] pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said

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the propriety of all God's dispensations:—"He hath done all things well."

Ver. 20—30. *Jesus upbraids the Galileans for their inattention to his ministry; offers thanksgivings to God his heavenly Father, and encourages his own disciples.*—Our Lord, reminding the inhabitants of those cities of Galilee, in which most of his miracles had been wrought, of their folly and ingratitude, in not attending to his ministry, and receiving his word, warns them of the awful consequences of their neglect, as aggravating their guilt beyond that of the ancient cities here named, which had, for their flagitious crimes, been totally destroyed.

Our Lord then addresses his heavenly Father in a strain of the most fervent devotion; particularly thanking him for his gracious condescension, in revealing the mysteries of his gospel to the most simple of mankind; while, at the same time, they were concealed from "the wise and prudent;" that is, the scribes and lawyers among the Jews, and the philosophers among the Gentiles. These, being misguided by the pride of their own hearts, misled their disciples; and, in proportion to their influence, the common people.

To these burdened and misguided people, the last verses of the chapter appear to us particularly addressed. The Jews were burdened, not only with a heavy law of rites and ceremonies, but still more grievously with traditions of the elders, which the scribes and lawyers bound upon their shoulders, though they themselves refused to "move them with one of their fingers." (Matt. xxiii. 4.)

The Gentiles were no less oppressed by their priests and philosophers, with idolatrous and superstitious ceremonies, with vain and idle theories respecting "the chief good" of man; respecting which, their notions were wonderfully numerous and contradictory.

Characters of the like description may be found in all ages, and among all nations and classes of mankind. All labour in the search after happiness; but they labour in vain, not seeking it in the right direction.

They vainly seek in the creature—in weak and sinful creatures—what only can be found in the Creator, in the Redeemer of mankind. He is the fountain from whom alone flow all the streams of wisdom and blessedness. His service is perfect freedom; the yoke of his religion alone confers peace and happiness.

"Religion's yoke is soft and light,
And all her paths are peace:
Ambition, pride, revenge, depart,
And folly flies her chastening rod;
She makes the humble, contrite heart,
A temple of the living God."—*Montgomery.*

CHAP. XII. Ver. 1—21. *Jesus and his disciples being charged with breaking the Sabbath, he justifies both himself and*

Ver. 6. *Offended in me.*—*Doddridge*, "Scandalized (or stumbled) at me." The same Messiah who was promised as the foundation stone of his church, was also predicted as a stumbling-stone to those who rejected him through unbelief. See ch. xxi. 44.

Ver. 8. *A man clothed in soft raiment.*—"An effeminate courtier, accustomed to fawning and flattery. You may expect to find such persons in palaces, not in a wilderness."—*Wesley.*

Ver. 15. *He that hath ears*, &c.—That is, "Let those who are disposed to learn, attend." See Deut. xxix. 4. Ezek. xii. 2.

Ver. 17. *We have mourned.*—*Campbell*, "Sung mournful songs." Compare ch. ix. 23, and note.

Ver. 20. *He began to upbraid.*—This is the first time he had done so. At first they received him joyfully, but after a while, not only became inattentive, but persecuted him.

Ver. 23. *Exalted unto heaven*—That is, very highly favoured.—*Doron to hell.*—This, in opposition to the preceding phrase, means, to the most degrading situation.

Ver. 25. *Jesus answered.*—This expression, in Scripture, does not always imply a previous question. *Doddridge*, in this place renders it, "Took occasion to say," &c.—*I thank thee.*—*Campbell*, "I adore thee;" i. e. "Every thing in which I discover thy will, I receive, not with acquiescence only, but with veneration."—*Thou hast hid.*—*Campbell*, "That having hidden."—*From the wise and prudent.*—*Campbell*, "From sages and the learned."—*Unto babes.*—*Doddridge*, "Infants," i. e. in knowledge.

Ver. 27. *All things are delivered unto me*—That is, all things relative to Christ's mediatorial kingdom, which, at its completion, shall be delivered back unto the Father, 1 Cor. xv. 25—28. Among the *all things* here mentioned, must particularly be included, the revelation of the Father's will to man, which to the Son only is fully and confidentially intrusted.—*No man knoweth.*—*Doddridge*, "Fully knoweth." *J. P. Smith* says, "The word used by Matthew, signifies such knowledge as is peculiarly intimate and accurate, full and perfect."

CHAP. XII. Ver. 1. *At that time.*—See Luke, chap. vi. 1.—*Plucked the ears of corn*—Sufficient for their present necessity; dried corn was commonly eaten among the Jews.

unto him, Behold, thy disciples do that which is not lawful to do [c] upon the sabbath day.

3 But he said unto them, Have ye not read what David did, [d] when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the [e] shewbread, which was not lawful for him to eat, neither for them which were with him, but only [f] for the priests?

5 Or have ye not read in the [g] law, how that on the sabbath days the priests in the temple [h] profane the sabbath, and are blameless?

6 But I say unto you, That in this place is *one* greater [i] than the temple.

7 But if ye had known what *this* meaneth, [j] I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 ¶ And [k] when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is [l] it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and [m] if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held [n] a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the [o] prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

A.M. 4031. A.D. 27.

c Exod.31.15.

d 1 Sa.21.6.

e Ex.25.30.

f Ex.29.32, &c.

g Nu.28.9.

h Jn.7.22, 23.

i 2 Ch.6.18. Mal.3.1. c.23.17., 21.

j Ho.6.6.

k Ma.3.1, &c. Lu.6.6, &c.

l Lu.14.3.

m De.22.4.

n or, *took counsel.*

o Is.42.1.

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them.—This chapter affords an instance of the strictness and malevolence with which the Pharisees watched Jesus and his disciples; even passing in their way from place to place, they were not exempt from the watchful eyes of these insidious enemies. It is probable, that the corn here referred to was barley, which, in that country, was generally ripe at, or before, the Passover, a sheaf of new barley being always offered on the close of this festival.

At this time, walking through the ripe but unreaped fields, the disciples, being hungry, plucked some of the ears, and rubbing them in their hands, ate the grain. Seeing the disciples do this, the Pharisees ran directly to their master, Jesus, and informed against them as sabbath-breakers; but he, knowing their hypocrisy, reproved them, and justified his disciples, upon the principle of necessity, as in the instance of David, who, in case of urgent hunger, ate the shew-bread; and as to the pretence of its being a breach of the sabbath to pluck and bruise the ears of corn, he reminds them, that the priests themselves far more profaned the sabbath every week, by the services which they performed in the temple; but which were justified by the circumstance, that they were thus engaged in the service of the temple; so his disciples, being a hungered, were no less justified in plucking the ears of corn upon the sabbath, especially as they were employed in the service of "one greater than the temple."

Soon after this, they formed a similar charge against Jesus himself. A man with a withered hand applying to him for relief, they presume to ask him, "Is it lawful to heal on the sabbath day?" that they might ensnare him; but he answered that question by another. Supposing either of them to have a sheep fallen into a pit on that day, whether they would not release it? Not being able to return an answer that would not condemn themselves, they remained silent, and Jesus performed the cure; while they, alike aggravated and embarrassed, went out, and held a council against him, to destroy him.

The most important inquiry now before us, relates to the doctrine of the *sabbath*, on which our Lord lays it down as a first principle, that "it is lawful to do good upon the sabbath day;" which has been well explained by our old divines to mean, that works of mercy and necessity are at all times lawful. The first instance in illustration of this doctrine we have already given in the case of the disciples, who, on the sabbath, plucked and ate the ears of corn. On this we may remark, 1. That this was not done wantonly, but in a case of hunger, and for a supply of their daily bread. 2. The disciples took their food in the simplest manner, and without any costly preparation. This, therefore, will not sanction the luxurious meals in which many professors indulge on that sacred day, whereby they not only neglect its sacred duties themselves; but, in many cases, wholly prevent their servants from attending public worship; and even from reading the word of God at home.

The second instance is a case of *mercy;* Jesus healed on the sabbath day a man with a withered hand, an object, doubtless, of great commiseration; and his example will justify the practice of the healing art on this day in all cases of importance; but it will not justify medical men in wholly abstaining from public worship; nor, 2ndly, the idle excuse of those who absent themselves from the house of God on every trifling indisposition; nor, 3dly, those that make this their constant time for taking medicine, that they may not be hindered by it on the other days of the week.

Thirdly, Our Lord's allusion to the case of the priests under the law, who on this day offered sacrifices, and performed other laborious duties which Moses had enjoined upon them, shows that a general command may admit of exceptions, enjoined by the same authority: the general command is, to abstain from labour on God's holy day; the exception was, the performance of certain services in the tabernacle, or temple, which himself had commanded. A parallel case exists under the Christian dispensation. The Lord's day takes place of the Christian sabbath; and the duties of the Christian minister, like those of the Jewish priest, relate to the public worship of the Almighty; and, *so far* as his service requires it, they are justified in travelling from place to place, which would be otherwise inconsistent with the morality of the fourth commandment. But this will no farther justify such travelling than as it may be necessary to the performance of their ministerial duties, in preaching the gospel, in visiting the sick, or in teaching the poor. The Son of man, who is Lord of the sabbath, sanctions every work necessary to the fulfilment of our Christian duties, but nothing inconsistent with them.

Many of these observations will equally apply to the case of those very useful and benevolent classes of Christians, Sunday-school teachers, and visiters of the sick poor, who seem to bear the same relation to ministers of the gospel, as did the Levites to the Jewish priests. The duties of the former are, indeed, commonly *confined* to this day, and, in great measure, the latter; since their labours are gratuitous, and they are generally engaged in secular occupations throughout the week.

Prolix as this section of our exposition may be thought, we cannot conclude it without an observation on the fine passage quoted by St. Matthew from Esaias, (or Isaiah,) chap. xlii. 1—4. The judgment Messiah was to "send forth" to the nations, (or Gentiles,) is very properly explained by Bp. *Lowth* of "the institution of the gospel;" but we would particularly notice the intimations of Messiah's tenderness and gentleness, in not breaking "the bruised reed," the frailest of all objects;

Ver 2. *Behold, thy disciples.*—[The law expressly allowed persons to pluck ears of corn in passing through a field, (De xxiii. 25.) and, as the malignity of the Pharisees could find no sufficient ground for censuring the thing itself, they cavilled at the disciples' plucking and rubbing out the grain in their hands on the sabbath day, considering that as servile work, and in some respects equivalent to reaping and threshing.]—*Bagster.*

Ver. 4. *In the house of God*—That is, the tabernacle at Nob.

Ver. 5. *On the sabbath day . . . . profane the sabbath*—[That is, put it to a *common use*, by killing and offering sacrifices, as well as by other kinds of manual labour necessary in performing the service of God as on common days.]—*B.*

Ver. 6. One *greater than the temple.*—*Doddridge* and *Campbell*, on the authority of many MSS. and some ancient expositors, read, "Something greater," which *Doddridge* explains of our Lord's body. See John ii. 19.

Ver. 7. *I will have mercy.*—[That is, I desire, or require mercy, or acts of humanity, rather than sacrifice.]—*Bagster.*

Ver. 11. *What man.*—[The Jews held that such things were lawful on the sabbath day, and our Saviour very properly appealed to their conscience in vindication of his intention to heal the distressed man.]—*Bagster.*

Ver. 18. *Judgment to the Gentiles*—That is, the Gospel; "the great law (of rule) of religion, righteousness, and truth." *Doddridge.*—[This prophecy is expressly referred to the Messiah by the Targumist, who renders, "Behold my servant the Messiah;" and it was amply fulfilled in the gentle, lowly, condescending, and beneficent nature of Christ's miracles and personal ministry; his perseverance in the midst of opposition, without engaging in contentious disputation; and his kind and tender dealing with weak and tempted believers.]—*B*

Ver. 20. *Smoking flax*, &c.—i. e. the wick whose flame has expired, but which still burns faintly, he will not entirely extinguish. The sense is, that the Messiah will impose upon his people, borne down with oppression and suffering, nothing more than they can bear. He will not add to their afflictions. The passage is adduced by Matthew, as exhibiting the meek and retiring character of

21 And in his name shall the Gentiles trust.

22 ¶ Then [p] was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by [q] Beelzebub the prince of the devils.

25 And Jesus knew their [r] thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub [s] cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom [t] of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil [u] his goods, except he first bind the strong man? and then he will spoil his house.

A. M. 4031.
A. D. 27.

p Ma. 3. 11. Lu. 11. 14.

q *Beelzebul.*

r Ps. 139. 2. Jn. 2. 24, 25.

s ver. 24.

t Da. 2. 44. c. 6. 33. Lu. 11. 20. 17. 21. Ro. 14. 17.

u Is. 49. 24. 53. 12. Re. 12. 7.. 10. 20. 2, 3.

v 1 Jn. 2. 19.

w Ma. 3. 28. Lu. 12. 10.

x He. 10. 29. 1 Jn. 5. 16.

y Lu. 7. 34. Jn. 7. 12. 1 Ti. 1. 13.

z c. 7. 16, 17.

a c. 3. 7.

b Lu. 6. 45.

c Ec. 12. 14. Ep. 5. 4, 6. Jude 15.

30 He that is not with me is against [v] me: and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, All [w] manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost [x] shall not be forgiven unto men.

32 And whosoever speaketh a word against the [y] Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for [z] the tree is known by *his* fruit.

34 O generation [a] of vipers, how can ye, being evil, speak good things? for out of the abundance [b] of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account [c] thereof in the day of judgment.

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nor extinguishing "the smoking flax," when ready to expire: that is, he will cherish the smallest spark of piety; he will preserve the humblest confidence in his name unbroken.

Ver. 22–37. *Jesus justifies himself from the accusation of the Pharisees, and charges them with blasphemy.*—It is well known that the Jews expected their Messiah to work miracles, as had been predicted by the prophets; when, therefore, they saw the miracles of Jesus, they very naturally concluded that he must be the "Son of David;" that is, the Messiah. The Scribes and Pharisees, however, being predetermined to receive none but a *temporal* Messiah, would neither listen to his doctrine, nor regard his miracles. As to his casting out demons, they could not, indeed, deny the facts; but they were so perverse as to attribute them to a diabolical power, and to pretend he cast out demons by being himself in league with Beelzebub, the prince of demons.

In reply to this, Jesus appeals to themselves on two points. 1. "Every kingdom divided against itself, cannot stand." Now if I (said he) by Beelzebub cast out demons, who are the subjects of Satan, then is Satan (or Beelzebub) divided against himself, and labouring to overthrow his own power: a conduct highly inconsistent with the allowed cunning of the old serpent. 2. Our Lord justifies himself by an appeal to the Pharisees on the conduct of their own children, who frequently pretended to cast out devils. We need not here inquire into the truth of their pretensions, to which we may advert hereafter: it is certain that they made such pretensions, and it became them, in this instance, to prove that *they* acted by a superior power, before they brought this charge against him; but they discovered, in both these respects, the grossest inconsistency.

But this was the smallest part of their crime: they are also charged with "blasphemy against the Holy Ghost," in attributing to Satan works so evidently wrought by that Holy Spirit, as were the benevolent miracles of our Saviour: and he plainly tells them, that although all their abuse and blasphemy against himself was pardonable upon their repentance; yet could he give them no encouragement to expect forgiveness for an offence so gross as this, arising from the malignity of their hearts, and committed against the evidence both of their reason and their senses.

The brevity we are obliged to study, will not allow us to go fully into the several passages where this sin is treated of: more may be added hereafter; at present we shall only remark, 1. That this sin is charged only upon the Scribes and Pharisees, the most enlightened classes of the Jews, many of whom, we have reason to believe, were in their own minds satisfied of the truth of Christ's miracles, and of the purity of his moral character; but their pride and malice would not allow them to acknowledge a Saviour in form and appearance so humble and unpretending; and who, indeed, was firmly opposed to all their plans of aggrandizement and worldly power. 2. To prevent any serious and distressed mind from applying this terrible sentence against themselves, we remark, it is evident that this dreadful sin could never be committed by any person alarmed for fear of once having committed it. Great and awful was the sin of crucifying the Son of God; but the multitude were ignorant, and actuated by these blaspheming Pharisees. Jesus therefore prayed for them, and many, doubtless, were forgiven on the day of Pentecost, and enrolled among the first converts of the Jewish church. Terrible was the crime of persecuting Stephen, and the other disciples of Jesus; but one of the bitterest of their persecutors, the chief of these sinners, was not only converted and forgiven, but became himself equal to "the chiefest of the Apostles." (See 2 Cor. xi. 5.) No man's sins are unpardonable, who repents and is penitent on their account.

Another passage, which has much distressed many persons, occurs in the close of this section: "For every IDLE word that men shall speak, they shall give an account thereof in the day of judgment." We are far from wishing to lower the standard of Christian morals; we have, however, no hesitation in saying, that "every idle word," does not here mean every *unnecessary* word; for it requires a high degree of lite-

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the Saviour. *Rob. Wahl.*—*Till he send forth judgment unto victory.*—Isaiah says, "unto truth;" that is, "till he make the cause of righteousness and truth completely victorious, through the world."

Ver. 22. *With a devil.*—Greek, "Demon." So the plurals in the following verses should be rendered "demons."

Ver. 26. *Satan.*—Undoubtedly the same as Beelzebub, the prince of demons, ver. 24. Comp. Rev. xii. 9; xx. 2. The demons here referred to, are evidently "the angels of Satan," spoken of Matt. xxv. 41. Rev. xii. 9, just quoted. By demons, the heathens understood the spirits of deceased heroes, &c., and hence those possessed by them, were supposed to be possessed of the same talents or virtues; but the word is never used in this sense in the New Testament; but only for the angels or agents of Satan; hence for Satan to cast out demons would be, as our Lord argues, to fight against himself.

We have stated our full persuasion, that the same agency of demons still takes place in many cases of lunacy, and other diseases; since writing which, the Editor has had the satisfaction to find, that the same opinion was adopted by *Joseph Mede*, as appears by the following extract from the late *Granville Sharp*. "It is plain (says Mr. S.) that *Mede* did not believe the demoniacs to be *mere* madmen, according to our *modern* ideas of madness; and his discourse plainly tends to a very different purpose; *viz.* to show that *some* madmen, even at *this day*, are really *demoniacs*, actuated by *evil spirits*, as much as those mentioned in Scripture! How far this opinion may be true, with respect to some modern madmen, (adds Mr. S.) I am not able to determine: but that the demoniacs mentioned in Scripture were *really possessed by evil spirits*, . . . I cannot possibly doubt, notwithstanding the Gentile opinion of demons may have been very different." (*Gran. Sharpe's* case of Saul.) The late Mr. *Andrew Baxter*, in his Essay on *Dreaming*, evidently adopted the same hypothesis; for, speaking of impressions made upon the brain in sleep, he adds, "If the same vibrations are more powerfully excited in the optic nerves, while the eyes are open, than those excited by external objects then acting, the man pursuing with the drawn sword (as in a supposed dream) will appear, even though the eyes be open. And thus . . . we see that dreaming *may degenerate into possession;* and that the cause and nature of both are the same, differing only in *degree*." This writer was equally admired and eulogized by Bp. *Warburton* and Mr *Toplady*! The latter, at least, adopted the same hypothesis.

Ver. 27. *By whom do your children cast* them *out?*—That some Jews practised exorcism, and pretended (at least) to cast out demons, appears from Mark ix. 38. Luke ix. 49. Acts xix. 13. See our note on the last cited text.

Ver. 29. *Spoil.*—*Hammond* and *Doddridge*, "Plunder."

Ver. 30. *He that gathereth not with me*, in the Gospel harvest, may be considered as an enemy, who scatters abroad the grain; or, without metaphor, he that is not my friend, is my enemy.

Ver. 31. *Shall be forgiven.*—That is, are pardonable.—[*Blasphemy*, when applied to men, denotes *injurious speaking*, or *calumny*, and when used in reference to God, signifies *speaking impiously* of his nature, attributes, and works.]—*Bagster.*

Ver. 32. *Holy Ghost.*—The Holy Ghost is that divine subsistence, which is most intimately united with God the Father and Son. He is distinguished from the Father and Son in certain respects, but possesses the same nature and attributes which are ascribed to God the Father and Son.—*Neither in this world; neither* (nor) *in the* world *to come*—That is, shall never be forgiven. Mark iii. 29. Dr. *Whitby* remarks, that there are several passages in the Rabbins which show this to have been a proverbial expression, implying *no* forgiveness. There is, therefore, no ground to infer from hence the purgatory of the church of Rome.

Ver. 33. *Either make the tree good, &c.*—*Grotius* understands this, as if our Lord had said, "Since you cannot but allow that my life, and the tendency of my doctrine, are (morally) good, he not so inconsistent as to suppose I am a confederate with Beelzebub!" So *Boothroyd.*

Ver. 36. *Idle word.*—[A word that produces no good effect, and is not calculated to produce any. "Discourse," says Dr. *Doddridge*, "tending to innocent mirth, to exhilarate the spirits, is not *idle discourse:* as the time spent in necessary recreation is not *idle time.*"]—*Bagster.*

37 For by thy words [a] thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign [e] from thee.

39 But he answered and said unto them, An evil and adulterous [f] generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For [g] as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn [h] it: because they repented at [i] the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The [j] queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she [k] came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When [l] the unclean spirit is gone out of a man, he [m] walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself and they enter in and dwell there: and the last *state* of that man is worse [n] than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* [o] mother and his [p] brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will [q] of my Father which is in heaven, the same is my brother, and sister, and mother.

A. M. [illegible] A. D. 27

a Ps. 51.4. Lu. 19.22. Ro. 3.4. 1 Ti. 5.24. 1 Pe. 4.5.

e c. 16.1. 1 Co. 1.22.

f Is. 57.3.

g Jon. 1.17.

h Ro. 2.27.

i Jon. 3.5.

j Lu. 11.31, &c.

k 2 Ch. 9.1.

l Lu. 11.24.

m Job 1.7. 1 Pe. 5.8.

n Ps. 64. 18.25. 2 Pe. 2.20, 22.

o Mu. 3.31, &c. Lu. 8.19, &c.

p c. 13.55.

q c. 7.21. Jn. 15.14. Ga. 5.6. He. 2.11. 1 Jn. 2.17.

a Lu. 5.3

CHAPTER XIII.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own countrymen.

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a [a] ship, and sat; and the whole multitude stood on the shore.

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rary skill and practice to avoid these, even in writing: nor, secondly, every ebullition of cheerfulness or pleasantry; for "pleasant words are as the honeycomb, sweet to the soul, and health to the bones." (Proverbs xvi. 24.) But it does include, 1. *False* or *lying* words, which, in conformity to the Hebrew idiom, may be called *idle*, or vain, as having no foundation in truth. 2. Profane, abusive, and injurious words, though idly, thoughtlessly, or even sportively applied. 3. Foolish and indecorous jesting; and, in fact, all sinful words, are liable to be called into judgment; but it should be remembered, that of these words it is not said, that *they* never shall be forgiven; for though blasphemous, and spoken even against Christ himself, when not marked with the black character of the sin against the Holy Ghost, they are not excluded from the divine mercy.

Ver. 38—50. *The Scribes and Pharisees demand a sign from heaven, but are refused and reproved.*—In demanding "a sign," or miracle, which in another evangelist is called "a sign from heaven," these men had probably in their recollection the sign given to John Baptist on the bank of Jordan, to which he bare witness on a former occasion, (John i. 31—34,) and of which they now seem to require a repetition. Considering that, previously to this, they had witnessed many miracles wrought by Jesus on the sick, the lame, the blind, and those possessed by demons, this appears a most unreasonable request, and is, therefore, very properly refused; and they are called, in the language of Isaiah, (chap. lvii. 3,) "an evil and adulterous generation;" that is, as Doddridge explains it, "a spurious brood," grossly "degenerated from the piety of their ancestors;" and from "a chosen generation," become "a generation (or brood) of vipers," as in verse 34.

A sign, however, they shall have, analogous to that of the prophet Jonas; for, as he was in the whale's belly three days, or rather, part of "three days and nights," which was a phrase used by the Hebrews, as analogous to our day of 24 hours, (see expos. Jonah ch. i.) so should the Son of man remain for the like period in the bowels of the earth; his resurrection from which would be a sign more decisive in its nature, and more influential in its consequences, than any sign which heaven had hitherto displayed.

What follows, relative to unclean spirits, connects immediately with our Lord's preceding discourse, in answer to the charge of his casting out demons by a diabolical power; and it appears to us to relate particularly to the exorcisms of the Jews themselves, in which the unclean spirit might retire for a time, (perhaps from a Satanic policy,) and afterwards return with sevenfold power and malignity. These restless spirits were supposed to return with fresh ardour to their former residence, from which for a time they had been expelled. But there is no instance, either expressed or implied, of any relapse occurring to persons who had been the subjects of our Saviour's miraculous cures.

Yet our Lord's words should be here chiefly considered as emblematical of the state of the Jewish nation, which had been partially, and for a time, reformed under the ministry of John the Baptist, but was now, through the agency of the Scribes and Pharisees, become more hardened in their infidelity, which led, in the first instance, to their rejection of the Messiah, and subsequently, to their destruction by the Romans. "Even so shall it be to this wicked generation." In the next place, which is the more interesting to us, it presents us with a striking picture of those moral reforms which sometimes take place among ourselves; but which, not being founded on sound evangelical principles, but either on Pharisaical self-righteousness, or human policy, are often of short duration, and terminate in a worse state than they began. Such persons the writer has often observed proceed rapidly from sect to sect, with remarkable strictness, or from notion to notion with ardent zeal, until at last, wearied with these changes, they sink into downright scepticism and profaneness. "Be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with grace." (Heb. xiii. 9.)

The concluding verses of this chapter inform us, that, while Jesus was teaching the people, his mother and his brethren were standing without the crowd, desiring to speak with him, on which occasion he delivered this most important truth, that those who receive and obey the will of his heavenly Father, are dear to our Saviour, as could be his own brother, his sister, or even his mother. "So may it be our care to do the will of God, that we may be thus dear to our Redeemer!"

CHAP. XIII. Ver. 1—23. *The parable of the sower and its explanation.*—On the *same* day on which he had held his preceding discourse, "went Jesus out of the house," into which he had probably retired at noon, as is common in hot countries; and in the afternoon sat by the sea side, until the multitude came crowding around him, when he found it convenient to go into a small ship, or fishing vessel, which probably lay in a creek of the lake of Galilee, and sitting on its edge, the people might nearly surround him, in a semicircle,

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Ver. 37. *And by.*—*Doddridge* and others, "Or by thy words." &c.

Ver. 38. *A sign from thee*—That is, a miracle. Exod. iv. 8.

Ver. 40. *Three days and three nights*—Answering to the Greek term *nuchthemeron*, a night and day, or a day of 24 hours. "It is of great importance to observe, (says *Doddridge*) that the Easterns reckoned any part of a day of 24 hours for a whole day, and say a thing was done after three or seven days, &c., if it was done on the *third* or seventh day from that last mentioned. (Comp. 1 Kings xx. 29. 2 Chron. x. 5, 12. and Luke ii. 21.). . . . So that, to say a thing happened *after* three days and three nights, was the same as to say, it happened "after three days," or on the third day. (Compare Esth. iv. 16. with v. 1. Gen. vii. 12. Exod. xxiv. 18, and xxxiv. 28.)——*In the whale's belly.*—[*Ketos* denotes any *large fish*; and that a fish of the *shark* kind, and not a *whale*, is here meant. *Bochart* has abundantly proved.]—*B.* See note on Jonah i. 17.

Ver. 42. *The queen of the south*—That is, of Sheba. See 1 Ki. x. 1, &c.

Ver. 43. *When the unclean.*—'Had there been no reality in demoniacal possessions, as some have supposed, our Lord would scarcely have appealed to a case of this kind here to point out the real state of the Jewish people, and their approaching desolation. Had this been only a vulgar error, of the nonsense of which the learned scribes and wise Pharisees must have been convinced, the case not being in point, because not true, must have been treated with contempt by the very people for whose conviction it was designed.]—*B.*

Ver. 44. *Empty*—That is, unhabited.——*Swept and garnished*—or "adorned," as *Doddridge*.

Ver. 45. *Even so.*—[And so it was; for they became worse and worse, as it totally abandoned to diabolical influence, till the besom of destruction swept them away.]—*B.*

Ver. 50. *My brother, and sister, and mother.*—Those who truly love and obey the Saviour, are as dear to him, as the nearest relations can possibly be.

CHAP. XIII. Ver. 1. *The same day*—Namely, on which Jesus had held his preceding discourse with the Pharisees.

3 And he spake many things unto them in parables, saying, [b] Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.

9 Who [c] hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to [d] know the mysteries of the kingdom of heaven, but to them it is not given.

12 For [e] whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand:

14 And in them is fulfilled the prophecy of [f] Esaias, which saith, By [g] hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

A. M. 4031. A. D. 27.

b Mat. 4. 2 Lu. 8. 5, &c.

c c. 11. 15.

d c. 11. 25 Mat. 4. 11 1 Co. 2. 10, 14. Ep. 1. 9, 18. 3. 9. Col. 1. 26, 27. 1 Jn. 2. 27.

e c. 25. 29 Lu. 9. 26.

f Is. 6. 9.

g Eze. 12. 2. Jn. 12. 40. Ac. 28. 26, 27. Ro. 11. 8. 2 Co. 3. 14, 15.

h He. 5. 11.

i c. 16. 17. Lu. 10. 23, 24. Jn. 20. 29. 2 Co. 4. 6.

j Ep. 3. 5, 6. He. 11. 13. 1 Pe. 1. 10, 11.

k Mat. 4. 14, &c. Lu. 8. 11, &c.

l c. 4. 23.

m 1 Jn. 2. 13, 14. 3. 12.

n Is. 58. 2 Eze. 33. 31, 32. Jn. 5. 35. Ga. 4. 15.

o c. 24. 10. 26. 31. 2 Ti. 4. 16.

p Lu. 14. 16 ..24.

q Ma. 10. 22. 1 Ti. 6. 9. 2 Ti. 4. 10.

r Jn. 15. 5.

15 For this people's heart is waxed gross, and *their* ears are dull [h] of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But [i] blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, [j] That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear [k] ye therefore the parable of the sower.

19 When any one heareth the [l] word of the kingdom, and understandeth *it* not, then cometh the wicked [m] *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy [n] receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is [o] offended.

22 He also that received seed among the thorns is he that heareth the word; and the care [p] of this world, and the deceitfulness of riches, [q] choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also heareth [r] fruit, and bringeth forth, some a hundred fold, some sixty, some thirty.

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and hear to great advantage. He then began the parable of "the sower," intending thereby himself, in the first place, (ver. 37,) and in the next, his apostles and their successors. The seed is his doctrine, "the word of the kingdom," which was differently received, according to the soil on which it fell. First, That which fell by the way side, or in the public paths, which were trodden hard, not entering the ground, the sparrows and other birds picked it up, and carried it away. So there are minds on which the word of God makes no impression, for want of due attention to understand it: but the temptations of Satan divert them from all serious regard, either to its truth or its importance.—In the second instance, the seed fell upon a stony (or rocky) soil, with a thin layer of earth, in which it immediately vegetated; but no sooner did the sun attain the zenith of his power, than it withered, having no depth of root. These, we are told, represent persons who receive the word joyfully at first, but when trouble or persecution arises, they stumble at this "rock of offence," and utterly fall away.—In the third case, the seed fell among thorns, or thistles, which generally grow round the boundary of a field; and these thorns represent the cares of the world, and the deceitfulness of riches, whereby the word is choked, and therefore produces no fruit.—Lastly, there is a fourth sort of hearers, represented by the good and fruitful soil, who not only hear, but understand; who not only understand, but practise it; these bring forth abundantly, some even an hundred fold; for there is a vast difference in the improvement and fruitfulness even of sincere and good Christians.

Previous, however, to this explanation, our Lord's disciples inquired of their Master privately, in the ship, why it was that he instructed the people by parables; and his answer merits our particular attention: "To you it is given to know the mysteries of the kingdom of heaven; but to them it is not given." Hereby we are taught, that all spiritual knowledge is the gift of God; the hearing ear and the understanding heart; a doctrine on which we shall have farther occasion to remark hereafter. In the mean time we may consider the passage here quoted from Isaiah, (chap. vi. 8, 9,) and its fulfilment. The prophet had predicted the gross stupidity of the great body of this people, and the evangelist records the fact. Their hearts were fattened with luxuries, which rendered them deaf to the divine eloquence of our Saviour, and blind to the miraculous evidence of his mission; notwithstanding curiosity, or a worse motive, led them to attend upon his ministry.

The late ingenious Editor of Calmet has remarked, that this is not a new nor a singular case. "God, by giving plenty and abundance, affords the means of people's abusing his goodness, and getting both over fat with food, and intoxicated with drink; and thus, by his very beneficence, he may be said to make their heart fat and their eyes heavy." (Fragments, No. CXC.)

Happy, however, were those whose hearts had been circumcised, and their eyes enlightened into the mysteries of the gospel: for they saw what "many prophets and righteous men had desired to see," but were not so highly favoured. They saw Messiah in human flesh, witnessed the benevolence of

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Ver. 3. *A parable.*—[A *parable* has been justly defined to be a *comparison* or *similitude*, in which one thing is compared with another, especially spiritual things with natural, by which means those spiritual things are better understood, and make a deeper impression on an honest and attentive mind. In a parable, a resemblance in the principal incidents is all that is required; smaller matters being considered as a sort of drapery. *Maimonides* gives an excellent rule on this head: "Fix it as a principle to attach yourself to the grand object of the parable, without attempting to make a particular application of all the circumstances and terms which it comprehends."]—*Bagster. The parable of the sower* is designed to show what are the hinderances which prevent the power of the gospel, and to demonstrate that the salvation of three classes of hearers is impossible.

Ver. 4. *The fowls* (i. e. birds) *came and devoured them.*—*Thevenot* (the traveller) says, "There are so many sparrows in Persia, that they destroy all things; and scare-crows are so far from frightening them, that they will perch upon them." He adds, that when they see flocks of birds coming, the peasants run, and shout, and smack their whips, to drive them farther. *Orient. Cust.* No. 1188.

Ver. 8. *Some a hundred-fold.*—The sower was one, and the seed the same; but even in good ground some spots will be far more productive than others.

Ver. 12. *For whosoever hath,* &c.—He that hath improved the talents and privileges granted him to acquire divine knowledge, shall have given him more talents and greater privileges: but he that hath not improved the talents and privileges granted him, shall have them taken from him.—*But whosoever hath not, from him shall be taken away even that he hath.*—To those who cavil at this seeming contradiction, we recommend the following lines from Juvenal;

"'Tis true, poor Codrus nothing had to boast;
And yet poor Codrus all that nothing lost."

See *Orient. Llt.* No. 1193.

Ver. 14. *Is fulfilled.*—Dr. *Campbell* remarks, that the Greek word is here emphatic, implying that this was the proper fulfilment of the prediction, which (he adds) is oftener quoted in the New Testament than any other.

Ver. 19. *Understandeth it not.*—*Campbell,* "Mindeth (it) not." He adds, "that the word frequently means, both in the Septuagint and New Testament, to *mind*, to *regard*, to *attend to*, is unquestionable." The same word is used in the close of ver. 13, "Neither do they *mind*."—*The wicked* (or evil) one—That is, Satan; see ver. 38.—*And catcheth.*—*Campbell,* "Snatcheth;" a more happy rendering, the original word implying *violence.*—*Hammond.*

Ver. 21. *Dureth*—That is, endureth.—*He is offended*—or "stumbleth."—See note on chap. vi. 6.

Ver. 22. *The deceitfulness.*—*Doddridge* and *Campbell,* "Delusion."—*Choke*—*Campbell,* "Stifle." Plants may properly be said to be *choked* (or stifled) by thorns, which do not leave them room to grow; and the word of God is represented as *choked*, when thus pressed with secular cares prevailing in the mind.

Ver. 23. *Understandeth*—Or "mindeth" it as ver. 19

24 ¶ Another [a] parable put he forth unto them, saying, The king[c] om of heaven is likened unto a man which sowed [c] good seed in his field:
25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
30 Let both grow together until the harvest: and in the time of harvest [u] I will say to the reapers, Gather ye together first the tares, and bind them in bundles to [v] burn them: but gather the [w] wheat into my barn.
31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a [x] grain of mustard seed, which a man took, and sowed in his field:
32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a [y] tree, so that the birds of the air come and lodge in the branches thereof.
33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [z] measures of meal, till the whole was leavened.
34 All these things spake Jesus unto the multitude in [a] parables; and without a parable spake he not unto them:
35 That it might be fulfilled which was spoken by the [b] prophet, saying, I will open my mouth in parables; I will utter things which have been kept [c] secret from the foundation of the world.
36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.
37 He answered and said unto them, He that soweth the good seed is the Son of man;
38 The field is the [d] world; the good seed are the children of the [e] kingdom; but the tares are the children of the [f] wicked *one;*
39 The enemy that sowed them is the devil; the harvest is the end of the [g] world; and the reapers are the [h] angels.
40 As therefore the tares are gathered and burned in the [i] fire; so shall it be in the end of this world.
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all [j] things that offend, [k] and them which do iniquity;
42 And [l] shall cast them into a furnace of fire: there [m] shall be wailing and gnashing of teeth.
43 Then shall the righteous shine [n] forth as

A. M. 4031.
A. D. 27.

a Is.28.10, 13
t 1 Pet.1.23.
u 1 Ti.5.24.
v Mal.4.1.
w Lu.3.17.
x Ma.4.30.
y Eze.17.23

z *the Greek word signifies a measure (about a peck and a half, wanting a little more than a pint.)*

a Ma.4.33.
b Ps.78.2.
c Lu.10.11. Ro.16.25, 26. Col.1.26.
d Ro.10.18. Col.1.6.
e 1 Pe.1.23.
f Jn.8.44. Ac.13.10. 1 Jn.3.8.
g Joel 3.13. Re.14.15.
h Re.14.15 19.
i ver.30.
j or, *scandals.*
k Lu.13.27.
l c.3.12. Re.19.20. 20.10
m ver 50 c.8.12.
n Da.12.3. 1 Co.15. 49.

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his miracles, and heard "the gracious words which proceeded out of his mouth." Privileges in which we also, by means of the Scriptures, happily partake.

"How happy are our ears,
That hear this joyful sound,
Which kings and prophets waited for,
And sought, but never found!
How blessed are our eyes,
That see this heavenly light!
Prophets and kings desired it long,
But died without the sight!"—*Watts.*

Ver. 24—43. *The parables of the tares, of the mustard tree, and others.*—The former has some analogy with the preceding, and is, in like manner, explained by its author. The purport of it is, to show that the visible church must be expected in every age to contain, more or less, an admixture of false professors, which cannot be wholly eradicated till the day of judgment. Much injury has, however, been done, by the injudicious conduct of some "servants" of the divine "Householder," who have made the rash attempt. In some instances, as was the case with the Novatians, they refused to admit those returning penitents who had apostatized in time of persecution; thereby rooting out from the church those whom their indulgent Master would have retained. More frequently this has been effected by religious zealots, who knew not "what spirit they were of." Even some of our Lord's apostles, before they became inspired from above, would have called down fire from heaven to destroy those who assorted not with them; so, many, pretending to be their successors, kindled fires upon earth, to burn those whom they considered heretics. In other cases, where their zeal was more guarded, they pursued them with pains and penalties to the grave. He only who can search the heart, is qualified to punish errors of the mind: and he will do it only when his justice shall demand it. We owe no indulgence to error; but we owe personal toleration, or rather liberty of conscience, to every human being.

Before we proceed, however, we must notice two short parables, which intervene between this parable of the tares and our Lord's explication of it. 1. "The kingdom of heaven is like unto a grain of mustard-seed," which, though one of the smallest seeds then known, being sowed in the earth, produced a tree, on which the birds of the air found a lodgement. This was evidently designed to intimate, that though Christ's kingdom was at that time very inconsiderable, it should eventually spread, till it became like the tree in Nebuchadnezzar's dream, so large "that the fowls of the heaven should dwell in the boughs thereof." (Dan. iv. 12.) A prediction which, in great measure, we have happily seen fulfilled.

2. The other parable here alluded to, is designed to show the manner in which the spirit of Christianity operates secretly and unobserved, spreading from one individual to another, and from family to family, till a whole village, town, or country, is imbued with it; or, speaking figuratively, *leavened* thereby.

All these things Jesus spake in parables to the multitudes, and thus was fulfilled the expression of the Psalmist Asaph, (Ps. lxxviii. 2.) "I will open my mouth in parables: I will utter things kept secret from the foundation of the world;" that is, never before revealed. But though these things were clothed in parables to the promiscuous multitude, our Lord privately explained them to the meanest and poorest of his disciples, to whom grace was also given to understand the mysteries of his heavenly kingdom. It is well known, that the Greek philosophers had a secret and a popular doctrine, the former of which was taught only to their private disciples, from whom they often received large premiums; but the instructions of Jesus were all gratuitous, and his disciples were mostly from the lower classes: and though he spake in figures to the multitude, and explained those figures to his disciples, yet his doctrine was but one, and none who desired instruction were refused. Whereas there is reason to believe that many of the philosophers, while they taught idolatry to the world, taught atheism to their private pupils!

In the above abstract of the parable of the *tares*, we omitted to notice the concluding paragraph, which briefly places before our eyes the solemn consequences of the day of judgment; when the Son of man shall send forth his angels to gather out of his kingdom all scandals and offences, all hypocrites and unbelievers, and cast them in bundles into the furnace of perdition: "Then shall the righteous shine forth as

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Ver. 24. *Parable of tares.*—The design of this parable is to illustrate the divine government, showing *this world* as a place of probation, where men form their characters, and *eternity* as the place of retribution, where men are treated according to their characters in this life. The field is the world, and not the church. See Saviour's exposition, ver. 38—43.

Ver. 25. *Tares.*—Greek, *Zezania.*—"It appears from the parable itself, (says *Campbell.*) 1. That this weed was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2. That it resembles corn, especially wheat, since it was only when the wheat was putting forth the ear, that these weeds were discovered. Now, neither of these characters will suit the *tare*, which is excellent food for cattle, . . . and distinguished from corn the moment it comes above ground." Dr. *Clarke* therefore concludes it must mean *the darnel.* Gadus, Lolium) which Shakspeare mentions as "an idle weed," which grows among our corn. (See *Johnson's* Dictionary.) The Talmud calls it *zonan;* the Turks, *zuvan;* the Arabs, *zuman;* and the Spaniards, *zizannum.* Its seeds, if mingled with corn, produce inebriety, vertigo, and lethargy. In some parts of Syria travellers mention that it is drawn up by the hand, in time of harvest, and tied in bundles, to be burnt. See *Taylor's* Expos. Index, and *Harris's* Nat. Hist. of the Bible, in *Tares.*

Ver. 32. *The least of all seeds.*—Not absolutely, but *one* of the smallest, and therefore used proverbially, chap. xvii. 20. And, according to Sir *Thos. Brown,* the smallest of such as are apt to grow to a ligneous (or woody) substance, of which *C. Taylor* refers to a specimen in the collection of Sir *Jos. Banks.* The Talmud speaks of a mustard tree, *one* of whose branches covered a potter's bovel; and a certain Rabbi boasts of possessing one which he could climb up like a fig tree: but for these we cannot vouch. See *Taylor's* Expos. Index and *Harris's* Nat. Hist. A traveller in Chili says, "I have travelled many leagues through groves (of mustard seed) which were taller than horse and man and the birds build their nests in them." *Pinkerton's* Voy.

Ver. 39. *The devil (diabolos.)*—"A plain answer to the great question concerning the origin of evil. God made man (as he did angels) intelligent creatures, and consequently free either to choose good or evil: but he implanted no evil in the human soul; an enemy (with man's concurrence) hath done this."—*J. Wesley.*

the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure [o] hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth [p] all that he hath, and buyeth [q] that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one [r] pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered [s] of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and [t] sever the wicked from among the just,

50 And [u] shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* a householder, which bringeth forth out [v] of his treasure *things* new and [w] old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And [x] when he was come into his own country, he taught them in their synagogue insomuch that they were astonished, and said Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended [y] in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

A. M. 4031. A. D. 27

o Pr.2.4,5.

p Pr.3.7,8

q Is.55.1. Re.3.18

r Pr.3.14, 15. 8.11.

s c.22.10.

t c.25.32.

u ver.42.

v Pr.10.21. 15.7. Is.4.

w Ca.7.13.

x Ma.6.1, &c. Lu.4.16, &c.

y Is.49.7. 53.3 Jn.6.42.

a Ma.6.14. Lu 9.7, &c.

b or, *are wrought by him.*

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

AT that time [a] Herod the tetrarch heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works [b] do show forth themselves in him.

3 ¶ For Herod had laid hold on John, and

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the sun, in the kingdom of their Father!" The Lord hath, no doubt, wise and valuable ends, in permitting, during the present state, that mixture of the righteous and the wicked which is necessary to the fulfilment of his great designs; but that accomplished, their co-existence will be tolerated no longer. The one shall be consigned to their long-threatened punishment; and the other exalted to glory. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." (Dan. xii. 3.)

Ver. 44—58. *The parables of the hidden treasure, the pearl of great price, and the fisher's net; with our Lord's return to Nazareth.*—By this variety of parables and metaphors, our Lord places the gospel of his kingdom in various and important points of view. Here it is a treasure hidden, and to be digged for: a treasure of such value that if a man were to part with his all for it, he would still be an infinite gainer. "Christian truth (says the late Mr. *Ward*, missionary in India,) enriches the possessor, by implanting those preserving, dignified, and immortal principles, which are at once the marks of the person's high calling, of his holy nature, and of the glorious destiny which awaits him among the sons and heirs of God. But he who has found this treasure, is not only himself enriched; he enriches his children, his friends, his neighbours, the present age, and perhaps posterity. Yea, farther, the riches of Christ are said to be unsearchable; always in a state of expenditure, but for ever inexhaustible.

"We are ready to pity those who suffer losses for Christ, and we feel aright; but let us never suppose that any one loses by his attachment to the Saviour. Such persons not only enjoy heaven in common with their fellow Christians, but every item of loss and suffering will meet with its own especial remuneration in heaven. God is not unfaithful, to forget the labours or sufferings of his people." (*Ward's* Reflections on the Word of God.)

The importance of divine truth is then placed in another point of light, in being compared to *a goodly pearl* that must be drawn up from the bottom of the sea; and when found, is of so "great price," that it costs a merchant's all to purchase it; but all is little, for that which is infinite in value and duration. "Whatever stands in opposition to Christ, (says *Henry*,) or in competition with him, for our love and service, we must cheerfully quit it, though never so dear to us. A man may buy gold too dear, but not this *pearl of great price*."

A third simile, or parable, represents "the kingdom of heaven" in a different point of view. This comprehends all the professors of the gospel, and plainly tells us that all are not pearls nor jewels. The kingdom of heaven is like a fisher's *net* cast into the sea, and which embraces every kind of fish, good or bad, that comes within its limits. But when the net is drawn to shore, a discrimination takes place: the good are gathered into vessels, and the bad are cast away; a term especially applied to hypocrites and apostates. This is a very awful admonition to us all; for even St. Paul says, I keep my body under, ... lest, when I have preached to others, I myself should be a *castaway*." (1 Cor. ix. 27.) And this term, as it respects mankind, does not intend a mere rejection, but a terrible punishment:—"Angels shall come forth, and shall sever the wicked from the just, and shall cast them into the furnace of fire:" of fire unquenchable, where shall be "wailing and gnashing of teeth."

When Jesus had thus represented to his disciples the great importance of his salvation, in these various interesting points of view, he inquired if they understood them; and being informed they did, he remarked, that a scribe well instructed, is like a *householder* who has treasures, both new and old, and brings them forth to his household, as occasion may require. These treasures may include both provisions and raiment. So these scribes of the New Testament were to bring forth old truths, and mysteries of ancient date; but dressed up, as it were, by a variety of images and illustrations, calculated to render them both interesting and intelligible, as our Lord himself had here given them an example.

Towards evening, when Jesus had finished these discourses, he crossed the lake, and returned to Nazareth, where his presence excited a temporary astonishment, but no permanent good effect. "Is not this the carpenter's son, and are not his mother and her family with us? . . . . Whence then hath this man all these things?" Hence, instead of inquiring into his doctrine, or the evidences of his mission, they were offended (or scandalized) at the meanness of his origin, and paid little or no attention to either his miracles or preaching; and here Jesus himself bare witness, that a prophet is not wholly without honour, save in his own country, and his own family.

CHAP. XIV. Ver. 1—21. *Herod's cruelty to John the Baptist. Our Lord feeds five thousand,* &c.—The voice of conscience is the voice of God, and speaking with no less authority than his own thunder, can make even infidels and tyrants tremble. "O the terrors and tortures of a guilty heart! (says Bp. *Hall.*) Herod's conscience told him that he had offered an unjust and cruel violence to an innocent (person;) and now he thinks that John's ghost haunts him. . . . . Revel, O Herod! and feast and frolic, and please thyself with *dances*, and triumphs, and pastimes: thy sin shall be as some fury,

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Ver. 46. *One pearl of great price.*—The parable of the pearl of great price, shows the earnestness with which we must seek relizion, and the sacrifices we must be willing to make for its acquirement. See Mat. xix. 21.

Ver. 47. *A Net.*—[A drag net, which the Latins call *verriculum*, a sweepnet. "which is cast into the water to catch fish, and the particular use of which is to drag them up from the bottom." As this is dragged along, it gathers good and bad, great and small, which are separated when brought ashore.]—*B.*

Ver. 52. Things *new and old.*—As the Orientals never change their fashions, they are remarkable for hoarding large stocks of raiment, as well as provisions.

Ver. 54. *His own country.*—That is, Nazareth.

CHAP. XIV. Ver. 1. *Herod the tetrarch.*—[This was Herod Antipas, the son of Herod the Great by Malthace, and tetrarch of Galilee and Perea, which produced a revenue of 200 talents a year. He married the daughter of Aretas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him; and vanquished him after an obstinate engagement. This defeat *Josephus* assures us the Jews considered as a punishment for the death of John the Baptist.—Having gone to Rome to solicit the title of king, he was accused by Agrippa with carrying on a correspondence with Artabanus king of Parthia, against the Romans, and was banished by the Emperor Caius to Lyons, and thence to Spain, where he and Herodias died in exile.]—*Bagster.*

Ver. 2. *He is risen.*—Josephus represents Herod as a Sadducee, which sect denied the resurrection, &c. (See *Doddridge.*) But "Conscience makes cowards of us all;" and infidels who deny a future state, will yet tremble at the sight of a supposed spectre.

bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It [c] is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a [d] prophet.

6 But when Herod's birth-day was kept, the daughter of Herodias danced [e] before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's [f] head in a charger.

9 And the king was [g] sorry: nevertheless for the oath's [h] sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried [i] it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he [j] departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and [k] saw a great multitude, and was moved with compassion [l] toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets [m] full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he [n] went up into a mountain apart to pray: and when the evening was come, he was there alone.

A. M. 4031. A. D. 27

c Le.8.16. 20.21.

d c.21.26. Lu.20.6.

e *in the midst.*

f Pr 29.10.

g Ju.11.31, 35. Da.6.14., 16.

h Ju.21.1. 1 Sa.14.28 25.22. Ec.5.2.

i Ac.8.2.

j c.10.23. 12.15. Ma.6.32 &c. Lu.9.10, &c. Jn.6.1,2, &c.

k c.9.36. 15.32, &c.

l He.4.15.

m 2Ki.4.1.. 7.

n Ma.6.46.

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that shall invisibly follow thee, and scourge thy guilty heart with secret lashes, ... and begin thy hell within thee."

The popularity of St. John the Baptist, whom all men esteemed a prophet, had induced Herod to invite him to his court. John, however, was no courtier; instead of flattering Herod, as he probably expected, he reproved him for marrying his brother's wife, his brother being yet alive. This exasperated the tyrant, who threw him into prison, and in his rage would, as it appears, have killed him outright, had he not feared the people. While, however, he was imprisoned, Herod made a great feast to celebrate his birth-day, and the daughter of Herodias, by her former husband, so pleased him by her dancing, that he vowed to give her whatever she might require, even to the value of half his kingdom. Elated with such a promise, (though great rewards for dancing were by no means uncommon,) she, or. leaving the room, ran to consult her mother, who bitterly hating the Baptist for his reproof of her adultery, counselled her daughter to ask the head of John the Baptist, in a charger, or large silver dish. Tyrant as he was, he was startled at the demand, and would fain have evaded it; partly from check of conscience, for he knew John to be a good and honest man; and partly from fear of an insurrection among the people: his oath, and still more his *honour*, were, however, pledged in presence of his court; and what is the life of a subject to an Eastern despot, who claims a right to all the lives and property in his kingdom? A military executioner was sent; John was beheaded; his head was brought in a charger, as desired, and delivered to the delicate damsel, who carried it to her mother; she feasted her revenge thereon, considering it doubtless, as to *her*, worth more than half a kingdom.

Herod had been hitherto too much involved in business of state, and in the pleasures of his court, to pay any attention to the reports in circulation relative to the preaching and miracles of Jesus; but when John was dead, and reports began to circulate more widely respecting the miracles which Jesus had lately wrought in Galilee, (where he had for some time resided,) it became surmised that John, or one of the old prophets, must be risen from the dead, and Herod's conscience decided for the former opinion: "Surely," said he, "John the Baptist is risen from the dead!"

Upon hearing of John's death, his affectionate disciples came and buried his corpse, and then went and told Jesus, who immediately took ship, and crossing the lake privately, departed into a desert place; partly, probably, for private devotion, and partly to avoid Herod, his "time not being yet come." The people, however, followed him into the desert on foot, taking their sick with them, on whom he had "compassion, and whom he healed."

When evening came on, the disciples applied to their Master to dismiss the people (who seem to have showed no disposition to depart) to their respective homes, to buy food. Jesus, however, taking another course, commanded the people to sit down upon the grass, (of which, according to St. John, there was much in that place,) and finding that the disciples had five loaves, and two fishes, he gave thanks, and miraculously multiplied them to such a degree, that they fed and satisfied five thousand men, besides women and children, and left twelve baskets of fragments over. "I know not, (says Bp. *Hall*,) whether more to wonder at the miraculous eating, or the miraculous leaving. Here were 'five thousand men,' and, in all likelihood, no fewer women and children. Perhaps some of these only looked on; nay, they did all eat 'and were satisfied.' So many must needs make clean work; of so little, there could be left nothing. Yea, there were 'fragments' remaining. Perhaps some crumbs, or crusts. Nay, 'twelve baskets full;' more remaining than was first set down. . . .Here is a marvellous provision made; a marvellous bounty of that provision; a no less marvellous extent of that bounty. Those that depend upon God, shall not want a due purveyance in the very desert."

Ver. 22—36. *Christ walketh on the water.*—Having thus miraculously fed the multitude, Jesus constrained his disciples, who seem to have been unwilling to leave him, to re-cross

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Ver. 3. *Herodias.*—[This infamous woman was the daughter of Aristobulus and Berenice, and grand-daughter of Herod the Great.—*Philip's wife.*—Herod Philip, son of Herod the Great and Mariamne.]—*Bagster.*

Ver. 7. *Promised with an oath.*—*Doddridge* and *Campbell*, "Sware unto her."

Ver. 8. *Before instructed.*—*Campbell*, "Instigated." The facts appear to have been, that when the daughter of Herodias danced, her mother was not in the ball-room, but in an antechamber; when, therefore, Herod made his foolish vow, the girl ran to her mother, who told her what to ask, and she followed her directions.—*Give me here.*—*Mark*, "By and by;" *Doddridge*, "Presently," which seems more exact.

Ver. 10. *He sent and beheaded*, &c.—This is no uncommon thing in Turkey and the East to this day. Some time since the Grand Signior having received the heads of some of his officers who had been decapitated by his orders, commanded that they should be exposed in large silver dishes (*chargers*) at the entrance of his porte. See *Orient. Lit.* No. 1195.—[*Josephus* informs us, that John the Baptist was imprisoned and beheaded by Herod in the strong castle of Machærus, which he describes as situated about 60 stadia east of Jordan, not far from where the river discharges itself into the Dead sea.]—*Bagster.*—*She brought it to her mother.*—*Jerome* relates that Herodias treated the Baptist's head with great disdain, and pierced it with a needle. So when the head of Cicero was brought to Fulvia (wife of Mark Anthony) she is said to have pierced it with a silver bodkin.

Ver. 11. *The damsel.*—[This was *Salome*, the daughter of Herodias by her uncle and husband, Herod Philip. *Nicephorus* and *Metaphrastes* relate, that she accompanied her mother Herodias and Herod in their banishment, and when passing over a river that was frozen, the ice broke, and she sunk up to her neck, and the ice uniting, she suffered the same punishment she had caused to be inflicted on John the Baptist. If true, this was certainly a wonderful providence; but it must be confessed that it appears contrary to the account of *Josephus*, who says, that she first married Philip the Tetrarch, and then Herod the king of Chalcis, by whom she had three sons.]—*Bagster.*

Ver. 13. *Apart.*—*Campbell*, "Privately;" so ver. 24.—*On foot.*—*Campbell*, "By land;" he says that the Greek word means *on foot*, when opposed *to horseback*; and *by land*, when contrasted with *by sea.*

Ver. 15. *When it was evening.*—*Campbell*, "Towards evening." He adds, "The Jews reckoned two evenings, the one commencing about three in the afternoon, (the time of the evening sacrifice,) the other about six, or sunset." The second evening is mentioned ver. 23, where the same critic renders, "It was late."

Ver. 19. *He blessed.*—Query, What did he bless? This is generally explained of the fishes; but *Campbell* (guided by the oriental idiom) inclines to explain it, "He blessed God," or asked a blessing. Compare Mark vi. 6.

Ver. 20. *Twelve baskets full.*—From this it is clear that a creative power must have been exerted, as the food remaining was evidently more than before they began to eat.

Ver. 22. *Jesus constrained his disciples.*—John intimates that the people wanted to take Jesus by force, and make him a king; (John vi. 15.) one reason, therefore, for Jesus sending them away might be, to prevent their uniting with the multitude, and creating an alarm to the Roman government

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And [o] when the disciples saw him walking on the sea, they were [p] troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be [q] of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it [r] be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind [s] boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save [t] me.

31 And immediately [u] Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou [v] doubt?

32 And when they were come into the ship, the wind [w] ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of [x] God.

A. M. 4031. A. D. 27.

o Job 9.8. Jn.6.19.

p Lu.24.37.

q Ac.23.11.

r Phi.4.13.

s or, *strong.*

t Ps.69.1,2. Lu.3.57.

u Is.63.12.

v Ja.1.6.

w Ps.107.29

x Dn.3.25. Lu.4.41. Jn.1.49. 6.69 11.27. Ac.8.37. Ro.1.4.

y Ma.6.53.

z Nu.15.38. c.9.20. Ma.3.10. Lu.6.19. Ac.19.12.

a Jn.6.37.

A. M. 4032. A. D. 28.

a Ma.7.1, &c.

b Col.2.8, 23. Tit.1.14.

c Ex.20.12. De.5.16.

d Ex.21.17. Le.20.9

e De.27.16.

34 ¶ And [y] when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem [z] of his garment: and as many [a] as touched were made perfectly whole.

CHAPTER XV.

3 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth defileth not a man: 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, besides women and children.

THEN [a] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your [b] tradition?

4 For God commanded, saying, [c] Honour thy father and mother; and, He [d] that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honour not [e] his father or his mother, *he shall be free.* Thus have ye made the com-

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the lake, while he dismissed the people to their homes; after which he went up into a mountain *apart*—that *is*, secretly and alone—*to pray.* The time which Jesus devoted to his public work and private devotion, seems hardly to have allowed sufficient intervals for either sleep or food. After the labours of the preceding day, instead of retiring to rest, he seeks a solitary place to pray, where he might "pour out prayers and supplications *with strong crying and tears*," (Heb. v. 7,) without interruption from either friends or enemies. And after this, instead of lying down to rest, even in the open air, like Jacob, his head pillowed with a stone, (Gen. xxviii. 18;) his heart is with his disciples, and foreseeing a rising storm, in the fourth watch of the night, (or between three and four in the morning,) behold him walking on the swelling waves. The disciples, as well they might, felt alarmed and terrified, concluding that they saw a spectre, and cried out, or screamed, for fear. Jesus hearing them, immediately called out, to calm their fears, "Be of good cheer, it is I." Instantly their fears are calmed, and Peter, in a moment of sudden joy and gratitude, exclaimed, "Lord, if it be thou, bid me come unto thee on the water." He received the command, and instantly obeyed, and for a moment he walked on the water; but looking at the waves instead of the Saviour, his faith failed him, and he began to sink. "Looking at difficulties with an eye of sense, more than at precepts and promises with an eye of faith, (says *Henry*,) is at the bottom of all our inordinate fears, both as to public and personal concerns."

When Peter begins to sink, he begins to pray, which is the only remedy for sinking, both with him and us. In the conduct of our Saviour, here are several things to remark. 1. The Lord cures vain confidence by leaving us for a time to try our own strength. Peter suspected not the weakness of his faith, till he found it fail him. 2. When Jesus reproved Peter for his wavering faith, he at the same time sustained him. Indeed he caught him before he reproved him; and when he did reprove, it was in these gentle words, "O thou of little faith, wherefore didst thou doubt?" There is no room, in any case, to doubt, while we are directed by a clear command. 3. The presence of the Saviour insures the safety of his disciples. "Immediately as he came into the ship, the wind ceased!" Well, therefore, might the little crew of mariners and disciples fall down and "worship him." He steps into the sea, and the waves become as a solid pavement beneath his tread; and no sooner are his feet within the vessel, than the winds are hushed to peace! Well might they, in a rapture of surprise and joy, exclaim, "Of a truth, thou art the Son of God!" It is difficult to say exactly what was meant by this expression. If the company consisted, as some suspect, partly of Jews, and partly of Gentiles, they might have different ideas under the same title. The latter were used to consider extraordinary personages as children of the gods; but the former could hardly attach to it any other idea than that of the Great Prophet—the Messiah!

CHAP. XV. Ver. 1—20. *The traditions of men compared with the commands of God.*—It may be here proper to observe, that besides the laws of Moses, as recorded in the Pentateuch, the Rabbins pretend that he left a variety of oral traditions; that is, traditions delivered to him by the voice of God at Sinai, and handed down, from generation to generation, *by word of mouth*, to the time of our Lord, and even lower; for it does not appear that any complete digest of them was put into writing till the latter part of the second century, by Rabbi Judas, surnamed the *holy*. This work (which makes six volumes, folio,) is called the *Mishna*, or second law, as containing a variety of additions to, and explanations of, the written law: these were pretended to be explicatory, but many of them were evasive, and some even subversive of the laws of Moses. Of this we have an example in the chapter now before us.

The Pharisees come to our Lord, complaining that his disciples, on some occasion, when they had watched them, had taken food without washing their hands, which, it seems, the Pharisees always practised with great ceremony; not for cleanliness, but as a form required by the traditions of their elders, which were of higher authority with them than the laws of decency, or even of God himself. The law of Moses had pronounced sentence of death against those who cursed their parents, which implied not merely a hasty expression, (though that must be highly culpable,) but a neglect and abandonment of them, as though the parental relation had been dissolved: it was not merely a verbal, but a practical curse, of which our Lord gives this instance. A Jew, finding that his parents, through age and infirmity, were likely to become a burden to him, devotes a part of his property to the temple, saying, "It is *Corban*;" that is, a gift; "I have devoted all I can spare, and therefore can do nothing for you." This was sanctioned by the traditions of the elders, who thereby made void the law, releasing children from the natural and legal obligations which they owed to their parents; that is,

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Ver. 24. *The wind was contrary.*—By this they were driven farther from the shore than they designed, and in a different course.

Ver. 25. *Fourth watch.*—The Jews at this time divided the night into *four* watches. the first was from six o'clock in the evening till nine; the second, from nine to twelve; the third from twelve till three; and the fourth, from three till six. So that it probably began to be daylight before our Lord came to his disciples. —*Walking on the sea.*—This was thought so absurd, that the Egyptian hieroglyphic for an impossibility was "two feet walking on the sea." This suspension of the laws of gravitation was a proper manifestation of omnipotence.

Ver. 26. *It is a spirit.*—Gr. *Phantasma*, i. e. "an apparition." So *Doddridge.*

Ver. 34. *Gennesaret.*—[*Gennesaret* was a fertile district, in which were situated the cities of Tiberias and Capernaum, extending along the western shore of the lake to which it gave name, about thirty stadia, or nearly four miles in length, and twenty stadia, or two miles and a half in breadth, according to *Josephus.*]—*Bagster.*

Ver. 35. *Had knowledge of him*—That is, found out who he was.

Ver. 36. *Hem*—Or "fringe." See note on ch. ix. 20.

CHAP. XV. Ver. 1. *Of Jerusalem*—Or, *from* Jerusalem. *Doddridge* suggests, that these were deputed to watch the conduct of Jesus and his disciples in Galilee.

Ver. 2. *Traditions of the elders.*—[*Tradition*, in Latin *traditio*, from *trado* I deliver, hand down. Among the Jews, it signifies what is called the *oral law*, which they say has been successively handed down from Moses, through every generation, to Judah the Holy, who compiled and digested it into the *Mishneh* to explain which the two Gemaras, or Talmuds, called the Jerusalem and Babylonish, were composed. Of the estimation in which these were held by the Jews, the following may serve as an example: "The words of the Scribes are lovely beyond the words of the law, for the words of the law are weighty and light, but the words of the Scribes are all weighty." *Hieros. Berac.*]—*Bagster.*

Ver. 4. *Curseth.*—*Campbell* is surprised at this translation being so current; he thinks that both the Hebrew and Greek words signify to reproach, or calumniate. But the penalty of death being affixed to this "reproach," probably led to this strong term "curseth," and seems to justify it: for no slight reproach, assuredly, would warrant such a punishment.

Ver. 5. *It is* (or, be it) *a gift.*—"It is *Corban*," the Hebrew term for a gift, or offering to God. Levit. i. 2, 3; ii. 1, 5, &c. To interfere with this offering would

mandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This [f] people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines [g] the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not [h] that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, [i] which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they [j] be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever

A.M. 4032
A.D. 32.

f Is.29.13.

g Col.2.22.

h Ac.10.15. Ro.14.14, 20. 1Ti.4.4. Tit.1.15.

i Jn.15.2,6.

j c.23.16. Lu.6.39.

k Lu.6.45. Ja.3.6.

l Ge.6.5. S.21. Pr.6.14. 24.9. Je.17.9. Ro.3.10.. 19. Ga.5.19.. 21. Ep.2.3. Tit.3.3.

m Ma.7.24.

n Lu.18.38, 39.

o Ps.78.1. Lu.3.8.

p c.10.5,6. Ac.3.26.

q c.7.6. Re.22.15.

entereth in at the mouth [k] goeth into the belly and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For [l] out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then [m] Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of [n] David; my daughter is grievously vexed with a devil.

23 But he answered her not a [o] word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, [p] I am not sent but unto the lost sheep of the house of Israel

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to [q] dogs.

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from *honouring* them, as the law required. Thus, by presents to the temple, or the priests, they purchased a release from the obligations of the moral law: so says the *Talmud*—"Every one ought to honour his father and mother, EXCEPT he hath vowed to the contrary;" which fully justifies our Lord's assertion, that they made void the law. (See note on verse 5.)

Bishop *Jebb*, in his metrical version of verse 5, 6, seems to have rendered the passage clearer and more elegant.

"But ye say:
Whosoever shall say to his father or mother, (Be that) a gift, by which thou
mightest have been relieved from me;
Must also not honour his father or his mother:
Thus have ye nullified the commandment of God by your tradition."

Well might our Lord call these people *hypocrites*, and apply to them the language of the prophet Isaiah; "Their heart is far from me!"

Having thus far rectified the errors of the Scribes, our Lord explains the nature and source of moral pollution. Under the new dispensation, it is not what a man eats or drinks that renders him obnoxious in the sight of God: for "the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." (Rom. xiv. 17.) But what truly defiles a man is that which springeth from his evil heart; "for out of the heart proceed evil thoughts, adulteries, fornications, murders." The heart of man being corrupted by the fall, has become the fountain of iniquity, from which all these evil streams do flow. "And doth a fountain, (asks St. James,) send forth, at the same place, sweet water and bitter?" (chap. iii. 11.) Can that depraved heart, which is the source of every iniquity, produce also devotion to God, and benevolence to man?

"O God, unto whom all hearts are open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thine Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord! Amen."

Ver. 21—39. *The daughter of a woman of Canaan healed, with sundry other miracles.*—This woman, though of Canaan's accursed race, (who, according to *Lightfoot*, occupied the country about Tyre and Sidon,) was a remarkable monument, not only of our Lord's miraculous power, but also of his saving grace; and in her was exhibited a specimen of that mercy promised to the Gentiles. It is observable, that though our Lord confined the ministry of his Apostles, during his lifetime, to the Jews, he did not so restrict his own ministrations; but in one instance visited a Samaritan woman; in another, the servant of a Roman centurion; and in a third, this "outcast among the heathen;" this Syro-Phœnician woman, his conduct towards whom appears most extraordinary, till explained by the sequel. Jesus was now in the farther part of Galilee, on the very boundary of Judea, and she ran crying after him, "Have mercy upon me, O Lord:" and at the same time evinced her faith in him, by calling him, "the Son of David," or the Messiah. She then earnestly implored mercy on herself, by the healing of her daughter, who was grievously vexed with a demon. On this we may observe, by the way, that some of the greatest mercies we receive, are those bestowed upon our children.—At first Jesus seems to turn a deaf ear towards her, for "he answered her not a word." This, however, did not dismay her: she exhibited that perseverance which our Lord had recommended in his sermon on the mount. She asks till she receives; she seeks till she finds; and she knocks till the door of mercy is effectually opened. In short, she wearies out the disciples, (though she could not their master,) and they beg him to dismiss her by an answer of some kind or other, though they seem doubtful what that should be, as they perceived that she was a Gentile. To *them* he replied, not to her, "I am not sent but to the lost sheep of the house of Israel." Upon this, she pressed nearer to him, till she fell down at his feet and worshipped him, saying, "Lord, help me!" the language both of anxiety and distress. The Lord now condescended to speak to her; but not with his usual tenderness: "It is not meet, (said he,) to take the children's bread and cast it unto dogs." At this word she eagerly caught. "Truth, Lord," said she, I am a Gentile dog, "yet the dogs eat of the crumbs which fall from their masters' table." The Saviour appears now completely overcome with her importunity. His bowels doubtless yearned over her, (as did those of Joseph when he spake roughly to his brethren,) and he exclaimed, "O woman! great is thy faith: be it unto thee according to thy word!"

"Truth, Lord," we were Gentile dogs. "Lord, how should we (Christians) bless thy name, that we of dogs are made children! How should we fear thy justice, since thine ancient people are become dogs! O let us not be high-minded, but tremble. If they were cut off who crucified thee in thine humble state, what may we expect who crucify thee daily in thy glory?" (Bp. *Hall.*)

After the cure of this Gentile's daughter, our Lord, as he was wont, went up into the side of a mountain, where he was speedily surrounded with hearers, and with proper subjects for the exertion of his miraculous power; and when the multitude saw the wonders which Jesus wrought, they were not only struck with admiration, but "glorified the God of Israel."

After three days, (or on the third day,) the people probably discovered symptoms of hunger and fatigue, and our Saviour fed them by a miracle, so similar to that in the preceding chapter, that we need not dwell on it; yet so varied in its circumstances as to demonstrate it was not the same. (See ch. xvi. 9.) The disciples, however, reasoned and acted as if they had totally forgotten the preceding event; which would appear the

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have incurred the imputation of impiety; but it was often wickedly pleaded, as an excuse for neglecting the plainest duty.

Ver 9 *Teaching* for *doctrines.*—*Doddridge*, "While they teach doctrines (that are) human injunctions," or *the commandments of men.* These they considered not only equal, but in some cases even more obligatory, than the precepts of Moses and of God. Thus they considered the neglect of washing, according to their traditions, as equal to whoredom, and worthy of death.

Ver. 12. *Then came, &c.*—This was after Jesus had gone into a house.

Ver. 13. *Every plant*—That is, every doctrine not of God; every teacher not enlightened by him

Ver. 14. *Blind leaders.*—Elsewhere they are called "blind guides"

Ver. 20. *To eat with unwashen, &c.*—It is no sin to neglect a superstitious ceremony.

Ver. 22. *A woman of Canaan*—Of the accursed and devoted race of Canaan, and, as Mark informs us, (ch. vii. 26.) a *Syro-phœnician;* i. e. a native of that part of Phœnicia which had formerly been conquered by the Syrians. *Doddridge.*—*Vexed with a devil*—Or "demon," as before.

Ver. 23. *Send her away; for she crieth after us.*—Grant her request and dismiss her.

Ver. 26. *Cast it to dogs.*—This is the language that the Jews constantly used toward the Gentiles, and the same language has been too long used by Christians toward the Jews.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then [r] Jesus answered and said unto her, O woman, great *is* thy faith: be [s] it unto thee even as thou wilt. And her daughter was made whole from that very [t] hour.

29 ¶ And [u] Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed [v] them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then [w] Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And [x] his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And [y] he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and [z] gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

A. M. 4032.
A. D. 28.

r Job 13.15. 23.10. La.3.32.

s Ps.145.19.

t Jn.4.50.. 53.

u Ma.7.31.

v Ps.103.3. Is.35.5,6.

w Ma.8.1, &c.

x 2Ki.4.43, 44.

y c.14.19, &c.

z 1 Sa.9.13. Lu.22.19. 24.30.

a Ma.8.10.

a c.12.38, &c. Ma.8.11, &c. Lu.11.16. 12.54..56. 1Co.1.22.

b Jon.1.17.

c Lu.12.1.

d 1Co.5.6.. 8. Ga.5.9. 2Ti.2.16, 17.

e c.6.30. 8.26. 14.31.

f c.14.19, &c.

g c.15.34, &c.

38 And they that did eat were four thousand men, beside women and children.

39 And he sent away the multitude, and took ship, and [a] came into the coast of Magdala.

CHAPTER XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 21 Jesus foreshoweth his death, 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.

THE Pharisees also with the Sadducees came, and tempting desired him that he would show them a sign [a] from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet [b] Jonas. And he left them, and departed.

5 ¶ And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [c] Take heed and beware of the leaven [d] of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, [e] O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five [f] loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven [g] loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye

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more remarkable, if we were not ourselves equally prone to forget providential appearances and supplies.

CHAP. XVI. Ver. 1—12. *The Pharisees require a sign, and are refused: the disciples cautioned against their doctrines.*—On a former occasion, (chap. xii. 38,) certain scribes and Pharisees had required a sign from heaven, and were refused: another party of Pharisees now come, and bring certain of the Sadducees with them, who probably imagined they might be able to elicit from our Saviour what the others could not. As they proposed the same question, they received the like answer; with a reproof, at the same, time for their want of discernment and of candour, in not appreciating the evidences of his mission, with which they were surrounded. Upon this, our Saviour left them, without any farther reply, and again entering a small vessel, departed to the other side of the lake. When they arrived, he began to caution his disciples to "beware of the *leaven* of the Pharisees and of the Sadducees." Upon this, they were at first confounded, taking our Lord's words literally, as if he had spoken of bread; whereas our Lord had before used the term in respect of *doctrine*, in speaking of his new dispensation, (chap. xiii. 33.) Jesus, therefore, reproved the dulness of their apprehension, and gave them to understand that he referred to the *doctrines* of these Jewish sects, on which this seems the proper place to offer a few remarks.

The *Pharisees* were esteemed the most orthodox sect among the Jews, and held in the highest respect. Their name, (from the Hebrew *Pharosh*,) implies *separation*; not that they separated from communion with the Sadducees, or other sects, but they professed an extraordinary degree of moral and ritual purity, and the highest veneration for the traditions of the elders. They also avowed their belief in the doctrines of a future state, and the resurrection. (See Acts xxiii. 3; xxiv. 15.) "It is somewhat doubtful, however, what the Pharisees meant by the last doctrine. According to *Josephus*, it was no more than a *Pythagorean* resurrection; that is, a resurrection of the soul, by its transmigration into another body, and being born anew with it. From this resurrection, he says, they excluded all who were *notoriously* wicked, being of opinion, that the souls of such persons were transmitted into a state of everlasting wo. As to inferior crimes, they held, that they were punished in the bodies which the souls of those who committed them were next sent into."

The *Sadducees*, another Jewish sect, are said to have originated with one Sadoc, in the third century before Christ. This man "inculcated a pure and disinterested principle of obedience to God, independent of rewards and punishments, from which some of his disciples inferred, that none were to be expected; and hence the sect degenerated into infidelity, and denied, not only the resurrection of the body, but also the being of angels, or spirits, and consequently a future state. (Acts xxiii. 8.) . . . . It has been said, that they rejected all the sacred writings but those of Moses; and it is probable that some did so, but this was not universally the case. It is certain that they rejected the traditions of the elders, and paid little attention to any religious forms." But they were, however, very strict in the administration of justice. In their philosophy they were Epicureans, or materialists, but by no means Necessarians.

There was another sect, called *Essenes*, mentioned by Josephus, but not in the New Testament. This may be accounted for, from their living in a kind of monkish community, and never attending the Jewish festivities, or the temple service. They believed in the immortality of the soul, but not in the resurrection of the body. They were moral, abstemious, and recluse; and in their interpretations of the Scriptures they were highly mystical and allegorical. They disapproved of oaths and war, and wholly rejected the traditions of the elders.

There is no difficulty in ascertaining which of these doctrines were here intended as their *leaven*. The leaven of the Pharisees was their hypocrisy and superstition; the leaven of the Sadducees, licentiousness and infidelity: but what was the leaven of Herod, (which the Evangelist Mark adds, ch.

Ver. 28. *O woman*, &c.—[Our Lord's purpose being now answered, he openly commended her faith, and assured her that her daughter was healed.]—*B.*

Ver. 30. *Maimed.*—[Properly, those who had lost a hand, arm, foot, &c. "It is reasonable to suppose, that among the many *maimed*, who were brought on these occasions, there were some whose limbs had been cut off; and I think, hardly any of the miracles of our Lord were more illustrious and amazing than the recovery of such." Dr. *Doddridge.*]—*Bagster.*

Ver 32. *Lest they faint.*—*Campbell*, "Lest their strength fail."

Ver. 37. *Baskets.*—*Campbell*, "Maunds;" properly, hand-baskets, a different word from what is used in the preceding miracle, chap. xiv. 20.

Ver. 39. *Magdala.*—[*Magdala* was a city, and probably a territory, east of Jordan, sometimes called by the Rabbins *Magdala of Gadara*, from its vicinity to that city. Dr. *Lightfoot* has satisfactorily shown, from the Jewish writers that it was situated on the south-east side of the Lake of Gennesareth, a sabbath-day's journey, or two miles, from Chammath, near the hot baths of Tiberias, one mile from Jordan, and the same distance from Hippo. It appears to be the same *Magdala* which *Josephus* mentions, in his Life, as in the vicinity of Gamala, in Gaulonitis.]—*Bagster.*

CHAP. XVI. Ver. 3. *It will be foul to-day.*—*Doddridge*, "Tempestuous."—*The sky is red.*—The same signs are observed by ourselves.



should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine [h] of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coast of Cesarea Philippi, he asked his disciples, saying, Whom [i] do men say that I the Son of man am?

14 And they said, [j] Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and [k] said, Thou art the Christ, the Son of the living God,

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for [l] flesh and blood hath not revealed *it* unto thee, but [m] my Father which is in heaven.

18 And I say also unto thee, That thou art [n] Peter, and [o] upon this rock I will build my church; and the gates of [p] hell shall not prevail [q] against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou [r] shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

iii. 6.) is not so clear. The *Herodians*, however, appear to have been rather a political party, which supported Herod's family, and was willing to flatter him in all his measures, than a religious sect. Sycophancy and flattery, therefore, seem to be the *leaven* of the Herodians; and such are the vices against which our Lord here cautions his disciples. And the union of these discordant sects against Christ, shows that their enmity against him was greater than their enmity against each other.

Ver. 13—20. *Simon Peter's confession, and our Lord's inference therefrom.*—Our Lord elicits the opinion of Peter and his fellow disciples, by first inquiring the opinion of others: "Whom do men say that I, the Son of man, am?" The answer seems to refer to the Pythagorean notion, mentioned in the preceding section, that the soul of John the Baptist, or one of the prophets, was returned to animate the body of our Saviour. "But whom say *ye* that I am?" is the pointed and interesting question, which he then put to his own disciples, and now puts to us: "Whom say ye that I am?" Peter answered for the rest—May he answer for us also? Do we believe that Christ the Son of man is also the Son of the living God? It is true that this name is sometimes used as synonymous with the Son of man; (compare verse 13 and 16;) but it is also true that it implies something more: it implies a participation of the divine nature; and hence, when Jesus himself answered to that designation, "then the high priest rent his garments, saying, He hath blasphemed;" (ch. xxvi. 63—65,) and hence our Lord concluded that this was not revealed to Peter by any of his fellow disciples, nor even by his own natural powers, but by the Father only; for Peter seems to have been the first disciple that properly understood the true character of his Master; though perhaps *he* did not yet *fully* understand the "good confession" that he had now made.

The following words, "Thou art *Peter*, and upon *this Rock* will I build my church," are of peculiar importance in our controversy with the church of Rome, which founds thereon the *primacy of St. Peter*, who is the foundation of their church, though not of ours. Thus the Rhemish translators explain the words, "Christ foretold and appointed, (John i. 42,) that this man, named *Simon*, should afterward be called *Cephas*, or *Petrus*, that is to say, *a rock;* not then uttering the cause, but now expressing the same, *viz.* (as St. Cyril writeth,) 'For that upon HIM, (Peter,) as upon a firm *rock*, his church should be builded.'" It is also the avowed doctrine of the Catholic church to this day, "that our Lord did make St. Peter the chief pastor of the church, giving him a name that implied no less than being a *rock*, or foundation stone, declaring that upon *this rock* he would build *his church*." (Bp. *Chaloner's* Grounds of the Old Religion, sect. ii.) Now in answer to this, 1. Protestants deny that *Peter* signifies "a rock," and say it signifies a *stone* only; or, at most, a fragment of a rock. 2. They contend Peter himself was not the foundation rock here spoken of, but only one of the chosen stones laid on that rock, on which the church was built. (Ephes. ii. 20. Rev. xxi. 14.) 3. They believe that Peter's noble confession, (verse 16,) or rather, *Christ* himself, the subject of that confession, is the Rock both of the church and of every individual believer; (1 Cor. iii. 11;) and that the title (Rock) is indeed an evidence of our Lord's divinity; for "Who is a rock, save our God?" Jehovah was the Rock of Israel; (Deut. xxxii. 30, 31:) and the Apostle Paul explains that rock to signify, (not Peter, but) Christ himself. (1 Cor. x. 4.) Lastly, they add, that if Peter had been that rock, when he fell, by denying his master, (chap. xxvi. 69—72,) the church must have fallen with him.

The great question between Roman Catholics and Protestants is, did Christ here constitute Peter the Pope—i. e. the infallible head of the church. Papists say, yes.—But if so, why did Christ almost immediately after such appointment, say unto Peter, "Get thee behind me, Satan, thou art an offence to me."—And why did Peter deny Christ, even with cursing, "if infallible?"—And how could he be *pope*, and *yet lead about a wife?* (See 1 Cor. ix. 5. Luke iv. 38, &c.)

But our Lord also gave "the *keys* of the kingdom of heaven" to Peter; by which we understand, that it was his special privilege to open the new dispensation, by first preaching the gospel to the Gentiles, as we have already remarked he did. He opened the kingdom of heaven to all nations, and freely invited them to enter: he also opened the sacred mysteries of the types and prophecies, and showed his hearers somewhat of the glory of his Master in all the institutions of Moses; in all the buds and blossoms of Aaron's rod. Thus, as an able minister of the New Testament, did he open and explain the gospel. But he *bound* also; and as his opening was expository, so was his binding declarative. This was in perfect accordance with the language of the prophets, who were said to "set up," or "pull down" states and kingdoms, when they were directed prophetically to announce the decrees of God respecting them. (Jer. i. 10.) This explanation of *binding* and *loosing*, as declarative and expository, is also, according to Dr. *Lightfoot*, quite in harmony with the language of the ancient Rabbins, who used them in the sense of teaching what was right, and prohibiting what was wrong. Connecting this passage with the preceding, *Townsend* thus judiciously paraphrases them, in consistency with this idea. "I am about to build a Gentile church," saith Christ, "and to thee, O Peter, do I give the keys of the kingdom of heaven, that then thou mayest first open *the door of faith* to them: but if thou askest by what rule that church is to be governed, when the Mosaic rule may seem so improper for it, thou shalt be so guided by the Holy Spirit, that whatsoever of the law of Moses thou shalt forbid them, shall be forbidden; whatsoever thou grantest them shall be granted, and that under a sanction made in heaven." Mr. *T.* here instances, in the opening the gate of the gospel to the Gentiles, and in the permission of food previously forbidden as unclean.

As to St. Peter's and the Pope's supremacy, it is so far from being founded on the Scriptures, that it is in direct contradiction to the whole tenor of our Lord's doctrine, who forbade any of his disciples to assume pre-eminence above the rest. (Matt. xviii. 1—4; xxiii. 6—10. Mark ix. 33—35.)

When our Lord said, "Upon *this rock* (pointing, probably to himself, as in another instance, John ii. 19—22,) will I build my church," he subjoined, "and the *gates of Hell* shall not prevail against it." Now, whether this be understood of

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Ver. 13. *Cesarea Philippi.*—[*Cesarea Philippi* was anciently called *Paneas*, from the mountain of Panium, or Hermon, at the foot of which it was situated, near the springs of Jordan; but Philip the Tetrarch, the son of Herod the Great, having rebuilt it, gave it the name of Cæsarea in honour of Tiberius, the reigning emperor, and he added his own name to it, to distinguish it from another Cæsarea on the coast of the Mediterranean. It was afterwards named *Neronias* by the young Agrippa, in honour of *Nero*, and in the time of William of Tyre, it was called *Belinas*. It was, according to *Josephus*, a day's journey from Sidon, and 120 stadia from the lake of Phiala, and, according to *Abulfeda*, a journey of a day and a half from Damascus. It is now called *Banias*. *Burckhardt* says it contains about 150 houses, inhabited by Turks, Greeks, &c. *Travels in Syria.*]—*Barxter.*

Ver. 17. *Simon Bar jona.*—Or, the son of Jonas.

Ver. 18. *Thou art Peter.*—The Catholics explain the name *Peter* (Gr. *Petros*) to mean a *rock*, but a learned Lexicographer of the 17th century (*Edw. Leigh*, Esq.) says, "*Petros* (i. e. Peter) always signifies a *stone*, never a rock;" which is confirmed by another learned layman, *Granville Sharp*, Esq., who appeals to the Lexicons of *Scapula*, *Schrevelius*, *Dawson*, *Parkhurst*, &c., to which might be added, many others of the highest literary authority. The Syro-Chaldaic term *Cephas*, also simply means a stone. See John i. 41.—"Remarks on an important Passage," &c.—*Upon this rock.*—*Chrysostom* says, On this rock, not upon Peter, for he did not build his church upon the man, but upon his faith;" or, as he elsewhere expresses it, "his confession." It has been remarked, that this passage contains a *Paronomasia*, or play of words, such as is not unfrequent in the Hebrew language: "Thou art Peter (*Petros*,) a *stone;* and upon this *rock* (*Petra*) will I build my church,' &c. See note on Micah i. 11.—*The gates of hell.*—Gr. *Hades*. This phrase is differently explained. *Schleusner*, who, in his Greek Lexicon, represents *hades* as sometimes meaning *hell*, the place of punishment, here understands thereby, the violence and power of the devil, and of all the fierce adversaries of Christ, whose efforts against the church shall be rendered abortive, and remarks, that it was considered in the same light by *Chrysostom*, the most eloquent of the Greek fathers. But Dr. *Campbell*, who follows *Grotius*, here and always explains it in reference to the state of the dead in general, considering death as the gate to the invisible world; and he regards the expression as equivalent to saying, the church shall never die, or become extinct.—On the word *Hades*, see note on Ps. xvi. 10.

Ver. 19. *I will give unto thee the keys*, &c.—Keys were the emblems of office, and in some cases were so large as to be carried on the shoulder. Isa. xxii. 6; xxii. 20. And according to the nature of the key, was the authority. "The key of the house (or palace) of David, implied great influence and authority, as we see in the passage just quoted.—*The keys of the kingdom*—i. e., say Roman Catholic expositors, "The *authority*, or chair of doctrine, knowledge, judgment, and discretion between true and false doctrine, the height of government, the *power of making laws*." &c. &c.—*Whatsoever thou shalt bind.*—All kind of discipline and *punishment* of offenders, either spiritual or corporal . . . . is comprised under the word *bind;* of which sort be excommunications, anathemas, suspensions, degradations, and other censures and penances enjoined, either in the sacrament of penance, or in the exterior courts of the church, for *punishment* of other crimes, and specially of *heresy*, and

20 Then [s] charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From [t] that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, [u] Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, [v] Satan: thou art an offence [w] unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any [x] *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For [y] whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or [z] what shall a man give in exchange for his soul?

27 For [a] the Son of man shall come in the glory of his Father with his angels; and [b] then he shall reward every man according to his works.

28 Verily I say unto you, There [c] be some standing here, which shall not [d] taste of death, till they see the Son of man coming in his kingdom.

A. M. 4032. A. D. 28.

s Ma.8.30.
t Lu.9.22. 18.31. 24.6,7. 1 Co.15.3, 4.
u *pity thyself*
v 2 Sa.19.22. w Ro.14.13.
x c.10.38. Ma.8.34. Lu.9.23. 14.27. Ac.14.22. 1 Th.3.3.
y Jn.12.25. Ex.4.19.
z Ps.49.7,8.
a Da.7.9,10. Zec.14.5. Ju.v.14.
b Re.22.12.
c Ma.3.1.
d He.2.9.

death itself, or of the powers and policy of hell, in both senses it is equally true. Death cannot destroy the hope of a Christian, nor can Satan, with all his angels, either in the way of heresy or infidelity, prevail against the church, so as to overturn it: this is admitted both by Protestants and Roman Catholics.

We now proceed to the much controverted passage which immediately follows, relative to what is called "the power of the keys," which we shall introduce to our readers in the eloquent and impressive language of Bp. *Horsley:* "The kingdom of heaven is the church of God. Formerly, the Jewish church was that kingdom: it is now, the Christian church. The true church is represented in this text (ver. 18,) as in many passages of holy writ, under the image of a walled city, to be entered only at the gates. Under the Mosaic economy, these gates were shut, and particular persons only could gain admittance; Israelites by birth, or by legal incorporation. The locks of these gates were the rites of the Mosaic law, which obstructed the entrance of aliens. But after our Lord's ascension, and the descent of the Holy Ghost, the keys of the city were given to St. Peter, by that vision which taught him, and authorized him to teach others, that all distinctions of one nation from another were at an end. By virtue of this special commission, the great Apostle applied the key, pushed back the bolt of the lock, and threw the gates of the city open for the admission of the whole Gentile world, in the instance of Cornelius and his family. To this, and to this *only*, our Lord prophetically alludes, when he promises to St. Peter the custody of the keys. No authority over the rest of the apostles was given to St. Peter, by the promise made to him in either, or in both its branches; nor was any right conveyed to him, which could descend from him to his successors in any see. The promise was simply a prediction that he would be selected to be the first instrument in a great work of providence, which was of such a nature as to be done once for all; and being done, it cannot be repeated. The great apostle fulfilled his commission in his lifetime. He applied his key; he turned back the lock, he loosed and he bound. The gates of the kingdom of heaven *are* thrown open; the ceremonial law *is* abrogated; the moral *is* confirmed, and the successor of St. Peter can give neither furtherance nor obstruction to the business."

This opinion of *priority* in service, not *supremacy* in power, being conferred upon the Apostle Peter on this occasion, is maintained by several of the Christian Fathers, particularly by Tertullian, who says, "He, in the administration of *Christian* baptism, did first unlock the entrance into the kingdom of heaven;" that is, unto the Gentiles. And we think it not improbable, that by connecting Peter's name thus honourably with his own, our Lord might intimate to Peter the favour he intended to confer on him, in laying the first stone of the Apostolic church upon Christ, the Rock of our salvation. (See Acts iv. 10—12; x. 34; xv. 7.)

Ver. 21—28. *Jesus gradually prepares his disciples for the painful scene of his sufferings, and inculcates upon them the importance of their own preparation for death and judgment.*—As they had deeply imbibed the common prejudice of their countrymen in favour of Messiah's temporal reign, it required no small address to reconcile them (as well as others) to the doctrine of Messiah's sufferings and death on the cross, as we may see by the incident now before us. "That be far from thee, Lord!" said Peter; or, as the Greek literally reads, "Mercy on thee, Lord! this shall not be unto thee." Peter, in his own apprehension, was probably willing himself rather to suffer and to die, than that his Master should: but he neither knew his own weakness, nor the folly of his suggestion. He had presumed to rebuke his Master, but in return he receives a most severe rebuke, "Get thee behind me, Satan;" as if Jesus had said, "Thou art my *adversary*, and not my friend, to oppose me in the fulfilment of my engagements; and in attempting to set aside God's plan of salvation. Thou art an offence, a *scandal* unto me." Thus it is that many, in every age, would set aside the doctrine of the Cross, by the merit of their own righteousness. They wish to be saved (if salvation it may be called) in a way more congenial to their own notions of propriety. But what saith our Lord? "If any man will come after me," that is, be my disciple, "let him take up his cross and follow me." A follower of Christ without a Cross, is like a soldier without his uniform, or a servant out of livery, who does no honour to his Master; for the Cross is the badge of all true Christians. Now the import of this Cross is, to *deny ourselves* in every thing inconsistent with the will of Christ, and to *renounce ourselves* in every thing that interferes with his glory; that is, in short, to say with St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ!" (Gal. vi. 14.)

It is, however, chiefly in the sense of suffering persecution, that the expression is here used; in order to understand which it is necessary for the mere English reader to be informed, that the Scriptures (both Hebrew and Greek) use the same word both for the animal life, and for the immortal soul. "Whoever, therefore, (says our Lord,) will save his life," by apostacy, to avoid persecution for my sake, "shall lose it;" that is, shall lose his soul; "and (or *but*) whosoever will lose his life for my sake, shall find it;" that is, he shall find eternal life. "For what is a man profited, if he gain the whole world, and lose his own (life, or his) *soul?*" or what shall a man give in exchange for either? It is only, we apprehend, by combining the two-fold sense of the original term, that we can fully comprehend this argument of our divine teacher. A man, by using improper means to save his life, may lose his soul; or, on the other hand, he may save his soul by the surrender of his life in Christ's cause.

In the concluding verses of this chapter, our Lord makes an estimate of the value of the human soul; and in order to this, he places before our view the awful scenes of an eternal judgment, the glories of his mediatorial kingdom, and the splendours of the burning throne; and he weighs the worth of the soul against the worthlessness of the world. Or, as that great master of reasoning, *Locke*, expresses it, Jesus Christ "puts infinite happiness into one scale, and infinite misery into the other;" and, as Mr. *L.* adds, "If the *worst* that comes to the pious man, if he be mistaken, (namely, annihilation,) be the *best* that the wicked man can attain unto if he be in the right, who can, *without madness*, run the venture?" We shall conclude this very important topic with a few interesting hints from *Henry*. 1. Man has a soul of infinite value. 2. That soul is in danger of being lost. 3. If lost, it must be the sinner's own fault; he must lose it. 4. One soul is of more worth than all the world. He saith so, who had reason to know their value, for he redeemed them; and who is not likely to undervalue the world, for he made it. 5.

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rebellion against the church, and the chief pastors thereof. Here is the true source of all papal persecution! Here are the claws of the Apocryphal beast! Rev. xiii.

Ver. 20. *Jesus.*—Wanting in many MSS. and some ancient versions, and the sense seems clearer without it.

Ver. 21. *From that time forth*—That is, at different times after this, as opportunity permitted.

Ver. 22. *To rebuke him.*—This implies great presumption in Peter, and our Lord's answer shows that it was so considered by his Master.—*Be it far from thee!*—Marg. "Pity thyself;" but others render it, still more literally, "Mercy on thee, Lord!" The use of this expression in the LXX. answers to "God forbid!" and is so translated, 1 Sa. xiv. 45.; 1 Ch. xi. 19.; also, 1 Mac. ii. 21. *See Campbell.*

Ver. 23. *Satan.*—The word signifies an adversary: see notes on Job i. 6. Zec. iii. 1. Our Lord means to say, that Peter did not speak like a friend, but like an enemy: in fact, he pursued the same conduct that Satan himself did when he tempted our Lord to give up his course of suffering, by offering him "all the kingdoms of the world, and the glory of them." Mat. iv. 8—10.—*Thou art an offence* —Greek, *Scandal*, or stumbling block; that is, by this temptation, Peter put a stumbling-block in the way of his Lord's duty.

Ver. 24. *Come after me.*—It is the part of a disciple to *follow* his Master both in his instructions and example.—*Take up his cross.* See note on chap. x. 38.

Ver. 26. *And lose his own soul.*—The word here rendered *lose*, is different from that in the verse preceding; and *Campbell* says *forfeit* is the term which comes nearest to the original, and is therefore adopted by *Boothroyd.*—*In exchange. Doddridge.* "As a ransom."

Ver. 28. *Shall not taste of death.*—To taste, or to see death, is a common Hebraism for dying.—*Campbell.*—*The Son of man coming in his kingdom* —[This appears to refer to the Mediatorial kingdom which our Lord was about to set up by the destruction of the Jewish nation and polity, and the diffusion of the gospel throughout the world.]—*Bagster.*

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic, 22 foretelleth his own Passion, 24 and payeth tribute.

AND [a] after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: and his face did shine as the [b] sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice [c] out of the cloud, which said, This is my beloved Son, in [d] whom I am well pleased; hear [e] ye him.

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

7 And Jesus came and touched [f] them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

A. M. 4032.
A. D. 28.

a Mar. 9.2, &c. Luk. 9.28, &c.

b Re 1.16.

c c.3.17. Mar.1.11. Luk 3.22. 2 Pe.1.17.

d Is.42.1,21.

e De 18.15, 19. Ac 3.22, 23. He.1.1,2. 1.1..3.

f Da.10.10, 18. Re.1.17.

g Mal.4.5,6 c.11.14.

h c.16.21.

i Mar.9.14, &c. Luk 9.37, &c.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, Why [g] then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer [h] of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And [i] when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatic, and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless

The winning of the world is often the losing of the soul. Lastly, if now lost, it is lost for ever; for "there remains no more sacrifice for sin." (Heb. x. 26.)

CHAP. XVII. Ver. 1—13. *The transfiguration of Christ.*—A scene of glory now bursts upon us, such as has seldom beamed on earth. About a week after the preceding conversation, Jesus taketh his three favourite disciples, Peter, James, and John, with him into a high mountain, apart by themselves. On such an occasion, we might have expected the twelve to have been all present; but he who knew, better than we do, what was proper, chose to select only three. But why are the same three, on almost all occasions, selected? Is not this a system of favouritism? Alas! how weak is man! We think we have a right to bestow our charities, and confer our favours, as we please; yet we dare to charge our Maker with partiality, for bestowing that on others which he withholds from us: but "he giveth not account of any of his matters." (Job xxxiii. 13.)

So it pleased the Saviour to distinguish these three disciples, and they were admitted to behold an intercourse between earth and heaven. A deputation (if we may use that term) descended from the skies; and Moses, the lawgiver of Israel, and Elijah, the chief of the prophets, held a conversation with Jesus, the Saviour of mankind. Surely never was an interview so calculated to excite human curiosity. And what could be the subject of their conversation? Was it the magnitude and strength and glory of the Roman empire? Ah, no! Was it the recovery of the liberty of the Jewish nation? No. Was it the state of Greek and Roman literature? Not a word about it. What then could engage the attention of earth and heaven? St. Luke informs us that "they spake of the decease which he (Jesus) should accomplish at Jerusalem." The very subject which, but a few days before, so offended Peter, that he presumed to reprimand his Master for only hinting at it. But what said Peter now? Alas! both he and they that were with him, were heavy with sleep, and probably heard little or nothing of this conversation. They had, however, a glimpse of the celestial glory before it was withdrawn, and Peter was so charmed with it, that he proposed the erection of three booths, or tabernacles, in honour of his Master and the two celestial visiters, "not knowing what he said," as Luke says, and perhaps scarcely awake, when "a cloud came and overshadowed them," and the scene closed with a repetition of the testimony afore borne to Jesus on his baptism. (Luke ix. 30—35; compare Matt. iii. 17.)

But we must revert again to their conversation, for it seems strange that Moses and Elias should appear so deeply interested in a topic with which Peter was offended and disgusted. What could interest Moses? Probably he would trace, with high satisfaction, the accomplishment of those types which he had delivered 2000 years before. And what could command the peculiar attention of Elijah the prophet? Surely he must be struck with the accomplishment of a series of predictions, which had been in the course of delivery during 4000 years; and which, by the prophets themselves, were, in many instances probably, but imperfectly understood. (1 Pet. i. 10—12.)

In coming down from the mountain, Jesus charged his disciples not to relate the circumstances of this vision till after his resurrection. This produced a question from the disciples, the ground of which does not clearly appear in the narrative. They had heard from the scribes, no doubt in objection to the claims of their Master, that Elias was to come before Messiah; they had seen Elias, and therefore seemed to think it right that they should publish it, as it might remove that objection: but Jesus gives them to understand, that John the Baptist was the Elias intended by the prophet, whose predicted office it was to "make the crooked straight, and the rough places plain," and thus to prepare the way of the Messiah, by a national alarm and reformation. (Compare Mal. iv. 5, with Luke iii. 4—6: also Matt. xi. 13, 14.)

We are not always able to fathom the designs of God in his providential dispensations, and sometimes it might be presumptuous to attempt it: but in the present case, three obvious ends present themselves. 1. This vision might prepare the faith of the disciples for their approaching trial. The attestation of heaven to the divine mission of their Master might fortify their minds against any doubts arising from his future sufferings: and, 2. It might in some measure reconcile their minds to their propriety, since they had here an anticipation of the glory which was to succeed. And, 3. As they would be required each to take up his cross and follow him, so they were encouraged to expect, that after partaking of our Saviour's sufferings, they should likewise participate in his celestial glory. Now some such effects did, in fact, take place, for though Peter seems to have lost all impressions from the scene when his Master was betrayed, yet many years afterwards, when he wrote his Second General Epistle, he recollects the fact with much apparent joy, and to the confirmation of his faith. "This voice, which came from heaven, we heard when we were with him in the mount," attesting the divinity of our Saviour's character and mission. (2 Peter i. 16—18.)

Ver. 14—27. *The epileptic demoniac cured. Christ payeth tribute.*—Some time previous to this, it appears that the apostles were endowed with the power of working miracles, and particularly of casting out demons, (chap. x. 8,) and this is the only instance we have on record of their failure in such an attempt. But before we inquire into the cause of their failure, we must notice the cure effected by our Lord himself. A certain man brings his boy to Jesus, who was not only deaf and dumb, but also troubled with epileptic fits, or the falling sickness, and had been so from his infancy. This complication of misfortunes proceeded from the influence of an evil demon, as appears in the sequel, (ver. 18,) and is more fully stated by the other evangelists. The agency of Satan and his demons, in the infliction of disease and trouble on mankind, is a doctrine which, however mysterious and inexplicable it may appear, runs through the whole of the Scriptures, and cannot, we think, be explained away without offering them great

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CHAP. XVII. Ver. 1. *After six days.*—(St. Luke, taking in both the day of the preceding discourse and that of the transfiguration, as well as the *six* intermediate ones, says it was *eight* days after.)—*Eagster.*— Here is no contradiction, but merely a variety of expression.——*A high mountain*—Supposed to be Mount Tabor, about the middle of Galilee.

Ver. 2. *Transfigured*—Or transformed, not in shape, but in the glory of his appearance.

Ver. 3. *Elias* That is, Elijah.——*They were talking with Jesus.*—Luke (chap. ix. 31.) adds, that he spake of the decease (Greek, *exodus*, or departure) which he should accomplish, &c.

Ver. 4. *Tabernacles.*—The word signifies tents, and is often used for booths, formed of boughs of trees, such as were used at the feast of tabernacles.

Ver. 6. *Were sore afraid.*—They seem to have supported the glory of the scene with pleasure, but the voice terrified them. Compare Jn. xii. 28, 29.

Ver. 8. *Saw no man*—Neither Moses nor Elias.

Ver. 11. *And restore all things.*—Restore is certainly the primary sense of the original, but we conceive it means, to *reform*, or *rectify*, both here and in Ac. iii. 21. See Isa. xl. 3, 4, and compare note on Mat. iii. 3.

Ver. 12. *Whatsoever they listed*—Or chose.——*Also suffer of them*—That is, suffer persecution and death, as John had done, though in a different way.

Ver. 15. *Lunatic.*—The Greek term used by Matthew, exactly corresponds with this, and means, influenced by the moon, (*Luna,*) which is said to be remarkably the case in *epilepsy*, which Dr. *Mead* informs us was often distin-

and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your [j] unbelief: for verily I say unto you, If [k] ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And [l] while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men;

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received [m] tribute *money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

A. M. 4067. A. D. 28

j He 3.19.

k c.21.21. Mk.11.23. Lu.17.6. 1Co.13.2.

l c.16.21. 20.17. Mat.8.31. 9.9,31. 10.23. Lu.9.22, 44. 18.31. 24.6,25,46

m *didrachma*, in value twenty-eight cents, eight mills. Ex.38.26.

n Ro.14.21. 15.1,3. 2Co.6.3

o *a stater*, which was half an ounce of silver.

p Ma.9.33, &c. Lu.9.46, &c. 22.24, &c.

q Ps.51.10 ..13. Jn.3.3.

r 1 Co.14. 20. 1 Pe.2.2.

s Lu.14.11. Ja.4.10.

t c.10.42.

u Mat.9.42. Lu.17.1,2

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend [n] them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [o] piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

1 Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren, when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king, that took account of his servants, 32 and punished him, who showed no mercy to his fellow.

AT [a] the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be [b] converted, and become as little [c] children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself [d] as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little [e] child in my name receiveth me.

6 But whoso shall offend [f] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Wo unto the world because of offences!

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violence. It is not pretended that this lad was not diseased; but his disease, though inflicted by divine permission, was allowed, like Job's, to come through the instrumentality of Satan and his demons, the final end of which doubtless was, to advance the glory of the Saviour by his cure; and if, at the same time, the youth was received into the number of his disciples, who shall say that this was not a recompense for all his previous sufferings?

But how was it the disciples could not cast this demon out? The disciples themselves privately propose this question to their Master: let us hear his answer: "Because of your unbelief." The faith here referred to, is evidently that of miracles; for most certain it is, that faith was required, both in those who applied for miraculous cures, and in those who attempted to perform them. It was deficiency in the latter case which here brought the disciples under our Lord's reproof.

It is added, (ver. 21,) "Howbeit *this kind* goeth not out, but by prayer and fasting." Here arise two questions. 1. Are there different kinds of demons? The text implies as much; and in all probability there may be as great a variety in spiritual as in material beings. Indeed, of this we shall find evident intimations. (See Col. i. 16. 1 Pet. iii. 22.) 2. What is meant by some (particularly by *this kind*) not going out, but by prayer and fasting? This is reasonably supposed to allude to express acts of devotion, which their master had prescribed, and they had neglected. But how one thing can be more difficult than another to the power of God, (and it is certainly by his power alone that these miracles were wrought,) is to us, we confess, inexplicable, and we can find no assistance from commentators.

Jesus remained some time in Galilee after this event, and while he continued there, took another opportunity seriously to impress upon them the important truth, that he must be slain, and afterwards arise from the dead; a doctrine which, of all others, they were most reluctant to receive. With us, indeed, the fact admits of no question, that Christ "both died and rose again:" but we are still negligent and forgetful of the great truths connected with these events. How little faith do we act on his atonement! How little sympathy do we feel in his extreme sufferings!

But this chapter concludes with an incident of a very different kind from the preceding. *Josephus* informs us, that every Jew used to pay half a shekel (or about fourteen pence of our money) annually for the support of the temple worship, and this is thought to be the tribute here required. As the Son of God, he might have claimed exemption from paying tribute in his Father's house; but, as he has taught us in his sermon on the mount, in many cases rather to suffer wrong than to resist, (chap. v. 46;) so hath he thus set us the example, by working a miracle rather than give any unnecessary offence. This tribute seems here demanded, both for Jesus and for Peter; the former as head of the family, and the latter as householder, or master of the house in which Jesus now resided with him. The miracle does not necessarily suppose the creation of a piece of silver coin; it will equally display his omniscience in directing Peter to draw up a fish which had accidentally swallowed such a coin. Bishop *Hall* thus beautifully improves this incident, in a devotional address: "How should this encourage our dependance upon that omnipotent hand of thine, (O Lord!) which hath heaven, earth, sea, at thy disposing! Still thou art the same for thy members which thou wert for thyself, the Head. Rather than offence shall be given to the world, by a seeming neglect of thy dear children, thou wilt cause the very fowls of heaven to bring them meat, and the fish of the sea to bring them money. O let us look up ever to thee, by the eye of our faith, and not be wanting in our dependence upon thee, who canst not be wanting in thy providence over us."

CHAP. XVIII. Ver. 1—20. *Lessons on humility, on offences, and on prayer.*—From the narrative here brought before us, it should seem that the peculiar attention which our Lord showed to his three favoured disciples, Peter, James, and John, was in some measure abused by them; and that our Lord's words to Peter, in particular, were from the beginning misconstrued, as giving a degree of pre-eminence which never was intended. It must have been such a claim as this, that first occasioned a dispute *by the way*, as noticed by the evangelist Mark, which of them should be the greatest; and probably afterwards, when they sat down, either to rest or dine, Matthew, or some other of the apostles, complained of the assumption of the three above named, and brought the question before their Master, who was already acquainted with all their differences and debates, and took a happy method effectually to terminate the contest.

On this circumstance, *Townsend* (above quoted) observes—"The ambitious dispute of the disciples concerning their precedency in the kingdom of heaven, proves that not even the repeated predictions of our Saviour's sufferings and death, could banish from the minds of his followers their preconceived ideas respecting the Messiah's kingdom. To correct this prevailing error, our Saviour now resorts to a different

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guished by this term. See exposition of Mat. iv. 12—25.——*And sore vexed*—That is, by a demon (or devil.) See chap. xv. 22. Lu. vi. 18, &c.

Ver. 18 *Rebuked the devil*—Or demon.

Ver. 20. *As a grain of mustard seed*—[That is, as Bishop *Pearce* well remarks, a thriving and increasing faith, like a grain of mustard seed, which, from being the least of seeds, becomes the greatest of all herbs.]—*B.* The Rabbins have a proverb, that the globe of the earth is but as a grain of mustard seed, compared with the expanse of heaven. *Drusius.*——*To this mountain.*—The retirements of Jesus were generally into some mountain. See chap. xv. 23. To "remove mountains," was a proverbial expression with the Jews, signifying, to effect apparent impossibilities. See chap. xxi. 21; also Co xiii. 2.

Ver. 21. *Howbeit*, &c.—That some demons are worse than others, see Mat xii. 45.

Ver. 24. *Tribute.*—[This tribute seems to have been the half shekel which every male among the Jews paid yearly for the support of the temple; which was continued by them, wherever dispersed, till after the time of Vespasian. See *Josephus.*]—*Bugster.*

Ver. 25. *Jesus prevented him*—i. e. Jesus anticipated him.

Ver. 27. *A piece of money*—That is, a *stater*, or shekel, weighing in silver about half an ounce, and equal to two didrachmas.

CHAP. XVIII. Ver. 6. *That a millstone.*—[This mode of punishment appears to have obtained in Syria as well as in Greece, especially in cases of parricide. That it was customary in Greece we learn from *Suidas*, and the



for [g] it must needs be that offences come; but [h] wo to that man by whom the offence cometh!

8 [i] Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter [j] into life with one eye, rather than having two [k] eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels [l] do always behold [m] the face of my Father which is in heaven.

11 For the Son of man is come to save [n] that which was lost.

12 How think ye? if [o] a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one [p] of these little ones should perish.

15 ¶ Moreover if [q] thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if [r] he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three [s] witnesses every word may be established.

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let [t] him be unto thee as a heathen man and a publican.

18 Verily I say unto you, [u] Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it [v] shall be done for them of my Father which is in heaven.

20 For where two or three are gathered together [w] in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive [x] him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 Therefore is the kingdom of heaven liken-

A. M. 4032
A. D. 28.

g 1 Co.11. 19. Jude 4.
h Jude 11.
i c.5.29,30. Ma.9.43, 45.
j He.4.11.
k Lu.9.25
l Ac.12.15.
m Ps.17.15. n c.1.21. Lu.9.56. 19.10. Jn.3.17. 10.10. 12.47. 1 Ti.1.15.
o Lu.15.4, &c.
p 2 Pe.3.9.
q Le.19.17. Lu.17.3.
r Ja.5.20.
s De.19.15. t Ro.16.17. 1 Co.5.3, 5. 2 Th.3.6, 14.
u c.16.19. Jn.20.23. Ac.13.23, 31. 2 Co.2.10.
v Ma.11.24. Jn.16.24. 1 Jn.5.14.
w Jn.20.19. 1 Co.5.4.
x Ma.11.25. Lu.17.4. Col.3.13.

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mode of undeceiving them. He places a little child before them, assuring them that unless they were converted, that is, unless they became as unambitious and as humble, as mild, as meek, and as regardless of all temporal power and distinctions, as a little child, they could not even be admitted into the kingdom of heaven. Humility is the characteristic virtue of Christianity; and the highest rewards of heaven are promised to the humblest; for "he that is least among you all, the same shall be great."

Thus, taking children as the models of his true disciples, our Lord, in very strong language, cautions all his followers against treating with neglect or contempt, either children, literally understood, or disciples of a childlike disposition. As to the former, his precept has been almost as much neglected as the command for missionary exertions; for what, until within these very few years, has been done for the *education*, more than for the conversion of the world? Happily, Christians of most denominations seem to be awaking from the slumber of centuries, and "bestirring themselves" in these important works.

The arguments used by our Lord are two-fold. 1. Every one that is "ignorant and out of the way," should be considered as a *lost sheep;* his salvation to be sought with as much ardour as if it were a whole flock; and if any one perish, the cause is not to be resolved into the divine will, as has been too often done; but their loss will involve a heavy responsibility on those who neglect to seek them. 2. However contemptuously the world may look on simple children, or on Christ's poor and humble disciples, angels of high celestial rank wait on them with pleasure and delight. Yes! ye who teach the first elements of language and of religion, angels do not disdain to wait upon your humble pupils.

The next subjects treated by our Lord, are those of offences, and the duty of mutual forgiveness. In the sermon on the mount, our Lord has anticipated some things, treated here more at large. Nothing can be farther from the temper and spirit of Christianity than revenge; and Christians, so far from being allowed to indulge it, are taught, in all cases of supposed injury, first to seek reconciliation, by every reasonable and practicable means. If, for instance, a Christian brother offend, the first step is, to procure a private audience, and reason with him calmly on the subject. The next step is, to take a common friend with us, who may mediate and remonstrate with him: and should this measure prove equally unavailing, the only remaining process is, (if the matter be of sufficient importance,) to lay it, at least, before the heads of the church, or Christian society to which he belongs; who, if they fail in recovering him to his duty, may find it necessary to exclude him from their community, that he may bring no disgrace on their society, or on the Christian name. Their authority in binding or loosing, in such a case, if founded on Scriptural principles, and accompanied with solemn prayer, will then be ratified in heaven; and a person thus excluded, ought no more to be considered as a Christian brother, though still a neighbour, or fellow-man. This, or something very much like it, is said to have been formerly the practice of the Jews, and of the primitive Christian Church; and most denominations of Christians have adopted a similar course, so far as their respective rules of ecclesiastical discipline would allow. Here we find "the power of the keys," as it is called, extended not only to the other apostles, but to all societies of faithful Christians; for prayer, we know, can open and shut heaven, as in the case of Elijah, (James v. 13—20;) and our Lord here assures us, that when two or three are gathered together, and unite in any request, (with a proper deference to the divine will,) it shall be done for them. When a church, or society of Christians, are met together to consider the conduct of a fallen brother; when they offer their united prayers for divine illumination in the name of Christ; and form their determination under the direction of his word; then is the Saviour "in the midst of them," and whether they *bind* or *loose*, whatever they bind on earth shall be bound in heaven; or whatever they loose or unbind, shall be in like manner ratified on high. We shall only here add, that upon this promise, Dr. *Pye Smith* founds an argument in favour of our Lord's divinity; "for were he a creature only, how could he be present at various and distant places at one and the same time?"

Ver. 21—35. *The parable of the unforgiving servant.*—Perhaps there is no duty so much neglected among Christians as that of mutual forgiveness; nor any duty, merely moral, so strongly and repeatedly inculcated by our Lord. The general pretence is, "I am the injured party, and am ready to forgive on the offender making a proper acknowledgment of his offence;" but this is not God's method. He is the offended party; but he does not wait for our submission, or entreaty; he sends special messengers to "beseech us to be reconciled to him." (2 Cor. v. 20.) This is not Christ's rule: he does not say, "If thy brother offend thee," and is penitent, and comes to ask pardon, *then* forgive him, and be reconciled. No; but go and speak privately to him, and try to regain his confidence and good will; and if he listen to thee, "thou hast *gained* thy brother!" thou hast won an immortal soul! But we must not rest here: we must pursue the offender with importunity, and take, if necessary, two or three more brethren, and endeavour, if possible, to convince him of his fault; and even if this fail, the whole society, or congregation, with which he stands connected, must be pressed into the service, to procure a reconciliation, before the object must be abandoned. Such is the law of our Master; but it is an inquiry well deserving our attention—Do we obey it?

Scholiast on the *Equites* of *Aristophanes*. "When a person was drowned, they hung a weight about his neck."]—*Bagster*.

Ver. 7. *It must needs be that offences come.*—Yes! where there is sin, there must needs be sorrow; and while men's minds remain unhumbled, offences will continually arise.

Ver. 10. *Their angels do always behold the face of my Father.*—The highest officers in the Oriental courts, are described as those who *see the king's face;* the expression may therefore mean, angels of the higher ranks. Compare Esther i. 14. with Re. i. 4. But though this text undoubtedly proves the ministry of angels, it by no means proves that any persons have guardian angels to attend them individually.

Ver. 12. *And goeth into the mountains.*—*Campbell*, "Will he not leave the ninety and nine upon the mountains, and go in quest of the stray?" So Vulgate and Syriac. So *Doddridge*.

Ver. 15. *Tell him his fault.*—*Doddridge* says the Greek word signifies "to convince, as well as to admonish." Not to rail, or to abuse, but to reason calmly, and on Christian principles.

Ver. 17. *The church.*—A congregation of faithful men gathered together in the name of Christ. See verse 20.——*As a heathen man, &c.*—*Maimonides* speaks of private admonition; then before witnesses; and if that failed, then they proclaimed an incorrigible person in the synagogue.

Ver. 22. *Until seventy times seven.*—See Ge. iv. 24.

ed unto a certain king, which would take account [y] of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand [z] talents.

25 But forasmuch as he had not to pay, his lord commanded him to be [a] sold, and his wife, and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [b] worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with [c] compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred [d] pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [e] Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked [f] servant, I forgave thee all that debt, because thou desiredst me:

A. M. 4032.
A. D. 28.

y Ro.14.12.

z *a talent is Talmudical of silver, which, at 115 5-13 cents the ounce, is Scriptural 3cents.*

a 2 Ki.4.1. Is.50.1.

b or, *besought him.*

c Ps.78.38.

d *the Roman penny is the eighth part of an ounce, which, at 115 5-13 cents the ounce, is 14 cents 4 mills.* c.20.2.

e ver.26.

f Lu.19.22.

g Pr.21.13. c.6.12. Ja.2.13.

A. M. 4033.
A. D. 29.

a Mat.10.1 Jn.10.40.

b Ge.1.27. 5.2. Mal.2.15.

c Ge.2.24 Ep.5.31.

d 1 Co.7.10.

e De.24.1. Is.50.1.

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So [g] likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

2 Christ healeth the sick: 3 answereth the Pharisees concerning divorcement: 10 showeth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, *that* when Jesus had [a] finished these sayings, he [a] departed from Galilee, and came into the coasts of Judea beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that [b] he which made *them* at the beginning made them male and female,

5 And said, For [c] this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What [d] therefore God hath joined together, let not man put asunder.

7 They say unto him, Why [e] did Moses then

Peter was no doubt a good man, and much attached to his divine Master. He was willing to forgive, and probably to forget injuries; for he was of a frank and open temper, but perhaps thought he had been trifled with by some of his brethren, whom he had repeatedly forgiven. What! says he, am I to forgive them seven times over? "No!" replies our Lord, "I say not, until seven times, but until seventy times seven!" Now let us attend to this parable of our Saviour: A certain king had an unfaithful servant, who defrauded him of 10,000 talents. By the law and custom of nations, he was liable to be sold, with all his family, to make reparation to the state. But he was overwhelmed with misery, and implored mercy; and even promised, if time were given him, to make good the whole. To the latter part of this promise his lord seems to have paid no attention; nor does the Almighty regard the silly promises of sinners to make reparation for their offences. When God forgives, he forgives like a king—like the king in the parable—he forgives *the whole.*

But what did this servant? Instead of imitating the conduct of his lord, as those ignorant of the depravity of human nature might expect, he acts just the reverse. Finding a poor fellow-servant who owed him about three pounds sterling, or $13, he suddenly and violently arrests him, and casts him into prison. The other servants, struck with the flagrancy of this conduct, inform their royal master, who immediately visits upon him all his sins; and who, in earth or in heaven, can say that he acted unjustly?

But let us hear our Lord's concluding remark, which contains the *moral,* "the very pith and marrow of the parable." "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not every one his brother their trespasses." Here almost every word is emphatic. We must, "every one" of us forgive his offending brother, and forgive him "from our hearts;" otherwise God will not forgive us, but cast us into the prison of hell, with the devil and his angels, who are no less ready to torment than they are to tempt. (Chap. xxv. 41.)

In this parable, it has been remarked, there are three things set in opposition; namely, 1. A sovereign and his servant, or God and man. 2. The enormity of our sins is set in opposition to the petty offences of our brethren against us. And, 3. The infinite liberality of providence to men, compared with their cruel conduct toward each other. "And can I, (may the Christian say,) after such a forcible appeal as this, ungenerously retain anger in my breast against an offending fellow-creature? Can I, while indulging the hope that God, my heavenly Father, has forgiven me millions of the greatest and most aggravated offences, and will not bring them into judgment, nor remember them any more for ever; can I indulge an unforgiving or revengeful temper towards my fellow-creature, or fellow-christian? God forbid! Let me not, O Lord, by any subterfuge, deceive myself (herein;) may I freely and fully forgive, as thou dost; and not, while I profess to discard revenge, still retain a fretting remembrance of the injury."—(*Ward's* Reflections on the Word of God, p. 69.)

CHAP. XIX. Ver. 1—15. *On matrimony and divorces.*—From the simple fact of one pair only being at first created, several important inferences are drawn. 1. From mankind

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Ver. 24. *Ten thousand talents.*—According to *Prideaux,* the Roman talent was equal to $959 90 cents; ten thousand of which would amount to $9,599,000. If the Jewish talent of silver be designed, which is estimated by the same learned writer at $1,999 80, this sum amounts to $19,998,000; but if the gold talent is meant, which is equal to $31,996 80, then the amount is $319,968,000. [The value of ten thousand silver talents, according to the table adopted in this book, is $15,188,300, and of the like number of gold talents, $242,174,000.] This immense sum represents our *boundless* obligations to God, and our utter incapacity, as sinners infinitely indebted to Divine Justice, of paying one mite out of the talent.

Ver. 25. *His lord commanded him to be sold,* &c.—This was the custom, not only among the Jews, but also among the heathen; in Asia, at Athens, and at Rome. *Orient. Cust.* No. 1194.

Ver. 28. *A hundred pence*—Or, in our money, $13 87—[Which was not one six hundred thousandth part of the amount of the 10,000 talents, even calculating them as Roman talents.]—*Bagster.*——*Took.*—Literally, "seized" him.

Ver. 34. *The tormentors.*—Properly, those who *examined* prisoners by torture, which office was often assigned to jailers. It was also common to load such prisoners with chains of iron, and heavy yokes of wood, and to visit them with frequent scourging; the object of their imprisonment was, the infliction of misery, which, from the general character of jailers, was often carried beyond the rigour of the law.

Ver. 35. *So likewise,* &c.—An unforgiving, revengeful spirit, is an infallible evidence of an impenitent, graceless heart. If men do not from their heart forgive those trespasses against them, God will deal with them with that unmixed justice which the King in the parable exercised towards his merciless servant. "With what measure ye mete, it shall be measured unto you again," is a perfect definition of *exact justice.* We should be extremely cautious in forming theological arguments on the *circumstances* of a parable. By disregarding this simple caution, you may form opinions subversive of the doctrines and morality of the Bible. For example, in the parable of the unjust steward, you may, by forming arguments on the circumstances of the parable, make the Lord commend unrighteousness. See Luke xvi. 8.

CHAP. XIX. Ver. 1. *He departed.*—[This was our Lord's final departure from Galilee, previous to his crucifixion; but he appears to have taken in a large compass in his journey, and passed through the districts east of Jordan.] —*Bagster.*

Ver. 3. *For every cause.*—There was a debate between the Rabbins of the schools of Sammai and of Hillel, respecting the meaning of Moses, in De. xxiv. 1, as to the ground of divorce; the former explaining the term "uncleanness," morally, in reference to *adultery;* the latter contending that it included every matter of *dislike.*

Ver. 4. *He which made.*—*Doddridge,* "The Creator, from the beginning, made (them) male and female:" meaning, no doubt, our first parents.——*And said*—That is, God said; but in Ge. ii. 24, the words are attributed to Adam. But this is no contradiction; as God is said to say whatever is spoken by others under inspiration.

Ver. 5. *Shall cleave.*—["Shall be *cemented* to his wife," as the Hebrew *davak* implies; a beautiful metaphor, forcibly intimating that nothing but death can separate them.]—*Bagster.*——*They twain* (or two) *shall be one flesh.*—The word *twain,* or two, however, is not, at present, in the Hebrew text of Ge. ii. 24, though many think it was originally; Dr. *Kennicott* remarks, that it is in the Samaritan text, and in all the ancient versions; and that it is so quoted by our Lord here, (also Mark x. 8,) and by St. Paul twice. *Cudworth* also thought that the word was quite necessary to the sense. Dr. *Clarke* adds, "That this is the genuine reading, I have no doubt." So *Campbell, Boothroyd,* &c.

Ver. 6. *Hath joined together.*—[" Hath yoked together," as oxen in the plough, where each must pull equally in order to bring it on. Among the ancients, they put a *yoke* upon the necks of a new married couple, or *chains* on their arms, to show that they were to be *one,* closely united, and pulling equally together in all the concerns of life.]—*Bagster.*——*Let no man put asunder.*—This implies, 1. That matrimony is a divine institution; and, 2. That it can only be dissolved on the ground stated in the divine law.

command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever [f] shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to [g] marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's [h] sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer [i] little children, and forbid them not, to come unto me: for of such [j] is the kingdom of heaven.

15 And he laid *his* hands on them and departed thence.

A. M. 4033. A. D. 29.

f c.5.32. Lu.16.18.

g Pr.19.13. 21.9,19.

h 1 Co.7.32.

i Ma.10.11. Lu.18.16, &c.

j c.18.3.

k Ma.10.17. Lu.10.25. 18.18.

l Ex.20.13. De.5.17, &c.

m Le.19.18.

n Lu.12.33. 16.9. Ac.2.45. 4.34,35. 1 Ti.6.18, 19.

o Jn.12.26.

p 1 Ti.6.9, 10.

16 ¶ And, behold, one came and said unto him, Good Master, what [k] good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt [l] do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou [m] shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go [n] *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow [o] me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That [p] a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were ex-

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being created male and female, it is evident that matrimony is the natural state of man; for had man been intended for a state of *celibacy*, (or a single life,) women were made in vain. 2. From one only of each sex being formed, it is equally clear that *polygamy* was not man's natural state. 3. As to *divorces*, though allowed in some cases, as a remedy for improper marriages, they ought only to be allowed in cases of infidelity.

On the latter subject, however, the scribes and Pharisees had introduced many abuses, which called loudly for a reform; for they maintained that a man might put away his wife for *every* trifling cause, when the real cause was, generally, the desire to have another: thus he committed adultery himself; his wife also, by being liberated, was tempted to live in adultery with another man, and that man, by living with her, became also an adulterer. Thus was the crime shamefully propagated, by means of these divorces, to a great extent.

But the Pharisees pleaded the authority of their lawgiver: "Moses did command;" referring, doubtless, to Deut. xxiv. 1. "When a man hath taken a wife, and hath found some uncleanness in her," meaning moral pollution, (see our Note,) "*let* him write her a bill of divorcement," &c. To this our Lord answers, that this was merely a permission, "Moses *suffered* you;" and that only because of the hardness of your hearts, and to prevent some worse evil.

Upon this some of our Lord's disciples remark, that such being the case, it were better not to marry: this our Lord admits only in some few instances, since no inconveniences were to be compared with the guilt of a life of fornication, which was frequently the consequence (in the male sex at least) of a single life, for which but few are by nature fitted: an argument of great force against the compulsive celibacy of the clergy, (as enjoined in the church of Rome,) and against monastic institutions, which have often proved nests of vice; and will do so, whenever persons who have not by nature the gift of continence, are enticed or forced into them, of which many unhappy instances have occurred, and do frequently occur.

After this discussion, and perhaps before it was well closed, several of the poor inhabitants of the neighbourhood brought to Jesus Christ their little children, that he might lay his hands upon them and bless them, as Jacob did his sons and grandsons, (Gen. xlviii. xlix.,) and as was often practised by patriarchs and prophets. And it is probable they were the rather induced to this, from hearing of the charge he gave respecting little children but a short time before. (Chap. xviii. 2.) His apostles, however, being probably otherwise engaged themselves, and perhaps suspecting (as the case proved) that they should have another lesson on humility, put back the children, and rebuked the parents for attempting to disturb their Master. Jesus observing this, rebuked his disciples, repeated his maxim on the necessity of their becoming like these little children, upon whom he kindly put his hands, blessing and praying for them. This is a circumstance very encouraging to those who bestow their labours in the instruction of children, as it affords good reason to believe that they will not go unrewarded.

Ver. 16—30. *The young ruler repulsed, and the danger of riches.*—Luke says this young man was a ruler; Matthew, that he was rich; and Mark, that he came running and kneeling; which circumstances combined show, that though a young man of rank and property, he was neither haughty nor morose, but affable and courteous; he had also received a religious education, and kept the commandments from his youth up. We need not wonder, therefore, when we read that Jesus "loved him" for his amiable character and disposition. The language also in which he addressed our Saviour, was highly respectful, and showed a confidence in him as an able teacher; for it was the same in which the Jewish doctors liked to be addressed: "Good Master! what good thing shall I do, that I may have (or inherit) eternal life?"

Amiable as he was, and as he appeared, Jesus begins with reproving him. "Why callest thou me *Good!* There is none (absolutely) good but *one* (that is) God," or but God only. But if thou wilt enter into life on the principle of thine own goodness, "keep the commandments," and he immediately enumerates those of the second table; to which the amiable youth instantly answers, "All these have I kept from my youth up;" flattering himself, no doubt, that he should receive the approbation of our Saviour. But how great must have been his disappointment, when Jesus, with a look both of anxiety and affection, told him, One thing thou lackest! but that one thing is absolutely necessary to the completion of thy character, to make thee perfect, and before thou canst put in any claim to eternal life. Thou art rich: but if thou wilt be my

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Ver. 12. *There are some eunuchs.*—1. Those which are *born* such, whose duty it is to live single. 2. Those which are *made* such, namely, by Eastern despots, as were all the slaves attendant upon their *harem*, and employed to guard their women. 3. Others who *make themselves* eunuchs for the kingdom of heaven's sake; i. e. who devote themselves to a single life, that they may be more at liberty to propagate the gospel, as appears to have been the case with the Apostle Paul. See 1 Co. vii. throughout. The case is now, however, somewhat different, and married men are found to be far the most useful missionaries, especially in the business of *female education*, which, in these early ages, was never thought of.

Ver. 14. *For of such*—That is, persons of such a character. *Doddridge.*

Ver. 15. *He laid his hands on them.*—*Nicephorus*, a Greek ecclesiastical historian, tells us, (on traditional evidence,) that Ignatius, Bp. and martyr, was one of these blessed children.

Ver. 16. *Good Master!*—*Wolfius* says, this is a title which the Rabbins much affected.

Ver. 17. There is *none good but one*, that is *God*—Or, by the change of a comma, "There is none good, but God *only*," as Ma. ii. 7. Our Saxon ancestors termed the Supreme Being God, which also denoted good. God, and good being correlative terms.

Ver. 20. *What lack I yet?—Doddridge*, "What do I farther need?"

Ver. 21. *Treasure in heaven.*—Compare ch. vi. 19, 20.

Ver. 23. *Rich man shall hardly.*—Said Mr. *Cecil* to a parishioner, "I understand you are very dangerously situated!" He then paused. The man replied, that he was not aware of it. He answered, "I thought it was probable you were not; and therefore I called on you: I hear you are getting rich; take care, for it is the road by which the devil leads thousands to destruction!"

Ver. 24. *It is easier for a camel*, &c.—[So in the Koran, "The impious, who in his arrogance shall accuse our doctrine of falsity, shall find the gates of heaven shut; nor shall he enter *till a camel shall pass through the eye of a needle.*" It was a common mode of expression among the Jews to express any thing that was rare or difficult. See *Lightfoot.*]—*Bagster.* This was doubtless a proverbial expression, to signify any thing extremely difficult. But Mr. *Harmer* thinks this alludes to the manners of the plundering Arabs, who teach their camels to enter huts with very low entrances, upon their knees. He explains it to mean, "It would be as easy to force a camel through a doorway

ceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; [q] but with God all things are possible.

27 ¶ Then [r] answered Peter and said unto him, Behold, we have forsaken [s] all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye [t] also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And [u] every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.

30 But [v] many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

1 Christ, by the similitude of the labourers in the vineyard, showeth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 30 and giveth two blind men their sight.

FOR the kingdom of heaven is like unto a man *that is* a householder, [a] which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny [b] a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day [c] idle?

7 They say unto him, Because no man hath hired us. He saith unto [d] them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and [e] give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh [f] hour, they received every man a penny:

A. M. 4033. A. D. 29.

q Ps.3.8. 62.11. Zec.8.6.
r Mat.19.25. Lu.18.26.
s Phi.3.8.
t c.20.21. Lu.22.28, 30. 1Co.6.2,3. Re.2.26.
u Mat.19.29, 30. Lu.18.29, 30. 1 Co.2.9.
v c.20.16. 21.31,32. Mat.19.30. Lu.13.30. Ga.5.7. He.4.1.
a Ca.8.11, 12.
b c.18.28.
c Pr.19.15. Ecc.10.19. Ac.17.21. He.6.12.
d Ec.9.10. Jn.9.4.
e Lu 19.7.
f Lu.23.40 ..43.

disciple; if thou wilt have eternal life; "sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven:" and then, when thou hast given such a proof of thine attachment to God, and religion, in preference to the world—Then "Come and follow me."

Alas! the most tremendous clap of thunder heard at Sinai could not have more alarmed this hopeful young man, than this dreadful announcement. "He went away sorrowful, for he was very rich." Behold! he who but just now came running, and kneeling to the Saviour—behold, he turns his back, and walks grieved and sorrowful away.

"How many lovely qualities (says the excellent Dr. *Watts*) are here spoiled at once, by the love of this world! and a man that was not far from the kingdom of God, divided from Christ, and driven to a fatal distance from heaven, by this dangerous interposing snare! A wretched chain, though it was a golden one, that withheld his soul from the embraces of his Saviour. He was young; he was modest, and humble; he had a desire to be saved, and he went far in the outward forms of godliness; *all these commands* (said he) have I kept from my youth, (or childhood:) and he had a mind to follow Christ too; but Jesus was poor, and his followers must take up their cross, and share in his poverty. This was the parting point; this was the bar to his salvation: he was *almost a Christian*, but his riches prevented him from being *altogether* so. O fatal wealth, and foolish possessor!"

Our Lord's improvement of this incident is, "that a rich man can hardly enter into the kingdom of heaven:" that, in fact, it is impossible by any power short of that of God, with whom "all things are possible." Peter seeing the unhappy issue of this incident, that the young ruler would not "forsake all" to follow Jesus, ventures to remind his Master, that he and his fellow apostles had done this, and inquires what reward they shall have. Jesus, in reply, assures him, that none shall lose by serving him: but, on the contrary, that great shall be their reward in heaven. That himself and others, who had "followed him in the regeneration," or the commencement of his kingdom, through all its trials or persecutions, should, in the sequel, partake with him in the triumphs of its consummation. From sufferings and martyrdom, they should be advanced to thrones; and, when separated from all their earthly kindred, should be received to the marriage supper of the Lamb. *But*, adds he, beware that ye do not deceive yourselves, for many *that are* (now) *first*, that stand high in privilege, if they abuse their situation, may be degraded to the lowest seats, while those who were among the lowest and last of my disciples, shall then be placed on the first and highest seats in glory.

CHAP. XX. Ver. 1—16. *The parable of the householder and his labourers.*—The best illustration we have met with of the imagery of this parable, is in the celebrated *Morier's* Second Journey through Persia, (p. 265.) Speaking of a large square in Hamadan, which served as a market-place, he says, "Here we observed every morning, before the sun rose, that a numerous band of peasants were collected, with spades in their hands, waiting, as they informed us, to be hired for the day, to work in the surrounding fields. This custom .... forcibly struck me (says *M. Morier*) as a most happy illustration of our Saviour's parable of the labourers in the vineyard, particularly when passing by the same place late in the day, we still found others standing idle, and remembered his words, *Why stand ye here all the day idle?* as most applicable to their situation: for in putting the very same question to them, they answered, *Because no man hath hired us.*" As to the method, or rule, of rewarding these labourers, we have here no information: it was natural to suppose they should be paid according to the time they were employed; and thus reasoning, the Jews, from the priority of their call to the knowledge of the true God, doubtless valued themselves before proselytes; and much more before the Gentiles: but "God's ways are not our ways," nor is his conduct formed on our maxims of equity; it would be the extreme of absurdity to suppose this. We may venture to remark, that upon our own estimate, the length of their services would be greatly counterbalanced by their neglect and disobedience. Perhaps, however, the parable may be illustrated in reference to the cases of individuals. God has promised to reward every man according to his works; but we apprehend this may be understood in reference to the energy and fidelity shown in his service, rather than with regard to the length of their services. Were our good and evil deeds to be weighed against each other, as some persons suppose, there would indeed be a fearful balance against the best of us. Some who commence a religious course from their infancy, in consequence of a pious education, show so little zeal and decision in the cause, as often to leave their religion doubtful through life; while others, who are called, as it were, at the eleventh hour, are no sooner illumined by divine grace, than they burn with such a clear and steady flame, as to "give light to all around." It is a first principle of Christianity, that its rewards are all "of grace." It is in vain, therefore, to reason as to the magnitude of deserved recompense from any estimate we may form of human deservings. God seeth not as man seeth; much less is he bound to distribute his rewards upon any scale of merit which man can form. To the latest and meanest services, he certainly may, if he please, give the highest premiums, since to the lowest premiums that he gives, sinners, as we are, can certainly have no claim. Pharisees, whether Jewish or Christian, may murmur and complain; but the Almighty will bestow his blessings as he pleases. Those who are distinguished by his earliest favours, and so stand first in respect of privilege, may, by their negligence and ingratitude, reduce themselves to the last and lowest rank of Christians, "for many that are first shall be last, and the last first;" a maxim on which this parable is founded, and which forms both its introduction and conclusion: but to this is here added, "Many be called, but few chosen;" that is, according to *Doddridge*, "Though the messages of salvation are sent to all the thousands of Israel, yet

as small as the eye of a needle, as for a rich man," &c. For *camel*, some read *cable*, which differs but one letter in the Greek; but *Campbell* prefers the common reading, and we think justly.

Ver. 28. *In the regeneration.*—Spoken of the melioration of all things; the new condition of all things in the reign of the Messiah; when the universe, and all it contains, especially the human race, will be restored to their state of pristine purity and splendour.—*Rob. Wahl.* "The times of the restitution of all things." Ac. iii. 21.

CHAP. XX. Ver. 1.—*The kingdom*, &c.—[This parable was intended to illustrate the equity of God's dealings in admitting the Gentiles to equal privileges with the Jews, and to illustrate the last verse of the nineteenth chapter. It affords no encouragement to those deferring personal religion to old age.]—*Bagster.*

Ver. 2. *A penny*—That is, a Roman penny; a *denarius*, value about 14 cents.

Ver. 3—6. These periods are by some supposed to refer to the different revelations made by Moses, David, and the prophets; to the ministry of John, of Christ, and of the apostles; and to the Gentiles, in the close of the Jewish dispensation.

Ver. 9. *The eleventh hour.*—[The civil day of the Jews was divided into twelve hours, which they computed from six in the morning to six in the even-

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured [g] against the good man of the house,

12 Saying, These last [h] have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, [i] Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: [j] I will give unto this last, even as unto thee.

15 Is [k] it not lawful for me to do what I will with mine own? Is [l] thine eye evil, because I am good?

16 So [m] the last shall be first, and the first last: for [n] many be called, but few chosen.

17 ¶ And [o] Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And [p] shall deliver him to the Gentiles to mock, and to [q] scourge, and to crucify *him:* and the third day he shall rise again.

20 ¶ Then [r] came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the [s] baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye [t] shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye [u] know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

26 But it shall not be [v] so among you: but [w] whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you let him be your servant:

28 Even as the Son of man came not to be ministered unto, but [x] to minister, and [y] to give his life a ransom for many.

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And, [z] behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

A. M. 4031. A. D. 27.

g La.15.29, 30.
h Or, *have continued one hour only*
i c.22.12.
j Jn.17.2.
k Ro.9.15.
l Dt.15.9.
m c.19.30.
n c.22.14. 2Th.2.13. 1Pe.1.2,3. 2Pe.1.10.
o c.16.21, &c. Mk.10.32, &c. Lu.18.31, &c. Jn.12.12, &c.
p c.27.2, &c. Mk.15.1, 16, &c. Lu.23.1, &c. Jn.18.28, &c. Ac.3.13. 1Co.15. 3,7.
q Is.53.5.
r Mk.10.35.

s Lu.12.50.
t Ac.12.2. Ro.8.17. 2Co.1.7. Re.1.9
u Lu.22.25, 26.
v 1Pe.5.3.
w c.23.11. Mk.9.35. 10.43.
x Lu.22.27. Ju.13.4, 14. Php.2.7.
y Is.53.5,8, 11 Jn.9.24, 26. 1Ti.2.6. Tit.2.14. He.9.28. 1Pe.1.18, 19 Re.1.5.
z c.9.27. Mk.10.46. Lu.18.35.

a small remnant only will embrace the gospel so universally offered; and so be saved *according to the election of grace*, (Rom. xi. 5;) while the rest will be justly disowned of God, as a punishment for so obstinate and so envious a temper."

Ver. 17—34. *Jesus going up to Jerusalem, refuses an improper application from the sons of Zebedee; but heals two blind men.*—Jesus now going to celebrate his last passover, calls his apostles on one side from the multitude, and informs them, in addition to his former intimations, not only that he was to suffer and die, but also that he was to be crucified by the hands of the Gentiles. After this Salome, the mother of Zebedee's children, doubtless at their desire, presents a request on their behalf, which, though in itself improper, and consequently refused, was, as Bishop *Hall* thinks, singularly well timed. "O the admirable faith of this good woman! When she heard the discourse of Christ's sufferings and death, she talks of his glory; when she hears of his cross, she speaks of his crown. If she had seen Herod come and tender his sceptre to Christ; or the elders of the Jews come upon their knees, with a submissive proffer of their allegiance, she might have had some reason to entertain the thoughts of a kingdom: but now, while the sound of betraying, suffering, dying, was in her ear, to make account of, and sue for a place in his kingdom, it argues a belief able to triumph over all discouragements."

But to come to the petition itself, whether this good woman had heard of the previous contentions for pre-eminence between her sons and their fellow apostles, we are not informed: it should seem, however, that she had some doubt of the propriety of her request, by the language in which she clothes it, "desiring *a certain thing*;" on which the excellent prelate above cited, thus descants: "*A certain thing!* Speak out, woman; what is this *certain thing* that thou cravest? How poor and weak is this supplicatory anticipation, to him that knew thy thoughts ere thou utteredst them? (But) we are all in this tune: every one would have something, such, perhaps, as we are ashamed to utter. The proud would have a certain thing, *honour;* the covetous man a certain thing, *wealth;* the malicious, *revenge;* the epicure, *pleasure*, &c. &c., though we may be ashamed to name openly the direct object of our wishes."

He who knew this good woman's thoughts, drew from her the explicit declaration of her wish; which was, to secure for her sons the chief places in the new kingdom. Jesus then addressed her sons; "Ye know not what ye ask." As if he had said, "Simple young men! ye dream only of honour, power, or wealth; but ye are asking for much tribulation, for a martyrdom, and death. Can ye drink of my cup of sufferings? Will ye be content to be baptized with blood?" Alas! vain-confident disciples? they fled before they saw the sight of blood, except from the ear of the high priest's servant.

This silly petition, however, exposed the sons of Zebedee to the indignation of the other apostles, and it required wisdom and temper equal to that of their Master to reconcile them. This he does by repeating his favourite lesson on humility, and placing before them his own most instructive example: "The Son of man came not to be ministered unto, but to minister:" not to be waited upon, but to serve; not to serve only, but "to give his life a ransom" for mankind.

This dispute seems to have happened at Jericho; in leaving which, two blind men, who were sitting by the way side, addressed our Lord with much importunity, and implored a cure, which he cheerfully granted, notwithstanding some opposition from the multitude who followed Jesus. One only of these,

ing; the first hour corresponding to seven o'clock; the second, to eight; the third, to nine; the sixth, to twelve; and the eleventh, to five.]—*Bagster.*

Ver. 11. *The good man.*—*Doddridge,* "Master!" (Gr. *Despotes.*)

Ver. 15. *Is thine eye evil?*—That is, art thou jealous? This reminds us of Milton's "jealous leer malign."

Ver. 16. *For many be called.*—*Hammond,* "The called are many, but the elect few."

Ver. 19. *To the Gentiles . . . to crucify* him.—Crucifixion was not a Jewish, but a Roman punishment; nor could the Jews at this time punish capitally, at least not without the sanction of the Roman government. Which is proof that the sceptre had departed from Judah, and that the Shiloh had come.

Ver. 21. *The one on thy right hand,* &c.—Talmudical writers relate, that in Sanhedrim, two principal officers were placed on either hand of the president; one called the *Father* of the Justiciary, the other, the *Sage.* See *Doddridge.*

Ver. 22. *To drink of the cup,* &c.—Among the ancients it was customary to assign to each guest a particular cup, which is spoken, not only in reference to cups of blessing, but also of vengeance. See Zec. xii. 2, and note.

Ver. 23. *Ye shall drink.*—James was the first of the apostles who suffered martyrdom, and John was scourged. See Ac. v. 40; xii. 2.——*But to sit on my right.*—[Rather, "to sit on my right hand, and on my left, is not mine to give, except to them for whom it is prepared of my Father."]—*Bagster.*——*Not mine to give, but,* &c.—*Doddridge,* "Not mine to give, but (to those) or whom," &c. *Campbell,* "I cannot give, unless to those." &c.—Dr. *Edward Williams,* "Not mine to give, except to them (for whom,)" &c.

Ver. 25. *Exercise dominion.*—Rule imperiously, lord it over, or tyrannize over.——*Exercise authority.*—Exercise arbitrary power, or authority. This was true of all the governments in our Lord's time, both in the east and west.

Ver. 26. *Your minister*—Gr. *deacon,* or waiting servant.

Ver. 27. *Your servant*—Gr. *doulos;* i. e. lave, or the lowest of servants. Mark, "the servant (or slave) of all."

Ver. 29. *Departed from Jericho.*—So Mark; but compare Luke xviii. 35

CHAPTER XXI.

Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

A. M. 4033. A. D. 29.

AND [a] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the [b] prophet, saying,

5 Tell ye the daughter of Sion, [c] Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before and that followed, cried, saying, Hosanna to the son of David: Blessed [d] *is* he that cometh in the name of the Lord; Hosanna in the [e] highest.

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And [f] Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,

13 And said unto them, It is [g] written, My house shall be called the house of prayer; but ye have made it a den [h] of thieves.

14 And the blind and the lame came to him in the temple; and [i] he healed them.

15 ¶ And when the chief priests and scribes

a Mk.11.1. Lu.19.29.

b Zec.9.9.

c Is.62.11. Mk.11.4, &c. Jn.12.15.

d Ps.118.26. c.23.39.

e Lu.2.14.

f Mk.11.11. Lu.19.45, &c. Jn.2.15, &c.

g Is.56.7.

h Je.7.11.

i Is.35.6.

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namely, Bartimeus, is mentioned by the other evangelists, probably because the most known, and the most importunate; but upon this we shall reserve our remarks till we come to Mark, ch. x. 46.

CHAP. XXI. Ver. 1—11. *The Lord Jesus rides into Jerusalem on an ass, is hailed by the Hosannas of the multitude.*—To understand the propriety of this conduct in our Saviour, we must turn back to the prophecy of Zechariah, (chap. ix. 9,) of which we shall find it an exact fulfilment; and consequently, an argument of Christ's divine character and mission. It also forms an honourable close of his public ministry. An eloquent and popular writer thus describes the event: "When this Sun of righteousness arose with healing under his wings, the populace, who lay all neglected and forlorn, benighted with ignorance, and benumbed with vice, saw the light, and hailed the brightness of its rising. Up they sprang, and after him in multitudes, men, women, and children, went. Was he to pass a road, they climbed the trees to see him; yea, the blind sat by the way side to hear him go by. Was he in a house, they unroofed the building to come at him. As if they could never get near enough to hear the soft accents of his voice, they pressed, they crowded, they trod upon one another to surround him. When he retired into the wilderness, they thought him another Moses, and would have made him a king. It was the finest thing they could think of: He, greater than the greatest monarch, despised worldly grandeur; but, to fulfil prophecy, sitting upon a borrowed ass's colt, rode into Jerusalem, *the Son of the Highest*, and allowed the transported multitude to strew the way with garments and branches, and to arouse the insensible metropolis by acclamations, the very children shouting *Hosanna!*—Hosanna *in the highest!* Hosanna to *the Son of David! Blessed be he that cometh in the name of the Lord!*" (*Claude.*)

This sort of triumphant entry, a mixture of simplicity and grandeur, roused the whole population of the metropolis: "All the city was moved, saying, *Who is this?*" WHO? say you: Ask Moses, and he will tell you, "It is the *seed* of the woman, that shall break the serpent's head." Ask the patriarch *Jacob*, and he will reply, "The *Shiloh* of the tribe of Judah." Ask *David*, and he shall tell you, "The *King* of glory," *Isaiah* proclaims him, "The Prince of peace;" *Jeremiah*, "The righteous Branch;" *Zechariah*, "The King of Zion." John the *Baptist*, "The Lamb of God;" and the multitude which followed him, say, "This is Jesus, the Prophet of Galilee!"

It is evident, from comparing the gospel of John with the other evangelists, that besides the throng which accompanied Jesus from Jericho, another multitude, which had been assembled at Jerusalem from all parts of Judea, to celebrate the Passover, and many also which had witnessed the resurrection of Lazarus, came from Jerusalem to meet Jesus; so that he was surrounded with the greater part of the population of the country. "Let us (now) imagine," says the pious and amiable *Doddridge*, "that we see the Son of God and the King of Israel thus proceeding towards Jerusalem, and the people meeting him, and surrounding him with their acclamations: 'Hosanna! Blessed be he that cometh in the name of the Lord!' Do not our hearts spring at the sound? Do we not, as it were, in spirit go forth with them, and join in that sublime, but simple song? 'Blessed be he that cometh in the name of the Lord,' with divine authority, and divine blessings in his hands! and blessed be the kingdom he has erected! May perpetual prosperity attend it!"

Ver. 12—22. *Jesus cleanses the temple; curses the barren fig-tree; and answers the demand of the chief priests and elders.*—When we read of Jesus and his apostles entering the temple, we are neither to understand it of the holy, or the most holy place, which none might enter but the priests; but of the courts of the temple, where only the other tribes were allowed to meet. In the first of these, entering by the east gate, were found these money changers, who supplied those who wanted to purchase sacrifices with change, smaller coin for large; Jewish money for foreign; and advanced money to persons of credit, on their own security. The tables (or counters) of these bankers, Jesus overthrew, and turned out those who sold doves for sacrifice; men of infamous character, who thereby turned the house of God "into a den of thieves;' alluding, perhaps, to the caverns of Judea, which were often occupied by thieves and free-booters.

That such trafficking was not suited to the house of God, is self-evident; and if they had been expelled and warned two or three years before, it made their offence the more criminal. (See note, verse 12.) The mixing up trade with religion, if we are not grossly misinformed, is still the Jewish practice, and bargains of every kind are mingled with their prayers even in their synagogues; nor is it, alas! peculiar to the Jews, for we fear there is too much trafficking in some Christian synagogues, and that even on the sabbath day! Surely the pecuniary transactions of places of worship ought, as little as possible, to intrench upon the times of public devotion, and especially upon the day devoted to God's name and worship.

"There is," said Bishop *Hall*, "a reverence due to God's house for the Owner's sake; for the service's sake. Secular and profane actions are not (fit) for that sacred roof. . . . The fairest pretences cannot bear out a sin with God. Never could there be more plausible colours cast upon any act: the convenience, the necessity of provisions for sacrifice: yet through all these do the *fiery* eyes of our Saviour (Rev. i. 14) see the foul covetousness of the priests, the fraud of the money changers, and the intolerable abuse of the temple." To those who manage the secular concerns, either of churches or of chapels, would we particularly recommend these admonitions.

Let us attend, however, to the chief priests and scribes who saw "the wonderful things that Jesus did," and heard the wonderful things that the people said, and especially the Hosannas of the children, when pretending to be shocked at their profaneness, they said to him, "Hearest thou what these say?" as if they had been uttering blasphemy; and such, indeed, they construed it to be, for our Lord to ascribe to himself the prophecies respecting the Messiah, though they saw he did the works which none but God and his Christ could do. Instead of censuring his followers, and especially the children, Jesus refers the objectors to another Scripture, which speaks not only of praise, but of strong and *perfect* praise, as coming

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CHAP. XXI. Ver. 1. *To Bethphage.*—A small village at the foot of the mount of Olives.—*And Bethany*:—The latter is the village "opposite," to which the disciples were sent, and both were very near Jerusalem.

Ver. 5. *Daughter of Sion*—That is, all the inhabitants of Jerusalem.

Ver. 8. *Spread their garments*, &c.—This account agrees with the customs of the Jews at the feast of Tabernacles, and on other times of rejoicing (See 1 Mac. xiii. 51. 2 Mac. x. 7.) The like ceremonies were used by the heathen toward kings and conquerors, on great occasions. See *Orient. Lit.* No. 1214

Ver. 9. *Hosanna!*—Save now, I beseech. Psalm cxviii. 25.—*Blessed is he that cometh*, &c.—*Campbell*, "Blessed BE," &c. Bp. *Chandler* remarks, that the prophecy of Zechariah, here referred to, is twice explained in the Talmud, of Messiah. The same learned prelate quotes from a Rabbinical book the following tradition: That at the Paschal feast, a man who personated the Messiah, bursting open a door, used to ride into the room upon an ass, another following with a horn, to proclaim and anoint him. Zechariah's prophecy was by the Jews understood of Messiah, and could not justly be applied to any other.

Ver. 12. *Into the temple.—Campbell* observes, that the word here used for the temple is *hieron*, not *naos*: the latter being confined to the sanctuary, the former comprehending all the courts of the temple, in the outermost of which (entering from the eastern gate) Jesus found the money-changers and the pigeon-dealers, who were no better than "a den of thieves." *Orient. Cust.* Nos. 405, 1198. This appears not to have been the first time of Jesus' clearing the temple.—*The tables.—Hammond* and *Doddridge*, "Seats;" Gr. *Kathedra.* They were probably seats with desks, or counters, attached to them.

Ver. 13. *The house.—Doddridge* and others, "*A* house."

saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna [j] to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out [k] of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And [l] when he saw [m] a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered [n] away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If [o] ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou [p] removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask [q] in prayer, believing, ye shall receive.

23 ¶ And [r] when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By [s] what authority doest thou these things? and who gave thee this authority?

A. M. 4031. A. D. 27.

j ver 9.

k Ps.8.2.

l Ma.11 13.

m *one fig tree.*

n Jude 12.

o c 17 20. Lu 17 6. Ja.1.6.

p c 8 12.

q c 7 7. Ma.11 24. Ja 5 16 1 Jn 3 22 5.14.

r Ma.11.27. Lu.20.1.

s Ex.2.14.

t c 14 5.

u Lu.15.11, &c.

v 2 Ch 33. 12,13. 1 Co.6.11. Ep 2 1.. 13.

w Lu.3.12.

x Lu.7.37, &c.

y Re 2 21.

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for [t] all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* [u] man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterward [v] he repented, and went

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans [w] and the harlots [x] believed him: and ye, when ye had seen *it*, repented not [y] afterward, that ye might believe him.

33 ¶ Hear another parable: There was a cer-

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from the lips of babes. (Ps. viii. 2.) The simpler our praises, the more acceptable are they in the sight of God.

"But the chief priests and scribes were *sore displeased.*" Jesus taught the people, and healed them, at which every humane and benevolent person would have rejoiced. Jesus purified the temple from thieves and robbers, which the priests themselves ought to have done. The multitude, and especially the children, glorified God our Saviour for these displays of his grace and mercy; but with all this, these hypocritical priests and scribes were "sore displeased."

One circumstance in this narrative has given great offence to infidels; namely, the animal on which Jesus rode—an *ass.* The riding upon this creature was characteristic, since patriarchs, judges, and kings of Israel, thus rode; and it was even forbidden to the Jews to cultivate the breed of horses. (See Deut. xvii. 16. Josh. xv. 18. Judges v. 10. 2 Sam. xvi. 2.) This precept had been, however, so much neglected, that in the time of our Lord it was certainly a mark of meekness and humility, to ride on this much-injured and despised beast; as, indeed, is intimated in the prediction quoted from Zechariah.

Next morning occurred another circumstance, which has been very freely censured by those who have evidently not understood it. Jesus coming to town, from Bethany, in the morning, and being hungry, noticed a fig-tree, which, as it grew on the highway, was public property, and therefore went to it, to look for fruit, but found leaves only, and in consequence pronounced against it a sentence of perpetual barrenness, and it was immediately blighted, and withered away! This has been misrepresented, as done in a fit of spleen, or passion; but it was, in fact, a *symbolic* action, such as we frequently meet with in the ancient prophets. This tree was a type or emblem of the Jewish nation, and particularly of the Scribes and Pharisees, who, with the greatest professions of religion, (like the green foliage of this fig-tree,) were utterly barren of good fruit. The malediction pronounced against it, represented the curse of God against the Jews, who, after the preaching both of John and of Christ, were still impious and impenitent; and growing worse and worse, were, in a few years afterwards, cut down by the Roman axe, and thrown into the fire.

The speedy withering of this fig-tree having attracted the admiration of the apostles, Jesus (verse 22) re-inculcates his former doctrine, on the importance of prayer as well as faith, in working miracles. (See chap. xvii. 20; xviii. 19.) "All things, whatsoever ye ask in prayer, believing, ye shall receive." A maxim, however, of such importance as to require some consideration before we proceed, and the more so, as commentators in general seem to pass it over very slightly.

So far as the passage relates to the faith of working miracles, we have already considered it; but the expression is here so strong and general, that we cannot confine our interpretation to this extraordinary gift: we feel it necessary, however, to guard the passage from abuse. 1. It does not warrant our presumption on things trifling and ridiculous; nor does it warrant us to attempt what we know is impossible to us. The pious author of "The Pilgrim's Progress," when young and inexperienced, was tempted to work a miracle to prove his faith. He states in his own life, that one day, walking between Elstow and Bedford, it was strongly suggested to him to say to some puddles in the horse road, "*Be dry;*" and to say to the dry places, "Be puddles." But just as he was about to speak, the thought came into his mind to go under the hedge to pray that God would enable him. On the other hand it occurred to him, that if he tried and could not effect it, it would discourage and sink him into deep despair: for this reason he prudently declined it, concluding that he was not warranted to put his faith to such a test.

2. We are warranted to ask nothing in prayer, but with a deference to the will of God. Our Lord himself has taught us this, who, with unlimited miraculous powers, and having more than twelve legions of angels at his command, thus prayed, (chap. xxvi. 39,) "Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Indeed, as respects *ourselves*, there are but two things we are taught to ask unconditionally; the pardon of our sins, and the aid of God's Holy Spirit: and these we know it is the good pleasure of God to give to them that ask him. But temporal blessings should always be asked with the deepest submission to the divine will.

Ver. 23—46. *Jesus attacked by the priests and elders, answers them by another question, and warns them in parables.*—While Jesus was teaching and working miracles in the temple, the priests and elders demanded by what authority he did these things. An absurd demand, because miracles carry with them their own authority: Jesus, however, instead of a direct reply, answers them by another question, which much embarrassed them; because, had they admitted John the Baptist to be a prophet, they must have admitted Jesus to be the

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Ver. 15. *They were sore* (i. e. greatly) *displeased.—Doddridge,* "Filled with indignation."

Ver. 17. *Bethany*—[Was a village to the east of the Mount of Olives, on the road to Jericho, (Jn. 11. 18.) nearly two miles, as *Jerome* states, from Jerusalem. This village is now small and poor, and the cultivation of the soil around it is much neglected; but it is a pleasant romantic spot, shaded by the Mount of Olives, and abounding in vines and long grass. It consists of from forty to forty dwellings, inhabited by about six hundred Mahommedans, for whose use there is a neat little mosque standing on an eminence. Here they show the ruins of a sort of castle as the house of Lazarus, and a grotto as his tomb: and the house of Simon the leper, of Mary Magdalene, and of Martha, and the identical tree which our Lord cursed, are among the monkish curiosities of the place.]—*Baxter.*

Ver. 23. *The chief priests.*—See note on chap. ii. 4.——*And elders.*—Probably the members of the Sanhedrim, or Jewish council. So *Doddridge.*

Ver. 25. *Baptism of John.*—See note, Mat. iii. 16.

Ver. 28—31. The parable of the two sons, designed to point out two classes of persons, viz. those who prove better than they promise; and those who promise better than they prove.—*Henry.*

Ver. 32. *In the way of righteousness.—Campbell,* "Sanctity;" who adds "There can be no doubt but this is spoken principally in allusion to the austerities of John's manner of living in the desert.

tain householder, which [z] planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants [a] to the husbandmen, that they might receive the fruits of it.

35 And [b] the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the [c] heir; come, let us kill him, and let us seize on his inheritance.

39 And they [d] caught him, and cast *him* out of the vineyard, and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy [e] those wicked men, and will let out *his* vineyard unto other [f] husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The [g] stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

A. M. 4033.
A. D. 29.

z Ps.80.8.. 16 Ca.5.11, 12. Is.5.1, 7. Je.2.21 Mat.12.1. Lu.20.9, &c.
a 2 Ki.17. 13, &c.
b 2Ch.36.16 Ne.9.26 Je.25.3, 7 ch.7.25, 26.44, 37. Ac.7.52 1Th.2.15 He.11.36, 37 Re.6.9.
c He.1.1,2
d Ac.2.23 4.26, 27
e Ps.2.1,5,9 Zec.12.2
f Lu.20.9,16
g Ps.118.22. Is.28.16 1Pe.2.6,7.

h Is.28.2
i 1 Co.13.2.
j Is.8.14,15.
k He.2.2,3.
l Lu.7.16 Jn.7.40.
a Lu.14.16.
b Re.19.7,9
c Ps.68.11. Je.25.1. 35.15 Re.22.17.
d Ps.106. 24,25 Pr.1.24,25 Ac.24.25. Ro.2.4.

43 Therefore say I unto you, The kingdom [h] of God shall be taken from you, and given to a nation [i] bringing forth the fruits thereof.

44 And whosoever shall fall [j] on this stone shall be broken: but on whomsoever it shall fall, it [k] will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they [l] took him for a prophet.

CHAPTER XXII.

1 The parable of the marriage of the king's son. 9 The vocation of the Gentiles. 12 The punishment of him that wanted the wedding garment. 15 Tribute ought to be paid to Cesar. 23 Christ confuteth the Sadducees for the resurrection: 34 answereth the lawyer, which is the first and great conmandment: 41 and poseth the Pharisees about the Messias.

AND Jesus answered and spake unto them again by parables, and said,

2 The [a] kingdom of heaven is like unto a certain king, which made a [b] marriage for his son,

3 And [c] sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light [d] of *it*, and went their ways, one to his farm, another to his merchandise:

Messiah, for he "bare witness of him;" and they dared not say any thing against the former, for "all men held John to be a prophet." They were therefore silent, and Jesus avoided their ensnaring questions. But he answered them by parables.

"A certain man had *two sons*." These sons, we think, do not so properly represent the Jews and Gentiles, as they do the two great classes among the Jews. Those who had made little or no profession of religion, as the publicans and harlots, who yet repented at the preaching of John and of Jesus; and those who made high professions of religion, as did the Scribes and Pharisees, but were in fact hypocrites in heart, and did nothing.

The parable of the *vineyard* plainly refers to the Jewish church, which had been designated by Isaiah and other prophets under the same image. (See Ps. lxxx. 15. Isa. v. 1; xxvii. 2, &c.) The husbandmen to whom this vineyard was let out, were the Jewish rulers, who, instead of listening to the messages of the prophets, evil entreated, and killed them. (Chap. v. 12; xxiii. 34—37.) At length, "God sent forth his Son," as if he thought they would pay more regard to him, instead of which, they treated him more despitefully than the rest; at which he is represented as justly exasperated, so as to destroy them, and place his vineyard in other hands, the hands of Gentiles.

To bring this home closer to their consciences, our Lord cites a passage from the 118th Psalm, part of which they had heard chaunted by the multitude, but a few hours before, and then warns them, that the consequence of their refusing the *corner stone*, on which God had determined to build his church, would be their utter destruction; they should be crushed to atoms; which was fully accomplished by the Romans.

Upon this, "the chief priests and Pharisees perceived that Jesus spake of them;" they wanted therefore to lay hands on him, but "they feared the multitude."

CHAP. XXII. Ver. 1—14. *The parable of the marriage feast, and the wedding garment.*—The gospel dispensation is here compared to a feast, which a certain king made on occasion of the marriage of his son. It is necessary to keep in mind the royalty of the occasion, to account for "oxen and fatlings being killed," which implies great preparation for a numerous company. The persons first invited were the Jews, who were "bidden" by the *early* prophets. "In this mountain shall the Lord of hosts make unto all people a feast," &c. (Isa. xxv. 6.) He then sent forth his servants, the *later* prophets, to invite again them that were bidden; but "they would not come." Next he sent forth John the Baptist and the apostles, who announced that "all things (were) ready." One part of the company, the laity, made light of this, and went, "one to his farm, and another to his merchandise;" but the remnant, namely, the priests, and the Scribes, and the Pharisees, "entreated" the servants of this great king "despitefully, and slew them." When the king, however, heard this, he was justly provoked with such conduct, and sent forth his armies—for all the armies in earth and heaven are his—and slew them. Seeing, however, that the feast was ready, the king was determined to have guests; and seeing those who had been hitherto invited were utterly unworthy of the feast, the king sends forth into the public roads, that is, among the Gentiles, and gathers together all that could be found, "good or bad, till the wedding was furnished with guests:" and now came the hour of discrimination. The king, who had given the invitation, came in, as was customary, to view his guests. (See Luke xiv. 10.) On this occasion, it seems, his eye immediately marked one of the company, who "had not on a wedding garment," and immediately demanded, "Friend, how camest thou in hither, not having a wedding garment? And he was speechless," and was immediately expelled. This circumstance makes it important for us to know what is intended by this "wedding garment," and how it might be procured? for might this stranger have replied, he could not procure one, a just and good prince would not have excluded him on that account. It is most certain that persons were expected, on such occasions, to put on their best apparel, as, indeed, is the universal practice; but *Doddridge* mentions several instances, among the Greeks, of great men, on such occasions, providing proper habits for their visiters; and such appears to be the custom, even now, in Asia. An Eastern "king sent to invite the Ambassadors to dine with him once more. The Mehemander told them it was the custom that they should wear, over their own clothes, the best of those garments which the king had sent them." Some scrupled this, till they were told that it was a general custom, "and that no doubt the king would take it *very ill* at their hands, if they presented themselves before him without these marks of his liberality." On this, they all agreed to comply. (*Orient. Cust.* No. 1202.)

Ver. 33—41. A prophetic parable, shadowing forth the unkindness of the Jewish nation to their prophets—their rejection and murder of the Messiah; and their consequent rejection and ruin. It also foretels the calling of the Gentiles to the distinguished blessings of the gospel.—*Digged a wine-press*—That is, a place for a wine-fat, (or vat,) over which the press was placed. These circumstances respecting the press and the tower, only signify that every thing had been done that was necessary for a vineyard. Isa. v. 2—4.

Ver. 35. *Stoned.*—Properly, "pelted with stones."

Ver. 37. *They will reverence my son.*—This is spoken after the manner of men: God knew that they would *not*, as appears from the context, ver. 42. He was the "stone which the builders rejected."

Ver. 38. *This is the heir—let us kill him.*—This does not imply that the Jewish rulers *generally*, indeed, knew that Jesus was the Son of God, for "had they known, they would not have crucified the Lord of glory." (1 Co. ii. 8.) Some of them were ignorant zealots, and others downright infidels; but some, we fear, sinned against light and knowledge, and committed the unpardonable sin. See chap. xii. 31, 32.

Ver. 41. *He will miserably destroy*, &c.—*Doddridge*, "Wretchedly destroy those wretches." Those who gave this answer, seem not to have understood that the parable was aimed at them, till our Lord (45th and 46th verses) caused the passage from the 118th Psalm; then they were enraged.—[Our Lord here causes them to pass that sentence of destruction upon themselves, which was literally executed about forty years afterwards by the Roman armies.]—*Bagster.*

CHAP. XXII. Ver. 2. *Made a marriage*—Or marriage feast. The word here properly signifies a nuptial banquet." *Doddridge.*

Ver. 3. *They would not come.*—The reason why men do not embrace the gospel. (Lu. xiii. 34;) they choose another thing more loved.

Ver. 5. *Made light.*—Treated it as though it were of small value.

6 And the remnant took his servants, and entreated [e] *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed [f] those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not [g] worthy.

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together [h] all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to [i] see the guests, he saw there a man which had not on a wedding [j] garment:

12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was [k] speechless.

13 Then said the king to the servants, Bind him hand and foot, and take [l] him away, and cast *him* into outer [m] darkness; there shall be weeping and gnashing of teeth.

14 For [n] many are called, but few *are* chosen.

15 ¶ Then [o] went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Show me the tribute money. And they brought unto him a [p] penny.

20 And he saith unto them, Whose *is* this image and [q] superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render [r] therefore unto Cesar the things which are Cesar's; and unto God [s] the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The [t] same day came to him the Sadducees, which [u] say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If [v] a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the [w] seventh.

A. M. 4033. A. D. 29.

e 1 Th. 2.15.
f Da. 9.26. Lu. 19.27.
g c. 10.11,13. Ac. 13.46. Re. 3.4 22.14.
h c. 13.47.
i Zep. 1.12.
j Ps. 45.14. Is. 61.10. 2 Co. 5.3. Ep. 4.24. Re. 16.15 19.8.
k Jo. 2.26.
l Jo. 3.2 1 Re. 21.27.
m c. 8.12.
n c. 7.14. 20.16. Lu. 13.23, 24.
o Ma. 12.13, &c. Lu. 20.20, &c.

p in value 14 cents 3 mills.
q or, *inscription.*
r c. 17.25,27. Ro. 13.7.
s Mal. 1.6..8 3.8..10.
t Ma. 12.18, &c. Lu. 20.27.
u Ac. 23.8.
v De. 25.5. Ru. 1.11.
w *seven.*

Another traveller tells us, that "in the palace of the sultan, every body who wishes to go into the audience chamber, must put on the garment of honour provided by the sultan; namely, the *caftan*, which they receive either in the palace of the grand visier, or at the divan. The caftan is a long robe, with loose sleeves, the white ground of which is of goat's hair, mixed with some silver; but the flowers woven in, are of a gold-coloured silk." (*Orient. Lit.* No. 1217.)

This *wedding garment* was "a garment of honour," and provided by the king. "This last circumstance (as *Calvin* remarks) is admirably suited to the method of God's dealing with us; who, indeed, requires *holiness* in order to our receiving the benefits of the gospel, but is graciously pleased to work it in us (on our repentance) by his Holy Spirit; and therefore may justly resent and punish our neglect of so great a favour." (See *Doddridge in loc.* note f.)

It is added, that when the king saw this man without a wedding garment, he was so incensed, that he ordered him to be cast "into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." —"It is evident (says an ingenious writer) that by this parable our Lord chiefly intends to show the levity with which the Jews treated the gospel; and consequently the justice, as well as the goodness of God, in sending it to the Gentiles. The first would not come; the last furnished the table with guests, both bad and good: but that we may well understand the purity of Christianity, he informs us, that bad Gentiles, as well as wicked Jews, would be inexcusable, if they turned the grace of God into lasciviousness; if they put not on the wedding garment." (*Robinson's* Vill. Disc. xv.)

Ver. 15—46. *The Pharisees, the Herodians, and the Sadducees, successively endeavour to entangle our Lord in his conversation.*—This chapter furnishes several instances of the art with which these several parties attempted to ensnare our Lord, and of the wisdom and address with which he answered them. First, the *Herodians* endeavoured to embroil him with the Roman government, on the subject of paying tribute. The substance of his argument from the Roman penny is, "You own this to be Cæsar's coin, which, being current in your land, proves you to be under his government; while, therefore, you enjoy that protection, it is your duty to acknowledge it: at the same time, forget not that you are under higher obligations to the God of Israel, and owe him a more absolute obedience."

Next, the *Sadducees* endeavour to puzzle our Saviour, on a difficulty of their own raising, and attempt to expose to ridicule the doctrine of the resurrection. A woman is supposed to have been married successively to seven husbands; which of them can claim her at the resurrection? The reply is, "Neither:" that blessed state knows nothing of the matrimonial connexion: men then shall be as pure as angels. "But (adds our Lord) as touching the resurrection of the dead, have ye not read that which was spoken to you by God (himself,) saying, I am the God of Abraham—of Isaac—and of Jacob? (Exod. iii. 6, 16.) God is not the God of the dead, but of the living;" that is, they must continue to exist, or he cannot be said to bear any relation to them. Dr. *Doddridge* here remarks, that "As it is expressly said, (Acts xxiii. 8,) they *denied* (the existence of) *any spirit*, (human or angelic,) and consequently the existence of the soul in a separate state; so our Lord's answer here, and much of St. Paul's reasoning in 1 Cor. xv., goes on the supposition of such denial on their part." God can bear no relation to what has no existence: Abraham, Isaac, and Jacob, must, therefore, still exist, or he would not acknowledge himself as their God. It is observable, that the passage here referred to is quoted from the Pentateuch, or the writings of Moses. Passages far more express, if not more decisive, might be found in the Psalms and Prophets; but the Sadducees, it is said, paid little or no regard to them. By the quotation from Moses, however, they were completely silenced. At this the multitude were astonished; and we might have expected the *Pharisees* would have been gratified, as our Lord's argument was in their favour: but so inveterate was their malice, that they were only thereby excited to attack him themselves.

One of them, who was a *lawyer*, that is, a professor of the Jewish law, now came tempting him with this question, "Master, which is the great commandment of the law?" On this occasion, our Lord divides the whole moral law into two tables; the love of God, and of our neighbour. This question, "Which is the first and great commandment?" had, it seems, been often argued by the Jewish doctors; "some contending for the law of circumcision, others for that of sacrifices, and others for that of the phylacteries:" and Dr. *Lightfoot* remarks, that our Lord answered this scribe from one of the sentences usually written on their phylacteries. (See chap. xxiii. 5.)

It is worthy of remark, that in all these instances, after our

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Ver. 7. *Burned up their city.*—There can be no doubt but this refers to the destruction of Jerusalem by the Romans.

Ver. 9. *As many as ye shall find, bid.*—Many have disputed this general call of the gospel; but Mr. *Robinson*, of Cambridge, remarks, "It would become ministers to do all God's commands *without murmuring, and without disputing:* and to leave to God the harmonizing of his words, as well as of his works of nature and moral government."

Ver. 10. *Highways.*—*Doddridge*, "Public ways," or ways most frequented.

Ver. 12. *Speechless.*—*Doddridge*, "Struck speechless;" Greek, literally, "Muzzled," as 1 Co. ix. 6.

Ver. 14. *Many are called.*—See note, chap. xx. 16.

Ver. 16. *The Herodians.*—[The profound malice of the Pharisees appears here in their choice of companions, their affected praise, and the artful and difficult question they proposed.]—*Baxster.*

Ver. 17. *Is it lawful?*—This question seems to be founded on De. xvii. 15, which required the Jews to set over them a king of their own nation: on which Dr. *A. Clarke* remarks, "Had Christ said, Yes; then they would have condemned him by this law: had he said, No; then they would have accused him to Cesar."

Ver. 20. *Whose is this image and superscription?—Doddridge*, "Inscription."

Ver. 21. *Which are Cesar's.*—[This conclusion is drawn from their own maxims and premises. They held that "wherever the money of any king is current, there the inhabitants acknowledge that king for their lord."—*Maimonides.* Now, by admitting that this was Cesar's coin, and by consenting to receive it as the current coin of their country, they in fact acknowledged their subjection to his government, and of course their obligation to pay the tribute demanded of them. This answer was full of consummate wisdom; and it completely defeated the insidious designs of his enemies. He avoided rendering himself odious to the Jewish people by opposing their notions of liberty, or appearing to pay court to the emperor, without exposing himself to the charge of sedition and disaffection to the Roman government.]—*Baxster*

27 And last of all the woman died also.
28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.
29 Jesus answered and said unto them, Ye do err, not [x] knowing the scriptures, nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels [y] of God in heaven.
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32 I [z] am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
33 And when the multitude heard *this*, they were astonished [a] at his doctrine.
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35 Then [b] one of them, *which was* a lawyer, asked *him a question*, tempting him, and saying,
36 Master, which *is* the great commandment in the law?
37 Jesus said unto him, Thou [c] shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
38 This is the first and great commandment.
39 And the second *is* like unto it, Thou [d] shalt love thy neighbour as thyself.
40 On these two commandments [e] hang all the law and the prophets.
41 ¶ While the Pharisees were gathered together, Jesus asked them,
42 Saying, What [f] think ye of Christ? whose son is he? They say unto him, *The son* of David.
43 He saith unto them, How then doth David in spirit call him [g] Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?
45 If David then call him Lord, how is he his son?
46 And [h] no man was able to answer him a word, neither [i] durst any *man* from that day forth ask him any more *questions*.

A. M. 4033. A. D. 29.

x Jno.20.9.
y c.18.10. 1 Jno.3.2.
z Ex.3.6, 15,16. He.11.16.
a c.7.28. Ma.12.17.
b Lu.10.25, &c.
c De.6.5. 10.12.
d Le.19.18.
e Ro.13.9. Ja.2.8.
f Ma.12.35, &c. Lu.20.41, &c.
g Ps.110.1 Ac.2.34, 35 He.1.13. 10.12,13.
h Lu.14.6.
i Mr.12.34 Lu.20.40
a Mal.2.7.
b Ro.2.21., 23.
c Ac.15.10.
d c.6.1..16.
e Nu.15.38.
f Ma.12.38, &c. Lu.11.43, &c.
g Ja.3.1.
h c.6.9.
i c.20.26, 27.
j Pr.15.33. Ja.4.6.

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,
2 Saying, The [a] scribes and the Pharisees sit in Moses' seat:
3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for [b] they say, and do not.
4 For they bind heavy burdens [c] and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.
5 But [d] all their works they do for to be seen of men: they make broad their [e] phylacteries, and enlarge the borders of their garments,
6 And [f] love the uppermost rooms at feasts, and the chief seats in the synagogues,
7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
8 But [g] be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.
9 And call [h] *man* your father upon the earth: for one is your [h] Father, which is in heaven.
10 Neither be ye called masters: for one is your Master, *even* Christ.
11 But [i] he that is greatest among you shall be your servant.
12 And [j] whosoever shall exalt himself shall

Lord had resolved each of the questions proposed to him, he, in return, proposes one to them. So, in this case, after explaining to them the law, he thus introduces the gospel:—"What think ye of Christ?" or of the Messiah? "Whose Son is he?" They reply, "The Son of David." "How then (rejoins our Saviour) doth David in spirit call him *Lord*;" referring to Ps. cx. 1. "The Lord said unto my Lord," &c. "If David called Messias *Lord*, how is he then his son?" This the Jews could not answer, nor can it be answered, but on the principle that, as John the Baptist said of Jesus, "He who came after him was before him," both in point of time and dignity. The Son of God, as to his divine nature, was David's Lord; though as to his human nature, he was David's son. (See Expos. Ps. cx. 1, &c.) But we cannot better close this section, than by proposing to our own meditation, and that of our readers, this very serious question—"What hink ye of Christ?"

> "*What think ye of Christ?* is the test
> To try both your state and your scheme;
> Ye cannot be right in the rest,
> Unless you think rightly of him."—*Newton.*

CHAP. XXIII. Ver. 1—22. *Jesus commends the teaching of the Pharisees, but severely censures their conduct.*—The Scribes and Pharisees, while they sat in the seat of Moses,—that is, while they delivered ti ε precepts of his law, were entitled to reverence and respect; and whatever they taught under that authority, commanded obedience; but it was a terrible drawback upon their character, when our Lord added, "Do not after their works; for they say, and do not." Let ministers of every denomination consider this. If they wish to obtain respect, let them, above all things, study moral consistency; that is, practise what they teach: for neither learning or eloquence on the one hand, nor rank or riches on the other, will balance the want of this. So *Pope* says,

> "Worth makes the man, and want of it the fellow;
> The rest is all but leather, or prunello."

But even this respectability should not be the ultimate object of the preacher: he "must give an account of himself to God." And at the judgment-seat of Christ, it will not do for him to plead popularity among the multitude, or high promotion in the church: for many in that day will say, "Lord, have we not prophesied in thy name, and in thy name cast out devils?" to whom he will certainly reply, "Depart from me, ye that work iniquity." (Matt. vii. 22, 23.)

But what did the Scribes and Pharisees? They "bound heavy burdens"—namely, of rites and ceremonies, and voluntary offerings—"upon the shoulders of men," which they contrived themselves to evade, without feeling any of the burden. They made a great parade of outward religion, "to be seen of men," without a particle of spiritual religion in their hearts. They loved the chief places at feasts and in their synagogues, greetings in the markets, and other places of public concourse,

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Ver. 31. *Have ye not read?* &c.—*Warburton* maintained, that the doctrine of a future state was revealed to Abraham, Moses, &c., and a few more inspired men under the Old Testament, but not received by the pious Jews in general. This is sufficiently refuted by our Lord.

Ver. 34. *They were gathered together.*—*Campbell*, "Flocked about him."

Ver. 35. *Tempting him*—Means to entrap, to seduce, as illustrated in Ma. xii. 28.

Ver. 40. *On these two commandments hang.*—*Doddridge*, "Depend." So *Campbell.*

Ver. 42. *What think ye of Christ?*—Or, of "The Christ," or Messiah.—*Doddridge. Campbell.*

Ver. 43. *David in spirit.*—Ma. xii. 36, "By the Holy Ghost."

Ver. 44. *The Lord said.*—(This passage is expressly referred to the Messiah by several of the Jews. Rabbi *Joden* says, "In the world to come, the Holy Blessed God shall cause the king Messiah to sit at his right hand, as it is written. The Lord said to my Lord," &c. So *Saadias Gaon*, on Da. vii. 13. says, "This is Messiah our righteousness, as it is written, The Lord said to my Lord," &c.)—*Bagster.*

CHAP. XXIII. Ver. 2. *Sit in Moses' seat.*—They were accustomed to teach sitting; and considering themselves as the successors, or representatives of Moses, wished to be so considered by the people.

Ver. 3. *Observe and do*—That is, so far as they produce the authority of God's word. *Doddridge* justly observes, that "if this limitation be not supposed, this passage will be inconsistent with all those in which Jesus condemns the doctrines of the scribes and Pharisees."

Ver. 5. *Phylacteries.*—"These were four sections of the law, written on parchments, folded up in the skin of a clean beast, and tied to the head and hands. The four sections were the following: Ex. xiii. 1—10; Ditto, 11—16; De vi. 4—9, and xi. 13—21. Those that were for the head, were written on four pieces of skin, rolled up separately, and fastened with strings to the crown of the head, towards the face. Those that were for the hands, were written in four columns on one parchment, which, being rolled up, was fastened to the inside of the left arm, between the shoulder and the elbow, that it might be over against the heart. The Jews call them *Tephillin.* The Greek term *Phylacteries*, means preservatives; namely, against evil spirits."—*The borders*, &c.—*Doddridge*, "Fringes." See note, chap. v. 20.

Ver. 6. *Uppermost rooms.*—*Doddridge* and *Campbell*, "Places."

Ver. 7. *Rabbi, Rabbi*—That is, "great," namely, in respect of learning; and is equivalent to our term *Doctor*, and was conferred with no less ceremony, on which occasion they were presented with a table book and a *key*; the latter, implying their ability to open the mysteries of the law, was afterwards worn as a badge of honour. *Orient. Lit.* No. 1220. Compare chap. xvi. 19.

Ver. 8. *One is your master*—Greek, *Kuthegetes*, teacher, or guide. *Campbell* says, a great number of MSS. here read *Didaskalos*; the Greek term usually answering to *Rabbi.* This is also sanctioned by the Syriac interpreter, by *Origen* and *Chrysostom*, and by many modern critics. He adds, "The internal evidence is entirely in favour of this reading."

Ver. 12. *Whosoever shall exalt himself.*—*Doddridge* remarks, "No one sentence of our Lord's is so frequently repeated as this, which occurs at least ten times in the Evangelists."

be abased; and he that shall humble himself shall be exalted.

13 ¶ But wo unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Wo unto you, scribes and Pharisees, hypocrites! for ye devour widows' [k] houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Wo unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child [l] of hell than yourselves.

16 Wo unto you, *ye* blind [m] guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools [n] and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [o] guilty.

19 *Ye* fools and blind: for whether *is* greater, the gift, or the altar that sanctifieth [p] the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him [q] that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne [r] of God, and by him that sitteth thereon.

23 Wo unto you, scribes and Pharisees, hypocrites! for [s] ye pay tithe of mint and [t] anise and cummin, and have omitted the weightier *matters* [u] of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Wo unto you, scribes and Pharisees, hypocrites! for [v] ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Wo unto you, scribes and Pharisees, hypocrites! for ye are like unto [w] whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

A. M. 4033. A. D. 29

k 2 Ti.3.6. Tit.1.11.

l Jn.8.44. Ac.13.10. Ep.2.3.

m c.15.14.

n Ps.94.8.

o or, *debtor*, or, *bound*.

p Ex.29.37. 30.29.

q 2 Ch.6.2. Ps.26.8.

r Ps.11.4. Is.66.1. c.5.34.

s Lu.11.42.

t *dill*.

u 1 Sa.15. 22. Jer.22.15, 16. Ho.6.6. Mi.6.8. c.9.13

v Ma.7.4, &c.

w Lu.11.44. Ac.23.3.

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and the high sounding titles of *Rabbi*, Father, and Master, to distinguish them from other men. Such men only act a character to which they have no claim; they are literally *hypocrites*.

Our Lord's precepts must not, however, be taken too rigidly. It is the spirit, and not the letter of them, to which we must adhere. The doctrine of this chapter is *humility*. We may be called to fulfil all the duties of father, master, and *Rabbi*, or teacher, without a vain-glorious parade of such titles; nor do we consider the titles themselves improper, when not assumed without due authority. Some persons, indeed, have hence contended against the use of literary degrees: and nothing can be more contemptible than the obtaining of such distinctions by improper means; yet when acquired in a course of liberal education, we consider them neither useless nor improper. If the degree of *Doctor* in *Divinity* be taken only as a teacher of Scripture doctrines, it is well; but Christ is the only Master, the only Rabbi, the only Doctor, to whom we may listen on his *own* authority.

But we have still greater charges against these hypocrites. They assume the keys of the kingdom of heaven, but they lock the door against mankind; and, instead of promoting the knowledge of truth and righteousness, they neither enter in themselves, nor suffer others. They "devour widows' houses;"[1] or, according to the English proverb, when they once get into a widow's house, they will "eat her out of house and home," covering their real designs with long and florid prayers; and by these pretences of piety, only increase their condemnation.

They put on *zeal*, but it was only as a cloak to their crimes; and when they made a proselyte to their corrupt system of Judaism, they led him into all their follies and their vices, and made him, if possible, even worse than themselves. They introduced a system of shuffling and evasion into their religion, even into their oaths, and trifled with the sacred name and character of God! This was truly awful; but we must not quit this topic without confessing that we verily believe the *trade of swearing*, or evasive perjury, is carried to a greater length in England than ever it was in Judea. We will briefly refer to three classes of oaths. 1. *Judicial* oaths: it is too well known, that but a few years ago, there were many persons who made a livelihood in the purlieus of our (English) courts of judicature, by being always ready to swear to any thing that might be required. Some of our judges have, indeed, laudably attempted to correct this evil; but we fear that their success hitherto has been very partial; we hope, however, that they will persevere.

2. *Customary* (or custom-house) oaths, which are so numerous and complicated, that it is to be feared the greater part of those who take them, pay little regard to their contents. The writer was much shocked, some years since, with being informed by one of the partners in a respectable wholesale house in the city, that they kept a simple, half-witted man on purpose to go through this drudgery of swearing, which none of their better informed servants would undertake!

And, 3dly, *Electioneering* oaths, which many, both candidates and electors, seem to suppose merely matters of course, and that at such times all moral obligations are suspended. And after the election is closed, it is not at all unnatural for members who have bought their seats, to suppose they have a right to sell their votes.

Let it not be thought the writer is wandering from the province of an expositor, in feebly attempting to enforce a topic on which, not only the Old Testament prophets repeatedly insisted, but likewise our Lord himself. It is a dangerous error to consider any point of moral truth inculcated by our Saviour as below the dignity of a Christian teacher; yet, at the same time, preachers should be very careful not to set the law in the place of the gospel.

Ver. 23—39. *Farther proofs of Pharisaical hypocrisy; and warnings respecting the destruction of Jerusalem.*—Nothing can be more just than the remark often made, that those who are most minute and exact in ritual observances, are at the same time often the most negligent in the weightier matters of God's law. This is instanced in the case of the Pharisees, who while they were very exact in tithing their medicinal herbs, were very deficient in the moral virtues of "justice, mercy, and fidelity." Again, our Lord represents these hypocrites as persons very particular in exterior cleanliness, but equally negligent of moral purity; within, "full of extortion and excess." Thirdly, he resembles them to *whited sepulchres*, clean and white without, but internally "full of rottenness and dead men's bones:" like the tombs of the prophets whom their fathers had slain, and which they builded and embellished. "Hypocrisy," says Mr. *R. Robinson*, "is well characterized by its affected veneration for virtuous predecessors. *Dion* says, the emperor Caracalla, one of the worst of men, hated good men as long as they lived, and honoured them after they were dead. Herod, who murdered Aristobulus for his virtues, paid him the highest funeral honours after his death. Thus the Jews dealt with the prophets; and thus papists erect statues of the apostles, procure fine pictures of Jesus Christ and

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Ver. 13. *Hypocrites.*—Dr. *More* observes, that "this word, in its most exact application, signifies *players*, who, according to the unnatural custom of the ancients, acted a part under a mask."

Ver. 14. *The greater damnation.*—*Campbell*, "Punishment." So *Boothroyd*.

Ver. 15. *Ye compass sea and land.*—The zeal of the Jews in making proselytes, even at Rome, was so remarkable, that it became almost proverbial. See *Orient. Cust.* No. 1207.

Ver. 16. *It is nothing*—That is, "it has not the power of binding." *Campbell*. So in ver. 18.

Ver. 17. *Ye fools and blind.*—See chap. v. 33—37, and notes. Our Lord here subjoins a specimen of the various ridiculous subterfuges adopted by these men to cheat their consciences, and evade the guilt of perjury.

Ver. 23. *Ye pay tithe of mint and anise.*—*Campbell*, "dill," a medicinal herb resembling fennel. But *Doddridge* and others retain the term *anise*, which is said to be a native of Tartary, though brought to us from the Philippine islands; it resembles fennel, and is sometimes called the Chinese fennel, and used by them in the preparation of their tea. With us it is only used medicinally.—*And cummin.*—This was another medicinal plant, cultivated by the Jews, (see Is. xxviii. 25, 27,) and very similar to the preceding. See *Dr. Harris's* Nat. Hist. of the Bible.—*Faith.*—Rather "fidelity." The word (*pistis*) *Doddridge* remarks, "has undoubtedly this signification in many places;" he refers to Tit. ii. 10. Gal. v. 22. Rom. iii. 3.

Ver. 24. *Strain at a gnat, and swallow a camel.*—*Doddridge*, "Strain out a gnat, and swallow down a camel;" i. e. you affect to scruple little things, and disregard those of the greatest moment. "In those hot countries, gnats were apt to fall into wine, if it were not carefully covered; and passing liquor through a strainer, that no gnat, nor part of one, might remain, grew into a proverb for exactness about little matters." *Orient. Cust.* No. 412.

Ver. 25. *They are full*—That is, the cup and platter, the emblems of their own characters.—*Excess.*—Many MS. versions read (*adikias*) injustice.

Ver. 27. *Whited sepulchres.*—*Harmer* says, the Turks whitewash their sepulchres against the feast of Ramadan; perhaps the Jews might do the same against the passover. The primary object with the latter is supposed to be, to prevent ceremonial defilement; afterwards, probably, the object was embellishment. See ver. 29. According to Dr *Shaw*, the practice is still continued.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed [x] the prophets.

32 Fill [y] ye up then the measure of your fathers.

33 *Ye* serpents, *ye* generation [z] of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill [a] and crucify; and *some* of them shall ye scourge [b] in your synagogues, and persecute *them* from city [c] to city:

35 That [d] upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel [e] unto the blood of Zacharias [f] son of Barachias, whom ye slew between the temple and the altar.

36 Verily say unto you, All these things shall come upon this generation.

37 O [g] Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered [h] thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you [i] desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, [j] Blessed *is* he that cometh in the name of the Lord.

A. M. 4033.
A. D. 29.

x Ac 7.52
1 Th.2.15.

y Ge.15.16
1 Th.2.16.

z c.3.7.

a Ac.7.59.

b Ac.5.40.
2 Co.11
24,25.

c He.11.37.

d Re.18.24.

e Ge.4.8.

f 2 Ch.24.
20,21.

g Lu.13.34.

h De.31.11,
12.
Ps.91.4.

i Zec.11.6

j Ps.118.26.
c.21.9

a Mat.13.1.
Lu.21.5.

b 1 Ki.9.7.
De.28.18.
Lu.19.44.

c 1 Th.5.1,
&c.

d Col.2.8.
2 Th.2.3.

e Je.14.14.

f Dan.11.

g Hag.2.21,
22.

h Lu.21.12.

i Jn.16.2.
Ac.7.59

j c.13.21.

k 2 Pe.2.1.
1 Jn.4.3.

l 1 Ti.4.1.

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what, and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our master's coming.

AND [a] Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There [b] shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the [c] world?

4 And Jesus answered and said unto them, Take [d] heed that no man deceive you.

5 For many shall come in my [e] name, saying, I am Christ; and shall deceive many.

6 And when ye shall hear of [f] wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For [g] nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then [h] shall they deliver you up to be afflicted, and shall kill [i] you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be [j] offended, and shall betray one another, and shall hate one another.

11 And [k] many false prophets shall rise, and shall deceive [l] many.

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his renowned disciples, and cherish the same bloody dispositions that brought them all to the grave." (*Claude.*)

Some difficulty has been felt in the words, (verse 32,) "Fill ye up the measure of your fathers." The expression is evidently elliptical, and we think, with Dr. *Campbell*, spoken ironically; as our Lord said to the Pharisees in another instance, "Full well (do) ye reject the commandment of God, that ye may keep your own traditions!" (Mark vii. 9.) So here it is as if our Lord had said, "Go on in this your fatal career of sin, till you fill up the measure of your iniquities, as did the Canaanites of old, (Gen. xv. 16,) and bring upon yourselves, as they did, the full vengeance of the Almighty, which shall certainly fall on this generation!"

The heart of Jesus was, however, so far from being insensible of these calamities, that we find him immediately lamenting over the woes he had predicted. "O Jerusalem! Jerusalem! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

We shall have a farther occasion to consider these words more fully; (on Luke xix. 41, 42;) at present we shall conclude this section with a short practical remark from the excellent *Howe*: "The principal intention of this lamentation, though directly applied to a community, is equally applicable to persons living under the gospel; or to whom the ordinary means of their conversion and salvation are vouchsafed, but are neglected by them, and forfeited. We may, therefore, thus sum up the meaning of these words: that it is, in itself, a thing very lamentable, ... when such as, living under the gospel, ... have had an opportunity of knowing the things belonging to their peace, (but) have so lost the opportunity, that the things of their peace are now hidden from their eyes!" and that for ever!

CHAP. XXIV. Ver. 1—28. *Christ foretels the utter destruction of the temple and city.*—This second temple, (so called,) as repaired and beautified by Herod, though not equal to that of Solomon, was certainly a very grand and splendid building; and must appear the more so to the apostles, who, being chiefly fishermen of Judea, had none of them, probably, at this time, seen any of the elegant buildings of Greece or Rome. So solid and durable also appeared the materials of which it was formed, that when their Master spake of its overthrow, they immediately connected it with the end of the world, and with the day of judgment: our Lord, therefore, in the manner of the double prophecies of the Jews, connects these events in the following discourse, making the one typical of the other.

To begin with the former, namely, the destruction of Jerusalem, Bp. *Newton*, in his valuable dissertations, has shown the most striking correspondence between the several predictions and the corresponding events, as related by Josephus. and a series of so many surprising coincidences, is perhaps unparalleled in the history of prophecy, and of the world: our room will admit only of very brief particulars. Josephus, it should be remembered, was contemporary with the events, and saw what he describes; nor is he opposed by any conflicting evidence; but, on the contrary, is confirmed by Tacitus, and other Pagan writers.

In the preceding chapter, we find Jesus in the temple, reproving the Pharisees for their hypocrisy, and other crimes. Now he had left the temple, and was seated opposite to it, on the mount of Olives, when his disciples, having withdrawn from the multitude, came privately to inquire of him, "When

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Ver. 31. *Wherefore ye be witnesses unto yourselves, that*, &c.—*Doddridge*, "So that ye bear witness to yourselves, that you are the sons of those that murdered the prophets."

Ver. 32. *Fill ye up then*, &c.—Add ye to their perversity and guilt, perpetuate the crimes that they have left undone.—*Rob Wahl.*

Ver. 33. *Ye serpents.*—See chap. iii. 7.—*How can ye escape the damnation (Campbell,* "punishment") *of hell.*—(Gr. *Gehenna.*) See chap. xxv. 41.

Ver. 34. *Behold, I send.*—This refers to the ministers and writers of the New Testament, who were "scribes well instructed." Ch. xiii. 52.

Ver. 35. *Son of Barachias.*—We have no hesitation in referring this to Zacharias, son of Jehoiada, mentioned 2 Ch. xxiv. 20, 21, whose father might possibly have two names, as was not uncommon.

Ver. 39. *Till ye shall say*—That is, until ye are ready to join in those Hosannas with which, but a few days since, ye were so much offended. See ch. xxi. 15, 16.

CHAP. XXIV Ver. 1. *To show him the buildings of the temple*—Their magnitude and beauty

Ver. 2. *One stone upon another.*—Some of these stones *Josephus* describes as forty-five cubits long, five high, and six broad; yet these stones were not only broken and dislodged, but the very ground on which they were erected, was dug up, and afterwards ploughed by one Turnus Rufus. [Cesar gave orders that they should demolish the whole city and temple, except the three towers Phasælus, Hippicus, and Mariamne, and a part of the western wall, all the rest was laid so completely even with the ground, by those who dug it up from the foundation, that there was nothing left to make those who came thither believe it had ever been inhabited.]—*Baxster.*

Ver. 3. *The end of the world*—i. e. the end of the present age, or period of the world. The Jews were accustomed to dispute concerning the *two ages of the world*, viz. *the present age* or *world*, i. e. the age antecedent to the coming of the Messiah, and the *age* or *world to come*, when the Messiah should come in majesty to establish his kingdom, and should introduce a new era, distinguished by knowledge, liberty, piety, and felicity of every kind.

Ver. 6. *Wars and rumours*—That is, wars at home, and rumours of wars abroad.

Ver. 9. *Then shall they deliver.*—[We have ample evidence of the fulfilment of this prediction in the Acts of the Apostles, but we have a more melancholy proof of it in the persecutions under Nero, in which fell, besides numberless others, those two great champions of our faith, St. Peter and St. Paul It was, as *Tertullian* says, a war against the very *name*.]—*Baxster.*

Ver. 10 *Be offended*—i. e. desert and abandon his cause.

12 And because iniquity shall abound, the love of many shall wax [m] cold.

13 But [n] he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be [o] preached in all the world for a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken [p] of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And [q] wo unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

A. M. 4033.
A. D. 29.

m Re.3.15, 16.

n Re.2.10.

o ver.19 Ro.10.18 Re.14.6

p Da.9.27. 12.11.

q Lu.23.29.

r Da.12.1.

s Is.65.8,9.

t De.13.1.. 3.

u ver.5,11.

v 2 Th.2.9.. 11 Re.13.13

w Jn.10.28, 29.

x Zec.9.14 Lu.17.24, &c

y Job 39.30.

21 For [r] then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but [s] for the elect's sake those days shall be shortened.

23 Then [t] if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For [u] there shall arise false Christs, and false prophets, and [v] shall show great signs and wonders; insomuch that, if [w] *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning [x] cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For [y] wheresoever the carcass is, there will the eagles be gathered together.

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shall these things be? and what shall be the sign of thy coming, and of the end of the world?" It is of importance to observe here, (as Dr. *Pye Smith* remarks,) "that this is the language of the disciples, and not of Jesus; and that it must therefore be interpreted in consonance with what we have reason to believe was the then present state of their knowledge. The disciples viewed the coming of Christ, and the *end of the world*, (or age,) as events nearly related, and which would indisputably take place together; but no one can suppose that they had any idea of the dissolution of the Jewish polity, with the attending miseries, as really signified, or included in either of these events. . . . .The occasion upon which they proposed their question was, our Lord's assuring them of the ruin of the magnificent building which they were admiring; one of the principal subjects of their national pride and boasting." "From their very childhood, (says the judicious and penetrating *Calvin*,) they imagined that the temple would stand to the end of time: and this notion was so deeply fixed in their minds, that they regarded it as impossible for the temple to be overthrown, while the structure of the universe remained. As soon, therefore, as Christ told them that the temple would be destroyed, their thoughts instantly ran to the consummation of all things. Thus they connect with the destruction of the temple, as things inseparable, the coming of Christ, and the end of the world. A fond hope, which they had conceived without any authority, that the final perfection of the reign of Christ was very near, and actually present, led them to indulge the extravagant expectation of springing all at once to happiness."

Our Lord's answer, however, so far from confirming this prejudice, goes in some measure to rectify this mistake, by informing his disciples of a great variety of calamitous events which must intervene; of which we shall now take a brief review, interpreting them by the history of Josephus, who, it should be remembered, was no Christian, though he seems to have been half convinced.

The first sign announced to precede these events, was that of false Christs, or pretenders to the character of Messiah; Josephus mentions many, of which the following are expressly noticed in the Acts of the Apostles: Theudas, Judas of Galilee, Simon Magus, and the Egyptian impostor. (See Acts v. 36, 37; viii. 9, 10; xxi. 38.)

2. *Josephus's* History is full of "wars and rumours of wars," (as predicted verse 6,) particularly during the reigns of Caligula, Claudius, and Nero, whereby great numbers were destroyed.

3. "Famines," particularly one mentioned by St. Luke, (Acts xi. 28,) also by *Josephus* and *Suetonius*. Earthquakes in divers places, as in Crete, Smyrna, Miletus, and various other places, as mentioned by the Jewish and Roman historians.

4. "Fearful sights and great signs:" *Josephus* mentions, among other sights, a comet in the form of a *sword*, hanging for a long time over Jerusalem; armies fighting in the air: one night the massy brazen gate at the east side of the temple opened of its own accord; and at another time a voice was heard at midnight from the inner temple, saying, "Let us go hence;" and above all, most unaccountable was the conduct of one Jesus, supposed to be an ideot, or insane, who, for several years before the capture of the city, went about exclaiming, "Wo to the city, wo to the people, and wo to the temple;" and could by no means be silenced; at length, the last time of repeating these words, he added, "Wo to myself," and was immediately killed, as it were by accident.

5. Persecution for Christ's sake is another sign here mentioned, and which the Apostles experienced, both from Jews and Gentiles, more or less, in all countries to which they carried the gospel, which indeed, before the destruction of Jerusalem, extended to the boundaries of the Roman empire, and of the then known world.

6. Our Lord then admonishes his followers to leave Jerusalem, and flee for their lives, immediately as they "see the abomination of desolation, spoken of by Daniel the prophet," erected in "the holy place." This seems evidently to refer to the eagles on the Roman standards, which were planted on the walls of the city, and eventually, as *Josephus* informs us, within the temple itself. And not only were these standards worshipped and sworn by, but idolatrous images were also often introduced. The appearance of these was the appointed signal for flight to those within the walls; and that flight was to be so sudden, as not to allow them to return home if they were absent, or even to return within their houses to take aught from thence; only to flee over their terraced roofs till they reached the walls, and escaped without. This many did, and particularly the Christians, who escaped, some to mount Libanus, and the others to Pella, a small town beyond Jordan, in the territory of Agrippa; insomuch that it is not known that any Christians perished in the final destruction of the city. To the Jews, however, this was the most calamitous event that ever they experienced; indeed, the history of *Josephus* perfectly agrees with the prediction of our Lord, who says, "Then shall be great tribulation, such as was not since the beginning of the world to this time; no, nor ever shall be." *Josephus* reckons that 1,100,000 Jews perished in Jerusalem; and above 250,000 in other parts of Judea, besides 97,000 captives, and innumerable others, who perished by starvation, and other means. And he sums up all by saying, in remarkable conformity to our Saviour's words, "If the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior upon comparison."

After some farther cautions against false Christs and pretended prophets, our Lord predicts the destruction of the Jewish government and city, in terms highly figurative and poetical. The Jewish polity he compares to a corrupted carcass—"the carcass of dead piety," as Dr. *Watts* expresses it. And as the eagle scents from afar his prey, and pounces upon it

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Ver. 17. *On the house-top.*—A traveller of the name of *Willyams* has remarked, that the houses in Judea "are all flat-roofed, and communicate with each other; (so that) a person might proceed to the city walls, and escape into the country without coming down into the street." *Orient. Cust.* No. 1210.

Ver. 18. *To take his clothes.*—The ancients performed their field-work in summer almost naked. Ibid. No. 1211.

Ver. 20. *Neither on the sabbath day.*—A sabbath day's journey was about a mile only. The sense of the verse is, Pray that your flight may be in a time when you are likely to meet with no impediments.

Ver. 22. *Except those days should be shortened*, &c.—That is, "If such times were to continue, *no flesh* of that nation could be preserved; but *for the elect's sake*, those who had believed, or who should believe hereafter, those days were shortened; so that some of the seed of Abraham were preserved to be witnesses of the truth of the gospel, and to be called at last to enjoy its saving blessings." Compare Ro. xi. 26. *Boothroyd.* Nothing but a special providence can account for the people not being at this time wholly extirpated.

Ver. 23. *Here is Christ.*—Rather, "The Christ," or Messiah.

Ver. 24. *False prophets.*—That is, heretical and corrupt teachers, who should each another gospel, and another Saviour. See Gal. i. 6—8.—*And shall show great signs and wonders.*—This does not necessarily imply the working of real miracles, but only pretensions to such a power, as in the case of Simon Magus, Acts viii. 9—11.—*If it* were *possible, they shall deceive the very elect.*—The words *if possible*, do not denote a natural, but a *moral* impossibility: a thing which God will not permit. *Boothroyd.*

Ver. 26. *Behold he is in the desert.*—It is remarkable, that several of the impostors named by *Josephus* assembled their followers in the wilderness, or desert particularly the Egyptian mentioned by Luke, Acts xxi. 38. Another pseudo prophet enticed a multitude of people into the *chambers* of the temple, where 6000 miserably perished.

Ver. 27. *For as the lightning*, &c.—The meaning appears to be, that as this surprising meteor shoots in the same instant from east to west, and pervades the whole horizon, so should the Roman armies, which attend the coming of the Son of man, like a mighty tempest, at once cover the whole land of Israel.

Ver. 28. *Wheresoever the carcass is*, &c.—We have here a proverbial expression, applied in allusion to the eagles of the Roman standard. Compare Job xxxix. 30. Mr. *Ward*, late Baptist missionary in India, remarks, that the vultures in Bengal are highly useful, in devouring the dead bodies of men and beasts; and adds, it is astonishing how swiftly these birds collect, wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before.

29 Immediately after the tribulation of those days shall [z] the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens [a] shall be shaken:

30 And then shall appear the sign of the Son of man [b] in heaven: and then shall all the tribes of the earth mourn, and [c] they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels [d] with a great sound [e] of a trumpet, and they shall gather together his elect [f] from the four winds, from one end of heaven to the other.

32 ¶ Now [g] learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that [h] it is near, [i] *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven [j] and earth shall pass away, but my words shall not pass away.

36 ¶ But [k] of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until [l] the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

A. M. 4033. A. D. 29.

z Is.13.10. Eze.32.7. Am.8.9. Ac.2.20. Re.6.12.

a 2 Pe.3.10.

b Da.7.13. Re.1.7.

c c.16.27. Mar.13.26. Lu.22.69.

d or, *with a trumpet and a great voice*

e 1 Th.4.16.

f Zec.14.5.

g Lu.21.29.

h or, *He.*

i Ja.5.9.

j Ps.102.26. Is.51.6.

k Zec.14.7. 1 Th.5.2.

l Ge.6.2.

m Lu.12.39, 40. Re.3.3. 16.15.

n Je.3.15.

o c.13.52.

p c.25.21.

q 1 Th.5.3. Re.3.3.

r or, *cut him off.*

s c.25.30.

a Ps.15.14. Ca.8.8,9. 2 Co.11.2.

b Jn.3.29.

c Je.24.2,9. c.42.10.

d Is.48.1.

e 1 Jn.2.20.

f 1 Th.5.6.

42 ¶ Watch [m] therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye [n] also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them [o] meat in due [o] season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler [p] over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day [q] when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [r] cut him asunder, and appoint *him* his portion with the hypocrites: there [s] shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

THEN shall the kingdom of heaven be likened unto ten [a] virgins, which took their lamps, and went forth to meet the [b] bridegroom.

2 And [c] five of them were wise, and five *were* foolish.

3 They that *were* foolish took their lamps, and took no [d] oil with them:

4 But the wise took oil [e] in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered [f] and slept.

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with the force and rapidity of lightning, so did the Romans attack and devour this devoted nation.

Ver. 29—51. *Farther predictions of the destruction of Jerusalem.*—Another set of images are next adopted from Isaiah and Joel, and are certainly the most sublime and beautiful that nature furnishes. The Jewish government is compared to the heavenly bodies, which are all represented as extinguished, and the whole political hemisphere as clothed in darkness and mourning. We have already, in a former volume, quoted, in illustration of this imagery, the sentiments of Sir *Isaac Newton* and Bishop *Lowth*, on this subject. (See our notes on Isa. xxiv. 21; xxxiv. 4.)

It has been customary to apply these passages to the end of the world, and to the day of judgment, and certainly the language is worthy of such an august event; but, as we are told most expressly and most solemnly, that the *then* present generation should not pass away till all these things should be fulfilled, we feel ourselves compelled (with Dr. *Doddridge*) to apply this language, in the first place, to the destruction of Jerusalem, though we feel no objection to its more distant reference to the final judgment, which double application is quite in harmony with the typical prophecies of the Old Testament. But what then, it may be asked, can be intended by "the sign of the Son of man in heaven?" The Old Testament frequently speaks of the Almighty as coming in the clouds of heaven, to administer his judgments. See Ps. xviii. 7—12. And the same imagery is used by the prophet Daniel, in reference to Messiah's receiving his kingdom at his ascension: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, ... and there was given him dominion and glory, and a kingdom," &c. (Dan. vii. 13, 14.) And this we conceive to be the very sign here referred to; namely, the description given by Daniel of Messiah's "coming in the clouds of heaven, with power and great glory," to receive his kingdom from the Father.

The following verse, which speaks of Messiah's sending his angels with the sound of a great trumpet, will apply equally to the sending forth his messengers (or apostles) with the gospel trumpet, to convert the world; and the sending forth the voice of the archangel, and the trump of God, to awaken the dead, and summon them to judgment. But that the words refer, in their immediate and primary sense, to the former, as already mentioned, there can be no reasonable doubt, from the following words, "This generation shall not pass till all these things shall be fulfilled."

Chap. XXV. Ver. 1—13. *The parable of the ten virgins.*—"Thus our Lord, in different parables, compares the dispen-

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Ver. 29. *Immediately after.*—There is here no doubt as to either the reading or translation of this passage, and as nearly eighteen centuries have passed since this time, it is most certain they cannot primarily apply to the day of judgment. See also ver. 33. By sun, moon, and stars, are meant temporal powers, as kings, princes, high priests, tetrarchs, &c.

Ver. 30. *Tribes of the earth.*—*Doddridge*, "Of the land," meaning the land of Israel.

Ver. 31. *His angels.*—There are angels celestial and terrestrial: the latter are generally styled "messengers;" but the Greek and Hebrew terms are the same for both. In this place both *Doddridge* and *Campbell* (with many others) use the term "messengers;" but we confess the change to us appears unnecessary, since we are accustomed to read of the angels of the churches (Re. i. 20, &c.) as well as of heaven; and we think the equivocal term better preserves the harmony of the double prophecy.——*With a great sound of a trumpet*—See Margin. This is an evident allusion to the Jews' manner of proclaiming their public festivals; and intends, first the trumpet of the gospel, by which both Jews and Gentiles are summoned to attend the standard of Messiah; and secondly, "the voice of the archangel and the trump of God," which shall summons all men to the bar of judgment.——*They shall gather his elect from the four winds*—That is, from all parts of the earth, as was in part fulfilled at the day of pentecost, Ac. ii. 7—11; continues still to be fulfilled in the propagation of the gospel, and shall be finally and completely accomplished in the last days.

Ver. 34. *This generation shall not pass, &c.*—We cannot but think with *Doddridge*, that the attempt of some to interpret this of the Jewish nation altogether, instead of the generation then living, as if the words only meant that they should never be extirpated, is a very forced and unnatural interpretation, and therefore not to be justified.

Ver. 35. *Heaven and earth shall pass away.*—We consider this as a strong asseveration that all things shall pass away sooner than the word of God shall fail.

Ver. 37. *As the days of Noe*—That is, Noah.

Ver. 38. *Eating and drinking*—That is, feasting, or carousing.——*Marrying, &c.*—That is, they were forming new connexions in life. So that all the awful predictions of Noah neither disturbed the festivities of the gay, nor in terrupted the social plans of the more sober.

Ver. 40. *Then shall two.*—*Doddridge* and *Campbell*, "Two men be (working) together in the field," &c.

Ver. 41. *Two* women shall be *grinding.*—[A *handmill* composed of two stones; "the uppermost of which is turned round by a small handle of wood or iron that is placed in the rim. When this stone is large, or expedition required, a second person is called to assist; and as it is usual for *women* alone to be concerned in this employment, who seat themselves over against each other, with the millstone between them, we may see not only the propriety of the expression, Ex. xi. 5. but the force of this." Dr. *Shaw.*]—*Bagster.*

Ver. 51. *Cut him asunder.*—This punishment has been confounded with being sawn asunder, (He. xi. 37.) but means, we apprehend, a severe scourging, such as shall "cut asunder" the flesh, and then the servant thus scourged is assigned to a prison, where shall be weeping and gnashing of teeth; that is, sorrow without true repentance; for gnashing of teeth seems to imply the presence of evil passions.

6 And at midnight [g] there was a [h] cry made, Behold, the bridegroom cometh; go ye out [i] to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are [j] gone [k] out.

9 But the wise answered, saying, *Not so;* lest there be not enough for us and you: but go ye rather [l] to them that sell, and buy for yourselves.

10 And [m] while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was [n] shut.

11 Afterward came also the other virgins, saying, [o] Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I [p] know you not.

13 Watch [q] therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For [r] *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.

15 And unto one he gave five [s] talents, to another two, and to another one; to every man according to his several [t] ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

A. M. 4033.
A. D. 29

g Re.16.15.
h 1 Th.4.16.
i Am.4.12.
j or, *going out.*
k Lu.12.35.
l Is.55.1,6.
m Am.8.12, 13.
n He.3.18, 19. Re.22.11.
o c.7.21..23. He.12.17.
p Ha.1.13.
q c.24.42,44 Ma.13.33, 35. Lu.21.36.
r Lu.19.12, &c.
s *a talent* is 385 dolls. 38 cts. c.18.24.
t Ro.12.6. 1 Co.12. 4,&c Ep.4.11.

u c.24.48.
v c.18.23,24
w Lu.12.41. 22.28 Re.3.21.
x Jo.4.21 15.
y Je.2.31
z Pr.26.13. Re.21.8.
a Job 15.5, 6. c.18.32. Lu.19.22. Jude 15.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long [u] time the lord of those servants cometh, and reckoneth [v] with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler [w] over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard [x] man, reaping where thou hast not [y] sown, and gathering where thou hast not strewed:

25 And I was afraid, [z] and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked [a] and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

sation of redemption to a marriage feast. Of all the attendants upon the marriage procession, he selects *ten*, five of whom deserved the name of *wise*, and the other five are denominated *foolish*. The *marriage* takes place in the night, at the house of the bride's father, where the bridegroom is expected about midnight. These persons, here called *virgins*, having provided their lamps, wait together at some proper resting place, expecting the arrival of the bridegroom and his friends, who may be supposed to be coming from an adjacent town. While the bridegroom delayed, all the ten virgins lay down to rest. But about midnight, the bridegroom is seen at a distance with his friends, and it is announced, "Behold, the bridegroom cometh! go ye out to meet him." Then all those virgins arose and trimmed their lamps; but the foolish (then too late) discovered their mistake, that they had forgotten to bring oil with them; and there being then no time to prepare, the wise virgins only were in circumstances to join the procession. "And they that were ready went in with him to the marriage; and," as is the custom on these occasions, in order to keep out the crowd, "the door was shut." The other virgins came afterwards, but were denied entrance, as persons unknown to the master of the feast.

"The application of this to the case of those who wear a Christian profession, and pass for the friends of the Redeemer, is not difficult; and the pointed and most wholesome caution which it contains, to be ready for the coming of Christ, at death and judgment, has been felt by thousands. Do any ask, How may we know what is requisite in our preparation to meet the great Judge? we may say these things are essential—*Repentance towards God, and faith in our Lord Jesus Christ*, which, whenever it is genuine, produces, thirdly, that 'holiness without which no man shall see the Lord.'" (Acts xx. 21. Heb. xii. 14.) (*Ward's* Reflections, p. 71, 72.)

Ver. 14—30. *The parable of the talents.*—This parable, without straining it to support any peculiar system, clearly teaches the following important points: 1. That all the talents we possess, however natural we may consider them, are derived from God, the author of our being; and to deny this, is nothing short of Atheism. 2. That these talents are bestowed in great variety upon mankind, some possessing *ten* (*i. e.* many) times the abilities and advantages of others, both natural and acquired. 3. That these talents, and the improvement of them, must be accounted for to him, from whom they were received. 4. That no excuse will be admitted for the non-employment even of a single talent: much less such an excuse as reflects upon the character of our great Benefactor. 5. That the rewards which the great Judge bestows, will not be so much in proportion to the talents bestowed, as according to the improvement which we are enabled to make of them. Every talent improved, though it were but one, will be graciously rewarded by him, in whom are united the characters of our Redeemer and our Judge. Lastly, that all pretensions to *merit*, like those of the unprofitable servant, will not only be rejected, but be resented as arrogant and unfounded. This man not only neglected to improve his talent, but made a merit of the care which he had taken to preserve without improving it; and at the same time reflected upon his Lord as a hard master, because he expected such improvement. And thus it is with all the pretenders to human merit. Vain and presumptuous creatures! they think to lay the Almighty under obligation by the mere performance of their duties; and not only so, but they think him a hard master if he do not acknowledge himself their debtor, though, in fact they bury in the earth the talent they ought to have improved.

Instead, however, of making a merit of our demerits, and openly boasting, as this man did, of our neglect, let us inquire into our improvement of the various talents with which we have severally been intrusted. Do we possess natural talents,

CHAP. XXV. Ver. 6. *Behold, the bridegroom cometh.*—It appears to have been a custom among the Greeks to conduct their new married couples home at night with torches and lamps:

> "Along the streets the new-made brides are led,
> With torches flaming, to the nuptial bed."
> *Iliad*, xviii. 569.

So also the Roman ladies; and a like custom prevails in Persia and the East Indies to the present time. See *Orient. Cust.* No. 418. The wicks of the lamps used on these occasions in the Indies, are only rags, very tightly pressed into a copper mould, and these are carried in one hand, and a simnar vessel with oil in the other hand, with which they frequently wet the rags. *Orient. Cust.* No. 1214. Also, *Orient. Lit.* No 1230.

Ver. 9. *Go . . . . to them that sell and buy.*—See Isa. lv. 1, &c.

Ver. 10. *And the door was shut.*—The late Missionary *Ward* mentions being once present on such an occasion, when many of the circumstances agreed with those in the parable, particularly the last. After the bridegroom "went into the house, the door was immediately shut, and guarded by Sepoys. I (says Mr. *W.*) and others expostulated with the door-keepers, but in vain." *Orient. Lit.* No. 1231.

Ver. 13. *Wherein the Son, &c.*—This last clause of the verse is wanting in many MSS. and versions; but the sense is certainly implied.

Ver. 14. *For* the kingdom, &c.—Some words must here be necessarily supplied; instead of those inserted by our translators in Italic, Drs. *Doddridge* and *Campbell* supply "the Son of man!"

Ver. 21. *Well done.*—Dr. *Doddridge* says, "the original word has a peculiar force and energy, far beyond what I can express in English. It was used by auditors, or spectators, to express the highest applause." It answers to *Euge!* in Latin, and *Bravo!* in Italian.

Ver. 24. *Then he which had received.*—[Our Lord placed the example of negligence in him to whom the *least* was committed, probably to "intimate," says *Doddridge*, "that we are accountable for the *smallest* advantage with which we are intrusted; but it cannot imply that they who have received *much* will ordinarily pass their account *best*; for it is too plain, in fact, that most of those whose dignity, wealth, and genius, give them the greatest opportunities of service, seem to forget that they have any Master in heaven to serve, or any future reckoning to expect; and many render themselves much more criminal than this wicked and slothful servant, who hid his talent in the earth."]—*Bagster.*—*Gathering where thou hast not strewed.*—The charge implies, that God is unreasonable in his demands, unjust in judgment. See Rom. ix. 14, &c.

Ver. 26. *Thou wicked and slothful servant.*—The word used throughout this chapter for servant, means primarily a slave, and such were often advanced to the office of stewards.

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For [b] unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away [c] even that which he hath.

30 And cast ye the unprofitable servant into outer [d] darkness: there shall be weeping and gnashing of teeth.

31 ¶ When [e] the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And [f] before him shall be gathered all nations: and he shall separate [g] them one from another, as a shepherd [h] divideth *his* sheep from the goats:

33 And he shall set the sheep on his right [i] hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come, ye blessed [j] of my Father, [k] inherit the [l] kingdom [m] prepared for you from the foundation of the world.

35 For [n] I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a [o] stranger, and ye took me in:

36 [p] Naked, and ye clothed me: I was sick, and ye visited [q] me: I was in [r] prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch [s] as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart [t] from me, ye cursed, into [u] everlasting fire, [v] prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch [w] as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And [x] these shall go away into everlasting punishment: but the righteous into life eternal.

A. M. 4031. A. D. 27.

b c.13.12. Mar.4.25. Lu.8.18, 19.26.
c Lu.10.42.
d c.8.12.
e Da.7.13. Zec.14.5. c.16.27. 19.28. Mar.8.38. Ac.1.11. 1 Th.4.16. 2 Th.1.7. Jude 14. Re.1.7.
f Ro.14.10. 2 Co.5.10. Re.20.12.
g Eze.20.38. c.13.49.
h Ps.78.52. Jn.10.14, 27.
i Ps.16.11.
j Ps.2.7, 8, 15.
k Ro.8.17. 1 Pe.1.4.
l 1 Th.2.12. Re.5.10.
m 1 Co.2.9. He.11.16.
n Is.58.7. Eze.18.7.
o 1 Pe.4.9. 3 Jn.5.
p Ja.2.15, 16.
q Ja.1.27.
r 2 Ti.1.16. He.13.3.
s Pr.19.17. Ma.9.41. He.6.10.
t Lu.13.27.
u c.13.40, 42. Re.14.11.
v Jude 6. Re.20.10.
w Zec.2.8. Ac.9.5.
x Da.12.2. Jn.5.29.

the omniscience of the Judge, that he can separate them from each other with the same ease and certainty that a shepherd distinguishes sheep from goats: but the description here given is founded on the difference of their qualities and conduct; the meek and simple sheep, and the filthy goat. Both classes evince their true character, by their conduct: and the award is given accordingly. To the former class the Judge seems to lay himself under obligations of which they have no conception; the latter, indeed, like the worthless steward in the preceding parable, appear to be sensible of no neglect or want of duty, though rejected by their judge on that account.

But let us attend carefully to the respective and widely different sentences of the two classes brought before us. To the righteous, who are called his sheep, the King, their Shepherd and their Judge, will thus address himself, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." On this we may remark, 1. That their reward is great—it is a "kingdom." 2. That their kingdom is "prepared" for them. And, 3. That it was so prepared "from the foundation of the world." The munificence of the King of heaven will not be disputed by any of his children; but how can this kingdom have been thus early prepared for them, even "from the foundation of the world?" To this we answer, (and presume it will not be denied,) that the Almighty formed the heavens in which himself resides, and where he intends his people to reside with him, even long before the foundation of these lower worlds, our planetary system. 2. That all the plans and designs of God are, like himself, eternal; without, therefore, here entering at all into the doctrine of decrees, we must admit, that all the happiness which God designs his people, he designed them from eternity.

or the means of improving them; genius, learning, or ministerial gifts; how have we employed them to promote the glory of God, or the instruction of our fellow creatures? Are we favoured with rank, and property, and influence; how do we lay out these to promote the cause of God, and the happiness of our fellow-creatures? What do we give to him who gave *himself* for us?

The degree of present and future blessedness, resulting from the proper improvement of the talents with which we are intrusted, is altogether incalculable. We feed the hungry, or give to the thirsty drink; and we thereby save the life of an individual; that individual, in the course of time, may be the instrument of giving life to many; and some of these, probably, may be eminent for usefulness to the bodies and souls of others. We clothe the naked, and visit the prisoner; possibly both may become useful and valuable members of society, and all the good done by them and their posterity results from a single act of kindness. When God blesses men, he makes them blessings to others; and thus is happiness propagated, like the flame from torch to torch.

Ver. 31—46. *A solemn description of the last judgment.*—This awful subject, which had been repeatedly alluded to in the preceding chapters, is here solemnly described, with the particular view to encourage Christian benevolence, and to warn mere professors against hypocrisy and self-deceit. The Son of man now comes, not to take possession of his kingdom, but to administer final judgment. The office of a judge is compared to that of a shepherd, which is also sustained by our Redeemer: and though his sincere followers may in this world be mixed with hypocrites and false professors, as tares with the wheat, in a former parable, (chap. xiii. 36,) yet such

Ver. 27 *Exchangers.—Doddridge,* "Bankers."—*With usury.—Doddridge,* "Interest." When that interest became oppressive, it became a crime.

Ver. 30. *And cast ye.*—If he be thus punished that neglects to improve one talent, how much more shall he be punished that neglects to improve, or misspends many?

Ver. 31. *With his holy angels.*—The expression seems designedly varied from ch. xxiv. 31., where angels may include human messengers; but these are called "holy angels."

Ver. 36. *Ye visited.—Doddridge,* "Looked after me." "Tended," or waited upon, seems to be the exact idea.

Ver. 43. *Ye took me not in.*—The charge here, is want of hospitality; a most heinous crime in the eastern countries.

Ver. 44. *Then shall they also answer.*—We must not take this too literally, as if sinners should then dare to dispute with their judge; it must be understood parabolically.

Ver. 45. *Not to me.*—See ch. xviii. 6.

Ver. 46. *Everlasting punishment.*—The word rendered everlasting, is rendered eternal in the concluding member of the sentence. The same word in the original is used to express the duration of the happiness of the righteous in heaven, and the duration of the misery of the wicked in hell. The words *everlasting* and *eternal* are to be understood by the nature of the objects to which they are applied: as, for example, when it is said that a disease cleaves to a man *for ever*, it obviously means, *to the end of his life.* So an *everlasting priesthood*, means that it shall continue *to the end of the dispensation. Everlasting hills or mountains*, means that they will continue *till the end of the world.* The terms are applied to the longest period of which the nature of the object will admit. The existence of the object being limited, so, of necessity in these cases, the words have a limited meaning. Upon the same principle of interpretation, it follows, that when applied to the *soul* and to *God*, who are immortal, they must literally mean *without end.* We read also that when this world is ended, and when successive duration is terminated, then the wicked shall go away into *everlasting* punishment, but the *righteous into everlasting life;* as nothing but eternity remains, the words can only mean never-ending existence. The following passages of scripture express the FINAL STATES OF MEN, and if their final, then there is no possibility of another state succeeding it. Ps. xvii. 14, 15. Pr. x. 26.; xiv. 32. Da. xii. 2. Mat. iii. 12; vii. 13, 14, 21; viii. 11, 12; xiii. 30, 40—43, 47; xxiv. 46—51; xxv. 23, 30, 34, 41, 46. Mar. xvi. 16. Lu. vi. 23, 24, 47, 49. Jn. iii. 16; v. 29. Ro. ix. 21, 23. 2 Th. i. 9, 10. Ga. vi. 7, 8. He. vi. 8, 9; x. 27. That the above texts do speak of the final state of men, is obvious: 1. The state of the righteous is allowed to be final, but the state of the wicked is all along put in contrast as to happiness or wo. 2. These texts are totally silent as to any other state following that of destruction, damnation, &c. 3. The language of the greater part of them is inconsistent with any other state to follow. Now examine the following list of passages, which speak of the *duration of future* punishment. Da. xii. 2. Mat. xviii. 8; xxv. 14—46. Mar. iii. 29. 2 Th. i. 9. Jude vii. 13. 2 Pe. ii. 17. Re. xiv. 10, 11; xix. 3; xx. 10. The Greek noun *Aion*, reckoning the reduplications of it, occurs in the New Testament 104 times; in 32 of which it means temporary duration. In 7, it may be taken for either temporary or endless. In 65 it plainly signifies an endless duration. The Greek adjective *Aionios* is found in 71 places in the New Testament; of these, 66 times it is used to express endless duration or existence. It will be easy to determine, according to the rule of interpretation given above, when the meaning is limited or otherwise. Another class of texts express by *implication* the duration of future punishment, as Mat. xii. 31, 32; xxvi. 24. Mar. iii. 29; ix. 43—48. Lu. ix. 25; xvi. 26. Jn. iii. 36; viii. 21; xvi. 9. Phi. iii. 19. He. vi. 6; x. 26, 27. Ja. ii. 13. 1 Jn. v. 16. To these add one more class of scripture, which declare that a change of heart and preparedness for heaven, are confined to the present life. Is. lv. 6, 7. Pr. i. 24—28. Mat. xxv. 5—13. Lu. xiii. 24—29. Jn. xii. 36. 2 Co. vi. 1, 2. He. iii. 7, 8; xii. 15—17. Re. xxii. 11. It should ever be borne in mind, that the doctrine of eternal punishment is one purely of revelation. That it is to be received upon the authority of God. If he clearly reveals it in his word, then it must be received, even if we are not able to reconcile all the difficulties which objectors may present.

CHAPTER XXVI.

1 The rulers conspire against Christ. 7 The woman anointeth his feet. 14 Judas seeketh him. 17 Christ eateth the passover; 26 instituteth his holy supper, 36 prayeth in the garden; 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

A.M. 4033. A.D. 29.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye [a] know that after two days is *the feast of* the passover, and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And [b] consulted that they might take Jesus by subtlety, and kill *him*.

5 But they said, Not on the feast *day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There [c] came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat *at meat*.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For [d] ye have the poor always with you; but [e] me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one [f] of the twelve, called Judas Iscariot, went unto the chief priests,

a Ma.14.1, &c. Lu.22.1, &c. Jn.13.1, &c.

b Ps.2.2.

c Jn.11.1,2. 12.3.

d De.15.11.

e Jn.14.19. 17.11.

f c.10.4.

But truly awful is the reverse of this scene; no less than the curse of God, and everlasting fire! Not, indeed, prepared for *them*, but for the devil and his angels, in whose misery they became involved, by listening to his temptations and uniting in his rebellion. But is the future punishment of sin eternal?

I am aware that modern Universalists refer all that is said in the chapter, respecting the final judgment, to the destruction of Jerusalem. But any one who knows the history of their treatment of this chapter, can have no doubt that their present interpretation of it is only a shift to avoid the awful truths it flashes upon a guilty conscience. First, they would have it, that by the goats we are to understand the devils; next, the sins of mankind; last of all, neither; but the Jews—yes, the poor Jews are the goats, who, eighteen hundred years ago, were sent into everlasting fire, and have ever since been suffering there with the devil and his angels, who, by the way, according to Universalists, are mere *personifications, nonentities, nothing*. Well, all this is about as wise, as when they tell us that the rich man stands for the Aaronic High Priest, and the pious beggar for the Gentiles; or that Judas's hanging himself, means only that he died by excess of grief; and his going to his own place, signifies only that he went to one of the twelve thrones on which the Apostles were to sit, to judge the twelve tribes of Israel.

But let the word of God speak, and such nonsense be still. What was there in the destruction of Jerusalem that corresponded with the scenes described in the 25th chapter of Matthew? Did the Son of man then "come in his glory and all the holy angels with him?" Did he then "sit upon the throne of his glory," and "gather before him *all nations?*" Did he "separate them one from another;" did he go into a judicial examination of their characters; awarding to the righteous everlasting life, and sending the wicked into everlasting punishment? I repeat it; the man who can interpret all this as referring only to the destruction of Jerusalem by the Roman army, is not to be reasoned with. He must be left to that "strong delusion" which loves darkness rather than light, and is more ready to "believe a lie" than the truth.

CHAP. XXVI., Ver. 1—16. *The rulers conspire against the life of Jesus, and Judas betrays him.*—Preb. *Townsend* unites the two first verses of this with the preceding chapter, and we think with considerable propriety. But the connective particle "then," which begins verse 3, probably implies that the chief priests, &c., assembled on the *same* evening to plot the death of our Saviour. So Doddridge and other harmonists. It is not unlikely that the supper at Bethany, and the anointing of our Saviour, might also take place on the same evening; and the reproof that Judas met with, for his censure upon Mary, the woman named, might prepare him for Satan's temptation to betray his Master on a principle of revenge, and induce him to go directly to the council at the high priest's palace and make the offer.

We consider the anointing here mentioned, from the great similarity of circumstances, to be the same more particularly related by the Apostle John, and shall therefore defer our observations thereon till we come to that evangelist's 12th chapter, and confine our remarks on this section to the murderous designs of the Jews, and the treachery of Judas.

The object of the council of priests, we know was, how they might take Jesus by subtlety, or stratagem, on which there appears to have been some debate; not as to the object itself, but the time, and the means to be employed. It probably never entered into their heads to think of bribing his disciples, nor that there was one amongst them base enough to betray him; when, however, Judas made the offer, it was readily embraced, though with the utmost contempt for the wretch himself; for a traitor can never be respected.

The character of this man (who should be carefully distinguished from Jude, the author of the Epistle) is an interesting subject of inquiry. "The treachery of Judas Iscariot, his remorse and suicide, (says Dr. *Hales*,) are occurrences altogether so strange and extraordinary, that the motives by which he was actuated require to be developed (as far as may be done) where the evangelists are in a great measure silent concerning them, from the circumstances of the history itself, and from the feelings of human nature. Judas, the leading trait of whose character was covetousness, was probably induced to follow Jesus at first, with a view to the riches, honours, and other temporal advantages, which he, in common with the rest, expected the Messiah's friends should enjoy. 'The astonishing miracles he saw him perform, left him no room to doubt of the reality of his Master's pretensions, who had indeed himself, in private, actually accepted the title from his apostles; and Judas must have been much disappointed, when Jesus repeatedly refused the proffered royalty from the people in Galilee, after the miracle of feeding the 5000, and again after his public procession to Jerusalem." So far we agree with this learned writer in his New Analysis of Chronology; but when he goes on to suppose that Judas meant to deliver his Master up to the Sanhedrim, "in order to compel him to avow himself openly as the Messiah before them, and to work such miracles as would convince, and induce them to elect him in due form, and enable him to reward his followers,"—we must withhold our credence, since we see no ground for such a surmise; nor, indeed, can we admit any of the poor apologies that some benevolent writers have attempted to form in his behalf.

Judas was certainly covetous; and for a covetous man to be honest and faithful to his trust, seems impossible: yet the paltry sum for which he betrayed his Lord, being only thirty shekels, (or, as we reckon it, about $15,) could hardly operate as a temptation to take the life of an ordinary man. It is possible the traitor may have expected more; but the wretches with whom he had to treat, seeing him eager to make the bargain, were not likely to treat him with generosity; neither of the parties, we may safely conclude, knew that they were acting under the control of the supreme Power, and actually contributing to fulfil prophecy, as was certainly the case. (See Zech. xi., 12, and note.)

But another motive probably rankled in his heart: his Master had openly reproved him before his fellow apostles, and not only justified, but applauded the woman whom he severely censured. Satan, always ready to encourage the evil passions of mankind, might now suggest how happily an opportunity was before him to revenge the supposed insult he had so recently received. Revenge is one of the master passions of a rebellious heart, and forms part of *Milton's* admirable portrait of the fallen fiend himself:—

> "——— Th' unconquerable will,
> And *study of revenge*, immortal hate,
> And courage never to submit or yield."
> (*Par. Lost*, bk. i., p. 106.)

Satan thus feeling himself, we can not doubt but that on taking possession of the traitor's heart, it would be his first

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CHAP. XXVI. Ver. 2. *Is betrayed*—That is, he is about to be betrayed: the treason is already begun.

Ver. 3. *Caiaphas.*—[This was *Joseph*, surnamed *Caiaphas*, who succeeded Simon, son of Camith, in the high priesthood, about A. D. 25. He married the daughter of *Annas*, who had also been high priest. About two years after our Lord's death, he was deposed by Vitellius, governor of Syria; and, unable to bear his disgrace, and perhaps the stings of conscience for the murder of Christ, he killed himself A. D. 35.]—*Bagster.*

Ver. 5. *Not on the feast day.*—As the word "day" is supplementary, *Doddridge* and *Campbell* render it, "not at the feast." The plan proposed seems to have been assassination; some objected, however, not to the murder, but to transacting it at a public festival, lest the people should raise a tumult, and fall upon themselves.

Ver. 6. *Simon the leper.*—Probably one of those whom Jesus cured, and a friend of Lazarus.—*They had indignation.*—Chiefly Judas; but at first, probably, others joined with him.

Ver. 10. *When Jesus understood it.*—*Doddridge* and *Campbell*, "But Jesus knowing (it.)" See Jn. ii. 25.

Ver. 12. *She did it for my burial.*—That is, "to embalm me, as it were, before hand," for my funeral.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they [g] covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ Now [h] the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

A. M. 4033
A. D. 33.

[g] Zec 11. 12,13 c 27 3.

[h] Ex.12.6, 18.

[i] Ps.41.9 55.12..15.

[j] Ps.22.1, &c Is 53 3, &c.

[k] 1 Co. 11. 23,&c.

[l] Many Greek copies have *gave thanks.*

22 And they were exceeding sorrowful and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, [i] He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written [j] of him: but wo unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And [k] as they were eating, Jesus took bread, and [l] blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

object to make it the image of his own. From this awful fact may we be taught to check, and if possible to pray down, the first risings of this diabolical passion, against which our Lord himself has so strongly guarded us in his sermon on the mount. (Matt. v. 45.)

When Judas had received the wages of iniquity, he sought an opportunity to effect the crime, and he soon found it. "Watch harm, catch harm," is an old and true proverb: for when people are seeking opportunities for mischief, the tempter will always be ready to assist them. It is a singular proof of the depravity of the human heart, that those who regard neither the engagements of honour nor of duty, can yet be faithful to their engagements to commit assassination or murder, even with the terrors of the law before their eyes.

Ver. 17—30. *Jesus keeps the passover, and institutes his supper.*—Before we enter on this very interesting subject, it may be proper to confess that there are several difficulties in the way of a critical arrangement of the time and circumstances. Sir *Isaac Newton* and Mr. *Ferguson* agree to fix the passover full moon, and the day of our Lord's crucifixion, on the 3d of April, A. D. 33.. But it is obvious that if our Lord, as the antitype of the paschal lamb, suffered at the precise time that lamb should be offered, he must have taken his passover on the preceding evening; and yet, as the Jews began their days in the evening, still it may be admitted that (according to that reckoning) he suffered on the same Jewish day, (Friday,) though according to the Roman method, (which was the same as ours,) he kept the passover on the Thursday evening previous to his death; whereas it appears the Jews did not keep theirs till after the crucifixion. (John xviii. 28.) On the passover itself we offered a few remarks at the time of its appointment, Exod. xii. 1—28. We shall here confine our attention to the Christian institution founded on it; and as that celebrated the deliverance of Israel from Egypt, so was it considered by the pious Hebrews as an anticipation of their future deliverance by Messiah.

The Christian institution pressed so closely upon the Jewish, as to appear its sequel or conclusion; being (as is remarked by Dr. *David Hunter*) "solemnized, not only in the evening of the same day, in the same chamber, and at the same table, but with the same bread and wine, with which it was usual to conclude the ceremony of the passover. The relation between the two, in these respects, served as a line of direction in tracing other points of resemblance. For instance, the passover was the memorial of a deliverance. By the present institution, the disciples were directed to regard in the same light the death of their Master. Their notions of deliverance by his death were erroneous and indigested. For this reason, in the body of the institution, he corrects them. Yet the fixing the general idea of a deliverance by the death of their Master, was doing not a little for the composing their minds, and inspiring them with comfort. . . . .

"The attention of Jesus to the comfort of his disciples in the prospect of his death, is strongly expressed by the solemn action itself. In all ages of the world, and in every nation, eating and drinking together has been one of the ordinary expressions of friendship. In forming associations, men had been also in the habit of sacrificing animals, sometimes human victims; when they did eat together of the flesh, and drink of the blood, accompanying the action with curses on themselves, if they departed from their engagements. The Jews were allowed, nay, were commanded by divine authority to partake of the sacrifices offered to the Deity, in testimony of their interest in his protection, and as a pledge of their fidelity. . . . . When (therefore) we see Jesus taking the bread and wine, and offering them to his disciples, as the symbols of his body and blood, can we conceive it possible for him to have given a stronger or more tender declaration of that union between them, the bonds of which were indissolvable? What purpose could this institution serve, if his death should prove the grave of their hopes? Or in what sense could they be partakers of a body which was to moulder into dust? The institution was intended to be the pledge of his love, and the cherishing of their hopes, when they should behold him stretched out on the cross, or consigned to the tomb. . . . .

"This institution was a preparatory exhibition of his own sufferings. He engages in it with a soul, not only superior to all uneasiness, but full of joy, from looking forward to the effects of his sufferings. . . . . He sits down with the twelve, having a cruel death before him. He had often told them of the event; but they would not believe it to be possible. In breaking the bread, and in pouring out the wine, he sets it most convincingly before their eyes. All this indicates an undisturbed state of mind. He offers to the disciples the symbols of his sufferings with the same composure which he displayed in enduring them; . . . . and concluded this solemnity with a hymn of praise, which, though a usual part of the passover service, enters into the other with great propriety; it reflects an agreeable light on the institution itself; it expresses the dignity of its Author, whose soul no fears, no certainties, could disquiet; especially if it be also remembered, that after singing the hymn, he immediately entered on the scene of his sufferings." (Observations on the Hist. of Jesus Christ, by the Rev. *D. Hunter*, D. D.)

We must not omit to remark, that on this occasion Jesus gave the first intimation that *one* of the twelve apostles should betray him; on which occasion. *Grotius* well observes the three steps of the discovery. First, the traitor is described as *one of the twelve*; then, that he was one who sat *near* him, and dipped his hand in the same dish; and lastly, to the beloved John, he pointed out the individual: "He to whom I shall give a sop," and he gave it to Judas. When he said, "One of the twelve," each made the inquiry, "Master, is it I?" Judas was the last to put the question, when he received an answer in the affirmative. Those who are the last to suspect their own hypocrisy, are generally the first to prove it.

Drs. *Lightfoot* and *Gill*, who of all commentators were the most deeply read in the customs and manners of the Jews, have minutely detailed their forms in celebrating the passover; but as these savour much of Pharisaical superstition, we much doubt whether our Lord conformed to them, except it may be in the hymn chanted on this occasion, which was called the Great *Hallel*, and comprised from the 113th to the 118th Psalms inclusive. As to the words of the institution, "This is my

Ver. 15. *Thirty pieces of silver.*—The common price for the meanest slave; about $15.

Ver. 18. *My time is at hand*—That is, the time of his death. This message, by the terms of it, was doubtless addressed to a disciple. As to the time and circumstances of this passover, see Prebend. *Townsend's* elaborate and learned notes to this chapter, in his New Test. Arr.

Ver. 20. *He sat down.*—Or *lay* down, as the word signifies; for the posture of the Jews, at the passover table especially, was not properly sitting, but reclining, or lying along on couches, on their left side. This posture was reckoned so necessary, that it is said "the poorest man in Israel might not eat till he lies along." One of the Jewish writers says, "We are bound to eat lying along, as kings and great men eat, because it is a token of liberty." *Gill in loc.*

Ver. 23. *He answered and said*—i. e. privately. See Jn. xiii. 23—26.——*He that dippeth* his *hand with me in the dish.*—"To this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating, make use neither of knives, forks, nor often of spoons; but only of their fingers and hands, even in eating pottage, or what we call spoon-meat; when their food is of the latter kind, they break their bread or cakes into little bits, and dip their hands and their morsels together therein." *Shaw's* Travels.

Ver. 24. *It had been good*, &c.—This passage demonstrates the eternal perdition of Judas. The sin which carried him to his own place was *avarice.*

Ver. 25. *Thou hast said.*—This was the most solemn way of expressing an affirmative. *Townsend.*

Ver. 26. *As they were eating, Jesus took bread.*—As none but *unleavened* loaves, or rather *cakes*, could now be eaten, it is most certain that no other could be used in this ordinance; yet few or no protestant churches consider this a circumstance of importance, though some are very particular in *breaking* instead of cutting it; a circumstance more natural and easy in cakes, or biscuits, (such as the Jews still use,) than in loaves like ours.——*He blessed* it. —The pronoun (*it*) is here supplied thrice (as in many other places, Mat. xiv. 19 Mu vi 41, &c. &c.) but whether it be understood that Christ blessed the food, or blessed his Father for it, the sense will be the same. Our food can only be blessed to us by God's blessing attending it. The margin of our English Bibles says, "Many Greek copies read, 'Gave thanks.'" So *Campbell.* ——*This is my body.*—For the doctrine of the church of Rome on this sub-

28 For this is my blood of the new [m] testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's [o] kingdom.

30 ¶ And when they had sung a [o] hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, all ye shall be offended because of me this night: for it is written, [p] I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, [q] I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then [r] cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My [s] soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and [t] prayed, saying, O my Father, if it be possible, let this cup [u] pass from me: nevertheless [v] not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 [w] Watch and pray, that ye [x] enter not into [y] temptation: the spirit [z] indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third [a] time, saying the same words.

A. M. 4033
A. D. 29

m Je.31.31.
n Is.25.6.
o or, *psalm.*
p Zec.13.7.
q c.28.7. 10.16.
r Mat.14.32, &c. Lu.22.39, &c. Jn.18.1, &c.
s Ps.116.3. Is.53.3,10 Jn.12.27.
t He.5.7.
u c.20.22.
v Jn.5.30. 6.38 Ro.15.3. Ph.2.8.
w Mat.13.33 14.38 Lu.22.40. Ep.6.18. Re.16.15.
x Pr.4.14, 15.
y Re.3.10.
z Is.26.8,9. Ro.7.18,. 25. Ga.5.17.
a 2 Co.12.8.

body," and "this is my blood," it is well known that the Church of Rome founds thereon the doctrine of transubstantiation, believing that every particle of the bread and wine was *literally* converted into the flesh and blood of the Son of God; which is just as reasonable as to suppose Christ was literally a *way*, a *door*, or a *vine*. Figurative language was so popular in the east, that it is scarcely possible the Jews could make such a gross mistake; yet if the explication must be literal, it must be the *cup*, and not the wine, that was converted into the blood of Christ: for so the Evangelists Luke and John express it: "This *cup* is the New Testament (or covenant) in my blood!" It is somewhat singular, that those who are so exact and positive as to the conversion of the elements, should deny the benefit of one of them to the far greater part of the Christian church—that is, the laity. They may have consecrated *wafers*, as a substitute for bread; but the consecrated wine is only for the clergy! It is remarkable, however, that our Lord uses a term of universality respecting this: "Drink ye *all* of it." Mark adds, "They *all* drank of it," (chap. xiv. 23;) which term is not used in reference to the bread; as if the inspired writer had foreseen and wished to guard against a misapplication of our Lord's words.

Jesus predicted, not only that one of his disciples should betray him, but also that another should deny him, and that repeatedly, within a few hours, and in the most awful manner. But the event corresponded exactly with the prediction. Peter, the zealous, the courageous Peter, thrice denied his Master, and at last with oaths and curses! What a lesson does this teach us! "He that trusteth his own heart, is a fool." (Prov. xxviii. 26.)

Ver. 31—46. *The agonies of Jesus in Gethsemane, and his earnest prayer.*—Critics have remarked the very strong language of the original in these verses; and divines have speculated on the cause and nature of these sufferings of our Redeemer's soul; yet those who best know what soul-sufferings are, know but little, and can conceive but faintly, what our Saviour suffered "in the days of his flesh, when he offered up prayers and supplications, with strong crying and tears," to God his heavenly Father. (Heb. v. 7.)

Let us, with Bp. *Hall*, treat the subject more devotionally. "What was it, what could it be, O Saviour, that lay thus heavy on thy divine soul; was it the fear of death? Was it the forefelt pain, shame, and torment of thine ensuing crucifixion? . . . . How many thousands of thy blessed martyrs have welcomed no less (bodily) tortures with smiles and gratulations, and have made a sport of those exquisite cruelties which their very tyrants thought unsufferable! Whence had they their strength, but from thee? If their weakness were thus undaunted and prevalent, what was thy power? No, no: it was the sin of mankind; it was the heavy burden of thy Father's wrath for our sin, that thus pressed thy soul, and wrung from thee these bitter expressions. "What can it avail, O Saviour, to tell thy grief to men? Who can ease thee, but He, of whom thou saidst, My Father is greater than I? Lo! to him thou turnest: O Father, *if it be possible*, let this cup pass from me!"

But what means this prayer? Could not Jesus tell whether his petition were possible? Or could he pray for an impossibility? Neither of these circumstances must be supposed; but the extraordinary language here used may serve to teach us, 1. That our Lord deeply felt the extreme nature of the sufferings he was about to endure for our salvation: it is as if he had said, O that there were some other way in which God could be glorified and sinners saved, without my drinking of this fatal cup! But, 2. That he felt the absolute necessity of his own obedience unto death for these ends; and therefore, though his flesh recoiled (as it were) from the impending stroke, his heart cheerfully submitted: "Father, nevertheless not as I will, but as thou wilt!" 3. When he says, "Father, all things are possible unto thee," shall we say, There is no other possible way in which God could have pardoned sinners? We dare not say this; but we think the result warrants us in believing, that this plan was the most honourable to God, and beneficial to us. Surely God would have "spared his only begotten Son," if our redemption could with equal propriety have been purchased by an inferior price. On such subjects, however, it becomes us rather to adore than speculate. And while we humbly accept God's best gift to man, in the person of his Son, let us also "honour the Son as we honour the Father."

"This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew."—*Watts.*

We must not, however, leave this interesting topic without remarking the circumstances of our Lord's disciples at this most awful and afflictive period. While the Saviour was agonized in prayer for them and us, instead of watching and praying with him, they all fell *asleep*—asleep for sorrow; for well we know that oppressive sorrow will sometimes stupify the faculties and overwhelm with sleep. But where is *Peter*, who so lately vaunted his attachment to his Master? "Sleep-

ject, and for a most masterly refutation of it, we beg leave to refer to the 4th of Mr. *Fletcher's* "Lectures on the Rom. Cath. Religion," before cited.

Ver. 28. *Of the New Testament.*—*Doddridge* and *Campbell*, "Covenant."

Ver. 29. *I will not henceforth drink*, &c.—That is, I will celebrate with you no more passovers, &c. till we meet in heaven. See Re. xix. 9.——*Of this fruit* (*Doddridge* and *Campbell*, "produce") *of the vine.*—It is not (*karpos*) the usual term for fruit, which is here used. grapes are the fruit—wine the produce.

Ver. 30. *They sung a hymn.*—The Greek is literally, "they hymned." *Campbell* reads, "And after the psalm they went out," &c. The Jewish way of reciting their psalms and hymns, was in a kind of chant. The hymn here intended, was most probably what the Jews call the great *Hallel*.

Ver. 31. *All ye shall be offended.*—Literally, *scandalized*. Peter, for instance, was both ashamed and afraid to be thought a disciple of Jesus, though he had talked so boastingly. It is not unlikely, that the homely proverb, that "great talkers do the least," might originate from this instance of Peter's cowardice.

Ver. 34. *Before the cock crow* (Ma. xiv. 30, *crow twice.*)—*Whitby* has produced sufficient authorities to prove that there was a double crowing of the cock—at midnight, and at day-break; the latter answered, according to him, to the fourth watch of the night. though others say the third. On comparing the Evangelists, it appears to us that our Lord's meaning was, that Peter should deny his Master thrice between the present hour and that of the cock crowing; i. e. about the break of day.

Ver. 36. *Gethsemane.*—A private and retired garden at the foot of mount Olivet, whither Jesus often retired for prayer, and where (as the name implies) an oil press then, or formerly, had been used.

Ver. 38. *My soul is exceeding sorrowful*, &c.—*Doddridge*, "Surrounded with sorrow;" *Campbell*, (connecting this with the preceding verse,) "Being oppressed with grief he said to them, My soul is overwhelmed with a deadly anguish." This is explained to mean, a grief of mind sufficient to kill the body; "a sorrow that worketh (or produceth) death." See 1 Co. vii. 10.

Ver. 39. *Let this cup pass from me.*—In passing through the Psalms and prophetic Scriptures, we have had repeated occasion to illustrate this poetical form of speech. Whatever portion, whether of joy or sorrow, peace or punishment, God assigns to man, is "the portion of his cup." Ps. xxiii. 5; xi. 9.

Ver. 40. *One hour.*—The Greek term, besides its more limited meaning, *is* often used metaphorically, as with us, for any short time, or period.

Ver. 43. *Their eyes were heavy.*—*Doddridge*, "weighed down."

Ver. 44. *The same words*—Or, "words (or matter) to the same effect." *Doddridge.*

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, [b] Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a [c] sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed [d] him.

50 And Jesus said unto him, [e] Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for [f] all they that take the sword shall perish with the sword.

A. M. 4033.
A. D. 29.

b Ac. 1.16.
c Pa. 38.12.
d 2 Sa. 3.27. 20.9. Pa. 28.3.
e Pa. 41.9. 55.13.
f Ge. 9.6. Eze. 35.5, 6. Re. 13.10.

g 2 Ki. 6.17. Da. 7.10. c. 4.11.
h Lu. 24.26, 46.
i Ge. 3.15. Pa. 22.1, &c. 69.1, &c. Is. 53.3, &c. La. 1.20. Da. 9.24, 26. Zec. 13.7. Ac. 1.16.
j Ma. 14. 53, &c. Lu. 22.54, &c. Jn. 18.12, &c.
k Ps. 27.12. 35.11

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions [g] of angels?

54 But how then shall the scriptures be fulfilled, that [h] thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures [i] of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 ¶ And [j] they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the [k] last came two false witnesses,

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est thou, Simon? Couldest thou not watch one hour?" Alas! Simon turns himself, and falls again, and again, to *sleep*. But still the merciful Saviour apologizes for them: "The spirit indeed is willing, but the flesh is weak." The only reproof is a gentle irony. At length the enemy approaches, "Sleep on now, and take your rest!" But even this he suddenly recalls, "Let us rise, and go to meet him."

Ver. 47—58. *Jesus surrenders himself to his enemies.*—From the manner in which Peter here acted, it appears that he was perfectly sincere in his resolution not to deny his Lord; and had even resolved to risk his life in his defence, with the hope, probably, that his Master, whose miracles he had often witnessed, would, when he saw his fidelity and zeal, in some way support him, and save both himself and his disciples. But Peter was grossly mistaken; his Master wrought no miracles but those of mercy; and even those not on his own behalf, but for others, even for his enemies, as in the case before us. Instantly he commands the rash disciple to put up his sword, and heals the wound he had made, by cutting off the ear of "the high priest's servant." At the same time he reproves his warlike disposition, and gives him to understand that those who use the sword must expect to perish by it; which applies particularly to the case of persons who, like Peter, have had recourse to it in order to defend themselves from persecution; as, for instance, the Hussites in Bohemia, and the Huguenots in France.

Why Peter struck at the high priest's servant, does not appear; perhaps he was armed, and might threaten him; perhaps he had seized hold of his Master; or possibly the blow was not aimed at him, but fell promiscuously: for had he aimed at any one, he most likely would have attacked Judas. But we should recollect this was before daylight.

Judas has immortalized his infamy, not only by betraying his Master, but by betraying him *with a kiss*. Dr. *Guise* and others have reasonably supposed, that Jesus permitted his apostles thus to salute him, on returning to him after absence; he might therefore think it would excite no suspicion of his design; but he has thereby become, in the Hebrew idiom, "the father of all those who betray their Master *with a kiss*:" a fraternity most unhappily numerous in the Christian world, and embracing all those who profess attachment to the Saviour, *merely* to promote their secular interests; and especially those who partake of the sacred institution of his supper, *merely*, (as Cowper expresses it,) as "the pick-lock of a place."

Our Lord Jesus is particularly careful to have it understood that his surrender was voluntary, for he had only to address his Holy Father, and were it consistent with his decree, an army of angels would be assigned for his protection, to which all human opposition would be utterly in vain; and yet what protection could be required for him whom the winds and seas obeyed? for him who hath the keys of death and the grave suspended at his girdle? (Rev. i. 18.)

Jesus remonstrates with the guard sent to arrest him, on the method taken to pursue him into his devotional retreat, when they saw him daily teaching in the temple: but when he says, "Are ye come out as against a thief, with swords and staves?" our Saviour plainly intimates that swords and staves may be necessary in treating with such characters; but surely not with *him* as a prophet and teacher of religion: and though, indeed, he claimed a kingdom, it was of a nature so purely spiritual, that it required no support from the sword, much less could it be propagated by it. He then adds, upon the officers stating that himself personally was the object of their search, "Let these (disciples) go their way;" (John xviii. 8;) and they took the opportunity to fly. One young man in particular, having only a garment loosely thrown over him, left it in the hands of the officers and fled naked; and, one way or other, they all forsook him, and sought their own safety.

It has been thought strange, however, that Peter was suffered to escape, after cutting off the ear of Malchus, the high priest's servant. But how was the charge to be maintained? The ear was cured, and to examine the charge, would only be to call evidence in proof of our Saviour's miracles: and Malchus, we may well suppose, was too much affected with his cure to come forward as a witness against Peter.

As to Peter himself, though he deserted his Master for the present, he could not abandon him; but followed him afar off. It appears by John's gospel, (chap. xviii. 13,) that Jesus was first taken to Annas, the father-in-law of Caiaphas, to whom he immediately sent him; and thither Peter, and probably some other of the apostles, followed him at a distance, and by means of John, obtained admittance within the hall (or rather court) of the high priest. But we must leave Peter for the present, and attend to the circumstances of his divine Master, who is brought before the whole Sanhedrim, the highest court among the Jews, which, on this occasion, was hastily assembled in the high priest's palace.

Ver. 59—68. *Jesus arraigned at the bar of the Jewish high priest.*—Behold the Son of God now undergoing a mock trial, to gratify the malice of his enemies! We call it a *mock* trial, because on the preceding day a council had been expressly called for the purpose of murdering him. We call it so also in reference to the false witnesses, who were evidently suborned expressly for the purpose; but probably, through the hurry of the proceedings, were not properly trained, and therefore gave so confused and contradictory evidence that *even such* a court could not found any proceedings on it. At length two men came forward, who had heard Jesus say something respecting the temple of his body, which they applied to the temple at Jerusalem, contrary to his design. (See John ii. 19—22.) Even this, however, had the evidence been perfectly correct, the high priest himself saw, could not amount to a capital offence, since they only quote him as saying, he was *able* to destroy and to rebuild it; the high priest, therefore, in virtue of his office, administers an oath, or adjuration, respecting other words, which

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Ver. 45. *Sleep on now*—[That is, as it is well paraphrased by *Euthymius*, "Since you have thus far failed to watch, sleep on the rest of the time, and take your rest, *if you can.*"]—*Bagster.*

Ver. 49. *Hail.*—A usual salutation. The Greek signifies "Joy to thee." The Saxon *hail* means "health."——*Master*—Gr. *Rabbi.*——*And kissed him.*—[Pretending the most affectionate attachment to our Lord.]—*Bagster.*

Ver. 50. *Friend, wherefore art thou come?*—[Rather, "Companion, against whom art thou come?"]—*Bagster.*

Ver. 53 *Twelve legions of angels.*—[A *legion* was a particular division, or battalion of the Roman army, which at different times contained different numbers. In the time of our Saviour, it probably consisted of 6200 foot, and 300 horse, twelve of which would amount to 78,000 men.¶—*Bagster.*

Ver. 54. *That thus it must be?*—See Ac. ii. 22—24. Our Lord continually adverts to the necessity of the Scriptures being fulfilled. See ver. 56.

Ver. 55. *As against a thief.*—*Doddridge*, "Robber;" alluding to the chiefs of *banditti*, common in the mountains of Judea.——*Staves*—Namely, of office, like those of constables with us.

Ver. 56. *That the scriptures . . . . might be fulfilled.*—This object we find traced through all the Evangelists, not as a motive of human action, but as a leading design of Providence. For the prediction here alluded to, turn back to ver. 31.

Ver. 58. *And went in*—Namely, into the court before the palace, which was always open to the sky, though sometimes with piazzas round it. It is not certain, however, that this palace was the private residence of Caiaphas, (which is understood to have been on Mount Sion,) but rather his official house, or apartments in the temple, where the Sanhedrim now sat, and into one of the courts of which Peter and John obtained admission. So the late Editor of *Calmet*, Fragments, No. cxxxvii.

61 And said, This *fellow* [l] said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But [m] Jesus held his peace. And the high priest answered and said unto him, I adjure [n] thee by the living God, that thou tell us whether thou be the Christ, [o] the Son of God.

64 Jesus saith unto him. Thou hast said: nevertheless I say unto you, [p] Hereafter shall ye see the Son of man sitting on the right hand [q] of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what farther need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of [r] death.

67 Then [s] did they spit in his face, and buffeted him; and others smote *him* with [t] the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now [u] Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, this *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, [x] I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the [y] word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

A. M. 4073
A. D. 29

l Jn.2.19., 21.

m Is.53.7., c.27.12, 14.

n 1 Sa.14. 26,28., 1K. 22.16.

o c.16.16. Jn.1.34.

p Da.7.13. Jn.1.51. 1 Th.4.16. Re.1.7.

q Ps.110.1. Ac.7.55.

r Le.24.16. Jn.19.7.

s Is.50.6.

t or, *rods*.

u Ma.14. 66,&c. Lu.22.55, &c. Jn.18.16, &c.

x ver.34. Lu.22.31 ,34.

a Ps.2.2.

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 49 Pilate, admonished of his wife, 24 washeth his hands. 26 and loseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried. 66 His sepulchre is sealed, and watched.

WHEN the morning was come, all the chief priests and elders of the people took counsel [a] against Jesus to put him to death:

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some reported him to have uttered, and perhaps truly; for he had asserted his divine character, and neither could nor would retract it. Hitherto, it may be observed, Jesus had been silent, as thinking it beneath his character to notice charges so trivial, and (to say the least) unfounded. But when the oath of God is laid upon him by the high priest, reverence to truth, to himself, and to God's holy name, all induce him to speak out; especially as being about to suffer voluntarily, he had now no reason to shun the declaration. We think, however, as already intimated, that our Lord's prompt reply to the question here put to him upon oath, is a very satisfactory proof of the legality of judicial oaths, though too much care cannot be taken to preserve their solemnity, and guard against their trifling or improper use.

The form of adjuration is—"I adjure thee by the living God, that thou tell us, whether thou be the Christ, (or Messiah,) the Son of God;" on which we may in the first place remark, that the ancient Jews uniformly expected their Messiah to bear a divine character; and 2dly, that they considered it as blasphemy for any other person to assume it. Consequently, when Jesus admitted that he laid claim to this character, and added, that he should again visit earth in a manner suited to his rank, "sitting on the right hand of power, and coming in the clouds of heaven;" the high priest immediately rent his clothes, which he was allowed to do only on extraordinary occasions, and cried out, "He hath spoken blasphemy: what farther need have we of witnesses?" Caiaphas then appeals to the Sanhedrim, who all agree that Jesus had spoken blasphemy, and was guilty of death. In consequence of this, probably, his face was covered, (as was usual with condemned persons,) on which the petty officers and spectators treated him with every mark of contempt and ridicule. Some spat in his face, some buffeted him, and others ridiculed his prophetic character; and on his being blindfolded, jeeringly exclaimed—"Prophesy unto us, thou [pretended] Christ; who smote thee!" Thus do these unhappy creatures, while they vent their vilest passions in tormenting the Son of God, at the same time fulfil the decrees of God, and the predictions of the prophets. "He is despised and rejected of men; a man of sorrows, and acquainted with grief. He was despised, and we esteemed him not. He was oppressed and afflicted; yet he opened not his mouth." Isa. liii. 3, 7.)

> "Mistaken Caiaphas! ah! which blasphem'd,
> Thou, or thy prisoner?—Which shall be condemn'd?"—*Young.*

But it is not for us to penetrate the secrets of eternal judgment: this we know, that among the redeemed by the blood of the Lamb, shall be some who persecuted and pierced him: nay more; which of us can plead, not guilty?

Ver. 69—75. *Peter denies his Master, with oaths and curses.*—There is nothing more important for us to learn than our own weakness. Who that saw Peter vaunting but the day before this—"Though all men forsake thee, yet will not I,"—could have supposed that in so short a time he could have forgotten, or at least have broken all his promises? What! an apostle prevaricate and lie; yea, and curse and swear, that he knew not the man to whom he had professed so strong an attachment; for whom, in fact, he had fought, and nearly committed murder? Alas, how weak is man! But all this arises from too much confidence in our own strength. This leads us into temptation, and throws us off our guard. As Paul said, "When I am weak, then am I strong?" Peter might reverse the phrase, and say, When I was strong, then was I weak indeed! The question of a silly damsel confused and terrified him; and the fear of being taken for one of the followers of Jesus, led him to prevarication, lying, and perjury.

But how was Peter recovered, and put to shame? His foolish vaunting is reproved by the crowing of a cock! How small the means by which the Lord often accomplishes the most important ends! This seemingly trivial incident brings to mind the prediction of his master: the recollection of his words "kindled his repentings," and led him to seek retirement; and a glance from his eye, in passing, penetrated, like a flash of lightning, to his heart: he went out and wept bitterly. And whereas his fall is recorded as a beacon, to warn us against apostacy, so is his repentance exhibited as a model to penitent backsliders. "He wept bitterly!" Such a bitter apostacy indeed requires bitter tears; and if they are not produced on earth, they will be mingled with "wailing and gnashing of teeth" in hell. "This deep sorrow is required (says *Henry*) not to satisfy divine justice, (as a sea of tears will not do that;) but to evidence that there is a real change of mind, which is the essence of repentance; to make pardon more welcome, and sin, in future, more loathsome." Peter, who wept so bitterly for denying Christ, never denied him again: but confessed him often and openly, and in the face of danger. So far from ever again saying, "I know not the man," he made all the house of Israel *know assuredly* that *this same Jesus was both Lord and Christ.* True repentance for any sin will be best evidenced by our abounding in the contrary grace and duty; that is a sign of our weeping, not only bitterly, but sincerely. Some of the ancients report, that as long as Peter lived, he never heard a cock crow but he burst into tears.

We may have never sinned with Peter in openly declaring we did not know him; but "actions speak louder than words;" and is there no part of our conduct which in effect says, "I know not the man?"—Conscience! do thy office.

CHAP. XXVII. Ver. 1—10. *The fatal end of Judas.*—The repentance of Judas was an awful contrast to that of Peter. The one was a "repentance not to be repented of;" the other, a "worldly sorrow which worketh death." (2 Cor. vii. 10.)

Ver. 61. *I am able to destroy.*—[The words of our Lord were widely different from this statement of them; so that the testimony of these witnesses was *false*, though it had the semblance of truth.]—*Bagster.*

Ver. 63. *I adjure thee.*—Thus the high priest, in his magisterial capacity, lays the holy Jesus under a judicial oath, which in some cases, very different from the present, he was allowed to lay upon the accused party. See Nu. v. 19, &c.

Ver. 64. *Thou hast said*—i. e. I am the Christ, the Son of God.—*The Son of man.*—See Da. vii. 13, 14.

Ver. 65. *Rent his clothes.*—It has been said, that the high priest might never rend his clothes; but that he might, and did on extraordinary occasions, Dr. *Lardner* has given several instances.

Ver. 67. *Then did they spit, &c.*—This mark of contempt and malice is still continued in the East. In 1744, when a rebel prisoner was brought before Nadir Shah's general 'the soldiers were ordered to spit in his face; an indignity of great antiquity in the East." *Hanway's* Travels.—*Buffeted him.*—["Smote him with their fists," as *Theophylact* interprets.—*Smote him with the palms of their hands.*—"Smote him on the cheek with the open hand," as *Suidas* renders. They offered him every indignity in all its various and vexatious forms.]—*Bagster.*

Ver. 68. *Who is he that smote thee?*—Dr. *Gill* thinks this alludes to a play, resembling blind man's buff, called by the Greeks, *Kollabismos.* Thus was our Saviour made a jest of! But we rather think this was done in allusion to an ancient custom of covering the faces of condemned persons, as in the instance of Haman, Es. vii. 8. See also Je. xiv. 3. Likewise *Harmer.*

Ver. 69. *Peter sat without in the palace.*—The term *aule*, rendered palace, more properly signifies an open court. *Faber's* Heb. Archæology, and compare note on ver. 58.

Ver. 73. *Thy speech bewrayeth*—Or, betrayeth *thee;* meaning that his accent was Galilean. See Ma. iv. 79.

CHAP. XXVII. Ver. 1. *Took counsel*—That is, consulted afresh; the preceding transactions took place during the night and early dawn. Their prisoner

2 And when they had bound him, they led *him* away, and delivered him [b] to Pontius Pilate the governor.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent [c] blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged [d] himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken [e] by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, [f] whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he [g] answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 ¶ Now [h] at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Who will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy [i] they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that [j] just man: for I have suffered many things this day in a dream because of him.

20 ¶ But the chief priests and elders persuaded the multitude that they should ask [k] Barabbas, and destroy Jesus.

A. M. 4033. A. D. 29.

b c.20.19.

c 2 Ki.24.4.

d Ps.55.23. 2 Sa.17.23. Ac.1.18.

e Zec.11.12, 13.

f or, *whom they bought of the children of Israel.*

g c.26.63.

h Ma.15.6, &c. Lu.23.17, &c. Jn.18.39, &c.

i Pr.27.4. Ec.4.4.

j Is.53.11. Zec.9.9. Lu.23.47. 1 Pe.2.22. 1 Jn.2.1.

k Ac.3.14.

Conscience compelled Judas to tell the Jews, that he had 'betrayed innocent blood." Alas! for the thirty shekels of silver; had they been talents of gold, they could now have given him no satisfaction. Riches cannot purchase ease to the body, much less to the guilty mind. The wretch's only hope of relief, is by getting rid of them: but they were like a garment spotted with the plague; all were afraid to touch them. "I have betrayed innocent blood," says he: "What is that to us?" reply they, "see thou to that." Thus sinners attempt to shuffle off their guilt to one another. Judas may rid himself of the silver, by throwing it on the temple pavement; but guilt had seized his conscience, as a vulture fastens on his prey, and he fled to the last resource of hopeless misery: "he hanged himself!" And as he did this in the hurry of despair, he probably hung himself on the walls either of the temple or the city, where, the cord giving way, he fell into some part of the deep ravine beneath, when his bowels gushed out, and he perished miserably. (Acts i. 18, 19.) Surely, "it had been good for that man if he had not been born." (Chap. xxvi. 24.)

Suicide is a crime so awful and so frequent, that we must not pass it without an observation. In general, it proceeds either from insanity, or infidelity. In the former case it is much to be pitied; and all who have the care of persons constitutionally melancholy, owe a duty of constant vigilance over them, since we have an enemy who, "like a roaring lion, seeketh whom he may devour," and is never negligent in seizing such opportunities of doing mischief. The writer knew an instance of a good man—a minister of irreproachable character—who, in such a season of depression of mind, being alone, seized a razor and cut his throat; but immediately, as his friends came about him, he uttered this memorable sentence: "The Lord hath left me but one moment, and see what I have done!" Let us not be too severe in judging acts of unpremeditated suicide.

But it is much to be feared that the far greater part of self-murders are the fruit of infidelity. Among the higher classes of society, the writings of Hume, who justified the crime, may have deluded many; but among the lower classes, those of Paine have probably led astray many more. Not that he absolutely denied a future state; but he laboured to remove all the barriers of Christianity, and to persuade himself and others that there is nothing to be dreaded beyond the grave.

The suicide of an apostate is, of all others, the most awful; and that of Judas the most dreadful crime of this class.

> "Here we behold 'the rebel dead;
> Under the curse of God he lies;
> He seals the curse on his own head,
> And with a double vengeance dies!'"—*Watts.*

But what did the hypocritical priests, to whom the money was returned? They dare not put it into the treasury of the temple, because, they said, "It is the price of blood!" thus acknowledging that they had received it as the purchase of the blood of Jesus! But they aim to cover their flagitious crimes by an act of *charity;* they will buy with it "the potter's field, to bury strangers in." Ah! this was in perfect consistence with the character of their nation. They are famed for having killed the prophets, and then raised sepulchres to their memory. (Chap. xxiii. 29, 30.) They now buy a field to bury foreigners in, with the price of the blood of their own Messiah! Alas! how many professing Christians are there, who attempt to cover the sins of a whole life of injustice and oppression by a *post-obit* act of charity? very benevolently giving away that property which they can by no possibility retain a moment longer! Such is the charity of legacies in innumerable cases.

But God accomplishes his own will as well by the crimes as by the virtues of mankind; and those who oppose it with all their might, do but thereby fulfil it. This act of hypocrisy and villany had been predicted some centuries before. (See note on verse 9.) "Wherefore it was called the field of blood unto this day;" the time when Matthew wrote his Gospel, and probably much later. Indeed, the memorial is still preserved by tradition.

Ver. 11—25. *Jesus brought before Pilate, who orders him to be crucified.*—The Sanhedrim having condemned Jesus, would scarcely, we think, have hesitated to stone him imme-

was now probably sent out of court, while they obtained some interval of rest or refreshment: but they again consulted together, so soon as the day was fully come.

Ver. 2. *Pontius Pilate.*—[*Pontius Pilate* governed Judea ten years under the emperor Tiberius, from his 13th to his 23d year, A. D. 26 to 36; but, having exercised great cruelties against the Samaritans, they complained to Vitellius, governor of Syria, who sent Marcellus, one of his friends, to superintend Judea, and ordered Pilate to Rome, to give an account of his conduct to Tiberius. The emperor was dead before he arrived; but it is an ancient tradition, that he was banished to Vienne in Dauphiny, where he was reduced to such extremity that he killed himself with his own sword two years after.—*Euseb.*]—*B.*

Ver. 5. *And went and hanged himself.—Campbell,* "Strangled himself," as the word certainly may mean; but *Parkhurst* also shows it is used for hanging, both by the LXX. and in the Classics; and we agree with *Doddridge* in preferring this interpretation.

Ver. 7. *The potter's field*—Which, according to Mr. *Taylor,* (the late Editor of *Calmet,*) was situated on the south, beyond the valley of Tophet, and at some distance without the walls. This had no doubt been formerly occupied as a pottery, (see Zec. xi. 12,) and the earth having been dug away for pottery, accounts for its being bought so cheap.

Ver. 9. *By Jeremy* (or Jeremiah) *the prophet.*—[The words here quoted are not found in *Jeremiah,* but in *Zechariah;* and a variety of conjectures have been formed in order to reconcile this discrepancy. The most probable opinion seems to be, that the *name* of the prophet was originally omitted by the Evangelist, and that the name of *Jeremiah* was added by some subsequent copyist. It is *omitted* in two MSS. of the 12th century, in the Syriac, later Persic, two of the Itala, and in some other Latin copies. *Augustine* also mentions that he name is wanting in some MSS. of his time. *Griesbach* marks it to be omitted. What renders it highly probable that the original reading was *by the prophet,* is, that St. Matthew frequently omits the name of the prophet in his quotations. See ch. i. 22; ii. 5, 15; xiii. 35; xxi. 4. This omission is approved of by *Bengel,* Dr. *A. Clarke,* and *Horne.*]—*Bagster.*——*The price of him that was valued,* &c.—We may either render these words, "of one who was sold, whom the children of Israel did sell," and so consider them as the price of a common slave; or, "of him that was sold, or valued, (Messiah,) whom the children of Israel sold," at the shameful price here named. See *Doddridge,* who considers these words as a parenthesis, and the words of Matthew.

Ver. 10. *And gave them.—Doddridge,* "And they were given," &c. Compare Zec. xi. 13, and notes there. *Campbell* renders it, "The thirty shekels, the stipulated price at which he was valued, I took, as the Lord appointed me, from the sons of Israel, who gave them for the potter's field."

Ver. 11. *Art thou the King of the Jews?—Campbell,* "Thou art the King of the Jews?" This form of the words is most literal, and ambiguity might be avoided by introducing the adverb *then*—"Thou art the King of the Jews then?" Answer, "Thou sayest;" i. e. "thou sayest truly."

Ver. 15. *At* that *feast* (the passover) *the governor was wont to release . . a prisoner.*—This was, it seems, in memorial of their being released from Egyptian bondage. The like custom, it seems, prevailed among some of the Greeks. *Orient. Lit.* No. 1241.

Verses 16, 17. *Barabbas.*—A thief, guilty also of murder and sedition. *Origen* says, that in many copies of his time, Barabbas was also called Jesus; and the Armenian version reads, "Whom will ye that I deliver up unto you, *Jesus Barabbas,* or Jesus who is called Christ?" *Calmet* and *Michaelis.*

Verses 18, 19. *For he knew,* &c.—*Campbell* considers these two verses as a parenthesis.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let [l] him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed [m] *his* hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His [n] blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged [o] Jesus, he delivered *him* to be crucified.

27 ¶ Then the soldiers of the governor took Jesus into the [p] common hall, and gathered unto him the whole band *of soldiers*.

A. M. 4033. A. D. 29.

l c.21.38,39

m De.21.6.

n De.19.10. Jos.2.19. c.21.41. Ac.5.28.

o Is.53.5 Lu.18.33.

p or, *governor's house.*

28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked [q] him, saying, Hail, king of the Jews!

30 And they spit [r] upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and [s] led him away to crucify *him*.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, a place of a skull,

34 They gave him vinegar to drink mingled [t] with gall: and when he had tasted *thereof*, he would not drink.

35 And [u] they crucified him, and parted his

q Ps.69.19, 20.

r Is.46 7. 50 6 53.3,7.

s Nu.15.35. 1 Ki.21. 10,13. Ac.7.58. He.13.12.

t Ps.69.21.

u Ps.22.16. Mar.15. 24,&c. Lu.23.34, &c. Jn.19.24, &c.

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diately, according to their law, but that they were restrained by the Roman power from *capital* execution, without the sanction of the governor; and no inferior punishment would satisfy the malice of the chief priests and scribes. They therefore bring Jesus before Pilate, and, in order the more to prejudice him against the prisoner, instead of accusing him with calling himself the Messiah, and the Son of God, to which Pilate was not likely to pay much attention, they bring another charge against him, more likely to offend the Romans, namely, that he styled himself "the king of the Jews." The first question, therefore, which Pilate proposes to Jesus is, "Thou art the king of the Jews, then?" Jesus admitted this under the explanation (John xviii. 36) that his kingdom was "not of *this* world;" which seems so far to have satisfied Pilate, that he laboured hard for his discharge, and therefore proposed, as it was customary for him to release to them a prisoner at the passover, that Jesus should be the man: they, however, were so bitter against their Messiah, that they prefer a robber and a murderer.

When the governor had again "sat down upon the judgment-seat," his wife sent to entreat him to "have nothing to do with that just man, (Jesus,) for (added she) I have suffered much because of him in a dream this day." The chief priests and elders, who had always great influence with the multitude, persuaded them, however, to ask for Barabbas, and for the death of Jesus; in so much that Pilate at length, in opposition to his own conscience, and to the entreaties of his wife, consented to their request, lest the Jews, who were prone to insurrection, should raise a tumult, which being reported to the emperor, might be fatal to his interests, and occasion his recall. We cannot, however, omit to regret that any man who was a governor and a judge, should sacrifice an innocent person (to say no more) to the clamour of a mob. This scene must one day be reversed. Pilate must stand at the bar of Jesus, and can it then be pleaded in extenuation of his guilt, that he was obliged to crucify Christ to save himself? We have nothing to do with the Roman governor now, but mention this merely to introduce the question—Have we, in any instance, sacrificed truth or justice to our temporal interests? 'God knoweth."

But O, how awful is the imprecation of the multitude: "Then answered all the people, and said, His blood be on us, and on our children!" It may be recollected, that it was but a few days before, that "this same Jesus," whom they now execrate, was ushered into the city amidst the hosannas of "a very great multitude," (chap. xxi. 3,) many, very many of whom, it is to be feared, now joined in the cry of "Crucify him! crucify him!" So uncertain, so fleeting is the breath of popular applause! But what mean they by this imprecation, "His blood be upon us and upon our children?" Many, perhaps, knew not what they said; none, certainly, knew half the vengeance which they were now calling down from heaven upon themselves, and upon their country. This imprecation appears to have been remarkably fulfilled in the circumstances connected with the destruction of Jerusalem by Titus. Bishop *Newton* traces a striking correspondence between their sin and punishment. "They put Jesus to death when the nation was assembled to celebrate the passover; and when the nation was assembled to celebrate the passover, Titus shut them up within the walls of Jerusalem. The rejection of the true Messiah was their crime; and the following of false Messiahs to their destruction was their punishment. They sold and bought Jesus as a slave; and they themselves were afterwards sold and bought as slaves at the lowest prices. They preferred a robber and a murderer to Jesus, whom they crucified between two thieves; and they themselves were afterwards infested with bands of thieves and robbers. They put Jesus to death, lest the Romans should come and take away their place and nation; and the Romans did come, and took away their place and nation. They crucified Jesus before the walls of Jerusalem; and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said room was wanting for the crosses, and crosses for the bodies. I should think it hardly possible for any man to lay these things together, and not conclude the Jews' own imprecation to be remarkably fulfilled upon them; 'his blood be on us, and on our children!'

"We Christians cannot, indeed, be guilty of the very same offence in crucifying the Lord of glory: but it behoves us to consider whether we may not be guilty in the same kind, and by our sins and iniquities "crucify the Son of God afresh, and put him to an open shame," (Heb. vi. 25.) and therefore whether, being like them in their crime, we may not also resemble them in their punishment. They rejected the Messiah, and we, indeed, have received him; but have our lives been at all agreeable to our holy profession? or rather, as we have had opportunities of knowing our Lord more, have we not obeyed him less than other Christians? And have not some of us (as in Heb. x. 29,) even "trodden under foot the Son of God, and counted the blood of the covenant, wherewith we are sanctified, an unholy thing, and done despite unto the Spirit of Grace?" (*Newton's* Dissert.)

Ver. 26—44. *Jesus scourged, mocked, and crucified.*—Were this narrative anonymous, or were it wrought into a scene in one of our most popular novels, how would it affect our sympathetic feelings! Were it then converted into history, and the name of some dear relative or friend inserted, to fill up the blank, how greatly would its interest be increased? But were it also discovered, that all this suffering had been occasioned by some fault of ours, and that all these miseries had been endured on our account, which of us could then read the narrative without agony and tears? That we can now read it

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Ver. 24. *He washed his hands before the multitude.*—This rite of "washing the hands in innocency," appears to have originated in a Mosaical institution, De. xxi. 6, 7, is alluded to by David, Ps. xxvi., and was copied by the Gentiles. *Ovid Fast.* l. 2.

Ver. 26. *When he had scourged Jesus.*—This punishment was used both by the Jews and Romans. The latter being administered by military executioners, was no doubt severe, the flesh being generally *cut* by the whips used for this purpose; and some think it might be the more so in this instance, as Pilate hoped that the Jews, when they saw him scourged, might be pacified, without insisting on his crucifixion; but nothing could satisfy these cruel hypocrites, short of death, in its most tremendous form. See *Doddridge.*

Ver. 27. *The whole band*—What we might call his "body guard."

Ver. 28. *Put on him a scarlet robe*—That is, no doubt, a decayed and left off robe Mark calls the robe purple. See Ma. xv. 20. Scarlet and purple are not unfrequently interchanged. Such pieces of mockery were not uncommon in those times. When Herod Agrippa wished to display his royal dignity to the people, the mob, in ridicule, dressed up a half crazy man, with a pasteboard crown, a reed for a sceptre, and a robe of matting. *Orient. Lit.* No. 124; compare No. 1243.

Ver. 29. *A crown of thorns.*—The species of thorns here employed is doubtful, and of no consequence The object was, to inflict pain and ridicule; but, query, Have not all crowns more thorns than jewels in them?——*A reed*—Most probably a common walking cane. (*Calamus.*)

Ver. 30. *They spit upon him.*—See note on ch. xxvi. 67.

Ver. 31. *And led him away.*—Capital punishments were, both by Jews and Romans, generally inflicted without their cities; especially crucifixion. *Orient. Cust.* No. 1230.

Ver. 32. *To bear his cross.*—St. John informs us, that at first Jesus went forth bearing his cross; it may be, however, this referred only to the transverse beam, and that Simon carried the upright part after him; or if the cross was formed, that Jesus fainted under the weight, and it was then laid on Simon.

Ver. 33. *Golgotha . . . . a place of a skull.*—*Campbell*, "of skulls;" supposed to be so called from its having been a place of public execution. It is more usually called *Mount* Calvary; but of the mount there are no remains, nor do the Scriptures mention it; though as a place of execution it might probably be an elevated spot. The present Calvary is covered with religious buildings pretending to enclose our Saviour's tomb, and other Christian antiquities, all of which are doubtful, and some gross impositions; though they afford a rich revenue to monks and priests, both Greek and Roman Catholic. See Dr. *R. Richardson's* interesting *Travels along the Mediterranean.*

Ver. 34. *Vinegar . . . . mingled with gall.*—The LXX. use the same Greek word for wormwood. Mark says, "Wine mingled with myrrh;" sour wine

garments, casting lots: that it might be fulfilled which was spoken [v] by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves [w] crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging [x] their heads,

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking [y] *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let [z] him deliver him now, if he will have him: for he said, [a] I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 ¶ Now from the sixth hour there was darkness [b] over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, [c] My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with [d] vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 ¶ And, behold, the veil [e] of the temple was rent [f] in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And [g] the graves were opened; and many bodies of the saints which [h] slept arose,

A. M. 4033. A. D. 29.

v Ps.22.18.
w Is.53.12.
x Ps.22.7. 109.25.
y Job 13.9. Ps.35.16. Is.28.22. Lu.16.14.
z Ps.3.2. 22.8. 42.10. 71.11.
a Jn.5.17, 18. 10.30,36.
b Am.8.9.
c Ps.22.1. Is.53.10. Lu.1.12.
d Ps.69.21.
e Ex.26.31. Le.16.2, 15. 2Ch.3.14.
f Is.25.7.
g Is.25.8. 26.19. Ho.13.14. Jn.5.25. 28.
h Da.12.2. 1Th.4.14

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with so little feeling or effect, can be attributed to nothing so justly as our want of faith. Not that we are positive infidels, or reject the facts of Scripture history as fabulous; but we want that faith of appropriation that might enable each of us to say, "This was my friend, or brother! and all this he endured for me!"

> "'Twas for my sins, my dearest Lord
> Hung on the cursed tree;
> And groan'd away a dying life
> For thee, my soul, for thee!"—(*Watts.*)

Let us, by divine help, attempt briefly to review his sufferings under these impressions. 1. They preferred *Barabbas!* Ah! was that wretch, who had been convicted of insurrection, robbery, and murder, released in preference to my dear and benevolent friend? the worst of men spared, and the best given up to punishment, and all to appease an infatuated mob? O how are our resentments kindled at such base injustice!

2. They *scourged* Jesus. Who? The soldiers! Much has been said of the severity of military punishments, even when justly inflicted, and upon hardy soldiers; but was this severity exercised upon an innocent and benevolent individual, upon my dearest friend and benefactor? Alas! what language is sufficient to express our compassion and our grief!

Again, 3. They *mocked* him. Yes: while bleeding from the lashes of the Roman scourge, and from the crown of thorns with which his temples were environed, they array him in the faded and dirty robe, probably of some former Roman governor, and having placed a reed, or cane, in his right hand, by way of sceptre, they bow the knee, and hail him as their king, in ridicule. Thus injury is heaped on injustice, and insult upon injury, till they amount to an accumulation of crime altogether unprecedented. Yet this is but the beginning of sorrows! For,

Lastly, They *crucify* him. With the form of the cross, painters have made our eyes familiar; and they seem generally correct. Arrived at the place of execution, the pieces of the cross being put together, the criminal was laid naked upon it, and commonly nailed to it, through the nerves and sinews of his hands and feet. After being thus fastened, the cross was raised erect, with exquisite agony to the sufferer. Yet these wounds being all at the extremities, life departed but very slowly. *Cicero* calls crucifixion a "most cruel and horrid punishment; a punishment which must be far, not only from the body of a Roman citizen, but also from his eyes, and even his thoughts." It was indeed never inflicted, but upon the vilest criminals and the basest slaves. (See *Orient. Lit.* No. 1246.)

And is this the manner in which our friend, our brother, and our Saviour died? And was he thus tortured "for us men, and for our salvation?" "Is it nothing to you, all ye that pass by? Behold, they that passed by him, mocked him, wagging their heads and saying, *Save thyself;*" also the chief priests, and scribes, and elders, (who ought to have been far from this scene,) said, "He saved others; himself he cannot save!" This, indeed, is the only truth they uttered; for had he saved himself, he could not have saved us. Also one of the thieves crucified with him, and at first probably both of them, joined in the reproach and ridicule, even in their dying moments. But let us confine our present meditation to the illustrious sufferer in the centre. There he hangs!

> "See from his head, his hands, his feet,
> Sorrow and love flow mingled down:
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?"—(*Watts.*)

Ver. 45—54. *Prodigies attending our Saviour's death.*—These were, 1. A preternatural darkness in the middle of the day, which could not proceed from a solar eclipse at passover time, because that was always at the time of the full moon: nor could the sun be eclipsed for any such length of time as is here specified. 2. An earthquake, whereby the veil of the temple was rent in twain; "the earth did quake, and the rocks rent, and the graves were opened." Whether any monument of this event now remains, or whether the fissure in the rock now exhibited in the church of the sepulchre occurred at this early period, we presume not to decide; nor is it reasonable to demand ocular demonstration of an event which occurred nearly eighteen centuries ago. 3. Many bodies of the saints which slept, arose and came out of their graves after his (our Lord's) resurrection, and went into the holy city (Jerusalem) and appeared unto many. The expression "*after his* resurrection," demands our particular notice, as it secures to our Lord the honour of being the first-fruits of the resurrection. Who these individuals were, or to whom they appeared, are secrets as impenetrable as the foundations of the world; nor can we guess the object of their resurrection, unless it were to bear witness to the resurrection of our Lord. Their going to show themselves in the holy city, seems to imply that they were persons recently deceased, and well known there. The design of providence in all the previous circumstances appears to have been to prepare the minds of the spectators for the acknowledgment which immediately follows: "Now when the centurion, and they that were with him, watching Jesus, (namely, the Roman guard,) saw the earthquake, and those

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(*vinaigre*, French) mingled with myrrh, bitter as gall. Myrrh itself, says *Dr. Harris*, is "extremely bitter." *Nat. Hist. of the Bible.* This mixture, or something like it, is said to have been given to criminals to deaden the sense of pain; which might be the reason why our Lord refused to drink it. See *Orient. Lit.* No. 1249.

Ver. 35. *That it might be fulfilled.*—Ps. xxii. 18.—Persons crucified were always stripped of their clothes, which became the perquisites of the executioners. *Orient. Lit.* No. 1250. This quotation, according to *Campbell*, is "wanting in a very great number of MSS." He thinks it was introduced here from Jn. xix. 24, to which place it belongs; but as it belongs there, the question is of no importance.

Ver. 37. *This is Jesus*, &c.—On this inscription, see Jn. xix. 19, &c.

Ver. 40. *Thou that destroyest.*—See note, chap. xxvi. 61.

Ver. 42. *We will believe him.*—So unbelievers argue. Could they see a miracle, they would believe; but our Lord says they would not, and facts confirm his words. They saw Lazarus raised from the dead, yet would not believe. See Jn. xi. 46. Compare Lu. xvi. 41.

Ver. 43. *If he will have him*—i. e. If he delight in him.

Ver. 44. *Cast the same in his teeth.*—*Doddridge*, "Upbraided him with the same reproach;" *Campbell*, "In the same manner."

Ver. 45. *Now from the sixth hour.*—Matthew and Mark reckon from sunrise, which at this time (about the equinox) was six o'clock, by our reckoning. Christ was then crucified at nine in the morning (the third hour, Ma. xv. 25;) the darkness came on at noon, the sixth hour, and continued till three in the afternoon, which was the ninth hour. See Jn. xix. 14.—[That this general darkness was wholly preternatural is evident from this, that it happened at the *passover*, which was celebrated only at the *full moon*, a time in which it was impossible for the sun to be eclipsed, natural eclipses happening only at the time of the new moon.]—*Bagster. Dionysius* the Areopagite, when in Egypt, noticed this unnatural darkness, and exclaimed, "Either the God of Nature suffers, or the machinery of nature is dissolving."

Ver. 46. *Eli, Eli*, &c.—This is a quotation from Ps. xxii. 1. These are not the precise Hebrew words, but in the Syro-Chaldaic dialect, which accounts for the words being misunderstood by some of the bystanders, (ver. 47.)—*Why hast thou forsaken me?*—In the application of this psalm to Christ, the words must not be understood as the language of unbelief; but as Bp. *Horne* explains them, Christ complains "that he was deprived, for a time, of the divine presence, and comforting influence, while he suffered for our sins."

Ver. 48. *With vinegar*—Or sour wine (see note on ver. 34,) which was used for the drink of the poorer classes. The method of giving this in a sponge to quench the thirst, appears to be still practised in Egypt. It is said that the thirst occasioned by crucifixion is the greatest of its torments, a circumstance, we believe, common to persons that bleed much.

Ver. 50. *Yielded up the ghost.*—*Doddridge*, "Dismissed his spirit." But *Campbell* remarks, the same phrase is used by the LXX. respecting Rachel. Ge. xxxv. 18; also frequently by *Josephus*, and several Greek writers.

Ver. 51. *The veil was rent.*—Ancient writers tell us that there were two veils: one in the entrance to the outer temple, and the other between that and

53 And came out of the graves [i] after his resurrection, and went into the holy city, and appeared unto many.

54 Now [j] when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which [k] followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When [l] the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And [m] laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver [n] said, while he was yet alive, After [o] three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and [p] steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing [q] the stone, and setting a watch.

A.M. 4033. A.D. 29

i 1 Co.15. 20.

j Mat.15.39. Lu.23.47, &c.

k Lu.8.2,3.

l Mat.15.42. Lu.23.50. Jn.19.38.

m Is.53.9.

n Jn.7.12, 47. 2 Co.6.8.

o c.16.21. 17.23. 20.19. Lu.24.6,7 Jn.2.19.

p c.28.13.

q Da.6.17.

CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN [a] the end of the sabbath, as it began to dawn toward the first *day* of the week,

a Mat.16.1. Lu.24.1, &c. Jn.20.1, &c.

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things that were done, they feared greatly, saying, Truly this was a good man: this was the Son of God." Here let us briefly consider the persons before us; what they saw and heard; what they felt, and what they said.

The persons were, the Roman centurion and his soldiers; men accustomed to view scenes of blood and horror, whose feelings, whatever they might naturally have been, we may reasonably suppose to have been greatly blunted by their profession, and the last feeling likely to possess them, was that of fear; yet they "feared greatly." What did they see? They saw a man of the most unblemished character treated as the very chief of sinners, and that merely to gratify a few bigoted and cruel priests, and their blind, infuriated adherents. They saw those men transformed into worse than beasts—into monsters; for none other could surely ridicule a man in the article of death, and jest with his dying agonies. They heard their taunts and their revilings; they heard, too, the dying prayers of the illustrious sufferer: they heard him address the Almighty as his father and his friend; they heard him (so Luke informs us) pray for mercy to his murderers, and then patiently resign his soul into the hands of God. But what effect had all these extraordinary scenes upon them? "They feared greatly," being convinced by what they had seen and heard, that Jesus could be neither an enthusiast nor an impostor, nor *merely* a wise and good man; they believed him to be truly what he declared himself to be, "the Son of God!"

"I think (says Dr. *Boothroyd*) that the centurion could not be ignorant of what our Lord had so often said of himself, (that he was the Son of God,) and that under the impression which these awful events had made on his mind, he speaks, not as a heathen polytheist, but as admitting the claim which our Lord had made to be just."

Ver. 55—66. *The burial of our Saviour.*—It is much to the honour of the female sex, that the evangelists have taken so much notice of the attachment and fidelity of those women who attended on the ministry of our Lord; and who themselves ministered to his necessities and comfort. It was not a woman that betrayed him, or that denied him; nor is it said of them, "they all forsook him, and fled." Dr. *Doddridge*, who remarks the pious attachment of these females, is inclined to think that their sex, "in the sight of God, constitute by far the better half of mankind: and to whose care and tenderness the wisest and best of men generally owe and ascribe much of the daily comfort and enjoyment of their lives." *Ledyard*, the celebrated American traveller, has remarked, that "women, in all countries, are civil, obliging, tender, and humane. In wandering over the barren plains of Denmark; through honest Sweden, and frozen Lapland; rude and churlish Finland; unprincipled Russia; and the regions of the wandering Tartar; if hungry, cold, wet, or sick, the *women* have ever been friendly to me, and *uniformly* so." *Mungo Park*, the unfortunate African traveller, bears a like testimony in favour of female benevolence. But when to this natural virtue (if we may so call it) the grace of God is added, to direct and to improve it, it is difficult to speak in too high terms of the female character.

But the faithful followers of Jesus were not all females; nor were the men always of the lower class. Joseph of Arimathea was a rich man, though his disciple: and seeing his Master dead, knew not how better to show his attachment and respect, than by begging his body of the governor, in order to deposit it in a new tomb, which he had hewn out for himself in a rock in his own garden. Nicodemus, another ruler of the Jews, and secretly a disciple, (John xix. 39,) brought also a large quantity of spices, and having obtained leave of Pilate, they took down his body from the cross, and having swathed the body in fine linen, and covered it with spices, (or perfumes,) they closed the door, and placed a heavy stone against it. The hypocritical Pharisees were at this time busy with their passover, or it is probable they would have tried to prevent this. Next morning, however, recollecting (what all his disciples seem to have forgotten) that Jesus promised to rise again, they beg that the governor will make sure the sepulchre, lest his disciples should steal the body, and by the substitution of a living person, pretend that he had risen from the dead. Pilate, however, having on his part no apprehensions, leaves this to themselves. "So they went, and made the sepulchre sure; sealing the stone, and setting a watch."

These circumstances, fortuitous as they may seem, were doubtless all arranged in providence, not only for the accomplishment of our redemption, but also for the fulfilment of divine prophecy. Isaiah had said, "He made his grave with the wicked," or, as we render it, "He was placed with the wicked in his death; but with the rich was his sepulchre." Upon the cross "he was numbered among transgressors," but he was honoured in his tomb; (see Isa. liii. 9, 12, expos. and notes;) but he fell only to conquer; he died to rise and reign, and thus fulfil another prophecy, "O death, I will be thy plague; O grave, I will be thy destruction!" (Hos. xiii. 14.)

CHAP. XXVIII. Ver. 1—15. *The resurrection of Jesus.*—Very "early," that is, about break of day, on the first day of the week, (corresponding with our Sunday,) Mary Magdalene, and the other Mary, mentioned ver. 56 of the preceding chapter, came to the sepulchre, with a view of embalming the body of Jesus, not knowing that the stone had been sealed, and a

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me most holy. The Greek term here made use of, is applied by *Philo* to the latter only, which may represent the way opened to us into heaven by the death of Christ. He. vi. 19; x. 21.

Ver. 53. *The holy city.*—"The Orientals never call Jerusalem by any other name than *El-kods*, the holy; sometimes adding the epithet *El-sherif*, the noble." *Volney.*

Ver. 54. *Truly this was the Son of God.*—[Since they were Romans that said this, some think it evident that they meant to say that he was not only an *innocent*, but altogether a *just* man, as in Lu. xxiii. 47. But in fact that expression is explained by this; for, as Jesus was crucified by the Jews for saying that he was "the Son of God;" so if he were a righteous man, and unjustly condemned, he must be 'the Son of God." Some render "a son of a God," that is, according to the pagan notions, a *hero*, or *demi-god*, such as Hercules, &c. But in this, and in some other places, the article is omitted before *huyos*, son, when it is used in the highest sense; and Bp. *Middleton*, on the Greek article, has shown, that *theou huyos*, son of God, and *huyos tou theou*, "the son of God," are used without any exact discrimination. "The centurion," as he observes, "could not fail to know the alleged blasphemy for which our Saviour suffered; and had he intended, in heathen phraseology, to express his admiration of our Saviour's conduct, he would not have called our Saviour Son of God."]—*Bagster.*

Ver. 56 *Mary Magdalene*—That is, Mary of Magdala: see Lu. viii. 2.——*Mary*, (the wife of Cleophas, or Alpheus, and sister of the Virgin Mary) *the mother* of *James and Joses* (or Joseph) called "brethren," or cousins of our Lord. ——*The mother of Zebedee's children* was Salome, Ma. xvi. 1. See *Calmet's* Dict.

Ver. 61. *Sitting over against the sepulchre.*—Among the Greeks, as well as the Jews, women were accustomed to sit at the graves of their deceased friends. See *Orient. Lit.* p. 360.

Ver. 62. *The day of the preparation*—Viz. Friday.

Ver. 64. *Until the third day*—That this, and "after three days," (ver. 63,) were convertible terms, we have here decisive proof, the Jews themselves being witnesses.

Ver. 65. *Ye have a watch*—Perhaps referring to the Roman guard in the castle of Antonio, which is here offered them.

Ver. 66. *Sealing the stone.*—This was usually done with clay. *Norden*, in his Travels in Egypt, Nubia, &c. speaking of sealing a granary, says, "The doors are shut only with wooden locks; but the inspectors of the granary, after having shut the door, put on it their *seal*, on a handful of *clay*, which they make use of as wax. Query, Was this the kind of seal used to secure our Lord's sepulchre?" [Every thing was here done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish.]—*Bagster.*

CHAP. XXVIII. Ver 1. *In the end of the sabbath.*—*Campbell*, "Sabbath

A. M. 4033.
A. D. 29.

came [o] Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there [c] was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His [d] countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered [e] and said unto the women, Fear not ye: for [f] I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he [g] said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen [h] from the dead; and, behold, he goeth before you into Galilee; there [i] shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All [j] hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my [k] brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole [l] him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then [m] the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw [n] him, they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All [o] power is given unto me in heaven and in earth.

19 Go [p] ye therefore, and [q] teach [r] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching [s] them to observe all things whatsoever I have commanded you: and, lo, I [t] am with you alway, *even* unto the end of the world. Amen.

b c.27.56.
c *or, had been.*
d Ps.104.4. Eze.1.4., 14. Da.10.6. Re.1.14., 16.
e He.1.14.
f Ps.105.3,4
g c.27.63.
h Lu.24.34. 1 Co.15.4.
i ver.16,17.
j Jn.20.19.
k He.2.11.

l c.27.64.
m c.26.32.
n c.16.23.
o 2 Ch.36. 23. 19. 110.1.,3. Is.9.6,7. Da.7.14. c.11.27. Lu.1.32. Ju.17.2. Ro.14.9. Ep.1.20, 21. He.2.8. 1 Pe.3.22. Re.11.15.
p Mk.16.15
q *or, make disciples* or *christians of all nations.*
r Is.52.10. Ro.10.18.
s Ac.2.42 1 Co.11.2.
t c.18.20. Re.1.18

military guard placed thereat, or they doubtless would not have ventured to come. The guard, however, had been so terrified by the appearance of an angel from heaven, and the earthquake that took place at the same time, that part of them had run into the city, to tell what had happened, while the rest lay around the sepulchre, terrified and insensible. The angel, who had rolled away the stone from the mouth of the sepulchre, was sitting on it, and had courteously invited the women to look in, and see the place where their Lord had lain, who was now risen from the dead. At the same time they were directed to go and tell this joyful news to his disciples, (especially the apostles,) and to inform them that he would give them all an interview with him in Galilee.

The women accordingly, with a mixture of fear and joy, ran to seek the eleven, and impart to them the joyful tidings. By the way, however, Jesus himself meets them, and after discovering who he was, directs them to proceed with their message, and confirm his promise by the angel, that he would be with his disciples in Galilee. The women of course proceeded to Jerusalem; and about the same time, some of the soldiers who had kept watch at the sepulchre, ran and informed the chief priests of "all the things that were done." So that between the women and the soldiers, considerable agitation must have been excited, among both the friends and enemies of Jesus: the former elevated to hope and joy; the latter alarmed, and justly, lest their malice should be defeated, and the Roman governor excited against them.

The excuse here invented by the guard, though a very common one, was not only highly improbable, but very dangerous to the guard themselves, to be advanced. If they slept, how could they tell what became of the body? and besides, this was the confession of a capital offence, and at the same time laid them open to the suspicion of treachery and collusion. But it was the only apology they could think of, and to this day the Jews have not been able to suggest a better ground for their infidelity.

In all this, however, we may see the hand of Providence. Had no guard, or only a guard of Levites, been appointed to the sepulchre, such a pretence might have had the colour of possibility; but even then it was not likely that men who were themselves so hard to believe, should unite in a plot to persuade others. Certainly the extreme reluctance of the apostles of Jesus to admit the fact, is a strong presumption that they were compelled to it, by ocular demonstration, and with Thomas even that was scarcely found sufficient. (See Jn. xx. 25—27.)

Ver. 16—20. *Christ's final exaltation, and last commission to his disciples.*—Jesus had, previously to his death, appointed afterwards to meet his apostles in Galilee, which was repeatedly fulfilled. *Doddridge*, *Wesley*, and others, think it was on this occasion that our Lord appeared to 500 brethren at once, (1 Cor. xv. 6;) but this is by no means certain. To us it appears that this was the last interview which our Lord had with his disciples, previous to his return to heaven; so Mr. Preb. *Townsend*. In our Lord's words we remark the following important points.

1. The dignity to which Jesus Christ was now about to be exalted, on his ascension to the Father. "All power is given unto me in heaven and in earth." This must refer to that delegated authority conferred upon the Messiah, which was the reward of his passion, and the ground of his authority, as King of the church. (Ps. ii. 7—9; cx. 1, &c. Matt. xi. 27. John xiii. 3; xvii. 2. Phil. ii. 9—11, &c. &c.) Whether that authority could be exercised by a mere creature; that is, whether such creature could be every where present—every where reign, protect, and bless his people; is another question, which we leave to be resolved by those who wish so to degrade the Son of God.

2. The commission which Messias gives to his apostles and others, to *disciple*, to proselyte, to Christianize, or as Milton better expresses it, to *evangelize* the world. "I (says the divine Saviour) have all power in heaven and on earth; go ye, therefore, and proclaim the glad tidings of mercy to every human creature." This did the first disciples and apostles of our Lord, to the extent of their means; and this, more or less, have all their true successors done, up to the present day; and this is still the doing of what, in common parlance, is called, *the Missionary enterprise*. (Dr. *Morrison's* Parting Memorial, 1826.)

The introduction of the Christian doctrine of the Trinity into this institution, may suggest to us, that the great point which concerns us therein, is to render equal honour to the Father, the Son, and the Holy Spirit, in their respective offices in the economy of human redemption: a subject better studied upon our knees than in the schools. But when it is added, "Teach-

being over, and the first day of the week beginning to dawn." This agrees with Ma. xvi. 1. The Jewish sabbath began on Friday evening (when stars of the second magnitude arose,) and ended at the same time on Saturday evening.

Ver. 3. *His countenance.*—Not his face only, but his whole appearance.

Ver. 9. *As they went to tell his disciples.*—Many MSS. omit these words.

——*All hail.*—*Campbell*, "Rejoice!" *Doddridge*, however, retains the term 'hail," without the word *all*, to which there is nothing answerable in the original. ——*Held him by the feet*, &c.—" Exactly this kind of reverence may be seen daily among the Hindoos. A Hindoo disciple meeting his religious guide in the public street, prostrates himself before him, and rubs the dust off his feet, on his forehead and breast." *Ward's* Hindoos.

Ver. 11. *Now when they were going.*—*Doddridge*, "While they were going;" *Campbell*, "When they were gone."

Ver. 12. *Gave large money.*—*Doddridge*, "A large sum of money;" more literally, "of silver," i. e. shekels.

Ver. 14. *And secure you.*—The Roman (as well as Greek) punishment for sleeping on duty, was death. *Orient. Lit.* No. 1260.

Ver. 15. *Until this day.*—When Matthew wrote. *Justin Martyr* says, "that the Jews sent chosen men of considerable rank over all the world, not only in the general to represent the followers of Christ as an impious sect, but to assert that the body of Jesus was stolen out of his tomb by night; and that the persons who thus fraudulently conveyed him away, took occasion thence to report that he rose from the dead, and ascended into heaven. And this message is spoken of as having been sent before the destruction of Jerusalem.

Ver. 17. *But some doubted.*—"Though some (of the company) had (at first) doubted." So *Doddridge* explains it. *Paley* says, "It is to be supposed that Christ appeared at first at a distance, when the greater part worshipped him; but some doubted, till Jesus came up, and spoke to them." So Dr. *Townson*.

Ver. 19. *Teach all nations.*—The word *teach* here, is quite different from the one used in the next verse. This word signifies to "disciple," or make disciples (or Christians) of all nations; and is so rendered in our margin, and to the same effect, we believe, by all modern translators. *Doddridge* employs the term "proselyte;" but *Campbell* justly objects to this phrase, as too technical; to the verb "disciple" he objects, as not found in the English language; but it is hard to say this of a word used both by Shakspeare and Spenser, (see *Johnson*,) and among divines, by Bishop *Beveridge*, Dr. *Scott*, Mr. *Wesley*, &c.

Ver. 20. *Unto the end of the world.*—Some render this, "to the end of the age," meaning the Jewish state; but Abp. *Newcome* understands it of the gospel dispensation, which will indeed run parallel with the duration of the world. "Nothing seems more unreasonable, (says *Doddridge*,) than to limit these words to the end of the Jewish state."

ing them to observe all things whatsoever I have commanded you," we should never forget to give a prominent situation to that peculiar and comprehensive precept of our Saviour, "These things I command you, that ye love one another." (John xv. 17.)

The promise annexed to this command is certainly of the most encouraging nature; and, so far as it relates to the aids of the Holy Spirit in the conversion of the heart, must no more be limited to any age than to any nation: "Lo! I am with you always, even to the end of the world."

3. With the propagation of the gospel among the heathen is here intimately connected the initiatory ordinance of Christian Baptism, as a distinguishing mark of separation from the heathen world. Much more attention has been paid to this part of our Lord's address than to the preceding. Many volumes have been written as to the quantity of water necessary to the due administration of this ordinance, the manner of its application, and the parties to whom it should be administered. These controversies we are very far from wishing to revive. We are fully persuaded that Christians, the more they enter into the spirit of their Master's institutions, the less will they be inclined to dispute respecting circumstantials.

CONCLUDING REMARKS ON THE GOSPEL OF ST. MATTHEW.

[MATTHEW being one of the twelve apostles, and from the time of his call, a constant attendant on our Saviour, was perfectly well qualified to write the history of his life. He relates what he *saw* and *heard* with the most natural and unaffected simplicity, and in a plain and perspicuous style. That for which he is eminently distinguished, says Dr. *Campbell*, "is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians to adjust their narratives by the precise order of time wherein the events happened, there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them." The consideration, that the gospel of St. Matthew is a history of what he heard and saw, merely allowing him to be a man of integrity, would of itself fully prove that he would make no mistakes in his narrative; and when we add to this the influence and superintendence of the Holy Spirit, under which he constantly acted, and which our Lord promised to his disciples, (John xiv. 26.) it must be allowed to possess the utmost degree of credibility and authority with which any writing could be invested. It is a piece of history which, it must be acknowledged, is "the most *singular* in its *composition*, the most *wonderful* in its *contents*, and the most *important* in its *object*, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of *internal* marks of *credibility*, this Gospel certainly has no parallel among human productions." "There is not," as Dr. *A. Clarke* justly remarks, "one truth or doctrine, in the whole oracles of God, which is not taught in this Evangelist. The outlines of the whole spiritual system are here correctly laid down: even Paul himself has *added* nothing: he has amplified and illustrated the truths contained in this Gospel; but, even under the inspiration of the Holy Ghost, neither he, nor any of the other Apostles, have brought to light one truth, the prototype of which has not been found in the words and acts of our blessed Lord as related by Matthew."]—*Bagster.*

THE GOSPEL ACCORDING TO ST. MARK.

[MARK is generally supposed to be the same with John surnamed Mark, who was "sister's son to Barnabas,' (Col. iv. 10.) and the son of Mary, a pious woman of Jerusalem, at whose house many were assembled together praying when Peter was delivered from prison. (Ac. xii. 12.) St. Peter (1 Ep. v. 13.) calls him "Marcus my son," probably implying that he was converted by his ministry, and served with him in the gospel. He accompanied St. Paul in his travels, (Ac. xii. 25; xiii. 5, 13; xv. 36—41. 2 Ti. iv. 4. Phil. 24;) and he is said to have been particularly intimate with St. Peter, under whose inspection, it is generally agreed, he wrote his gospel at Rome, between the years A. D. 60 and 65. Eusebius informs us, (Hist. Eccles. l. ii. ç. 15.) from Papias and Clement of Alexandria, that St. Mark composed his gospel at the earnest request of St. Peter's hearers at Rome; and that the Apostle being informed of what was done by the revelation of the Holy Spirit, authorized it to be introduced into the churches. With this agrees the internal evidence furnished by the Gospel itself; for many things honourable to St. Peter are omitted in it, which are mentioned by other Evangelists, while his weaknesses and failings are freely exposed to view. It is also undeniable, that from the earliest ages of the church, this Gospel was received, not only as genuine and authentic, but as a divinely inspired writing. Some learned men, in opposition to the unanimous voice of antiquity, have represented it as an abridgment of that of St. Matthew. But, though he doubtless relates many of the same facts, and some of the parables and discourses, in common with St. Matthew; yet he omits many important particulars, and adds others, dilates upon some facts but concisely mentioned by Matthew, not without considerable variation, and now and then departs from the order of time observed by that apostle. Hence there is no reason to suppose, that he intentionally took any thing from Matthew, but that he wrote such things as were especially brought to his knowledge, and impressed on his mind; and the coincidence seems to have arisen, rather from the circumstance of their writing the history of the same grand and interesting events, than from any design in the one deducing his materials from the other. That St. Mark wrote his gospel in Greek, is attested by the uninterrupted voice of antiquity, and is now generally admitted; and the occurrence of several Latin words, which has led some to contend for a Latin original, may easily be accounted for, by supposing it was written for the use of the Roman people, by a person then resident among them; and it is on this account that he omits the genealogy of our Lord, and some other matters, as being of no importance to Gentile converts, though very necessary for the Jews.]—*Bagster.*

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleanseth the leper.

A. M. 4030. A. D. 26.

THE beginning of the gospel of Jesus Christ, the [a] Son of God;

2 As it is written in the [b] prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The [c] voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John [d] did baptize in the wilderness, and preach the baptism of repentance [e] for the remission [f] of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing [g] their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts [h] and wild honey;

7 And preached, saying, There [i] cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize [j] you with the Holy Ghost.

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized [k] of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [l] opened, and the [m] Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved [n] Son, in whom I am well pleased.

12 ¶ And immediately the spirit driveth him into the wilderness.

a He 1.1,2.
b Mal 3.1.
c Is 40.3.
d Mat 3.1. Lu 3.3. Jn 3.23.
e or, *unto*.
f Ac 22.16.
g Le 26.40. Ne 9.2. Ps 32.5. Pr 28.13. 1 Jn 1.8, 10.
h Le 11.22.
i Mat 3.11. Jn 1.27. Ac 13.25.
j Joel 2.28. Ac 1.5. 2.1. 10.45. 11.15,16. 1 Co 12.13.
k Mat 3.13. Lu 3.21.
l or, *cloven*, or, *rent*.
m Is 63.1. Jn 1.32.
n Ps 2.7.

CHAP. I. Ver. 1—15. *The baptism of John.*—Mark, as well as John, (ch. i. 1.) begins his narrative of the Gospel history with asserting the dignity of his divine Master, as the Son of God; and this will appear the more clearly if we examine the prophetic announcement with which he is here introduced. Passages are quoted both from Isaiah and Malachi, announcing his approach in the name of the Lord, and clothed with his authority; and at the same time predicting the arrival of a prophet in the spirit and power of Elias (or Elijah) to prepare the way before him. (Isa. xl. 3, 4. Mal. iii. 1; iv. 5.) That John the Baptist was Elias we have the explicit testimony of Jesus Christ himself, (Mat. xi. 14;) and that Jesus was the august person whose way he was to prepare, we have the no less express declaration of the Baptist. "This is he of whom I said, After me cometh a man which is preferred before me, for he was before me; and I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." (John i. 30, 31.)

As we have already briefly noticed the character and mission of this prophet of the New Testament, (Mat. chap. iii.) we shall carefully avoid repetition; but our readers will certainly be gratified by the parallel between Elijah and John the Baptist, as sketched by the masterly hand of Bishop *Horne*, though we have been obliged somewhat to condense, and to abridge it. "An ambassador of heaven, sent to preach truth to those who are captivated by error, and righteousness to those who are enamoured of sin, will never proceed far in the discharge of his trust, unless he be endued with a fervent zeal

CHAP. I. Ver. 2. *In the prophets.*—[Several MSS., the Syriac, Persic, Coptic, Armenian, Gothic, Vulgate, and Itala versions, and several of the fathers, have, "by Isaiah the prophet," which should probably be adopted instead of the common text.]—*Bagster.*

Ver. 6. *John was clothed*, &c.—See note on Mat. iii. 4.

Ver. 7. *The latchet of whose shoes.*—See note on Mat. iii. 11.

Ver. 10. Compare this verse and next with Mat. iii. 16, 17.

Ver. 12. *The spirit driveth him.*—This refers, doubtless, to the Holy Spirit, and is, perhaps, too forcibly rendered. *Campbell*, "Conveyed." Ver. 43 and elsewhere it is rendered "sent." Compare Mat. iv. 17. [Or, "sendeth him

13 And [o] he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now after that John was put in prison, Jesus [p] came into Galilee, preaching the gospel [q] of the kingdom of God,

15 And saying, The time [r] is fulfilled, and the kingdom of God is at hand: repent [s] ye, and believe [t] the gospel.

16 ¶ Now [u] as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And [v] they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 ¶ And [w] there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And [x] forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

A. M. 4030. A. D. 26.

o Mat.4.1, &c. Lu.4.1, &c.

A. M. 4031. A. D. 27.

p Mat.4.23.

q Lu.8.1.

r Da.2.44. 9.25. Ga.4.4. Ep.1.10.

s Ac.2.38.

t Ro.16.26.

u Mat.4.1, 8, &c. Lu.5.4, &c.

v Mat.7.28.

w Lu.4.33, &c.

x Mat.8.14. Lu.4.38.

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for the cause and for the honour of him that sent him. Every holy person is not blessed with a spirit, any more than he is invested with a commission, to appear in a public capacity to reprove rulers and kings, to look an angry world in the face, and overcome all the opposition it can raise against him. Zeal, without holiness to support it, like a meteor, will blaze and expire. Zeal, without knowledge to limit and direct it, will waste and destroy, like the element from the effect of which it takes its name, when that has burst its bounds, and rules where it ought to be in subjection. But when knowledge and holiness are first obtained, it is zeal which must quicken and diffuse them, as the sun doth light and heat, for the benefit of the universe. *Then stood up Elias as fire*, saith the son of Sirach, *and his word burnt like a lamp.* And our Lord, speaking of the Baptist, gives this account of him. *He was a burning and a shining light.* His zeal was tempered with knowledge, for it gave light; and his knowledge was actuated by zeal, for it was burning as well as shining. His sermons came warm from the heart of the speaker, and therefore found their way to that of the hearer, which was inflamed by them with the love, as well as enlightened with the knowledge, of heavenly things." But for the rest of this beautiful parallel, we must refer to our original. (Bishop *Horne's* Considerations on the Life and Death of John the Baptist, Sect. v.)

Nor must we again here enter on the subject of Christ's baptism, farther than to subjoin from the same pious author the following remark: "No sooner was Jesus baptized, but he *came up straightway* out of the river, like another Joshua, leading his people through the waters of Jordan to the land of promise. And as he was praying, doubtless for the success of the great work he had undertaken, 'Lo! the heavens were opened, and the Spirit of God, encompassed, we may presume, with a blaze of glory, 'descended in a bodily shape, like a dove,' speaking better things than that of Noah. In this form, emblematical of innocence and purity, it 'lighted,' settled, and abode upon him; the Father thus consecrating him to his office, by anointing him with the Holy Ghost and with power, as the legal ministers were anointed with oil. And that no doubt might remain, the appearance was farther explained by a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased!'"

Ver. 21—39. *Jesus preaches in a synagogue; casts out a demon, and retires for prayer early in the morning.*—Here are two interesting facts on which we have not before remarked, for the demoniac here mentioned is evidently not one of those sent into the herd of swine, though their exclamation was to the same effect. (Matt. viii. 29.) Satan and his demons doubtless knew that one great object of Christ's incarnation was to destroy his power upon earth, or in the language of the first oracle, to "bruise his head." (Gen. iii. 15.) When, therefore, they saw the miracles that Jesus did, they trembled on that account, and cried out, "What have we to do with thee?" or, as Dr. Campbell renders it, "What hast thou to do with us?" The phrase, taken either way, seems equivalent to saying, "Why shouldest thou interfere with us? We do not interfere with thee: we know and acknowledge thee to be *the Holy One of God:* let us therefore alone, and interfere not with us." Satan is at all times ready to make a truce with Christ, knowing that he would gain at least time thereby: but there is no neutrality in this warfare. Our Prince and Captain has declared, "He that is not with me is against me," (Matt. xii. 30;) and all who do not fight under his banners, he will consider as confederate with his enemies. Let those who endeavour to divide their affections between Christ and the world, and so to "serve God and Mammon," duly consider this. Such persons may, indeed, be ready to say to Christ, "We know that thou art the Holy One of God:" we know that thy religion is holy; but let us alone, for we are sinners, and "desire not the knowledge of thy ways."

The cure of Peter's wife's mother we may pass over, as having been already considered, (Matt. viii. 14, 15;) but we cannot omit observing the absurdity of the church of Rome, in making a married man (as we see Peter was) the head of their church, and then denying marriage to all their clergy! But on this subject, more hereafter.

The principal topic on which we would here remark, is the extreme diligence and ardent piety of our Saviour. Late on the preceding evening we find him occupied in healing the sick, and casting out demons; and yet on the next morning, at the early dawn, before it was well day, we find him hurrying out of the town (where it was in vain to look for it) to find a solitary place for prayer; and as this was the morning after the sabbath, there is reason to think that it might have a particular reference to his public work. Here, therefore, our Saviour may be especially considered as a model for public teachers, whose time is often so much engrossed by their benevolent exertions as to tempt them to neglect personal religion, though that is certainly no less indispensable than the performance of public duties. These should be done, and the other not left undone. The only method to accomplish both,

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forth." The expression does not necessarily imply any violence, but seems to intimate the energy of that impulse on the mind of our Lord, by which he was inwardly constrained to retire from society.]—*Bagster.*

Ver. 13. *With the wild beasts.*—This is a feature of alarm not mentioned by the other Evangelists. See Mat. iv. 1, &c.

Ver. 16—20. "Few passages are more exactly parallel than these verses and those referred to in St. Matthew, (Mat. ix.;) yet, if carefully compared, (especially in the Greek,) it will be found that they so vary, as to minute things, in several particulars, as to render it clear, that Mark did not intentionally copy Matthew."—"The hired servants,' whom Zebedee had as helpers when his sons were called to a higher employment, are not mentioned by Matthew."—*T. Scott.*

Ver. 21. *Capernaum.*—[*Capernaum* was a city of Galilee, (Lu. iv. 31.) situated on the confines of Zebulun and Naphtali, (Mat. iv. 13.) on the western border of the lake of Tiberias, (Jn. vi. 59,) and in the land of Gennesareth, (chap. vi. 53. Mat. xiv. 34.) where *Josephus* places a spring of excellent water, called *Capernaum.* Dr. *Lightfoot* places it between Tiberias and Tarichea, about two miles from the former; and Dr. *Richardson*, in passing through the plain of Gennesareth, was told by the natives that the ruins of *Capernaum* were quite near.]—*B.*

Ver. 22. *As one that had authority.*—See Mat. vii. 28, 29.

Ver. 23. *An unclean spirit*—That is, a wicked demon. (On demons, see our exposition and notes on Mat. iv. 12, 25; viii. 16, 24.)

Ver. 24. *Let us alone.*—Compare Mat. viii. 29.

Ver. 26. *Had torn him*—That is, convulsed him. *Doddridge.*

Ver. 29. *The house of Simon*—That is, Simon Peter.

Ver. 30. *Anon*—That is, soon, quickly.

Ver. 32. *The sun did set.*—*Doddridge*, "Was set;" i. e. when the sabbath was closed.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to [y] speak, because they knew him.

35 ¶ And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore [z] came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ And [a] there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately [b] the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things [c] which Moses commanded, for a testimony [d] unto them.

45 But he went out, and began to [e] publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and [f] they came to him from every quarter.

A. M. 4031. A. D. 27.

y or, *to say that they knew him*

z Is.61.1,2. Jn.17.8.

a Mat.8.2. Lu.5.12.

b Ps.33.9. Jn.15.3.

c Le.14.2, 32.

d Ro.15.4. 1 Co.10. 11.

e Ps.77.11, 12. Tit.1.10.

f c.2.13.

CHAPTER II.

1 Christ heareth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached [a] the word unto them.

3 ¶ And [b] they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their [c] faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins [d] but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power [e] on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thy house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We [f] never saw it on this fashion.

a Ps.40.9.

b Mat.9.1, &c. Lu.5.18, &c.

c Ac.14.9. Ep.2.8.

d Is.43.25. Da.9.9.

e Ac.5.31.

f Jn.7.31. 9.32.

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is by redeeming time, though it may be at the price of many of our comforts and indulgences. One way to do this is by *early rising*, of which our Lord is the first and great pattern, though there are not wanting brilliant examples among ourselves, even in the first ranks of society. George III., of England, was distinguished through life by his early rising; his grandfather, George II., set him the example; and during the long German war, constantly rose at a very early hour to implore the divine blessing on his armies and government. Col. *Gardiner*, after his conversion, constantly spent two hours in religious exercises every morning, before he entered upon any other engagement; and when called to be on duty at five o'clock, would not sleep later than three. Many examples might be adduced also from the clerical profession, of whom the late Mr. *John Wesley* was one of the most remarkable, and no one, perhaps, has more forcibly recommended it. All men have not this gift. Disease and constitutional infirmities prevent many, but indolence and indulgence many, very many more. Let us not, however, spend our zeal in reforming others, and forget ourselves.

Some considerable time (as it should seem) after this, the apostles followed, but it was at an humble distance, as we follow them. It is a mercy to us all that we have an indulgent master, who will make for us those excuses that we might be ashamed to make for ourselves. "The spirit," says he, "is willing, but the flesh is weak." His kindness, however, should not be abused, but should rather stimulate our exertions.

CHAP. II. Ver. 1—28. "We cannot deliver our fellow-sinners from the maladies of the body, much less from those of the soul: but we may, in various ways, be helpful in bringing them to Christ

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Ver. 34. *Suffered not the devils to speak*, &c.—"'It is not the office of the devil to preach the gospel . . . . who is never more to be feared by us, than when he transforms himself into an angel of light.' *Beza*.—'He suffered not the evil spirits to profess their knowledge of him; because he would not have him, who is the father of lies, to slander and disgrace the truth by his testimony.' —Bp. *Hall*."—*T. Scott.*

Ver. 35. *A great while before day.—Doddridge*, "In the morning, before it was light;" i. e. at the first dawn of day.

Ver. 39. *Galilee.*—[*Galilee* was a province of Palestine, being bounded, says *Josephus*, on the west by Ptolemais and Mount Carmel; on the south by the country of Samaria and Scythopolis, on the river Jordan; on the east, by the cantons of Hippos, Gadara, and Gaulon; and on the north by the confines of the Tyrians. It was divided into Lower and Upper Galilee:—*Upper Galilee*, so called from its being mountainous, was eminently termed *Galilee of the Gentiles*, (Mat. iv. 15.) because it abounded with them, being inhabited, says *Strabo*, by Egyptians, Arabians, and Phœnicians, and comprehended the tribes of Asher and Naphtali;—the *Lower Galilee* contained the tribes of Zebulun and Issachar, and was sometimes termed the Great Field. It was, says *Josephus*, very populous and rich, containing 204 cities and towns.]—*Bagster.*

Ver. 45. *Could no more*, &c.—"The total want of inclination, or an entire aversion, forms as *real* an impossibility, as to the event, as a total want of physical power; but an impossibility, which in no degree interferes with our free agency, or responsibility."—*T. Scott.*

CHAP. II. Ver. 1. *After* some *days.*—The omission of any number here, seems to have occasioned a variety of supplements. Some copies supply "eight," others "many," but *some* appears to be the most general and unexceptionable.—*It was noised.*—Gr. "heard;" i. e. the report of it.

Ver. 2. *About the door*—That is, in the porch.

Ver. 3. *Borne of four.*—Carried by four men.

Ver. 4. *For the press*—That is, of people; *Campbell*, "the crowd."—*They uncovered the roof.*—The Gr. (*stege*) seems applicable to any kind of covering from sun and shade. According to Dr. *Shaw*, and other eastern travellers, the houses in Judea are all low, and flat-roofed, and built somewhat like our ancient inns, with a square in the centre, into which all the windows opened, and often with stairs on the outside. (See note on Mat. xxiv. 17.) In the court within, large companies were often entertained, and over it was then spread a large curtain, or awning, to keep off the sun. The Greek reads literally, "they uncovered the covering;" but Dr. *Campbell*, in better English "They uncovered the place where Jesus was, and through the opening let down the couch on which the paralytic lay."

Ver. 5. *Thy sins be forgiven thee.*—[The Jews believed that not only death, but all disease, was the consequence of sin.—"There is no death without sin, nor any chastisement without iniquity." (*Shabbath.*) And that "no diseased person could be healed of his disease till his sins were blotted out." (*Nedarim.*) Our Lord, therefore, as usual, appeals to their received opinions, and asserts his high dignity, by first forgiving the sins, and then healing the body of the paralytic.]—*Bagster.*

Ver. 7. *Who can forgive sins but God only?*—Pope Leo X., in the year 1517, published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's, at Rome. According to a book called the Tax of the Sacred Roman Chancery, in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	l.	*s.*	*d.*
For procuring abortion,	0	7	6
For simony,	0	10	6
For sacrilege,	0	10	6
Taking a false oath,	0	9	0
For robbing,	0	12	0
For burning a neighbour's house,	0	12	0
For defiling a virgin,	0	9	0
Lying with a mother, sister, &c.	0	7	6
Murdering a layman,	0	7	6
Keeping a concubine,	0	10	6
Assaulting a priest,	0	10	6
	*l.*5	6	6

So that for 5*l.* 6*s.* 6*d.* or about $24 of our currency, a Roman Catholic could purchase the remission of all these abominable sins. See *Buck's* Theological Dictionary, under the head of *Indulgences.*

Ver. 8. *When Jesus perceived in his spirit.—Campbell*, "Jesus knowing in himself." He adds, "There is something particular in the expression of the Evangelist. To me it appears manifest, that the intention of the sacred writer was, to signify that our Lord, in this case, did not derive his knowledge from the ordinary and outward methods of discovery, which are open to all men; but

13 ¶ And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And [g] as he passed by, he saw Levi the *son* of Alpheus sitting [h] at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 ¶ And [i] it came to pass, that, as Jesus sat at meat in his house, many publicans [j] and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, they [k] that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners [l] to repentance.

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom [m] is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then [n] shall they fast in those days.

21 No man also seweth a piece of [o] new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be [p] marred: but new wine must be put into new bottles.

23 ¶ And [q] it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck [r] the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David [s] did, when he had need, and was a hungered, he, and they that were with him?

26 How he went into the house of God, in the days of Abiathar the high priest, and did eat the [t] shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for [u] man, and not [v] man for the sabbath:

28 Therefore [w] the Son of man is Lord also of the sabbath.

A. M. 4031. A. D. 27.

g Mat.9.9. Lu.5.27.

h or, *at the place where the custom was received.*

i Mat.9.10, &c.

j Lu.15.1.. 5.

k Mat.9.12, 13. Lu.5.31, 32.

l Is.1.18. 55.7 Mat.18. 11 Lu.19.10. 1 Co.6.9 ..11 1 Ti.1.15.

m Mat.25.1.

n Ac.13.2.

o or, *raw*, or, *unwrought.*

p Job 32.19. Ps.119.80, 83.

q Mat.12.1, &c. Lu.6.1, &c.

r De.23.25.

s 1 Sa.21.6.

t Ex.25.30, 33. Le.24.9.

u Ne.9.14. Is.58.13. Eze.20.12, 20.

v Col.2.16.

w Ju.9.11 Ep.1.22. Re.1.10.

n Mat.12.9, &c. Lu.6.6, &c.

b Lu.14.1.

c *Arise, stand forth in the midst.*

d Ho.6.6.

e or, *blindness.*

f Mat.22. 16.

g Lu.6.17.

h Mat.12. 15; 14.14.

i or, *rushed.*

CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth their blasphemy in casting out devils by Beelzebub: 31 and showeth who are his brother, sister, and mother.

AND [a] he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched [b] him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, [c] Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save [d] life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the [e] hardness of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the [f] Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great [g] multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed [h] many; insomuch that they [i] pressed upon him for to touch him, as many as had plagues.

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for salvation; and should lose no opportunity, and shrink from no self-denial, in attempting it. The humbled sinner, who despairs of all help, except from the Saviour, will evince his faith by seeking to him, with all earnestness and without delay; and difficulties will only serve to increase his diligence and resolution. He will not attempt to heal himself, or expect to become better, before he comes to his Physician; but when he receives the blessing of forgiveness, it is accompanied by such a powerful operation of renewing grace on his soul, that he evidently becomes 'a new creature; old things pass away, behold all things become new!'"—*T. Scott.*

CHAP. III. Ver. 1—35. "Acts of mercy and charity can never be unseasonable; for it is as lawful 'to do good' to man, as it is proper to attend on the worship of God on the Lord's day. But selfish and malicious men are especially glad to find something to condemn in those who are labouring to promote the salvation of souls, and to show the vanity of their assumed appearances of religion. While we steadily persevere in doing good, notwithstanding opposition, we may properly express an indignant abhorrence of wickedness; but it should be connected with compassion for the persons of opposers, and earnest desires of their salvation. We shall commonly find, that the rage and enmity of proud enemies will increase, in proportion as the power and grace of Christ are glorified; and that unbelievers of the most opposite sentiments and characters, will combine against the cause of evangelical godliness: but if we be at any time compelled to retire from their persecuting rage, we ought to seek for other scenes and opportunities of usefulness.

"If we were as earnest as our Lord, and 'instant in season

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from peculiar powers he possessed. . . . . May it not be reasonably concluded, that the information is here given to teach Christians . . . . that they are not warranted to pronounce on what passes in the hearts of others."

Ver. 14. *Levi the son of Alpheus.*—Evidently the same person as Matthew. See Mat. ix. 9, and compare Luke v. 29.

Ver. 15. *In his house*—That is, the house of Matthew, or Levi, who made a feast soon after he had been called, and invited his old acquaintances to come to see his new master. This might be a dangerous example to many persons; but we remember an instance somewhat similar in the life of the pious Col. Gardiner, who, after his conversion, finding that his former friends considered him as mad, invited them to meet him; and pleaded the cause of religion with such strength of reasoning, that one cut short the argument with saying, "We thought this man mad, and he is in good earnest proving us to be so."

Ver. 16—22. *When the scribes,* &c.—For the parallel histories to this, see Mat. ix. 10—17. "Superstitious and hypocritical persons, rashly place the sum of piety in things of an indifferent nature. . . . Not considering what the strength of each person can bear, they rashly enact any kind of laws about these things without discretion: . . . and they make no distinction between the laws which God made concerning them, and laws against things in themselves unlawful. . . . And they prefer the ceremonial law . . . to the moral; when, on the contrary, they ought to seek from the latter the true use of the ceremonial law."—*T. Scott.*

Ver. 23—28 *And it came to pass.*—See the parallel passage, Mat. xii. 1—8.

Ver. 26. *Abiathar the high priest.*—[It appears from the passage referred to here, that *Ahimelech* was then high priest at Nob; and from other passages, that *Abiathar* was his son. Various conjectures have been formed in order to solve this difficulty; and some, instead of untying, have *cut* the knot, by pronouncing it an interpolation. The most probable opinion seems to be, that both father and son had two names, the father being also called Abiathar; and this appears almost certain from 2 Sa. viii. 17. 1 Ch. xviii. 16, where *Ahimelech* seems evidently termed *Abiathar*, while *Abiathar* is called *Ahimelech* or *Abimelech*. Compare 1 Ki. ii. 26, 27.]—*Bagster.*

Ver. 27. *The sabbath.*—The sabbath was made for the benefit and profit of man, not for mere external rest.

CHAP. III. Ver. 1—12. *And he entered again,* &c.—The parallel passage to this will be found Mat. xii. 9—15.

Ver. 4. *Is it lawful to do good, or to do evil,* &c.—Dr. *Campbell* remarks, that in the style of Scripture, the mere negation of any thing is often expressed by the affirmation. Hence he infers, *Not to do good* when we can, *is to do evil: not to save,* (when we have opportunity,) *is to kill.*

Ver. 5. *With anger.*—[With *anger* at their desperate malice and wicked ness, and with *commiseration* for the calamities which they would thereby bring on themselves.]—*Bagster.*

Ver. 8. *From Idumea.*—Hyrcanus, more than 150 years before this, had compelled the Idumeans to be circumcised. See *Josephus'* Antiq. bk. xiii chap. 9.

Ver. 10. *Plagues.*—*Campbell,* "Maladies."

11 And [j] unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him [k] known.

13 ¶ And [l] he goeth up into a mountain, and calleth *unto him* whom he [m] would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon [n] he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of [o] thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [p] into a house.

20 ¶ And the multitude cometh together again, so [q] that they could not so much as eat bread.

21 And when his [r] friends heard *of it*, they went out to lay hold on him: for they said, He [s] is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, He [t] hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No [u] man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All [v] sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost [w] hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There [x] came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do [y] the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

1 The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.

AND [a] he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by [b] parables, and said unto them in his doctrine,

3 [c] Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the [d] fowls of the air came and devoured it up.

5 And some fell on stony [e] ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and [f] because it had no root, it withered away.

7 And some fell among [g] thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good [h] ground, and did yield fruit [i] that sprang up and increased; and brought forth, some thirty, and some sixty, and some a hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 ¶ And [j] when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto [k] you it is given to know the mystery of the kingdom of God: but unto them that are [l] without, all *these* things are done in parables:

12 That [m] seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower [n] soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard,

A. M. 4031. A. D. 27

j c.1.24. Mat.14. 33. Lu.4.41. Ja.2.19.

k c.1.25,34.

l Mat.10.1.

m Jn.15.16.

n Jn.1.42.

o Is.58.1. Je.23.29.

p or, *home.*

q c.6.31.

r or, *kinsmen.*

s Ho.9.7. Jn.10.20.

t Mat.9.34. 10.25. 12.24. Lu.11.15. Jn.7.20. 8.48,52.

u Is.49.24, 25 61.1. Mat.12. 29.

v Mat.12. 31. Lu.12.10.

w He.10.29.

x Mat.12. 46..48. Lu.8.19.. 21.

y Ja.1.25. 1 Jn.2.17.

a Mat.13.1, &c. Lu.8.4, &c.

b Ps.78.2. ver.34.

c ver.9,23. c.7.16.

d Ge.15.11.

e Eze.11.19. 36.26.

f Ps.1.4. Ja.1.11.

g Je.4.3.

h He.6.7,8.

i Col.1.6.

j Mat.13. 10,&c.

k Ep.1.9.

l Col.4.5. 1 Th.4.12. 1 Ti.3.7.

m Is.6.9,10. Jn.12.40. Ac.28.26, 27. Ro.11.8.

n Is.32.20. 1 Pe.1.25.

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and out of season, in preaching the word,' in prayer, and in every good work; we should count no hour improper, no situation inconvenient, for these labours of love: but we also should find, that our carnal or injudicious friends would be ready to deem us 'beside ourselves,' and would use all their influence to moderate our ardour, and lessen our diligence. Prudence indeed is necessary and commendable; but it is extremely apt to degenerate into lukewarmness, indolence, and timidity: and zeal like that of Christ, will seldom escape the charge of being excessive and indiscreet, from the more decent part of mankind, or even from professors of the gospel, who can scarcely conceive, that invisible and future things require more earnestness, than our most important temporal concerns. But let men beware how they ascribe the operations of the Holy Ghost to the power of the devil, or how they deride and revile them: for in so doing, they may be guilty of such blasphemy as shall never find forgiveness, but expose them to eternal damnation. Let the servants of Christ go on with their work, in dependance on his power, and avoiding all contentions with each other, which only weaken the common

Ver. 13—19. *And he goeth up,* &c.—For the parallel narrative to this, see Mat. x. 1—4.

Ver. 17. *Boanerges, the sons of thunder.*—This term has been generally mistaken, as implying that John and James were *noisy* preachers, of which there is neither proof nor probability. According to the Hebrew idiom, lightning is the son of thunder, and may represent their natural quickness of temper, of which we have a remarkable instance, Luke ix. 54, 55.

Ver. 18. *Canaanite.*—So called from the Heb. *kana,* to be zealous. Whence he is also called Zelotes, from a Greek word which means to be zealous.

Ver. 21. *He is beside himself.*—But who were the friends that said this? *Campbell,* "His kinsmen," or other members of the family, who did not cordially believe on him; and who were disconcerted by not having their meals regularly, as ver. 20. *He is beside himself,* or "out of his wits," as we say; *Doddridge,* "transported beyond himself." Compare John x. 20.

Ver. 22—30. *And the scribes,* &c.—The parallel to this passage may be found Mat. xii. 22—33.

Ver. 29. *Is in danger of eternal damnation.—Campbell,* "Liable to eternal punishment." The Greek word (*krisis*) is used both for condemnation and subsequent punishment.

Ver. 30. *Because they said, He hath an unclean spirit.*—"Is it not astonishing (says *Wesley*) that men who have ever read these words, should doubt what is the blasphemy against the Holy Ghost? Can any words declare more plainly, that it is the ascribing those miracles to the power of the devil, which Christ wrought by the power of the Holy Ghost?"

Ver. 31—35. *There came then his brethren and his mother.*—We are not to suppose that his mother joined in the charge of his being *beside himself;* but she might be alarmed for his health, from his exertions and long fasting. Compare parallel, Mat. xii. 46—50.

CHAP. IV. Ver. 1—20. *And he began again to teach,* &c.—The parable of the sower, which here follows, with its explanation, has been already considered on Mat. xiii. 1—23.

Ver. 10. *Alone.*—That is, the multitude being gone.

Ver. 12. *That seeing.*—[Rather, "*So that* seeing they see, and do not perceive, and hearing they hear, and do not understand," &c. The expression up-

Satan cometh [o] immediately, and taketh away [p] the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root [q] in themselves, and so endure but [r] for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately [s] they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the [t] cares of this world, and the deceitfulness [u] of riches, and [v] the lusts of other things entering in, choke the word, and it becometh [w] unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth [x] fruit, some thirtyfold, some sixty, and some a hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a [y] bushel, or under a bed? and not to be set on a candlestick?

22 For [z] there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, Take heed what [a] ye hear: with [b] what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from [c] him shall be taken even that which he hath.

26 ¶ And he said, So [d] is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of [e] herself; first [f] the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is [g] brought forth, immediately he [h] putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It* [i] *is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater [j] than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as [k] they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 ¶ And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And [l] there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, [m] Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And [n] the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so [o] fearful? how is it that ye have no faith?

41 And they feared [p] exceedingly, and said one to another, What manner of man is this, that even the wind and the [q] sea obey him?

A. M. 4031.
A. D. 27.

o 1 Pe.5.8. Re.12.9.
p Jer.4.1
q Joo 19.28.
r Job 27.10.
s 2 Ti 1.15.
t Lu 14.18, 20. 1 Ti.6.9., 17. 2 Ti 4.10.
u Pr 23.5.
v 1 Jo 2. 16,17
w Is.5.2,4.
x Ro 7.4. Col 1.10 2 Pe 1.8.
y Sermon Mat 5.15
z Ec 12.14. Mat.10. 26. Lu 12.2. 1 Co.4.5.
a 1 Pe.2.2.
b Mat.7.2.
c Lu.8.18.
d Mat.13. 24.
e Ge.1.11, 12.
f Ex.3.4,11.
g or, *yielded.* Joh.5.35.
h Re.14.15.
i Mat.13. 31,32. Lu 13.18, 19.
j Pr 4.18. Is.11.9. Da.2.44. Mal.1.11.
k Jo.16.12.
l Mat.8.23. Lu.8.22.
m Ps.10.1. Is.40.27. La.3.8.
n Ps 89.9. La.3.31, 32.
o Ps.46.1,2. Is.43.2.
p Jo.1.10, 16.
q Job 38.11.
a Mat.8.28, &c. Lu.8.26, &c.

CHAPTER V.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus's daughter.

AND [a] they came over unto the other side of the sea, into the country of the Gadarenes.

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cause: then they will have an almighty Helper ready to overcome their strong enemy, and to deliver sinners from his hateful dominion."—*T. Scott.*

CHAP. IV. Ver. 26—29. "This parable, which is not found in any other gospel, represents the manner in which the kingdom of God gains ground in the world. *In this respect*, he who faithfully and diligently preaches 'the word of the truth of the gospel,' may be likened to a husbandman, who sows his seed with suitable care and attention, and then leaves it. Accordingly, he sleeps by night, and rises in the morning to attend on his other business; not being solicitous about the seed, as if the increase depended on his constant attention. In the mean time it springs up, and by imperceptible degrees, grows to maturity; and he is so far from managing the process, that he does not comprehend it: for the earth, made fruitful by the Creator's power and goodness, and receiving the influence of the sun, rain, and varying seasons, as ordered by him, spontaneously produces the increase. A small blade first appears, and, during the changes of the weather, it sometimes appears more flourishing, and at others seems to wither: yet at length it ears, fills, and ripens; and the husbandman gathers in the crop, which God has given him as the increase of his seed sown. Thus faithful preachers sow 'the good seed of the word,' and use the other appointed means of obtaining success: 'but God alone gives the increase.' When they have the opportunity of watching the effects of their own labours, they find their hopes and fears continually fluctuate, they meet with disappointments which they can by no means prevent, and success where they had almost given up the hope of it: but much of the good done will generally be unknown at the time, and perhaps becomes visible after their death. However, the labour of that man, who is faithful and diligent, will not be in vain: the seed finds some hearts prepared by the preventing grace of God to receive it: under the influences of the Spirit it springs up; and from convictions of sin, and inquiries after salvation, it grows up into a more solid judgment, deeper experience and humility, and greater simplicity; and thus proceeds to increasing fruitfulness in good works. In this manner, souls are prepared for heaven: and when their measure of services and trials are completed, and they are made ready for the glory and felicity intended for them, the Lord will gather them as the wheat of his harvest into his garner: and they, who have been the instruments of their conversion and sanctification, will at last glorify God for the blessed increase of their patient labours, which perhaps at the time they concluded to be almost entirely unsuccessful. God, by his ministers, sows the seed; and he by ministering angels gathers in the harvest.

Ver. 30—32. "We should not despise feeble beginnings, either in individuals or in the diffusing of the light of divine truth in dark places; as 'the kingdom of heaven is like the grain of mustard-seed,' and as great consequences often spring from feeble causes and instruments. These things will not be obvious to others, but Christ will expound them to his disciples. and if we follow him closely, he will afford us his special presence; and he will teach us self-denial by his precepts and his example. Storms may indeed assail us, and our fears may be great; but faith will apply to him for help, and meet no disappointment. Even when he seems to slumber, he restrains the violence of the winds and waves, and the fury of wicked men and apostate spirits: and when he awakes for our help, he will speak every tempest into a calm, and turn all our terrors into adoring love and gratitude."—*T. Scott.*

CHAP. V. Ver. 1—13. "This chapter calls us to contemplate

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pears to be proverbial: and relates to those who *might* see what they now overlook through inattention and folly. See the parallel texts.]—*Bagster.*

Ver. 21. *Is a candle brought*, &c.—See Mat. v. 15, where we have the same sentiment spoken on another occasion.

Ver. 28—29. *So is the kingdom of God.*—This seems to us connected with the parable of the tares, Mat. xiii. 24, &c.

Ver. 30—34. *And he said*, &c.—The parable of the *mustard seed*, and following remarks, will be found Mat. xiii. 31—36, &c.——*Mustard.*—[*Mustard* is a well known plant of the tetradynamia siliquosa class, distinguished by its yellow cruciform flowers, with expanding calyx, and its pods smooth, square, and close to the stem. Its seed was probably the smallest known to the Jews: and though its ordinary height does not exceed four feet, yet a species grows to the height of from three to five cubits, with a tapering, ligneous stalk, and spreading branches. See *Scheuchzer.*]—*Bagster.*

Ver. 36. *Even as he was*—That is, without rest or refreshment.—— *In the ship.*—*Campbell* renders the word *bark:* it was doubtless a small sailing vessel.

Ver. 37. *It was now full*—Namely, with water. See Luke viii. 22.

Ver. 38. *On a pillow.*—But *Wesley* renders it, "on *the* pillow in the stern;" understanding "a particular part of the vessel, near the rudder."

CHAP. V. Ver. 1. *And they came over unto the other side*, &c. - The parallel history to this has been considered, Mat viii. 28. &c.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* [b] dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped [c] him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come [d] out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* [e] Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine [f] feeding.

12 And all the devils besought [g] him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave [h] them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and [i] had the legion, sitting, and clothed, and in his right mind: and they were [j] afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart [k] out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and [l] tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, [m] behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point [n] of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue [o] of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing [p] bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched [q] his garment:

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue [r] had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and [s] told him all the truth.

34 And he said unto her, Daughter, thy faith [t] hath made thee whole; go [u] in peace, and be whole of thy plague.

A. M. 4031. A. D. 27.

b Is.65.4.
c Ps.72.9.
d Ac.16.18. He.2.14. 1 Jn.3.8.
e Mat.12. 45.
f Le 11.7,8. De 14.8.
g Job 1.10, 12. 2.5,6.
h Re.13.7. 1 Pe.3.22.
i Is.49.25. Col.1.13.
j Job 13.11. Ps 14 5. 2 Th.1.7.
k Job 21.14. Lu.5.8. Ac.16.39.
l Ps.66.16. Is.38.19.
m Mat.9.18, &c. Lu 8.41, &c.
n Ps.107.18
o Le.15.19, &c.
p Job 13.4. Ps 108 12. Jer.30.12, 13.
q 2 Ki.13. 21. Mat.14. 36. Ac.5.15. 19.12.
r Lu.6.19.
s Ps.30.2.
t c.10.52. Ac.14.9.
u 1 Sa.1.17. 20 42. 2 Ki.5.19.

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the varied glories of our Redeemer's power and love; and each of the instances here set before us, may be considered, not only as a miracle, but also as an emblem of his gracious operations on the souls of men.—If a legion of apostate spirits were combined against one man, who can conceive the numbers, which there are in this wicked world, of which their great leader is 'the god' and 'prince!'

Ver. 21—34. "Our blessed Lord will not obtrude himself on those who are not disposed to entertain him; nor refuse his presence and salvation to any whose hearts are prepared to welcome him. The example before us may instruct us to receive and encourage those, who seem humbly to rely on Christ for pardon and grace; though in many respects mistaken and defective.—In proportion as our faith in Christ brings peace into our conscience, and destroys the love and power of sin, it is proved to be genuine: and the more singly we depend on him, and expect great things from him; the more evidently we shall find that he is become our salvation. But, whilst we have the benefit, he will secure to himself the glory, of all that he does for us: and he will at length bring to light, in numberless instances, the 'virtue that hath gone forth from him,' to heal those hidden evils of the heart, under which his people had groaned for years before they sought to him. Yet, while multitudes throng around him, as it were, by crowding the places where the gospel is preached; only here and there one thus 'touches him,' in humble faith, as the lives of most too plainly testify.—Humble souls, therefore, in seeking to him, are apt to tremble and fear, lest he should abhor or destroy them; whilst his heart yearns with pity, and he is about to say to them, as to his children, 'Be of good comfort,

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Ver. 2. *A man with.*—[St. Matthew gives a brief account of *two* demoniacs who were dispossessed on this occasion; but Mark and Luke omit the mention of one, (who was perhaps not so remarkable,) in order to record that of the other more fully. That these wretched men were not merely mad, as some suppose, but really possessed of evil spirits, appears clearly from the language employed, as well as from the narrative itself. St. Matthew expressly affirms, that they were "possessed with devils," or *demoniacs*. St. Mark says, he had "an unclean spirit," i. e. a *fallen spirit*: and St. Luke asserts, that he "had devils (or demons) a long time," and was called *Legion*, "because many devils were entered into him." With supernatural strength the demons burst asunder the chains and fetters with which he was bound; they address Christ as the "Son of the most high God;" they beseech him to suffer them to enter into the swine; and when he had given them leave, they "*went out* and *entered* into the swine," &c.]—*Bagster.*

Ver. 13. *Down a steep place.*—*Wesley*, "down the steep;" i. e. the shelving coast.

Ver. 16. *Swine.*—[These swine were in all probability Jewish property, and kept and used in express violation of the law of God; and, therefore, their destruction was no more than a proper manifestation of the *justice* of God.]—*Bagster.*

Ver. 20. *Decapolis*—That is, the ten cities, a district of country beyond Jordan, so called from its containing ten principal towns.

Ver. 22. *One of the rulers.*—Large synagogues had sometimes several elders, or rulers: the name of this man is here given—*Jairus.*

Ver. 26. *Had suffered many.*—[No person will wonder at this account, when he considers the therapeutics of the Jewish Physicians, in reference to diseases of this kind; (for an account of which, see Drs. *Lightfoot* and *Clarke*;) from some of their nostrums, she could not have been *bettered*; from others, she must have been made *worse*; from all, she must have *suffered many things*: and, from the *persons* employed, the *expense* of the medicaments, and the *number of years* she was afflicted, it is perfectly credible that *she had spent all that she had.* She was, therefore, a fit patient for the Great Physician.]—*Bagster.*

Ver. 29. *Of that plague.*—*Campbell*, "Delivered from that scourge," meaning the very distressing complaint called by physicians *dysenteria sanguinea.*

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is [v] dead: why troublest thou the Master any farther?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only [w] believe.

37 And he suffered no man to follow him, save [x] Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but [y] sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talithi cumi; which is, being interpreted, Damsel, I say unto thee, [z] arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them [a] straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 18 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea. 53 and healeth all that touch him.

AND he went out from thence, and came into his own country, and his disciples follow him.

2 And [a] when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From [b] whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of [c] James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended [d] at him.

4 But Jesus said unto them, [e] A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And [f] he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled [g] because of their unbelief. And [h] he went round about the villages teaching.

7 ¶ And [i] he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no [j] money in *their* purse:

9 But *be* shod [k] with [l] sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake [m] off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom [n] and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should [o] repent.

13 And they cast out many [p] devils, and anointed with oil [q] many that were sick, and healed *them*.

14 ¶ And [r] king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others [s] said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 ¶ But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful [t] for thee to have thy brother's wife.

19 Therefore Herodias had [u] a quarrel against him, and would have killed him; but she could not:

20 For Herod feared [v] John, knowing that he was a just man and a holy, and [w] observed him; and when he heard him, he did many things, and heard him gladly.

A. M. 4031. A. D. 27.

v Jn.5.25. 11.25.
w 2 Ch.20. 20. Jn.11.40.
x c.9.2. 14.33.
y Jn.11.11.. 13.
z Ac.9.40.
a Mat.8.4. 12.16..18. c 3.12. Lu.5.14.
a Mat.13. 54,&c. Lu.4.16, &c.
b Jn.6.42.
c Gal.1.19.
d Mat.11.6.
e Mat.13. 57. Jn.4.44.
f Ge.19.22 c.9.23.
g Is.59.16. Je.2.11.
h Mat.9.35. Lu.13.22. Ac.10.38.
i Mat.10.1, &c. c.3.13, &c Lu.9.1, &c 10.3,&c.
j The word signifies a piece of brass money, in value somewhat less than half a cent. Mat.10.9. but there it is taken in general for money; Lu.9.3.
k Ep.6.15.
l Ac.12.8.
m Ne.5.13 Ac.13.51.
n *or.*
o Lu.24.47. Ac.2.38. 3.19.
p Lu.10.17.
q Ja.5.14.
r Mat.14.1, &c. Lu.9.7, &c.
s Mat.16. 14. c.8.28.
A. M. 4032. A. D. 28.
t Le.18.16.
u *or, an inward grudge.*
v Ex.11.3. Eze.2.5.. 7.
w or, *kept him,* or, *saved him*

go in peace, thy faith hath saved thee.' For he will honour that faith, which honours him, by seeking from him all the blessings which he is exalted to bestow.

Ver. 35—43. "The Lord will not let any one, who waits on him, be a loser by his kindness to others: his delays are intended to render his favours more precious; he waits for our extremities, that he may manifest his glory, and encourage our faith and hope. He regards no application to him as a *trouble*, and no case can be desperate which he undertakes: we should not therefore yield to fear, but desire and pray to be strengthened in faith, in the most difficult circumstances; and he will then fulfil his word, and all our expectations grounded on it."—*T. Scott.*

CHAP. VI. Ver. 1—56. "The servants of Christ must go forth in his name, every where 'preaching, that men should repent, and turn to God, and do works meet for repentance;' and enforcing their exhortations both by the terrors of the law, and by the encouraging truths and promises of the gospel. In this way we may hope that our labours will be blessed, to turn many 'from darkness unto light, and the power of Satan

Ver. 35. *Thy daughter is dead.*—This message is not mentioned in the account of Matthew, but is perfectly consistent with it.

Ver. 40. *Them that were with him.*—Namely, Peter, James, and John. (He took just so many as prudence required, and as were sufficient to prove the reality of the cure; to have permitted the presence of more, might have savoured of ostentation.)—*Bagster.*

Ver. 41. *Talitha cumi.*—The Syriac words rendered, "Damsel, arise."

Ver. 43. *And commanded.*—[This was to show that she had not only returned to life, but was also restored to perfect health; and to intimate, that though raised to life by *extraordinary* power, she must be continued in existence, as before, by the use of *ordinary* means. The advice of a heathen, on another subject, is quite applicable: "When the miraculous power of God is necessary, let it be resorted to; when not necessary, let the ordinary means be used."—*Horace.* To act otherwise would be to tempt God.]—*Bagster.*

CHAP. VI. Ver. 1—6. *And he went out from thence*, &c.—See Mat. xiii. 54—58.

Ver. 3. *Is not this the carpenter?*—*Justin Martyr*, in his dialogues with *Trypho*, expressly says, that Jesus assisted his father in his trade of a carpenter, making agricultural tools, &c.—It is also said that among the Jews it was infamous for a father not to bring up his children to some trade. (*Grotius* in Mat. xiii. 55.) But why then reproach Jesus on that account? It was probably on account of his mean line of business. He was not a master builder. Little did they think that this despised Jesus had made the world, and was born to judge it!

Ver. 5. *And he could there do no mighty work*, &c.—"We are not to understand . . . . as if the power of Christ was here disarmed; but rather . . . . that they brought few sick people to him for cure." *Doddridge;* who remarks also, that, so far as appears, "he never after this returned to Nazareth."

Ver. 8. *A staff only.*—Not staves. (St. Matthew says, that they were to take "neither two coats, neither shoes, nor yet staves;" but this precept plainly means, "Go just as you are; take no other coat, shoes, or staff, than what you already have."]—*Bagster.* Perhaps the meaning is, that they were only, like Jacob, to take a staff for support in travelling, (Gen. xxxii. 10,) but no weapons of hostility.

Ver. 9. *But be shod with sandals.*—[The *sandal* consisted only of a *sole*, fastened about the foot and ankle with straps.]—*Bagster.* Matthew inhibits shoes.

Ver. 13. *And anointed with oil many that were sick.*—This is not mentioned by either of the other Evangelists; but it is evident from James v. 14. that in the age of miracles, oil was thus employed; yet the reason of this, as of many other things in Scripture, we are not able to assign.

Ver. 14—29. *And king Herod*, &c.—Matthew's account of this tragical event may be found Mat. xiv. 6—12; some things are here stated more fully, as mentioned in the following notes.

Ver. 15. *Others said, That it is Elias.*—Compare Mat. xvi. 14.—*Or as one of the prophets*—Meaning, of the Old Testament.

Ver. 20. *And observed him.*—*Campbell*, "Protected him;" i. e. from Herodias, by whose means he had been arrested.—*Heard him gladly.*—The

A. M. 4032. A. D. 28.

21 And when a convenient day was come, that Herod on his [x] birth-day made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and [y] danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever [z] thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head [a] of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent [b] an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they [c] came and took up his corpse, and laid it in a tomb.

30 ¶ And [d] the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because [e] they were as sheep not having a shepherd: and he began to teach them many things.

35 And [f] when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall [g] we go and buy two hundred [h] pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And [i] he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and [j] blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And [k] they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And [l] straightway he constrained his disciples to get into the ship, and to go to the other side before [m] unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he [n] departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling [o] in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed [p] by them.

49 But when they saw him [q] walking upon the sea, they [r] supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: [s] it is I; be not afraid.

51 And he went up unto them into the ship; and [t] the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart [u] was hardened.

53 ¶ And [v] when they had passed over, they came into the land of Gennesaret, and drew to the shore.

x Ge.40.20.
y Is.3.16.
z Es.5.3,6. 7.2.
a Ps.37.12, 14.
b or, *one of his guard*
c Ac.8.2.
d Lu.9.10.
e 1 Ki.22.17
f Mat.14. 15, &c. Lu.9.12, &c. Jn.6.5, &c.
g Nu.11.13, 22. 2 Ki.4.43.
h See on Mat.18. 28.
i Mat.15. 35. c.8.5
j 1 Sa.9.13. Mat.26. 26. Lu.24.30
k De.8.3.
l Mat.14. 22, &c. Jn.6.17, &c.
m or, *over against Bethsaida.*
n Mat.6.6. c.1.35. Lu.6.12.
o Jo.1.13.
p Lu.24.28.
q Job 9.8.
r Lu.24.37.
s Is.43.2.
t Ps.93.3,4.
u Is.63.17.
v Mat.14. 34.

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unto God,' and that we shall be the instruments of healing their souls by the unction of the Holy Spirit.

"No infidel principles, or hardness of heart, or worldly grandeur, can at all times preserve the enemies of God from terrors and anxieties. They are seldom wholly exempt from convictions of their own guilt, and they are often unable to exclude the dread of divine vengeance.

"Did men value the health of their souls as they do that of their bodies, and had they strong faith in the Redeemer's power and grace, they would flock to him from villages and cities, sparing neither trouble nor inconvenience, and beseeching him, that they might be enabled in faith to 'touch even the hem of his garment;' for certainly those who thus apply to him, will be made whole of their most inveterate diseases.

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pleasure with which many hear the gospel, is no proof of the benefit they derive from it. He heard him gladly, perhaps, in all things, but his reproofs, for Herodias still lay in his bosom.

Ver. 27. *Sent an executioner.*—[As sentinels *kept guard* at the palaces of kings, and the residences of Roman governors, so they were employed in other offices besides guarding, and usually performed that of executioners. As, however, we learn from *Josephus*, that Herod was at this very time engaged in war with Aretas king of Arabia, in consequence of Herod having divorced his daughter in order to marry Herodias, his brother Philip's wife; and as this event occurred at an entertainment given at the castle of Machærus, while his army was on its march against his father-in-law, we are furnished with an additional reason why a sentinel should have been employed as an executioner; and are thus enabled to discover such a latent and undesigned coincidence, as clearly evinces the truth of the evangelical narrative. See Bp. *Marsh's* Lectures.]—*Bagster.*

Ver. 30—46. *And the apostles*, &c.—The first two verses of this paragraph (not in Matthew) show that our Lord was much more anxious for the rest and refreshment of his disciples than for his own. The parallel verses to the remainder of the section may be found Mat. xiv. 13—36.

Ver. 33. *Saw them departing*—That is, though they said nothing, and proceeded as quietly as might be, still the people perceived they were preparing to sail.—*Knew him.*—*Jebb* and *Priestley*, "it;" i. e. the place, or the fact that they were going.—*A foot*—Or "by land." See note on Mat. xiv. 13.

Ver. 34. *As sheep not having*, &c.—See Mat. ix. 36.

Ver. 40. *They sat down in ranks.*—*Campbell*, "In squares," like plats, or square flower beds in a garden. See Eccles. xxiv. 31.—[It is generally supposed, that they were so arranged as to be a hundred in rank or depth, and fifty in front, or file; which would make the number just five thousand; and will reconcile this account with St. Luke's, who only speaks of their sitting down by *fifties.*]—*Bagster.*

Ver. 44. *Were about.*—*Campbell* says, "We have the authority of all the best MSS., editions, and versions, for rejecting the word (*osei*) "about."

Ver. 45. *Bethsaida.*—[*Bethsaida*, according to *Josephus*, was situated on the sea of Gennesareth, in the lower Gaulonitis, (consequently on the east of the lake, as *Pliny* states,) and at the beginning of the mountainous country, and it was raised from a village to the honour of a city by Philip, and called *Julias* in honour of the emperor's daughter. Some learned men, however, are of opinion, that the *Bethsaida* mentioned in the gospels was a different place: and that it was situated on the western shore of the sea of Tiberias, in Galilee, near Chorazin and Capernaum, with which it is associated; (Mat. xi. 21, 23. John xii. 21.) and Bishop *Pococke* mentions the ruins of a town or large village in the plain of Huttin, about two miles west of the lake, still bearing the name of *Baitsida*, which he thinks occupies its site.]—*Bagster.*

Ver. 48. *Would have passed*—That is, he made as if he would.

Ver. 51. *Sore amazed*, &c.—*Doddridge*, "Exceedingly amazed in themselves, and astonished beyond measure."

Ver. 52. *Their heart was hardened.*—*Campbell*, "Stupified," which is undoubtedly the sense.

54 And when they were come out of the ship, straightway they knew him,

55 And [w] ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might [x] touch if it were but the border [y] of his garment: and as many as touched [z] him were made whole.

CHAPTER VII.

1 The Pharisees find fault at the disciples for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician woman's daughter of an unclean spirit, 31 and one that was deaf, and stammered in his speech.

THEN [a] came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with [b] defiled (that is to say, with unwashen hands,) they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands [c] oft, eat not, holding the tradition [d] of the elders.

4 And *when they come* from the market, except they [e] wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and [f] pots, brazen vessels, and of [g] tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias [h] prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For [i] laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye [j] reject the commandment of God, that ye may keep your own tradition.

10 For [k] Moses said, Honour thy father and thy mother; and, Whoso [l] curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [m] Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and [n] understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If [o] any man have ears to hear, let him hear.

17 And [p] when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but [q] into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For [r] from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, [s] covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And [t] from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it:* but [u] he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a [v] Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for [w] it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet [x] the dogs under the table eat of the children's crumbs.

A. M. 4032.
A. D. 28.

w Mat.4.24. c.2.1, 3.

x Mat.9.20. c.5.27,28. Ac.19.12.

y Nu.15.38, 39.

z or, it.

a Mat.15.1, &c.

b or, *common.*

c or, *diligently; Or, with the fist up to the elbow* Theophylact.

d Gal.1.14. Col.2.8, 22,23.

e Job 9.30, 31.

f Sextarius is about a pint and a half.

g or, *beds.*

h Is.29.13.

i Is.1.12.

j or, *frustrate.* ver 13.

k Ex.20.12. De.5.16.

l Ex.21.17. Le.20.9. Pr.20.20.

m Mat.15.9. 23.18.

n Pr.8.5. Is.6.9. Ac.8.30.

o Mat.11. 15.

p Mat.15. 15, &c.

q 1 Co.6.13.

r Ge.6.5. Ps.14.1,3. 53.1,3. Je.17.9.

s *covetousnesses, wickednesses.*

t Mat.15. 21, &c.

u c 2.1.

v or, *Gentile.* Is.49.12.

w Mat 7.6. 10.5,6.

x Re.15.8,9 Ep.2.12. 14.

And here again let us learn to be doing good wherever we go, and to seek the salvation of Christ, for others as well as for ourselves."—*T. Scott.*

CHAP VII. Ver. 24—30. "This woman, of Canaan's devoted race, seems to have had no other instruction, than that derived from reading the Scriptures of the Old Testament alone. Yet, having heard concerning the miracles and doctrine of Jesus, and doubtless having compared what she heard with the prophecies of the Messiah, she assuredly knew that he was the Messiah; and without hesitation addressed him in that character!—She was not only a true, but a most eminent believer. What an inducement to disperse the Bible!"—*T. Scott.*

Ver. 54. *They knew him*—That is, the people of Gennesaret did.

Ver. 55. *Carry about in beds.*—Not feather beds; but a sort of mats, mattresses, or common carpets, carried upon hurdles.

CHAP. VII. Ver. 1—23. *Then came together,* &c.—This passage is a somewhat enlarged account of our Lord's address to the Pharisees on their hypocrisy, and respecting their ceremonies and traditions, as we have already seen in Mat. xv. 1—20. In this controversy it is important to observe, that our Lord by no means opposes personal *cleanliness;* but those ceremonial washings only, which they put in place of inward purity or holiness, as will appear in the following notes.

Ver. 2. *Eat bread with defiled*—i. e. with their hands in the usual state, without ceremonial cleansing. The object of the Jews was evidently a minute attention to traditional ceremonies, for which they had no warrant, either of Scripture or common sense.

Ver. 3. *All the Jews*—That is, generally.——*Wash* their *hands oft.*—See Marg. [Gr. *the fist:* which Dr. *Lightfoot* illustrates by a tradition from the Talmudical tracts, that when they washed their hands, they washed the fist up to the *joint of the arm.* The Jews laid great stress on these *washings* or *baptisms,* considering eating with unwashen hands no ordinary crime, and feigning that an evil spirit, called *Shibta,* has a right to sit on the food of him who thus eats, and render it hurtful.]—*Bagster.* There is no doubt but the Pharisees washed often and with superstitious exactness. On comparing the different commentators, it appears to us that they washed either at some fountain, of which they had many, or under the stream of a pump, &c., first filling their hands, and then by raising and closing them, let the water run down "to the elbows." See *Godwyn's* Moses and Aaron, and *Macknight's* Harmony.

Ver. 4. *From the market.*—The Greek term (*agora*) includes all promiscuous assemblies, as courts of judicature, &c.——*Except they wash.*—Gr. *baptize.* Daily bathing was, and is, frequently practised in the East, and it is probable that all the richer Pharisees had baths in their own premises; when, therefore, they came from the markets, where they were compelled to mix with Gentiles, and thereby contract ceremonial defilement, they probably bathed before they dressed for dinner: those who had not these conveniences, must be content with bathing their hands and arms, up to their elbows.——*The washing* (Gr. baptizing) *of cups* (for drinking) *and pots.*—The Greek word here used is from the Latin *Sextarius,* holding about a pint and a half, as the margin properly explains it.——*Brazen vessels* (probably culinary) *and tables.*

Ver. 5. *Eat bread.*—"Bread" is often used by the Hebrews for food in general; but according to Dr. *Wotton,* there was an exception as to dried fruits.

Ver. 9. *Ye reject.*—So *Campbell,* &c. *Doddridge,* "Make void"

Ver. 10. *Die the death*—That is, surely die.

Ver. 11. It is *Corban.*—See Mat. xv. 5. [Rather, "Let it be a *corban,*' a formula common among the Jews on such occasions; by which the Pharisees released a child from supporting his parents; and even deemed it sacrilege if he afterwards gave any thing for their use. See *Lightfoot.*]—*Bagster.*

Ver. 13. *Of none effect.*—i. e. void, as verse 9.

Ver. 15. *There is nothing.*—[Though it is very true, says Dr. *Doddridge,* that a man may bring guilt upon himself by eating to excess, and a Jew, by eating what was forbidden by the Mosaic law; yet still the pollution would arise from the wickedness of the heart, and be just proportionable to it, which is all our Lord asserts.]—*Bagster.*

Ver. 22. *Covetousness,* &c.—*Doddridge,* "Insatiable desires, malevolent affections."——*An evil eye.*—See note on Mat. xx. 14.

Ver. 24—30. *And from thence,* &c.—This incident is more fully related by Mat. chap. xv. 21, 28.

Ver. 26. *A Greek.*—Her nation is specified in the next word, "a Syrophenician." See note on Mat. xv. 22.

Ver. 28. *Yes, Lord.*—The same Gr. word (*nai*) is here used, as is in Mat. xv

29 And he said unto her, For [y] this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone [z] out, and her daughter laid upon the bed.

31 ¶ And [a] again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and [b] he spit, and touched his tongue;

34 And [c] looking up to heaven, [d] he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And [e] straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure [f] astonished, saying, He hath done all things well: he maketh [g] both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.

IN [a] those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him,* and saith unto them,

2 I have compassion [b] on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From [c] whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he [d] blessed, and commanded to set them also before *them.*

8 So they did eat, and [e] were filled: and they [f] took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And [g] straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And [h] the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware [i] of the leaven [j] of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it,* he saith unto them, Why reason ye, because ye have no bread? perceive [k] ye not yet, neither understand? have ye your [l] heart yet hardened?

18 Having [m] eyes, see ye not? and having ears, hear ye not? and do ye not [n] remember?

19 When I brake the five [o] loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven [p] among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they

A. M. 1032. A. D. 28.

y Is.66.2.
z 1 Jn.3.8.
a Mat.15.29,&c.
b c.8.23. Jn.9.6.
c c.6.41. Jn.11.41. 17.1.
d Jn.11.33,38.
e Is.35.5,6. Mat.11.5.
f Ps.139.14. Ac.14.11.
g Ex.4.10, 11.
a Mat.15.32,&c.
b Ps.145.8, 15. He.5.2.
c c.6.36,37, &c.
d Mat.14.19.
e Ps.107.5, 6; 145.16.
f 1 Ki.17.14..16. 2 Ki.4.2..7; 42-44.
g Mat.15.39.
h Mat.12.38. 16.1,&c. Jn.6.30.
i Pr.19.27. Lu.12.1.
j Ex.12.20. Le.2.11. 1 Co.5.6..8.
k c.6.52.
l c.3.5. 16.14.
m Is.44.18.
n 2 Pe.1.12.
o c.6.38,44. Mat.14.17..21. Lu.9.12..17. Jn.6.5..13.
p ver.1..9. Mat.15.34..38.

Ver. 31—37. *Christ cures a deaf and dumb man.*—There is no circumstance, perhaps, more strongly confirmatory of the doctrine of possession by demons, than the marked distinction between cases apparently of the same nature. Had *demons* merely signified diseases, the term would be equally applicable to this case as to others; but here is a marked difference. Matt. ix. 32, 33, we have "a dumb man possessed with a demon: and when the demon was cast out, the dumb spake." But here is no mention of a demon, but a merely natural impediment, upon the removal of which he both hears and distinctly articulates. Again, the means here used are likewise different. A demon is expelled by a word speaking; but our Lord does not address himself to diseases, and natural impediments: he put his fingers in the patient's ears,—spat, and touched his tongue.

The medical use of *spittle,* in the East, is very remarkable to this day. Captain *Light* (in his Journey up the Nile, 1814,) says, "During my visit, I observed an old *Imam* (or Mahometan priest) attempt to perform a cure on one of the natives, who came to him on account of a head-ache, from which he suffered much pain: this was done in the following manner: The patient seated himself near the Imam, who, putting his finger and thumb to the patient's forehead, closed them gradually together, pinching the skin into wrinkles as he advanced, uttering a prayer, *spitting* on the ground, and lastly on the *part affected.* This continued about a quarter of an hour, and the patient rose up thoroughly convinced that he should soon be well." (*Walpole's* Memoirs relating to Turkey.) But this means of cure seems considered as peculiarly adapted to complaints in the eyes, as we shall have occasion to remark on the next chapter.

We are called to be grateful that we enjoy those faculties of which this poor object was deprived; and let us apply them to their proper use. "He that hath ears to hear let him hear," and attend to the word of God; and let him whose tongue is unloosed speak aloud his praises! Let us also compassionate and endeavour to relieve others, whom we may find in the circumstances of distress here mentioned. It is true, as Solomon remarks, that "money answereth all things," (Eccles. x. 19;) for though it cannot work miracles, in giving either ears or tongue, yet may it encourage that ingenuity which can devise plans, and in a great measure mitigate that evil, as we see in that most excellent Institution, *The Deaf and Dumb Asylum,* planned and founded originally by two benevolent

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27, rendered "truth," and should be rendered alike in both places. *Doddridge* and *Campbell* render it "true."

Verses 29, 30. *The devil.*—Gr. *daemon.*

Ver. 32. *One that was deaf.*—This case is included with others in Matt. xv. 30, but is here particularized.

Ver. 33. *Put his fingers.*—[This was clearly a *symbolical* action; for these remedies evidently could not, by their natural efficacy, avail to produce so wonderful an effect. As the ears of the deaf appear closed, he applies his fingers to intimate that he would open them; and as the tongue of the dumb seems to be tied, or to cleave to the palate, he touches it, to intimate he would give loose and free motion to it. He accommodated himself to the weakness of those who might not indeed doubt his power, but fancy some external sign was requisite to healing. It was also thus made manifest that this salutiferous power came from Himself, and that He who by one word had healed the man, must be Divine.]—*Bagster.*

CHAP. VIII. Ver. 1—10. *In those days.*—This is the same miracle related Mat. xv. 32—36.

Ver. 8. *And were filled.*—[This was another incontestable miracle—four thousand men, besides women and children, (Mat. xv. 38.) fed with seven loaves (or rather *cakes*) and a few small fishes! Here there must have been a manifest *creation* of substance—for they all ate, and were filled.]—*B.*

Ver. 10. *Dalmanutha.*—[*Dalmanutha* is supposed to have been a town east of the sea of Gennesareth, in the district of *Magdala,* and not far from the city of that name.]—*Bagster.*

Ver. 11—21. *And the Pharisees,* &c.—See the parallel passage, Mat. xvi. 1—12.

bring a blind man unto him and besought him to touch [q] him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit [r] on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, [s] I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw [t] every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And [u] Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John [v] the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou [w] art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked [x] Peter, saying, Get thee behind me, [y] Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever [z] will come after me, let him deny himself, and take up his cross, and follow me.

35 For [a] whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever [b] therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

A. M. 4032. A. D. 28.

q Mat.8.3, 15.
r c.7.33.
s Jn 9.26. Is.29 18 1 Co. 13. 11,12.
t Pr 4 18. Is.32.3. 1 Pe.2.9.
u Mat.16. 13,&c. Lu.9.18, &c.
v Mat.14 2.
w Jn 1.41.. 49. 6.69. 11.27 Ac 8.37. 1 Jn.5 1.
x Re.3.19.
y 1 Co.5.5.
z Mat.10. 38. 16.24. Lu 9.23. 14.27. Tit 2.12.
a Es 4.14. Mat.10. 39. 16.25. Lu 9.24. 17.33. Jn 12.25. 2 Ti 2.11. 4 6,8. Re.2.10. 7.14..17.
b Lu.12 9. 2 Ti.1.8.

CHAPTER IX.

2 Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias. 14 casteth forth a dumb and deaf spirit: 30 foreteleth his death and resurrection: 33 exhorteth his disciples to humility: 38 bidding them not to prohibit such as be not against them, not to give offence to any of the faithful.

AND he said unto them, Verily [a] I say unto you, That there be some of them that stand here, which shall not [b] taste of death, till they have seen the kingdom of God come with power.

2 ¶ And [c] after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them.

3 And his raiment became shining, exceeding white [d] as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be [e] here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not [f] what to say; for they were sore afraid.

7 And there was a cloud that overshadowed

a Mat.16. 28. Lu.9.27
b Jn.8.52. He.2.9.
c Mat.17.1, &c. Lu.9.28, &c.
d Da.7.9. Mat.28.3.
e Ps.63.2. 84.10.
f Da.10.15. Re.1.17.

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individuals of Bermondsey, the Rev. *H. Cox Mason* and the Rev. *John Townsend*, a Clergyman and a dissenting Minister, who have now both entered into rest; and whose memory is embalmed in the hearts of those unfortunates. Thus *money*, the love of which is the root of all evil, may be converted by Christian benevolence into the source of much good.

"Christ's curing this man, (says Mr. *Henry*,) was a specimen of the operation of the gospel on the minds of men. The great command of the gospel addressed to sinners is, *Ephphata*, "be opened!" Even *Grotius* himself applies it to the removal of our internal impediments to the reception of divine truth, by the influence of divine grace upon the heart.

Most admirable is the remark of the spectators of this miracle. Astonished beyond measure at the Saviour's miraculous powers, and at the benevolent manner in which those powers were employed, they exclaim, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak!"

> "O give us, Lord, the hearing ear,
> The tongue of praise to tell,
> When we within thy courts appear,
> Thou hast done all things well!"

CHAP. VIII. Ver. 23—38. *Christ cures a blind man.*—We saw, in the last chapter, our Lord's application of *spittle* to the cure of dumbness; the same means are here applied in the cure of blindness; and we then remarked, that there is in the East a strong persuasion of the efficacy of human spittle in such cases. Capt. *Light*, when at Erment, (the ancient Hermanthis,) mentions that an aged woman applied to him for a medicine for a disease in her eyes; "and on my giving her some directions, which she did not seem to approve, she requested me to *spit* on them: I did so, and she went away blessing me, and perfectly satisfied of the certainty of a cure."—(*Walpole's* Turkey.)

Dr. *Lightfoot* (on John ix.) gives the following specimen of Jewish notions on this subject:—"Is there ever a woman among you," said *Rabbi Meir*, "skilled in muttering charms over eyes?" The woman said, "*Rabbi*, I am not skilled." "However," saith he, "do thou *spit* seven times on my eyes, and I shall be healed." We are far from thinking, however, that our Lord would countenance such superstitious notions by his example: we think it far more probable, that Jews or Asiatics might copy such means, in hopes of finding the efficacy in the means themselves. In general, the miracles of Christ were wrought momentarily; but in this instance the cure was gradual. On first opening his eyes, the man saw confusedly, "as trees walking;" but on a second view, he saw distinctly. This is in perfect analogy with fact. On conversing with a gentleman who had been couched, (after having lost his sight from infancy,) he described his first attempt at seeing as very imperfect. The sight of objects with which he had been most familiar by the sense of feeling, did not at all bring them to recollection, till he had handled them afresh; and he could only judge of other objects by viewing them repeatedly, and by parts. Practice is as requisite to judge of the objects of sight, as of feeling.

This narrative admits also of a beautiful moral improvement, in reference to religious knowledge. Our first views of truth are commonly defective and incorrect; it is only by a careful perusal of the Scriptures, and a growing experience of their efficacy, that we can any way hope to obtain a correct and practical knowledge of divine truth. We should pray with the Psalmist, "Open thou mine eyes, that I may see wonderful things out of thy law!" (Ps. cxix. 18.)

"They who would go after Christ to heaven, must 'deny themselves, take up their cross, and follow him:' and they only are in the way of eternal happiness, who are willing to venture all, even their very lives, rather than deny Christ, or be ashamed of him in this evil world. Did we duly consider the worth and danger of our precious souls, for which no ransom could be found but the blood of Emmanuel, we should count the whole world contemptible, if the gain of it endangered our salvation; and the loss of life our greatest gain, if laid down for the sake of Christ and the gospel. May we then conscientually think of that season, when he will 'come in the glory of the Father, with his holy angels,' and may we now estimate every earthly object as we shall do on that important day!"—*T. Scott.*

Ver. 23. *Led him out of the town.*—*Grotius* thinks this was done to show our Lord's displeasure against the people of Bethsaida.

Ver. 26. *Any in the town*—That is, if he should meet any of them in his way Bethsaida was one of the places denounced by the Saviour.

CHAP. IX. Ver. 1. *And he said*, &c.—See Mat. xvi. 28.

Ver. 2—14. *And after six days*, &c.—The parallel history of the transfiguration, and the subsequent conversation respecting Elias, have been considered on Mat. xvii. 1 -13.

Ver. 3. *No fuller on earth*—Or, "with earth." Dr. *John Edwards.*

Ver. 4. *Elias with Moses.*—[Moses was the founder of the Jewish polity, and Elias the most zealous reformer and prophet of the Jewish church; their presence implied, that the ministry of Christ was attested by the law and the prophets.]—*Bagster.*

Ver. 5. *It is good*, &c.—"Had it been possible for Peter to have gone to heaven directly, with Christ, and Moses, and Elias; all his usefulness would have been prevented. But he lived many years amidst conflict and suffering an

them: and a voice came out of the cloud, saying, This [g] is my beloved Son: hear [h] him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should [i] mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias [j] must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written [k] of the Son of man, that he must suffer many things, and be [l] set at nought.

13 But I say unto you, That [m] Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye [n] with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb [o] spirit;

18 And wheresoever he taketh him, he [p] teareth him: and he [q] foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless [r] generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a [s] child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If [t] thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with [u] tears, Lord, I believe; help [v] thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent [w] him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the [x] hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by [y] prayer and [z] fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask [a] him.

33 ¶ And [b] he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If [c] any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever [d] shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw [e] one casting out devils in thy

A. M. 4032.
A. D. 28.

g Ps.2.7. Mat.3.17. 2 Pe.1.17.
h De.18.15.
i Ac.17.18.
j Mal.4.5.
k Ps.22.1, &c. Is.53.3, &c Da.9.26. Zec.13.7.
l Ps.74.22. Lu.22.11. Phi.2.7.
m Mat.11. 14. Lu.1.17.
n or, *among yourselves.*
o Mat.12. 22. Lu.11.14.
p or, *dasheth him.*
q Jude 13.
r De.32.20. Ps.78.8. He.3.10.
s Job 5.7. Ps.51.5.
t 2 Ch.20. 20. Mat.17. 20. c.11.23. Lu.17.6. Jn.11.40. He.11.6.
u Ps.126.5.
v He.12.2.
w Re.12.12.
x Is.41.13.
y Ep.6.18.
z 1 Co.9.27.
a Jn.16.19.
b Mat.18.1, &c. Lu.9.46, &c. 22.24, &c.
c Mat.20. 26,27. c.10.43.
d Lu.9.48.
e Nu.11.26 ..28.

CHAP. IX. Ver. 38—50. *The nature and duration of future punishment.*—Before we enter upon this awful subject, we must notice the incident by which it is introduced. The disciples of Jesus, in the course of their itinerancy, met with a person casting out demons, or at least attempting so to do, in their Master's name, who yet did not associate with them. Dr. *S. Clarke* supposes he might be a disciple of John the Baptist; but Dr. *Doddridge* inclines to think he might be some vagabond Jew, who, like the sons of Sceva, (Acts xix. 13,) attempted the practice of exorcism, with some sinister design. Our Lord's reply, however, imposes no censure; but seems to intimate, that he could hardly be an enemy, who should pay such honour to his name. He had, on a former occasion, laid down this maxim, "He that is not with me, is against me," (Matt. xii. 30;) and here he takes up the converse of the proposition, "He that is not against us, is on our part;" both maintaining the important principle, that there is no neutrality in religion, so far as respects the profession of Christianity. This, indeed, is one of its distinctive characters, as it was one of Judaism. The heathen considered it as a proof of their benevolence, and a mark of good breeding, (if we may so speak,) to show respect to the gods of other nations. Had Jehovah allowed of visible representations of his glory, they would doubtless have placed his statue in their

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died on a cross: yet tens and hundreds of thousands were saved by his means, to the glory of God by him! And was not this well worth his while?"—*T. Scott.*

Ver. 12. *And how it is written of the Son of man,* &c.—*Doddridge* remarks, the construction of this verse in the original, is as perplexed as almost any in the New Testament. *Campbell,* "satisfied that no proper meaning can be drawn from the words as they lie," follows a various reading (differing only in two letters,) which is supported by fourteen MSS., (three ancient,) and is adopted by Bps. *Pearce, Marsh,* &c., and produces the following translation: "And (as is written of the Son of man) must likewise suffer many things, and be contemned." So *Boothroyd;* who also transposes the last clause of verse 13 thus: "Elias is indeed come, as it is written of him, and they have done unto him whatsoever they listed" (or chose.)

Ver. 15. *Were greatly amazed.*—*Campbell,* "Struck with awe." *Whitby, Doddridge,* and others, suppose, that as the face of Moses shone when he came down from the mount, so did the countenance of Jesus. See 2 Co. iii. 7.

Ver. 15—32. *And straightway,* &c.—See parallel, Mat. xvii. 14—23.

Ver. 18. *Foameth.*—[As these symptoms accord very much with those of epileptic persons, some have ventured to assert that it was no real possession; but the Evangelist expressly affirms, that he had "a dumb spirit," which tare him; that our Lord charged him to *come out* of him," &c.]—*Bagster.*

Ver. 20. *The spirit tare him.*—*Doddridge,* "Threw him down and convulsed him;" *Campbell,* (better) "threw him into convulsions."

Ver. 24. *Mine unbelief.*—Literally, "want of faith," of which the most eminent believers find reason to complain.

Ver. 25. Thou *dumb and deaf spirit,* &c.—[If this had been only a natural disease, as some have contended, could our Lord with any propriety have thus addressed *it?* If the demoniacal possession had been false, or merely a vulgar error, would our Lord, the Revealer of truth, have thus established falsehood, sanctioned error, or encouraged deception, by teaching men to ascribe effects to the malice and power of evil spirits, which they had no agency in producing? Impossible! Such conduct is utterly unworthy the sacred character of the Redeemer.]—*Bagster.*

Ver. 26. *Rent him sore.*—*Campbell,* "Severely convulsed him."

Ver. 29. *Can come forth.*—*Doddridge,* "Go forth." *Campbell,* "Be dislodged."

Ver. 32. *But they understood not.*—They could not understand how the Son of God should suffer death, or rise again from the dead. Their expectation of a temporal kingdom completely warped their understanding on these subjects.

Ver. 37. *Receiveth not me*—That is, "not me only."

Ver. 38. *Casting out devils.*—Greek, *demons.* It is difficult to account for the circumstance here related. Our Lord will at last refuse to acknowledge some who plead that they have cast out devils in his name; Mat. vii. 22. Yet the man that wrought, or pretended to work miracles in his name, could scarcely at the time speak lightly of him, however he might afterwards desert him.

name, and he followeth not us: and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there [f] is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For [g] he that is not against us is on our part.

41 For [h] whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend [i] one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And [j] if thy hand [k] offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where [l] their worm dieth not, and the fire is not quenched.

45 And if thy foot [m] offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye [m] offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

A. M. 4032. A. D. 28.

f 1 Co.12.3.

g Mat.12. 30.

h Mat.10. 42. 25.40.

i Mat.18.6. Lu.17.1,2

j De 13.6. Mat 5.29.

k or, *cause thee to offend*: and so ver 45, 47.

l Is 66.24. Re.14.11.

m See ver. 43.

n ver 44,46. Lu.16.24.

o Le.2.13. Eze.43.24

p Mat.5.13. Lu.14.34.

q Col.4.6.

r Ps.34.14. 2 Co.13. 11. He.12.14.

A. M. 4033. A. D. 29.

a Mat.19.1, &c. Jn 10 40.

b De.24.1. Mat.5.31.

c Ge.1.27. 5.2. Mal.2.15.

d Ge.2.24.

48 Where their worm dieth not, and the fire [n] is not quenched.

49 For every one shall be salted with fire, and every sacrifice [o] shall be salted with salt.

50 Salt *is* good: but if the salt [p] have lost his saltness, wherewith will ye season it? Have [q] salt in yourselves, and have [r] peace one with another.

CHAPTER X.

2 Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.

AND [a] he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses [b] suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made [c] them male and female.

7 For [d] this cause shall a man leave his father and mother, and cleave to his wife;

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temples, beside those of Jupiter and Mars; and it is even said they did offer, upon the spread of Christianity, to give Jesus a niche in their Pantheon. The priests of Baal were always willing to associate Jehovah with him; but to the latter, even the denial of his being was not a greater insult than such an association.

We have seen something very similar to this in modern times. Our polite philosophers have laid it down as a principle of good breeding, that "those who go to Rome, must do as they do at Rome:" that is, worship the Virgin Mary and all the Saints of the Roman Calendar; and so, by analogy of reasoning, acknowledge the gods of the country wherever they may travel—whether it be to Rome, Hindostan, or China. They worship "Jehovah, Jove, or Lord," with equal zeal. We have known a *great* man (so far as talents and power could make him great) who could be Protestant or Papist, Mahometan or Jew, with equal readiness, when his interest required; yet when *this* great man was requested to allow the neutrality of certain German states, he replied in the words of our Lord, above quoted, "He that is not for me, is against me."

If an earthly potentate could assume this style, and act upon it, much more may the King of kings. God is not a being to be trifled with. Justly to offend one of the least and meanest of his sincere disciples, is an offence that, without special mercy, will involve judgments the most terrible. If, therefore, a hand or a foot, or even an *eye*, (and what member can be dearer?) cause us to commit such offence, it were better that it were separated from us, bitter as must be the parting, than that we should be plunged into the guilt of such offence, or the misery to which it inevitably leads.

The language here used is metaphorical. Our Lord alludes to the valley of Hinnom, "a place near Jerusalem, where they cast things impure, and carcasses of dead animals; and where there was a fire continually kept to burn them." (Rabbi *Kimchi* on Psalm xxvii.) Nor is this all; here the idolaters caused their children to pass through the fire, and sometimes actually burnt them to their god, Moloch; so that it was at once the centre of crime and wretchedness.

The other image, of the *worm*, seems borrowed from the same scene. A place of filth and corruption, must be a place of worms and vermin. Now suppose these vermin to be immortal, and this fire unquenchable, and we have an image of everlasting misery, the most dreadful that we can conceive. The *fire* is interpreted to refer to the just wrath of Almighty God, who, when provoked, is a consuming fire, Heb. xii. 29; and the *worm*, to the tormenting reflections of a guilty conscience.

It is true, some ingenious critics have tortured the terms "everlasting" and "eternal," to reduce them to some terminable period: some *benevolent* divines have also endeavoured to persuade themselves that God will find some way to save his honour in the termination of these everlasting punishments; but who would risk his property or his life on such a precarious speculation? The terms used are as decisive and express as language can afford; and it is a reflection on his veracity to suppose, for a moment, that the Almighty means not as he has said.

As to the doctrine of Universal Restoration, we shall have a more suitable opportunity to inquire into the precarious grounds on which it rests; but let us not for a moment neglect to secure our eternal interests, on the rash presumption that they may possibly not be in so great danger as is represented. "Now is the accepted time,"—and "how shall we escape if we neglect so great salvation?"

The last two verses of this chapter have been variously explained, and are confessedly difficult of interpretation. *Whitby* thus explains them: "Every wicked man will be so seasoned by the fire itself as to become unconsumable, and shall endure for ever, to be tormented." But most assuredly God will not hold any of his creatures in existence for the mere purpose of tormenting them. Man was made immortal, and the perpetuity of his punishment must arise from the perpetuity of his existence; nor can he be relieved, but either by annihilation or forgiveness. Other explanations we shall pass over, as we should rather carry the connexion of these words farther back into the context. Our Lord had been recommending his disciples to sacrifice a hand, a foot, or an eye, rather than wholly to expose themselves to the danger of eternal fire. But as all sacrifices under the law were to be salted *for* the fire of the altar; so these sacrifices of a right hand, &c., must be salted (as it were) by *integrity*, (of which salt is the emblem, as being the great natural preserver from corruption,) to render them acceptable to God. So St. Paul teaches us, that it may

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Ver. 41. *A cup of water.*—This is an instance of true Asiatic charity. *Niebuhr* mentions, that among the public buildings of Kahira are places for supplying water gratis to passengers, a cup being always placed ready in the window next the street.

Ver. 42. *Whosoever shall offend.*—The Greek means, literally, to put *a stumbling-block* in their way.

Ver. 44. *Their worm,* &c.—See Isaiah lxvi. 24, for its literal meaning. This figure in the text denotes great misery, and the certain and terrible and eternal destruction of the wicked.

"Conscience, the never-dying worm,
With torture gnaws the heart:
And wo and wrath, in every form,
Is now the sinner's part.
Sad world indeed! ah, who can bear,
For ever there to dwell—
For ever sinking in despair,
In all the flames of hell."—*Village Hymns.*

1078

Ver. 49. *For every one shall be salted with fire.*—[*Whitby* supposes this to mean, "Every wicked man shall be seasoned with fire itself, so as to become inconsumable, and shall endure for ever to be tormented; and therefore may be said to be *salted with fire*, in allusion to that property of salt, which is to preserve things from corruption." *Beza* and *Gilpin* would read, "Every Christian is purified by the difficult and fiery trials of life, in the same manner as every sacrifice with salt." *Lightfoot* and *Doddridge*, "He that is a true sacrifice to God shall be seasoned with the salt of grace to the incorruption of glory; and every victim to Divine justice shall be salted with fire to endure for ever."]—*Bagster.* Or, "*for* the fire." *Macknight, Parkhurst,* &c.

Ver. 50. *Salt is good.*—Compare note on Mat. v. 13.—*Have peace,* &c.—"A covenant of salt," was a covenant of *peace and amity*, but *salt* itself was not the direct emblem of peace, but of *integrity*, the true foundation of peace.

CHAP. X. Ver. 1—12. *And he arose,* &c.—For the parallel text, see Mat. xix. 1—9.

Ver. 1. *Into the coasts of Judea.*—*Boothroyd,* "Into the borders of Judea by the side of the Jordan."

8 And they twain shall be one [e] flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [f] Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And [g] they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he [h] was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such [i] is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And [j] when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but [k] one, *that is*, God.

19 Thou knowest the [l] commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all [m] these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One [n] thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure [o] in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, how hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust [p] in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for [q] with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But [r] many *that are* first shall be last; and the last first.

32 ¶ And [s] they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we [t] go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And [u] they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye [v] know not

A. M. 4033. A. D. 29.

e 1 Co.6.16 Ep.5.31.

f Mat.5.32. 19.9. Lu.16.18. Ro.7.3. 1 Co.7.10, 11.

g Mat.19. 13. Lu.18.15.

h Ep.4.26.

i Mat.18.10 1 Co.14. 20. 1 Pe.2.2. Re.14.5.

j Mat.19. 16, &c. Lu.18.18, &c.

k Ps.86.5. 119.68.

l Ex.20. Ro.13.9.

m Is.58.2 Ez.33.31, 32 Mal.3.8. Ro.7.9. Ph.3.6.

n Ja.2.10.

o Mat.6.19, 20. Lu.12.33. 16.9.

p Job 31.24. Ps.52.7. 62.10 Hab.2.9. 1 Ti.6.17. Re.3.17.

q Ge.18.14. Job 42.2. Jer.32.17. Lu.1.37.

r Mat.20. 16. Lu.13.30.

s Mat.20. 17, &c. Lu.18.13, &c.

t Ac.20.22.

u Ps.22.6,7, 13.

v Ja.4.3.

be possible for a man to give his whole *body* to be burned, and yet if he do it not from a principle of integrity, or pure love to God, it will avail nothing, as not being seasoned for his altar. This integrity (of which divine grace is the radical principle) must be preserved through life, and it will prevent our apostacy from God, and preserve us from quarrelling with one another. This exposition is offered with diffidence, as we believe it is new; but not therefore to be rejected, till one be found less objectionable.

CHAP. X. Ver. 13—27. "'Little children should be suffered' and directed to go to the loving Saviour, as soon as they are capable of understanding his words: they should be assured that he will regard their lisping petitions; and all his ministers should copy his condescension, and attentive regard to the lambs of the flock, the young, the newly awakened, the weak believers, the poor, or the discouraged; that they may be his instruments in gathering them to him, and in leading them to establishment and comfort. While we consider the case of children, and remember that 'of such is the kingdom of God;' let us peculiarly attend to our Lord's declaration, that 'whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' No learned scribe or philosopher, no man of the most distinguished learning or pre-eminent abilities, can be a true subject of the kingdom of grace here, or an heir of the kingdom of glory hereafter, who will not stoop to receive the instructions and blessings of the kingdom, in the simple, teachable spirit, with which a little child learns the first elements of knowledge, from its parent, nurse, or teacher. 'If any man therefore be wise in this world, let him become a fool, that he may be wise' unto salvation.

Ver. 11. *Against her*—That is, his former wife; or it may apply to the latter, since he causes her to live in adultery with him.

Ver. 12. *And if a woman shall put away her husband.*—"It may be inferred from hence (says Dr. *Lardner*) that the Jewish women, as well as men, (though contrary to the law) did then (i. e. in our Lord's time) practise divorces, and after that, marry to others." He produces the instances of Herodias, and three of her daughters; and adds, "We may be assured their example would be followed by others, and it is likely, were supported by many precedents. If the women took this license, what would not the men do? Our historian, *Josephus*, affords a double example of this practice. His first wife left him, and he married another. Her he divorced, after having had three children by her, because he was not pleased with her manners; and then married a third, by whom also he had children."

Ver. 13—16. *And they brought young children*, &c.—Parallel to this, see Mat. xix. 13—15; with which compare chap. xviii. 3, &c.

Ver. 15. *As a little child*, &c.—With that humility, neglect of the world, freedom from malice, which is in little children.

Ver. 17. *And when he was gone forth*, &c.—Corresponding with this section, see Mat. xix. 16—30

Ver. 23. *How hardly*, &c.—When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c., at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment, which was expected, "Ah! David, David," said the doctor, "these are things which make a death-bed terrible!"

Ver. 30. *A hundred-fold*—Not in kind, but in value. See 2 Co. vii. 4.

Ver. 32—45. *And they were in the way*, &c.—Here Mark begins to relate our Lord's going up to Jerusalem the last time, which is related in nearly the same terms by Matthew, chap. xix. 17—28.

Ver. 32. *They were amazed*—To see our Lord going to meet his death with such cool intrepidity: *and they were afraid* to follow him, lest they should be involved in the same calamities; or, perhaps, their amazement refers to a sort of indefinable awe which the apostles began to feel for Jesus, which the mighty miracles he wrought, and the air of majesty and authority he now assumed, was calculated to inspire.

Ver. 35. *James and John.*—[St. Matthew says that this request was made by *Salome* their mother; but though she made the request as *from herself* yet it is evident that they had set her upon the business; and therefore Jesus, knowing *whence* it came, immediately addressed the sons.]—*Bagster.*

what ye ask, can ye drink of the cup that I drink of? and be baptized with the baptism [v] that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye [x] shall indeed drink of the cup [y] that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is [z] prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye [a] know that they which [b] are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but [c] whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but [d] to minister, and to [e] give his life a ransom for many.

46 ¶ And [f] they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more [g] a great deal, *Thou* son of David, have mercy [h] on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he [i] calleth thee.

50 And he, casting [j] away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy [k] faith hath [l] made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 Christ rideth with triumph into Jerusalem: 12 curseth the fruitless leafy tree: 15 purgeth the temple: 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies: 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AND [a] when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

A. M. 4033. A. D. 29.

w Lu.12.50.

x Mat.10.25. Jn.17.14.

y c.14.36.

z Mat.25.34. He.11.16.

a Lu.22.25.

b or, *think good.*

c Mat.20.26,28. c.9.35. Lu.9.48.

d Jn.13.14. Ph.2.7.

e Is.53.11, 12. Da.9.26. 2 Co.5.21. Ga.3.13. 1 Ti.2.6. Tit.2.14.

f Mat.20.29, &c. Lu.18.35, &c.

g Je.29.13.

h Ps.62.12.

i Jn.11.28.

j Ph.3.7,9.

k Mat.9.22. c.5.34.

l or, *saved thee.*

a Mat.21.1, &c. Lu.19.29, &c. Jn.12.14, &c.

b Ac.17.25.

c Zec.9.9.

d Ps.118.26.

e Is.9.7. Je.33.15.

f Ps.148.1.

g Zep.1.12. Eze.8.9.

h Mat.21.18, &c.

i Is.5.7.

j Mat.21.12, &c. Lu.19.45, &c. Jn.2.14, &c.

k De.14.25, 26.

l Is.56.7.

m or, *a house of prayer for all nations.*

n Je.7.11.

o Mat.7.28, c.1.22. Lu.4.32.

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need [b] of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and [c] he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed [d] *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom [e] of our father David, that cometh in the name of the Lord: Hosanna in the [f] highest.

11 And Jesus entered into Jerusalem, and into the temple: and [g] when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And [h] on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing [i] but leaves; for the time of figs was not *yet:*

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And [j] they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the [k] money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not [l] written, My house shall be called [m] of all nations the house of prayer? but ye have made it a den [n] of thieves.'

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished [o] at his doctrine.

19 And when even was come, he went out of the city.

"Whatever increases pride, and an attachment to the world, must enhance the difficulty of a man's embracing the gospel. Few can possess riches without loving them and trusting in them; and it is extremely difficult to break the strong bands, which hold a carnal mind to large possessions. So that Jesus speaks to us 'as to children,' when he reminds us, 'How hardly shall they that have riches enter into the kingdom of heaven!' And instead of expressing our astonishment, or indulging our speculations, let us learn contentment in a low estate: or if a higher be allotted us, let us watch against confidence in riches, and the love of them, or any thing that can be purchased with them. Let us pray to be enabled to

Ver. 40. *But* it shall be given, &c.—Except it shall be given, &c.

Ver. 46. *And they came to Jericho*, &c.—[Luke says that this took place, "as he was come nigh unto Jericho," and afterwards records an event which took place in that city. But his words may be rendered, 'When he was nigh Jericho," which is equally true of him who is gone a little way from it, as of him who is come near it. Matthew mentions *two* blind men who received their sight on this occasion; but Bartimeus was probably the more remarkable of the two, and therefore mentioned by name.]—*Bagster.* On this miracle, see some farther remarks on Luke xviii. 35, &c.

Ver. 52. *Made thee whole.*—*Campbell*, "Cured thee."

CHAP. XI. Ver. 1—11. *And when they came nigh*, &c.—The parallel text of Matthew occurs chap. xxi. 16. The limits of Bethany reached to the mount of Olives, and joined to those of Bethphage, which reached from the mount to the walls of the city.

Ver. 3. *And straightway he will send him.*—An evidence of the Lord's omniscience and power over the hearts and wills of men.

Ver. 8. *Branches off the trees.*—It is probable, from different kinds of trees. John, chap. xii. 13, mentions "palm trees." The late Mr. *David Levi* gives an extract from the Talmud, which mentions that at the feast of Tabernacles they carried branches of *willow*, and cried "Hosanna!" and the willows thus employed were called *Hoshanuth.*—*Lingua Sacra*, in *Oreb. Mortier*, in his travels through Persia, mentions the scattering of rose leaves, and *Harmer* conceives they might make a part of this ceremony.

Ver. 11. *And now the even-tide was come*, &c.—Our Lord and his disciples went to lodge at Bethany—probably at the house of Lazarus.

Ver. 12—14. *And on the morrow*—(That is, "Next morning") *when they were come from Bethany*, &c.

Ver. 13. *If haply*—That is, if it might so happen.—*For the time of figs was not* yet—i. e. of gathering figs; *Campbell*, "The fig-harvest." So we use the terms "hay-time, or hay-harvest, hopping-time," &c. This was the season to expect fruit. [This declaration, as Dr. *Campbell* observes, "cannot be the reason why there was nothing but leaves on the tree; for the fig is of that class of vegetables wherein the fruit appears before the leaf. But if the words be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded, that is, of our Lord's looking for fruit on the tree. The leaves showed that the figs should not only be formed but well advanced; and the season of reaping being not yet come removed all suspicion that they had been gathered."]—*Bagster.*

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.
21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.
22 And Jesus answering saith unto them, [p] Have faith in God.
23 For verily I say unto you, That whosoever [q] shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
24 Therefore I say unto you, [r] What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.
25 And when ye stand praying, [s] forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
26 But [t] if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
27 ¶ And they come again to Jerusalem: and [u] as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,
28 And say unto him, By [v] what authority doest thou these things? and who gave thee this authority to do these things?
29 And Jesus answered and said unto them, I will also ask of you one [w] question, and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was *it* from heaven, or of men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32 But if we shall say, Of men; they feared the people: for [x] all *men* counted John, that he was a prophet indeed.
33 And they answered and said unto Jesus, We [y] cannot tell. And Jesus answering saith unto them, Neither do [z] I tell you by what authority I do these things.

CHAPTER XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar: 18 convinceth the error of the Sadducees, who denied the resurrection: 28 resolveth the scribe, who questioned of the first commandment: 35 refuteth the opinion that the scribes held of Christ: 38 bidding the people to beware of their ambition and hypocrisy: 41 and commendeth the poor widow for her two mites, above all

AND he began to speak unto them by parables. A [a] *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.
2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the [b] fruit of the vineyard.
3 And they caught *him*, and beat him, and sent *him* away empty.
4 And again he sent unto them another servant; and at him they cast [c] stones, and wounded *him* in the head, and sent *him* away shamefully handled.
5 And again he sent another; and him they killed, and [d] many others; beating some, and killing [e] some.
6 Having yet therefore one son, his well beloved, he [f] sent him also last unto them, saying, They will reverence my son.
7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.
8 And they took him, and killed *him*, and cast *him* out [g] of the vineyard.
9 What shall therefore the lord of the vineyard do? he will come and [h] destroy the husbandmen, and will [i] give the vineyard unto others.
10 And have ye not read this scripture; The [j] stone which the builders rejected is become the head of the corner:
11 This was the Lord's doing, and it is marvellous in our eyes?
12 And [k] they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.
13 ¶ And [l] they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.
14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?
15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a [m] penny, that I may see *it*.
16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.
17 And Jesus answering said unto them, Render to Cesar [n] the things that are Cesar's, and to God [o] the things that are God's. And they marvelled at him.
18 ¶ Then [p] come unto him the Sadducees, which say [q] there is no resurrection; and they asked him, saying,

A. M. 4033
A. D. 29

p or, *have the faith of God.*
q Mat.17. 20. Lu.17.6.
r Mat.7.7. Lu.11.9. 18.1. Jn.14.13. 15.7. 16.24. Ja.1.5,6.
s Mat.6.14. Col.3.13.
t Mat.18. 35.
u Mat.21. 23, &c. Lu.20.1, &c.
v Nu.16.3.
w or, *thing.*
x Mat.3.5, 6. 14.5. c.6.20.
y Is.1.3. 29.14. Je.8.7. Ho.4.6.
z Lu.10.21, 22.
a Mat.21. 23. Lu.20.9, &c.
b Ca.8.11. Mi.7.1. Lu.12.48. Jn.15.1..8
c He.11.37.
d Ne.9.30. Je.7.25, &c.
e Mat.23. 37.
f He.1.1,2.
g He.13.12.
h Pr.1.24.. 31. Is.5.5. 7. Da.9.26.
i Je.17.3.
j Ps.118.22.
k c.11.18 Jn.7.30.
l Mat.22. 15. Lu.20.20, &c.
m In value of our money 14 cents 4 mills, as Mat.22. 19.
n Mat.17. 25..27 Ro.13.7. 1 Pe.2.17.
o Ec.5.4,5. Mal.1.6.
p Mat.22. 23. Lu.20.27, &c.
q Ac.23.8.

part with every earthly object for Christ's sake; and to use all, which we are allowed to keep, in his service, and as his faithful stewards.

CHAP. XI. Ver. 20—33. "Alas! how many professed Christians and ministers are barren fig-trees, covered with leaves, raising, and disappointing, the expectations of those who seek fruit from them; and exposing themselves to the doom of being withered, and remaining to all eternity unfruitful under the awful curse of the Lord! We should fear this sentence far more than death, and should rest in no religion which does not render us 'fruitful in good works.' This will be the sure effect of 'faith in God,' in proportion as it is vigorous and lively. Thus our feeble attempts to do good may be rendered more successful than we could have imagined, by a divine blessing on our labours of love: and though we may not possess superior abilities or station, influence or authority, we may yet make a useful stand against the prevalence of impiety and iniquity, by the silent efficacy of fervent, constant prayers, whilst 'we lift up holy hands, without wrath and doubting:' and, provided our petitions be dictated by a forgiving and loving spirit towards men, as well as by zeal for the honour of God, we may in this way, and by a Christian example and conversation, by 'a word spoken in due season,' and various other similar attempts, be useful; without any one having so

Ver. 20. *And in the morning*, &c.—[St. Matthew informs us that this tree grew by the *way-side:* and was therefore not *private*, but *public* property; so that the destruction of it really injured no one.—Our Lord was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation, on account of its unfruitfulness under greater advantages than any other people enjoyed at that day; and, like all the rest of his miracles, it was done with a gracious intention—to alarm his countrymen, and induce them to repent.]—*Bagster* The passage parallel to this is Mat. xxi. 19—22.

Ver. 23. *Be thou removed*, &c.—[This appears to have been a proverbial form of speech, to signify the *removing* or *conquering* great difficulties. A *rooter up of mountains*, was a common epithet applied to any Rabbin who was an eminent and learned man.]—*Bagster.*

Ver. 27—33. *And they come again to Jerusalem*, &c.—Parallel text, Mat. xxi. 23—27.

Ver. 32. *All* men *counted John, that he was a prophet.*—Compare chapter vi. 20.

CHAP. XII. Ver. 1. *Built a tower.*—Mr. *Buckingham*, in his late travels, "was particularly struck with the appearance of several small and detached towers in the midst of vine-lands, from which watchmen looked out to gaurd the produce of the lands, even in the present day."

Ver. 10. *The stone which.*—[That this passage refers to the Messiah, some of the ancient Jews fairly acknowledge. It was literally fulfilled in our Lord, who was rejected by the Jewish builders, but is become the head of the corner; the head of principalities and powers, and of his body, the church.]—*B.*

Ver. 13—17. *And they send*—That is, the Pharisees, that were offended with this parable, as named at them, sent some of their disciples.

Ver. 18—27. *Then come unto him the Sadducees*, &c.—This conversation is related by Matthew, chap. xxii. 23—32.

19 Master, Moses wrote [r] unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother [s] should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but [t] are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, [u] I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye [v] therefore do greatly err.

28 ¶ And [w] one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, [x] Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou [y] shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and [z] there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is [a] more than all whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him [b] *any question*.

35 ¶ And [c] Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by [d] the Holy Ghost, The [e] LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them [f] in his doctrine, Beware [g] of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And [h] the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' [i] houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And [j] Jesus sat over against the treasury, and beheld how the people cast [k] money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [l] mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That [m] this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their [n] abundance; but she of her want did cast in all that she had, *even* all [o] her living.

A. M. 4033. A. D. 29

r De.25.5.

s Ru.1.11, 13.

t 1 Co.15. 42..53.

u Ex.3.6.

v ver.24.

w Mat.22. 35.

x De.6.4,5 Lu.10.27.

y Le.19.18. Mat.22. 39. Ro.13.9.

z De.4.39. Is.45.5,6, 14. 46.9.

a 1 Sa.15.22 Ho.6.6. Mi.6.6..8.

b Mat.22. 46.

c Mat.22. 41. Lu.20.41, &c.

d 2 Sa.23.2. 2 Ti.3.16.

e Ps.110.1.

f c.4.2.

g Mat.23.1. Lu.20.46, &c.

h Lu.11.43.

i 2 Ti.3.6.

j Lu.21.1, &c.

k *a piece of brass money:* see Mat. 10.9.

l 7th part of that piece of brass money.

m 2 Co.8.2, 12.

n 1 Ch.29. 3,17. 2 Ch 24. 10.

o De.24.6.

much as a pretence for inquiring 'by what authority we do such things.'"—*T. Scott.*

CHAP. XII. Ver. 41—44. *The widow's mite commended.*—It is true that Mark introduces very few facts into his gospel that had not been mentioned by Matthew; but those few are valuable, and particularly this before us, which explains God's method of estimating charity, even when resulting from a *good* principle; and when it does *not*, he estimates it as nothing, or worse than nothing.

In remarking upon this incident, we may notice, 1. The benevolent object here proposed, which commentators are agreed was a fund for the support of the Temple worship. Such funds are commonly reckoned among our charities; but with the greatest impropriety, if by that term we understand any thing optional, which we may either do or let alone at pleasure, which seems to be the common notion of a charity. The support of divine worship, and the spread of divine truth, yea, and the relief of the distressed poor, are duties as forcibly enjoined on us as sobriety, chastity, or honesty; only God has left it to our honour and gratitude to apportion the measure to our means. And, 2. Jesus Christ sits opposite to the treasury box, and *eyes* every piece of money that is put in, whether gold or silver or copper: and though he is well pleased when he sees the "rich cast in much," he singles out the poor widow's mite for commendation. If we were to consider this fact, and we cannot deny it, without also denying the divinity of Christ, it would surely greatly enlarge our collections on such occasions: every one would be anxious to give the utmost he could afford. 3. The measure of our benevolence should be regulated by our means. "*God loveth a cheerful giver;*" but "if there be first a willing mind, a man's contributions are acceptable according to that he hath; not according to that he hath not." (2 Cor. viii. 12; ix. 7.) To give away the property of others for any private ends of our own, is a defraud, and not benevolence; but to hoard up riches under pretence of bestowing a large sum by legacy, is defrauding God and ourselves too. It defrauds *Him* of what should have been given to his cause long before; and defrauds *ourselves* of that reward which his grace might have bestowed on our timely charity. But surely no man can expect a reward for giving away that which he could by no possibility retain *one moment longer*. It is an awful thing for a professor of religion to die rich! especially when he has not a large and needy family to provide for. 4. We may remark that this good woman gave her *all*—"all her living"—all she had, which shows not only her gratitude, but her faith; she not only acknowledges that she had received all she had from God, but she could trust him in future for all she wanted; and if he gives "a hundred fold," as he has

Ver. 24. *Do ye not therefore err.*—[As the five books of Moses were the only Scriptures which the Sadducees admitted as divine, our Lord confutes them by an appeal to these Books, and proves that they were ignorant of those very writings which they professed to hold sacred. In *Avoda Zara*, and *Sanhedrim*, it is said, "These are they which shall have no part in the world to come: those who say, the Lord did not come from heaven; and those who say, the resurrection cannot be proved out of the Law." Our Lord not only rectified their opinions, but so explained the doctrine, as to overthrow the erroneous decision of the Pharisees, that if two brothers married one woman, she should be restored at the resurrection to the *first*.]—*Bagster.*

Ver. 28—40. *And one of the scribes came*, &c.—See Matthew xxii. 35; xxiii. 14.

Ver. 29. *The Lord our God is one Lord.*—This passage in the Greek is quoted literally from the LXX. of Deut. vi. 4. The word Lord in Greek is *Kurios*, but in Hebrew *Jehovah*. The passage in both Testaments is translated as a single proposition; but the best critics in both places divide it into two, (as in our note on Deut. vi. 4,) thus: "Jehovah our Elohim, Jehovah is one." So *Ainsworth*: or as in the LXX. and this verse, "The Lord is our God; the Lord is one;" *Kurios* here, as generally, answering to Jehovah. So *Vitringa, Campbell, Doddridge*, &c. Dr. *Lightfoot* remarks, that our Lord here quotes to the Jews one of the texts inscribed on their phylacteries.

Ver. 32. *Well, Master, thou hast said the truth.*—*Doddridge*, "Truly, Master, thou hast spoken well."—*For there is one God.*—"God" (*Theos*) is wanting in the Alexandrian and three other ancient MSS., besides many others; and in several ancient versions. It must, however, be necessarily understood, unless we supply, instead of it, *Kurios*, or Jehovah, as *Parkhurst* does.

Ver. 34. *Thou art not far from the kingdom of God*—Or from the doctrine of the gospel.

Ver. 41. *Cast money into the treasury.*—Marg. "Brass money;" answering to our copper; but it is difficult to state the exact value of these pieces, as they were of different sizes, and changed their value with time and circumstances. It is probable the Pharisees gave large pieces of brass, instead of small silver, as making a greater *chink*. These are supposed to be nearly of the value of our sixpence, and *much*, or many of these brass pieces, would make a great sound.

Ver. 42. *Two mites*, or "a farthing."—[The *lepton*, which we render *mite*, (probably from the French *mitete*, a crumb, or small morsel,) was the *smallest* piece of money in use among the Jews.]—*Bagster.*

CHAPTER XIII.

[1] Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

A. M. 4033. A. D. 29.

AND [a] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering said unto him, Seest thou these great buildings? [b] there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, Take [c] heed lest any *man* deceive you:

6 For many shall come [d] in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be [e] ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of [f] sorrows.

9 But take heed to yourselves: for they [g] shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And [h] the gospel must first be published among all nations.

11 But when they shall lead *you,* and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but [i] the Holy Ghost.

12 Now the brother [j] shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated [k] of all *men* for my name's sake: but he [l] that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of [m] by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not [n] go down into the house, neither enter *therein,* to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For [o] *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, [p] here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But [p] take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that [q] tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And [r] the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And [s] then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but [t] my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take [u] ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a

a Mat.24.1, &c. Lu.21.5, &c.

b Lu.19.44.

c Je.29.8. Eph.5.6. 2 Th.2.3. Re.20.7,8.

d Ac.5.36., 39. 1 Jn.4.1.

e Ps.27.3. 46.1,2. Pr.3.25. Jn.14.1, 27.

f The word in the original importeth *the pains of a woman in travail.*

g Mat.10 17,&c. Re.2.10.

h Mat.28. 19. Re.14.6.

i Ac.2.4. 4.8,31. 6.10.

j Mi.7.6.

k Lu.6.22. Jn.17.14.

l Da.12.12. Re.2.10.

m Da.9.27.

n Da.12.1. Joel 2.2.

o Lu.17.23.

p 2 Pe.3.17.

q Da.12.1. Zep.1.15. ..17.

r Is.13.10. 24.20,23. Je.4.23. 2 Pe.3.10, 12. Re.6.12.. 14 20.11.

s Da.7.9..14 Mat.16. 27. 24.30. c.14 62. Ac.1 11 1 Th.4.16. 2 Th.1.7, 10 Re.1.7.

t Is.40.8.

u Mat.24. 42 25.13. Lu.12.40. 21.34. Ro.13.11, 12. 1 Th.5.6. Re.16.15.

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promised, she was surely wise to make God her banker. Ah! had those silly speculators, who have sent their thousands and tens of thousands to the very ends of the earth, only given them to serve the cause of God, or preserve the lives of their starving countrymen—how many blessings would they have called down upon themselves!

CHAP. XIII. Ver. 1—37. "Ere long 'heaven and earth shall pass away,' and all the things which we behold will be dissolved; but 'the words of Christ shall not pass away.' A firm belief of his truth will be our only and our effectual preservative against those seducers, and our sure support under those trials which occasion the ruin of all, 'but the elect, whom God hath chosen.' At length we shall see 'the Son of man coming in the clouds of heaven, with power and great glory,'

CHAP. XIII. Ver. 1—23. *And as he went out of the temple,* &c.—For the corresponding predictions of Matthew, see chap. xxiv. 1—28.

Ver. 1. *See what manner.*—[*Tacitus* applies to the temple the terms *immensæ opulentiæ:* and *Josephus* says, "that it was, of all buildings he had seen or heard of, the most wonderful for its size, structure, and magnificence," and states that the "stones were white and strong, fifty feet long, twenty-four broad, and sixteen in thickness."]—*Bagster.*

Ver. 8. *These* are *the beginnings of sorrows.*—The margin of our Bibles remarks, that the original word for sorrows imports "the pains of a woman in travail." See Rom. viii. 22.

Ver. 9. *Councils.*—[*Sanhedrims,* the grand national council, and smaller courts of judicature in each city: see on Mat. v. 22.]—*Bagster.*——*For a testimony against them.*—So *Doddridge.* But *Campbell* renders it "to them;" referring to Mat. xxiv. 14. Both senses are just. The first preachers of the gospel were witnesses for Christ *to* "rulers and kings;" and when their witness was rejected, then they became witnesses *against* them. See chap. vi. verse 11.

Ver. 11. *Take no thought beforehand.*—See note on Mat. vi. 25. It would be a gross perversion of Scripture to apply this, as some have done, to ministerial studies, as an encouragement to idleness in preachers: but when prevented from study, either by the opposition of their enemies, or by the multiplicity of the labours to which they have in providence been called, and still more under circumstances of persecution these words have afforded rational support and consolation to many, and have been, in some instances, remarkably fulfilled.

Ver. 32. *Of that day and that hour.*—*Campbell,* "OR hour:" which he does not hesitate to admit as the true reading, supported by the most and best MSS., and ancient versions. *Hour* being distinguished from *day,* marks the precise time.——*Neither the Son.*—This is parallel to Matthew's expression, "But the Father ONLY;" the only question is, can this be explained in consistency with the doctrine of Christ's divinity? Many solutions of this difficulty have been proposed.

The more general, and, as we think, just interpretation is, that though the human nature of Christ was joined to the divine; yet, as infinite attributes could not be communicated to a finite mind, so the soul of Jesus could be no more omniscient than omnipresent; and therefore might not, at this period, know the precise day and hour here spoken of. This sense is so ably defended by Dr. *Pye Smith,* that we shall present our readers with a short extract or two from his valuable work.

After remarking that the "intellectual attainments of Jesus were partly acquired by diligence in the use of proper means," but chiefly communicated by the Holy Spirit (Isa. xi. 2, 3.) he adds, "All the knowledge which his offices required, or to the use of which his commission extended, he unquestionably enjoyed (on earth;) but beyond this sphere, there is an indefinite field for the acquisition of new knowledge, as well as of higher felicity in his glorified state.

"The Scriptures appear to us, on the one hand, to teach the existence of

far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you [v] sleeping.

37 And what I say unto you, I say unto all, [w] Watch.

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth him to Master for money. 12 Christ himself foretelleth how he shall be betrayed by one of his disciples: 22 after the passover prepared, and eaten, instituteth his supper: 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and unjustly condemned of the Jews' council: 65 shamefully abused by them: 66 and thrice denied of Peter.

AFTER two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast *day*, lest there be an uproar of the people.

3 ¶ And [a] being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of [b] spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [c] pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For [d] ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And [e] Judas Iscariot, one of the twelve, went unto the chief priests, to betray [f] him unto them.

11 And when they heard *it*, they were glad, and promised to give him [g] money. And he sought how he might conveniently betray him.

12 ¶ And the first day of [h] unleavened bread, when they [i] killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go [j] ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master [k] saith, Where is the guest-chamber, where I shall eat [l] the passover with my disciples?

15 And he will show you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found [m] as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth [n] with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed! good [o] were it for that man if he had never been born.

22 ¶ And [p] as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, [q] eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This [r] is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it [s] new in the kingdom of God.

26 ¶ And when they had sung a [t] hymn, they went out into the mount of Olives.

A. M. 4033
A. D. 29.

v Mat.25.5.

w ver.33,35.

a Mat.26.6,&c. Lu.7.37. Jn.12.1, &c.

b or, *pure nard*; or, *liquid nard*.

c See Mat. 18.28.

d De.15.11.

e Mat.26.14,&c. Lu.22.3, &c.

f Jn.13.2.

g 1 Ki.21.20 Pr.1.10., 16.

h Ex.12.8, &c.

i or, *sacrificed*.

j c.11.2,3. He.4.13.

k Jn.11.28. 13.13.

l Re.3.20.

m Jn.16.4.

n Ps.41.9. 55.13,14.

o Mat.18.6,7.

p Mat.26.26,&c. Lu.22.19. 1 Co.11.23,&c.

q Jn.6.48., 58.

r 1 Co.10.16. Jn.6.53.

s Joel 3.18. Am.9.13, 14.

t or, *psalm*.

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and then all his chosen people will be gathered from among the wicked into his heavenly kingdom. Instead, therefore, of curiously inquiring into 'the secret things, which belong to the LORD;' let us carefully improve the revelation of his will, by 'giving diligence to make our calling and election sure.' We know that the hour of our death cannot be very distant: our Lord, though not present to our sight, beholds our whole conduct, and will shortly come to call us to an account for it. And to every one of us he gives his proper work, by attending to which we may approve ourselves true believers, and both honour our Lord and serve our generation. Happy therefore is that servant, who continues sober, vigilant, and diligent in his place, without interfering with that of other men! He will be prepared for the coming of his Lord, whenever that may be: he will be found awake and employed in his service, according to the duty of his station; and his gracious recompense will be secure. But it will be an awful surprise to a professed Christian or minister, should he be found sleeping, supine, self-indulgent, and unprepared, by his Lord at his coming. He therefore speaks to us and to all, charging and warning us to 'take heed to ourselves,' to our duty, or our ministry, and to watch and pray always, 'lest coming suddenly he should find us sleeping.'"—*T. Scott.*

CHAP. XIV. Ver. 1—72. "There is an essential difference between the general character of faulty disciples, and that of hypocrites. These often prove traitors, and deliberately join the enemies of Christ in opposing his cause: they conceal their crimes, by attending on ordinances and sacraments; and, whilst they presumptuously call Christ their Lord and Master, and express great affection for him, they betray him into the hands of his implacable enemies. Thus they hasten their own destruction, and 'it would have been better for them had they never been born.' In the conduct of our suffering Lord, we see the brightest pattern of meekness, patience,

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such a union as produces a personal oneness; and on the other, to exclude the notion of transmutation, or confusion, of the essential properties of either nature with respect to the other. It follows that, whatever communication of supernatural qualities, powers, or enjoyments, was made by the indwelling divinity to the man Christ Jesus," it was made in various degrees, and on successive occasions, as the divine wisdom judged fit; and this necessary limitation would apply to times or seasons which the Father has put in his own power, (Acts i. 7,) "as much as to any other conceivable class of objects." Messiah, vol. ii.

Ver. 35. *At even, or at midnight, or at the cock-crowing, or in the morning.*—"These are the four night watches, answering with us to the hours of nine and twelve at night, and three and six in the morning."—*Campbell.*

CHAP. XIV. Ver. 1—11. *After two days.*—So Mat. xxvi. 2—16.

Ver. 3. *An alabaster box.*—So called, as *Parkhurst* thinks, from their being made of alabaster stone.——*And she brake.*—*Campbell*, "Brake open" the box. Probably it was somehow sealed, as bottles often are with us, to prevent evaporation. See *Harmer.*

Ver. 5. *Three hundred pence.*—About $41.50 of our money.

Ver. 8. *She hath done what.*—["It appears to me more probable," says Dr *Doddridge*, "that Matthew and Mark should have introduced this story out of its place; that Lazarus, if he made this feast, (which is not expressly said by John,) should have made use of Simon's house, as more convenient; and that Mary should have poured this ointment on Christ's head and body, as well as on his feet; than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume; and that the same fault should be found with the action, and the same value set upon the ointment, and the same words used in defence of the woman, and all this in the presence of many of the same persons: all which improbable particulars must be admitted, if the stories be considered as different." The rebuke which Judas received from Christ at this unction determined him in his resolution to betray his Master; and, therefore, Christ's rebuke, and Judas's revenge, are united, as cause and effect, by Matthew and Mark.]—*Bagster.*

Ver. 12—26. *And the first day of unleavened bread, when they killed, &c.*—The passage parallel to this section is Mat. xxvi. 17—25.

Ver. 22. *This is my body*—[That is, this *represents* my body; the substantive verb, whether expressed or understood, being often equivalent to *signifies* or *represents*.]—*Bagster.*

Ver. 26. *A hymn*—or "Psalm."

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, [u] I will smite the shepherd, and the sheep shall be scattered.

28 But [v] after that I am risen, I will go before you into Galilee.

29 But [w] Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 ¶ And [x] they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My [y] soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed [z] that, if it were possible, the hour might pass from him.

36 And he said, [a] Abba, Father, all things *are* possible unto thee; take away this cup from me: nevertheless, [b] not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The [c] spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the [d] hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And [e] immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude [f] with swords and staves, from the [g] chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall [h] kiss, that same s he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures [j] must be fulfilled.

50 And [k] they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:

52 And he left [l] the linen cloth, and fled from them naked.

53 ¶ And [m] they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For [n] many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will [o] destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And [p] the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But [q] he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and [r] ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent [s] his clothes, and saith, What need we any farther witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit [t] on him, and to cover his face, and to buffet him, and to say

A. M. 4033. A. D. 29.

u Zec.13.7.

v c.16.7.

w Mat.26. 33, 4 Lu.22.33, 34. Jn.13.37, 38.

x Mat.26. 36,&c. Lu.22.39, &c Jn.18.1, &c.

y Jn.12.27.

z He.5.7.

a Ro.8.15. Ga.4.6.

b Ps.40.8. Jn.4.34. 5.30. 6.38,39. Is.11. Ph.2.8.

c Ro.7.18. 25 Ga.5.17.

d Jn.7.30. 8.20. 13.1.

e Mat.26. 47. Lu.22.47, &c. Jn.18.3, &c.

f Ps.3.1,2.

g Ps.2.2.

h 2 Sa.20.9. Ps.55.21. Pr.27.6.

i Lu.6.46.

j Ps.22.1, &c. Is.53.3, &c. Lu.24.44.

k Ps.88.8. Is.63.3, ver.27.

l c.13.16.

m Mat.26. 57,&c. Lu.22.54, &c. Jn.18.13, &c.

n Ps.35.11.

o c.15.29. Jn.2.19.

p Mat.26. 62,&c.

q Ps.39.9. Is.53.7. 1 Pe.2.23.

r Da.7.13. Mat.24. 30. 26.64. Lu.22.69. Re...7.

s Is.37.1.

t Is.50.6. c.65.19.

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fortitude, holiness, and compassion to sinners, that the earth or even the creation at large ever witnessed: we here perceive likewise the desert of sin, the worth of our souls, the foundation of our hope, and the nature of our Christian calling; which is to do good with unwearied perseverance, and to endure evil with fortitude, meekness, and patience, after the example of our gracious Saviour. Thus may we look forward with comfort to the time, when we [u] shall see the Son of man, sitting on the right hand of power, and coming in the clouds of heaven;' and hope to be numbered with his victorious army of glorified saints; when all his persecutors and enemies will be driven away into everlasting destruction. But when we hear Peter, after all his promises and resolutions, repeatedly denying his Lord with oaths and curses, we may well tremble to reflect on the weakness and depravity even of believers, if left to themselves; we may take occasion from the reflection to admire the mercy and patience of our God; we may be excited to thankfulness, that we have not yet been left utterly to for-

Ver. 27—42. *And Jesus saith unto them,* &c.—See the parallel text in Mat. xxvi. 26—46. But the order is somewhat different.

Verses 33, 34. *Sore amazed,* &c.—"Being seized with grief and horror, said to them, My soul is overwhelmed with a deadly anguish."

Ver. 51. *A certain young man,* &c.—"Though this incident may not appear of great moment, (says Dr. *Campbell,*) it is, in my opinion, one of those circumstances which we call picturesque; which, though in a manner unconnected with the story, enlivens the narrative, and adds to its credibility. It must have been late in the night, when (as has been very probably conjectured) some young man, whose house lay near the garden, being roused out of sleep by the noise of the soldiers and armed retinue passing by, got up, and stimulated by curiosity, wrapped himself (as *Casaubon* supposes) in the cloth in which he had been sleeping, and ran after them. This is such an incident as is very likely to have happened, but most unlikely to have been invented."

Ver. 56. *Agreed not together.*—*Campbell,* "Was insufficient" So ver. 59.

Ver. 58. *Build another made without hands.*—It is observable that Matthew omits the latter clause, and in this probably the witnesses *disagreed;* though, had they agreed, it could not have amounted to a capital charge.

Ver. 61. *Son of the Blessed.*—The high priest used probably both noun and adjective. Matthew records one, and Mark the other; but this makes no contradiction. The Jews, when they name God, generally add blessed for ever, and by the Blessed, they meant God the Father.

Ver. 62. *The Son of man.*—[The passage of Daniel, to which our Lord refers, was always considered by the Jews as a description of the Messiah. In *Zohar,* it is said, referring to this prophecy, "This is the King Messiah." Our Saviour, therefore, now in his lowest state of humiliation, asserted his claims as the Messiah, who shall appear in the clouds of heaven, as the judge of the world.]—*Bagster.*

Ver. 65. *And to cover his face*—Which Luke calls *blind-folding.* See note on Matthew xxvi. 68.

unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And [u] as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he [v] denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a [w] Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And [x] when he thought thereon, he [y] wept.

CHAPTER XV.

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified 17 He is crowned with thorns, 19 spit on, and mocked: 21 Cometh in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

AND straightway in the morning the chief priests held a [a] consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But [b] Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now [c] at *that* feast he released unto them one prisoner, whomsoever they desired.

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

A. M. 4033. A. D. 29.

u Mat.26. 69,&c. Lu.22.55, &c. Jn.18.16, &c.

v 2 Ti.2.12, 13.

w Ac.2.7.

x or, *he wept abundantly*: or, *he began to weep.*

y 2 Co.7.10.

a Ps.2.2 Mat.27.1, &c. Lu.23.1, &c Jn.18.28, &c Ac.3.13. 4.26.

b Is.53.7. Jn.19.9.

c Mat.27. 15. Lu.23.17 Jn.18.39

d Pr.27.4. Ec.4.4 Ac.13.45. Ti.3.3.

e Ac.3.14.

f Ps.2.6. Je.23.5. Ac.5.31.

g Is.53.9.

h Mat.27. 27. Jn.18.28, 33; 19.9.

i c.14.65.

j Joh.13.9. Ps.35.16. Mat.20. 19. c 10.34. Lu.22.63. 23.11,36.

k Mat.27. 33,&c Lu.23.33, &c. Jn.19.17, &c.

l Ps.22.18.

8 And the multitude crying aloud began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for [d] envy.

11 But the chief priests moved the people, that he should rather [e] release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King [f] of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil [g] hath he done? And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And [h] the soldiers led him away into the hall, called Pretorium; and they called together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit [i] upon him, and bowing *their* knees worshipped him.

20 And when they had mocked [j] him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And [k] they bring him unto the place Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they [l] parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation

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sake him; and we may confess with shame our manifold instances of *partial* unfaithfulness. Finally, 'Let him that thinketh he standeth, take heed lest he fall:' and let him that has fallen think of these things, and of his own offences, and return to the Lord with weeping and supplication, with deep repentance and lively faith; still hoping to receive forgiveness, to be restored to 'the joy of God's salvation,' and to be henceforth established by his free Spirit."—*T. Scott.*

CHAP. XV. Ver. 1—47. "The sufferings of our meek and holy Redeemer are an inexhaustible source of instruction to the lively believer; and a subject of which, in his best hours, he cannot be weary. To believe, that such an atonement was absolutely necessary, in order that a God of infinite mercy might honourably pardon sin, and save sinners, cannot fail to give the mind the deepest impression of his justice and holiness, the excellency of the law which was thus magnified, and

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Ver. 66—72. *And as Peter was beneath,* &c.—The parallel text to this is Mat. xxvi. 69—75. If Peter had any superintendence of Mark's gospel, as our Introduction supposes, it is plain he wished not to conceal or palliate his guilt, for Mark records the three denials of his Master; the last time with oaths and curses.

Ver. 68. *Into the porch.—Doddridge,* "Portico."

Ver. 69 *And a maid*—That is, as Matthew expresses it, "another maid."

Ver. 70. *They that stood by.*—Several by-standers seem to have accused him.—*Thy speech agreeth* thereto.—["Thy dialect," or mode of speech. From various examples produced by *Lightfoot* and *Schoetgen*, it appears that the Galileans used a very corrupt dialect and pronunciation; interchanging the gutturals, and other letters, and so blending or dividing words as to render them unintelligible, or convey a contrary sense. Thus, when a Galilean would have asked, "whose is this lamb," he pronounced the first word so confusedly that it could not be known whether he meant *chamor*, "an ass," *chamar*, "wine," *amar*, "wool," or *immar*, "a lamb." A certain woman, intending to say to a judge, "My lord, I had a picture which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground," so spoiled it by her pronunciation, that her words meant, "Sir slave, I had a beam, and they stole thee away; and it was so great, that if they had hung thee on it, thy feet would not have touched the ground."]—*Bagster.*

Ver. 71. *Began to curse and to swear.*—Doubtless to prove thereby that he was not a disciple. Let all profane persons consider this!

Ver. 72. *Before the cock crow twice.*—Peter denied his Master before the cock crew the first time (ver. 68;) but he denied him three times before the cock crew twice.—*And when he thought thereon, he wept.—Campbell* says, "There are not many words in Scripture which have undergone more interpretations than this term (*epibalon.*) Our translators give two of these in the margin 1. "He wept abundantly." 2. "He began to weep." 3. *Doddridge* reads, "Covering (his head) he went out," &c., and many more may be seen in *Campbell*, who, however, returns nearly to the sense of the common version, and renders it, "He thought carefully thereon with tears."

CHAP. XV. Ver. 1. *The whole council.—Doddridge* and *Campbell*, "Sanhedrim."

Ver. 5. *Yet answered nothing*—That is, to the charges of the Jews. He had only answered to the high priest and Roman governor. See ver. 2.

Ver. 16. *The Pretorium*—[Was properly the *tent* or *house* of the *prætor*, a military, and sometimes a civil officer. This was a magnificent edifice in the upper part of the city, which had been formerly Herod's palace, and from which there was an approach to the citadel of Antonia, which adjoined the temple.—*Josephus.*]—*Bagster.*

Ver. 17. *And they clothed him with purple.*—Matthew says, "scarlet." *Wesley* says the royal robes were partly of both colours; but this was probably a single robe. By the frequent allusions of the ancient poets to the purple colour of *blood*, it should seem that the ancient purple had in it a predominance of red, which when worn and soiled, would resemble such purple: but it is very difficult to ascertain the shades of difference between the scarlet, crimson, and purple dyes of the ancients.

Ver. 21. *The father of Alexander and Rufus*—Who afterwards proved eminent Christians.—*Wesley.*

Ver. 23. *Wine mingled with myrrh.*—This was a drink given to criminals doomed to suffer death, in order to stupify their feelings. Our Lord would not consent to taste a drink, that brought relief by blunting the sensibilities of the soul. What a reproof to those who, in times of sorrow, betake themselves to strong drink—or to those who sacrifice their reason on the altar of intemperance.

Ver. 25. *The third hour*—That is, nine in the morning. See note on John xix. 14

was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture [m] was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And [n] they that passed by railed on him, wagging their heads, and saying, Ah, thou [o] that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may [p] see and believe. And they that were crucified with him reviled him.

33 ¶ And [q] when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [r] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken [s] me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and [t] gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And [u] Jesus cried with a loud voice, and gave up the ghost.

38 ¶ And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar [v] off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered [w] unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, be-

A. M. 4033. A. D. 29

m Is.53.12.

n Ps.22.7.

o c.14.58. Jn.2.19.

p Ro.3.3. 2 Ti.2.13.

q Mat.27. 45. Lu.23.44.

r Ps.22.1.

s Ps.42.9. 71.11. La.1.12.

t Ps.69.21.

u Mat.27. 50. Lu.23.46. Jn.19.30.

v Ps.38.11.

w Lu.8.2,3.

x Lu.2.25, 38.

y c.16.3,4.

a Mat.28.1, &c. Lu.24.1, &c. Jn.20.1, &c.

b Lu.23.56.

c Ps.71.20.

cause it was the preparation, that is, the day before the sabbath,

43 Joseph of Arimathea, an honourable counsellor, which also [x] waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a [y] stone unto the door of the sepulchre.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND [a] when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet [c] spices, that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is [c] risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first

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the evil of sin which was thus expiated: and it must at the same time destroy all expectations of being saved in any other way; for, 'if righteousness come by the law, then Christ died in vain.' With what earnestness will the man who firmly believes these truths, seek an interest in this great salvation! With what ardent gratitude will he receive the comfortable assurance, or even the dawning hope, of forgiveness and eternal life, as purchased for him by the sufferings and death of the incarnate Son of God! And with what 'godly sorrow' will he mourn over those sins, which he now looks on as having 'crucified the Lord of glory!'

"Careful meditation on the silence, meekness, and patience of the holy Jesus, amidst all his complicated sufferings, and the varied contempt and cruelty of his numerous enemies, must cause us to exclaim, 'did Jesus thus suffer, and shall I, a wretched sinner, fret or repine? shall I indulge resentment, or utter reproaches and menaces, because of troubles and injuries?' With this object before us, surely we cannot think it too much to pour out tears for those sins, for which the Son of God shed his precious blood; or to pour out our prayers for those blessings, for which 'he poured out his soul unto death, and was numbered with malefactors;' or to bear hardship for him who bore the wrath of God for us. Indeed all we can suffer must be light, compared with his unknown agonies: yet how often are we 'weary and faint in our minds;' instead of being thankful that we are not in the pit of destruction, as we justly might have been!"—*T. Scott.*

CHAP. XVI. Ver. 9—20. *Jesus, upon his resurrection, ap-*

Ver. 34. *My God, my God, why*—[Or, "My God, my God, to what sort of persons hast thou left me." So also the Syriac version; which Dr. *A. Clarke* is inclined to adopt; though he observes, "Whatever may be thought of the above mode of interpretation, one thing is certain, that the words could not be used by our Lord in the sense in which they are generally understood. This is sufficiently evident; for he well knew why he was come unto that hour, nor could he be forsaken of God, in whom dwelt all the fulness of the Godhead bodily. The Deity, however, might restrain so much of its consolatory support, as to leave the human nature fully sensible of all its sufferings; so that the consolations might not take off any part of the keen edge of his passion; and this was necessary to make his sufferings meritorious."]—*Bagster.*

Ver. 37. *Cried with a loud voice,* &c.—viz. Father, into thy hands I commend my spirit.

Ver. 42. *When the even was come.*—The Hebrews speak of two evenings. The former commenced about three o'clock, the latter at six. As the sabbath began soon after this, the preparation must have begun soon after three (when Jesus died) on the Friday afternoon.

Ver. 43. *An honourable counsellor.—Campbell,* "Senator;" i. e. a member of the Sanhedrim.——*Waited for the kingdom of God*—i. e. for the manifestation of the spiritual kingdom of the Messiah.

Ver. 46. *And rolled a stone.*—Doubtless by the assistance of his servants.

CHAP XVI. Ver 1—8. *And when the sabbath was past*—That is, soon after six on the Saturday evening.——*Mary Magdalene,* &c.—These verses are parallel with the first eight of the last chapter of Matthew.

Ver. 2. *And very early.*—[*West* supposes, that the women made two different visits to the sepulchre; and in consequence of that, two distinct reports to the disciples;—that Mary Magdalene, with the other Mary and Salome, set out not only early, but *very early* in the morning, before the time appointed to meet Joanna and the other women there. (Lu. xxiv. 10.) This interpretation, which is adopted by several eminent writers, is very probable, and reconciles the apparent discrepancy in the Evangelists.]—*Bagster.*

Ver. 5. *A young man sitting.*—[This appears to have been a different angel from that mentioned by St. Matthew. The latter sat in the porch of the tomb, and had assumed a terrible appearance to overawe the guard; (Mat. xxviii. 1,;) but this appeared as a young man, within the sepulchre, in the inner apartment. The two angels spoken of by St. John (chap. xx 11.) appeared some time after these; but whether they were the same or different cannot be ascertained; neither can it be affirmed that the angels which manifested themselves to the second party of women, recorded by St. Luke, (ch. xxiv. 4.) were the same or different.]—*Bagster.*

Ver. 7. *And Peter,* &c.—Particularly tell Peter, "lest he be swallowed up with over much sorrow." Thus the Lord raises up the bowed down.

Ver. 9—20. *Now when* Jesus *was risen,* &c.—These twelve verses are wanting in many MSS., and in the canons of *Eusebius*: but they are in the

day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto [d] two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward [e] he appeared unto the eleven as they sat [f] at meat, and upbraided them with their unbelief [g] and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go [h] ye into all the world, and preach the gospel to every [i] creature.

16 He [j] that believeth and is baptized shall be saved; but [k] he that believeth not shall be damned.

17 And these signs shall follow them that believe; In [l] my name shall they cast out devils; they shall speak [m] with new tongues;

18 They shall take up [n] serpents; and if they drink any deadly thing, it shall not hurt them; they [o] shall lay hands on the sick, and they shall recover.

19 ¶ So then [p] after the Lord had spoken unto them, he was received up into heaven, and sat [q] on the right hand of God.

20 And they went forth, and preached every where, the [r] Lord working with *them*, and confirming the word with signs following. Amen.

A. M. 4033. A. D. 29.

d Lu.24.13.
e Lu.24.36. 1 Co.15.5.
f or, together.
g Lu.24.25.
h Mat.28.19 Joh.20.21.
i Ro.10.18. Col.1.23.
j Joh.3.18,36. Ac.16.31.. 33 Ro.10.9. 1 Pe.3.21.
k Joh.12.48. 2 Th.2.12.
l Lu.10.17. Ac.5.16. 8.7 16.18. 19.12.
m Ac.2.4. 1 Co.12. 10,28.
n Lu.10.19. Ac.28.5.
o Ac.5.15,16.28.8. Ja.5.14,15.
p Ac.1.2,3. Lu.24.51.
q Ps.110.1. 1 Pe.3.22. Re.3.21.
r Ac.5.12.14.3. He.2.4.

years to certain women; and afterwards to his Apostles, whom he commissions to preach the gospel throughout the world.—Jesus first appears to *Mary Magdalene*, on whom he had wrought a miracle of singular mercy, and to some other pious females, who immediately communicated the joyful news to his Apostles and disciples, to all of whom, at first, it appeared incredible. Before his ascension, however, Jesus appeared to all the apostles, and to more than 500 brethren. His last appearance is introduced here rather abruptly, and must be connected with Matthew's introduction, (chap. xxviii. 16—18,) which has already been considered. Our farther remarks will be directed to the commission here given to the apostles, and to the great topics therewith connected.

The commission itself is here somewhat more generally expressed, than in St. Matthew: "Go ye into *all the world*, and preach the gospel to *every creature*;"—i. e. of the human race.

After the first three centuries, the object died away from the recollection of Christians, and it seems to have been generally deferred to the age of the Millennium, when the gift of tongues, it was supposed, must necessarily be imparted "for the conversion of the world." Within the last thirty years, however, the subject has been revived, miraculous powers have been found not absolutely necessary to fulfil our Lord's command, and more has been done in the missionary cause, than for 13 or 14 centuries before. If the propagation of the Scriptures, the establishment of schools, and missionary labours, continue to increase as they have done for the last 10 or 15 years, we may at least hope that our children may live to see the dawn of the millennial age.

An excellent missionary, the late Mr. *Ward* of Serampore, remarks, that "Much stress is laid on *faith*, in the New Testament. . . . . Faith is credence to a report made. It is the nature of the tidings believed, which produces saving effects on the heart and character. A man can scarcely *believe* what the Scripture says of sin and its consequences, of judgment, and the everlasting punishment of the wicked, without being deeply affected. . . . . The declaration that Christ gives pardon to the condemned, liberty to the captives, rest to the weary, and life to the dead, must produce a powerful effect on the believer, and tend to draw him to Christ for a share in these blessings. The news of the gospel then, it is plain, has a reference to a prior state of danger, or want, or misery; and as holding forth mercy to the criminal, deliverance to the captives, and salvation to the lost, it is called *good news* (or *gospel*.) This report, that there is mercy for all the guilty who will truly seek it, is to be *believed*. He who feels himself guilty, and believes the report, will necessarily come and put in his claim for the blessings: and in proportion to the strength of his faith, he will be the subject of peace, joy, and gratitude.

"*Baptism* is here placed by the side of faith, as though it were also essential to salvation; but as baptism is that duty by which a person assumes the Christian profession, I apprehend the (*Evangelist*) placed it here as the pledge of our whole obedience: and if this idea be correct, it will then be—he that *believes and obeys* shall be saved;—an explanation which makes the passage harmonize with the whole body of Christian truth." (*Ward's* Reflections.)

With the propagation of this gospel to all nations is connected the power of working miracles, at that time absolutely necessary to its universal propagation. This power had reference to the casting out demons—the gift of tongues—the healing of the sick—and invulnerability to danger. These powers were bestowed in all their plenitude on the day of Pentecost; and of the latter we have a striking instance, in the apostle Paul at Melita. (See Acts xxviii. 1—6.)

Whether these powers shall ever be *renewed* we pretend not to determine; but on one point we are most clear; namely, that the propagation of the gospel ought not to be delayed for them. The facilities of travelling, and of acquiring languages, have been increased to a degree little short of miraculous; and nothing is wanting but the outpouring of divine grace from above, to give the gospel abundant success among the rudest savages and the basest idolaters.

Alexandrian MSS.; seven of them, at least, in the Codex Beza; in the old Syriac, the Arabic, the Vulgate, and the old Italic, and other ancient versions, and in the Commentaries of *Theophylact*. They are quoted by *Ambrose*, *Augustin*, and *Leo*, styled the Great; and verse 19 in particular, is so cited by *Irenæus* in the second century, as giving room to believe they were all in his copy. See *Horne's* Introduction, 4th edition, vol. iv. p. 254, &c.

Ver. 18. *They shall take up serpents*, &c.—[It is fully asserted here, that the *Apostles* of our Lord should not lose their life by poison, and there is neither record nor tradition to disprove it. But it is worthy of remark, that Mohammed, who styled himself the apostle of God, lost his life by poison; and, had he been a true prophet, or a true apostle of God, he would not have fallen into the snare.]—*Bagster*.

CONCLUDING REMARKS ON THE GOSPEL OF ST. MARK.

MARK, the writer of the preceding Gospel, was doubtless born of Jewish parents, of the tribe of Levi, and the line of the priesthood. He was sister's son to Peter, and by some is thought to have been one of the 70 disciples; while others suppose, that he was converted by Peter's ministry; but, perhaps, there is no other reason for this, than because he calls him *his son*.—Mark was constantly with Peter; he accompanied his apostolical progress, and preached the Gospel in Italy and at Rome; where, at the request of the Christians of those parts, he composed and wrote his Gospel. By Peter he was sent into Egypt, there to proclaim the glad tidings of salvation. *Eusebius* says, that so great was the success of his ministry, that he was instrumental in converting multitudes of men and women. The vigilant enemy of the souls of men would not allow his success to be uninterrupted; accordingly, when at Alexandria, the multitudes being assembled for their idolatrous solemnities, broke in upon him during his engagements in the service of God's house, and binding his hands and feet with cords, dragged him through the streets until his flesh was dreadfully, lacerated and his blood gushed out: nature sunk under such tortures, and he soon became a sacrifice to the rage of an infuriated and persecuting populace.

Tradition states, that Mark was of a middle size and stature, his nose long, his eyebrows turning back, his eyes graceful and amiable, his head bald, his beard long and gray, his gait quick, and the constitution of his body strong and healthy.

THE GOSPEL ACCORDING TO ST. LUKE.

[LUKE, to whom this Gospel has been uniformly attributed from the earliest ages of the Christian Church, is generally allowed to have been "the beloved physician" mentioned by St. Paul; (Col. iv. 14.;) and as he was the companion of that Apostle, in all his labours and sufferings, for many years, (Acts xvi. 12. xx. 1—6; xxvii. 1, 2; xxviii. 13—16. 2 Ti. iv. 11. Phil. 24.) and wrote "the Acts of the Apostles," which conclude with a brief account of St. Paul's imprisonment at Rome, we may be assured that he had the Apostle's sanction to what he did; and probably this Gospel was written some time before that event, about A. D. 63 or 64, as is generally supposed. He would appear, from Col. iv. 10, 11, and his intimate acquaintance with the Greek language, as well as from his Greek name *Loukas*, to have been of Gentile extraction; and according to *Eusebius* and others, he was a native of Antioch. But, from the Hebraisms occurring in his writings, and especially from his accurate knowledge of the Jewish rites, ceremonies, and customs, it is highly probable that he was a Jewish proselyte, and afterwards converted to Christianity. Though he may not have been, as some have affirmed, one of the seventy disciples, and an eye-witness of our Saviour's miracles, yet his intercourse with the Apostles, and those who were eye-witnesses of the works, and ear-witnesses of the words of Christ, renders him an unexceptionable witness, if considered merely as a historian; and the early and unanimous reception of his Gospel as divinely inspired, is sufficient to satisfy every reasonable person.]—*Bagster*.

CHAPTER I.

The preface of Luke to his whole gospel. 5 The conception of John the Baptist. 26 And of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning [a] were eye-witnesses, and ministers of [b] the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in [c] order, most excellent [d] Theophilus,

4 That thou mightest know [e] the certainty of those things, wherein thou hast been instructed.

5 THERE was in the days of [f] Herod, the king of Judea, a certain priest named Zacharias, of the course of [g] Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous [h] before God, walking in all the commandments and ordinances [i] of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was [j] to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying [k] without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar [l] of incense.

12 And when Zacharias saw *him*, he was [m] troubled, and fear fell upon him.

A. M. 4069. A. D. 61

a Jn 15.27. He.2.3. 1 Pe.5.1. 2 Pe.1.16. 1 Jn.1.1.

b Ro 15.16. Ep.3.7. 4.11,12.

c Ac.11.4.

d Ac.1.1.

e Jn.20.31.

A. M. 3999. B. C. 6.

f Mat.2.1.

g 1 Ch.24.10. Ne.12.4, 17.

h Ge.7.1. 1 Ki.9.4. 2 Ki.20.3.

i 1 Co.11.2. Ph.3.6.

j Ex.30.7,8

k Le.16.17.

l Ex.30.1. Re.8.3,4.

m Jn.13.22. ver.29.

n ver.60,63.

o ver.59.

p c.7.28.

q Nu.6.3.

r Je.1.5.

s Jn.1.34.

t or, *by.*

u Ps.141.2. Mal.11. 14. 19.26. Ma.9.12. Ro.4.21.

v 1 Pe.2.9.

w Ge.17.17.

x Da.8.16. ver.26.

y He.1.14.

z Eze.3.25.

13 But the angel said unto him, Fear not Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name [n] John.

14 And thou shalt have joy and gladness; and many shall rejoice [o] at his birth.

15 For he shall be great [p] in the sight of the Lord, and shall [q] drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even [r] from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And [s] he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient [t] to the wisdom [u] of the just; to make ready a people [v] prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for [w] I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am [x] Gabriel, that stand in the presence of God; and am sent [y] to speak unto thee, and to show thee these glad tidings.

20 And, behold, thou shalt be [z] dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 ¶ And after those days his wife Elisabeth conceived, and hid herself five months, saying,

CHAP. I. Ver. 1—25. *Luke, after a short preface, relates the parentage and conception of John the Baptist.*—Who the *many* here referred to were, who had sent forth declarations or narratives of the transactions here referred to, it is impossible to ascertain. It is most probable that Luke had neither seen the gospel of Mark nor the Greek of Matthew, which if written, considering the slow process of transcribing, could hardly be got into circulation before this was written. Nor could he refer to any of the Apocryphal Gospels now existing, few or none of which appear to have been written until after the canon of Scripture was completed. We must therefore suppose the reference to have been made to the narrative or memoranda of private Christians, which, though in the main true and honest, were not written by eye-witnesses of the facts, nor under the guidance of inspiration.

When our translators speak of these facts as "most surely believed," we rather conceive with the authorities cited below, that the Evangelist refers to the certain evidence with which they were attended, rather than to the strong confidence with which they were believed. The facts fully bore out (or *fulfilled*) the Old Testament predictions, to which most of the New are made answerable. Observing in these, however, many things omitted which himself had received from eye-witnesses of the event, or divinely accredited "Ministers of the word," St. Luke thought it his duty to compile the gospel now before us, in which he takes a wider range, and traces a longer succession of events than either of the other evangelists: beginning with the conception of John the Baptist, and proceeding to the ascension of our Lord to heaven, which *he* alone describes.

This Gospel is addressed personally to a friend of the name of Theophilus, whose rank in society entitled him to the style of most excellent, or noble; and who at the same time had been early instructed in Christianity.

We come now to the narrative, which begins with the parentage, conception, and birth of John the Baptist. His parents "were two pious Jews, among that select few who waited for the Messiah, having some (tolerably) correct ideas of the

CHAP. I. Ver. 1. *Have taken in hand*—i. e. have undertaken.—*To set forth in order.*—*Doddridge*, "To compose the history;" *Campbell*, "a narrative:" so *Boothroyd.*—*Of those things that are most surely believed.*—*Doddridge*, "Have been confirmed among us with the fullest evidence." *Campbell* and *Boothroyd*, "Which have been accomplished." *Parkhurst*, "Fully proved," or, "confirmed with the fullest evidence."

Ver. 2. *Ministers of the word.*—Gr. "The Logos," which term St. John, in the preface to his Gospel, applies personally to Christ; but as the same term is by all the Evangelists applied to the Gospel, either preached or written, we think it would be wrong here to restrict its meaning.

Ver. 3. *Having had perfect understanding.*—*Doddridge* and *Campbell*, "Having accurately (or exactly) traced all things from the first," or from their origin.—*It seemed good to me also . . . . to write unto thee in order.*—*Campbell*, "A particular account;" *Doddridge*, "An orderly account." From this expression, some have understood that St. Luke meant to pay particular attention to the order in which the several events occurred; this, however, does not appear to have been the case in every instance; but he certainly gives a longer series of events, beginning from "the very first," the vision of Zacharias, and continuing his narrative to the ascension of our Saviour into heaven, which neither Matthew nor John mention; which Mark indeed mentions, but Luke only describes.—*From the very first.*—Some render the Greek (*anothen*) "from above," and found thereon an argument for Luke's inspiration; but as the term is equivocal, we think, with *Doddridge*, it is too weak authority to support an inference so important.—*Most excellent Theophilus.*—A noted Christian, to whom Luke directs his Gospel and Acts of the Apostles. Some think that this name means any *lover* of God.

Ver. 5. *Herod, the king of Judea*—That is, "Herod the Great."—*Zacharias, of the course of Abia*—This was one of the 24 courses into which David divided the priests, and that of which *Abia*, or Abijah, was the head. Compare 1 Ch. xxiii. 6; xxiv. 10.

Ver. 13. *John.*—This name, Heb. Johanan, occurs about thirty times in the Old Testament, and properly signifies the *grace and favour of the Lord.*

Ver. 14. *Rejoice at his birth*—As the forerunner of the Messiah.

Ver. 15. *Even from his mother's womb.*—See ver. 41.

Ver. 17. *To turn the hearts, &c.*—This is a quotation from Mal. iv. 6, which see. The only doubt remaining in the text seems to be, whether the passage should be rendered as in our translation, which implies reconciliation and harmony among the people; or, as *Doddridge* renders it, to "*convert* the hearts of the fathers *with* the children," which implies the preparation of the people for Messiah. As these senses are not inconsistent, the question is not important.

Ver. 19. *I am Gabriel*—The same as appeared to Daniel (chap. viii. 16; ix. 21.)—*That stand in the presence of God*—Which implies high rank. See note on Mat. xviii. 10.

Ver. 20. *Thou shalt be dumb*—[i. e. *silent;* for in this case there was no natural imperfection or debility of the organs of speech, as in *dumbness*; and the following words, *thou shalt not be able to speak*, may be regarded as merely expletive. This was at once a proof of the severity and mercy of God: of severity, in condemning him to nine months' silence for his unbelief; of mercy, in rendering his punishment temporary, and the means of making others rejoice in the events predicted.]—*Bagster.*

Ver. 22. *Speechless.*—Perhaps both deaf and dumb; for when the father came to the circumcision, instead of asking verbally by what name he should be called, they "made signs" to him, ver. 62.

Ver. 23. *The days of his ministration.*—That is, his *week*, during which he was not allowed to leave the precincts of the temple.

Ver. 24. *And after those days*—That is, when he returned to his own house.—*And hid herself*—Meaning, lived a very retired life, her husband being deaf and dumb; and not disclosing her situation, probably, to any one, till she received the visit of her cousin Mary.

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take [a] away my reproach among men.

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin [b] espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* [c] highly [d] favoured, the [e] Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou [f] shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be [g] great, and shall be called the [h] Son of the Highest: and the Lord God shall give unto him the [i] throne of his father David:

A. M. 3999. B. C. 6.

a Ge 30:23. 1 Sa.1.6. Is.54.1,4.
A. M. 4000. B. C. 5.
b Mat.1.18.
c or, *graciously accepted*; or, *much graced*.
d Da.9:23.
e Ju 6:12.
f Is 7:14. Mat 1:21.
g Mat.12 42.
h He 1:2, 8.
i 2 Sa 7:11, 12. Is.9.6,7.
j Da 7:14, 27. Mi.4.7.
k Mat.1.1.
l Mal 4.5,6.
m Ps.116. 16.
n Ps.119.38.
o Jos.21.9.. 11.

33 And he shall reign over the house of Jacob for ever; and [j] of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called [k] the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren.

37 For [l] with God nothing shall be impossible.

38 And Mary said, Behold the [m] handmaid of the Lord; be it unto me according [n] to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, into [o] a city of Juda;

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nature of his kingdom. Zacharias was a priest, who officiated in his turn in the temple, and whose work as such was to burn incense [within the sanctuary] while the multitude were in the act of prayer in the outer court. What a striking illustration we have here of the Christian economy, even in the type! How delightful the idea, that while thousands of congregations of the faithful are praying in the outer courts below, Jesus is gone into heaven itself, and there offers the incense of his own merits.

"The prayers of the multitude in the outer court continued, it seems, during the whole time of the offering of incense. But on this day, when the birth of the Baptist was announced, Zacharias stayed much longer in the [sanctuary] than usual, and the people marvelled that he tarried so long. But he had seen an angel, and had been detained to hear tidings of a son, and some distant tidings of the long-expected Saviour himself. Not paying that credit to the message from heaven that he ought to have done, he was struck dumb; and when he came out, he could not speak to the people; but by his signs, they understood that he had seen a vision. After his allotted time of service was over at the temple, Zacharias returned home; and at length John was born, when his father's speech was restored; and being filled with the Holy Ghost, he burst forth into a divine rapture, going back to ancient prophecies of the blessings of the Messiah's reign, and exulting in what God was now about to do for his people. In these divine strains we find him describing the work of his son, as the forerunner of Christ; using allusions which showed that he expected from the Messiah higher blessings than any of a political nature. Elisabeth also, being filled with the Holy Ghost, was inspired like Zacharias, and congratulated her relative in the most pious and affectionate strains." (Rev. *W. Ward's* Reflections.

Ver. 26—38. *The angel Gabriel announces the pregnacy of the Virgin Mary.*—The foundation of this miraculous event lies in the doctrine of the fall, whereby human nature, being depraved in its root, could bring forth only a depraved offspring; for "who can bring forth a clean thing out of an unclean?" None but God, assuredly, and he only by miracle, of which we have an instance before us in the fact of the miraculous conception, on which we shall introduce the following delicate and sensible remarks of Dr. *David Hunter*, of St. Andrew's.

"If there are mysteries in the natural world, it is not unreasonable to admit, that in the intellectual world there are objects too wide for our grasp, which appear the wider and greater, the nearer we approach them. Such are the being of God, his perfections, his providence; and such is the great mystery which stands in the front of the gospel, 'God manifested in the flesh.' (1 Tim. iii. 16.) In all these objects there is something so grand, that ideas fail us when we pretend to trace them with more than ordinary care. By a modest inspection, we know all that can be known. Doubts and anxieties never fail to be the recompense of an over curious search.

"The mysterious birth of Jesus calls for our attention, as a memorable incident in his history; not on purpose to explain, or account for it, but rather to show the propriety with which it is introduced, and is made a part of the history. The world, at least the Jews, had been prepared for this mysterious event, by clear predictions given a long time before the accomplishment; and the age in which Jesus appeared, had the additional advantage of being prepared by the memorable circumstances of the birth of his harbinger, John the Baptist."

Matthew, writing for his countrymen, the Jews, connects this event with a prediction of Isaiah, on which we have offered some remarks at the commencement of his gospel, (Mat. ch. i) Luke, writing for Gentile readers, instead of referring to the prophets, connects the birth of Jesus with that of John the Baptist, an event in some respects little less miraculous, since his pious parents seem to have been much in the same circumstances with Abraham and Sarah, previous to the birth of Isaac.

The messenger employed to announce this extraordinary event is of the angelic order; one of those who attended on the immediate presence of Deity, and by name the same as had formerly been sent on more than one mission to the Prophet Daniel. We know nothing of angels, but from the Scriptures, and by them no more than is necessary to the history of mankind. It has been mentioned as an humble mission for a person of his rank, to be sent on a message to a poor maiden of Judea: but then the message is of such a nature as would be thought an honour to an archangel, could we suppose angels capable of any farther views than obedience to their Maker. As it was the delight of Jesus to do his Father's will, so doubtless must it be the delight of every unfallen creature, independent of every other consideration. The late excellent Mr. *Newton* has somewhere a thought like this: Were two angels commissioned, the one to be prime minister of an empire, and the other to sweep the streets of its metropolis; the latter would have no wish to supersede the other, but obey with equal pleasure.

The birth of Jesus is announced, as that of the "Son of God:" a term confessedly employed in various senses, and here, we think, with an eminent German critic, (*Kuinoel,*) "used to signify that Christ was procreated by an immediate divine intervention: in which sense Adam also is called *the son of God.*" (See Dr. *Smith's* Messiah.)

There seems a striking difference between the manner in which Zacharias and the Holy Virgin received their heavenly messenger. The former, though a priest, found it difficult to believe the possibility of the event announced. The latter, though a virgin of very early age, immediately submits to the announcement of the divine pleasure; "Be it unto me according to thy word!" an expression that intimates at once her faith and modesty. She is no sooner told that it should be the effect of a divine power, than she submits without farther scruple, and requires no sign to confirm the angel's message, as Zacharias did.

Ver. 39—56. *The Virgin Mary's visit to her cousin Elisabeth.*—It appears from this narrative, that the priests who officiated in the temple-service, oft-times resided at some distance from it, as Zacharias probably at Hebron, a city of the priests, in the hill country of Judah, and went to Jerusalem, (distant about 20 miles) only in their turns of service. The Virgin Mary, being informed by the angel that her cousin Elisabeth had also been the subject of a miraculous power, hastened to visit her, though at the distance of three or four, score miles; which, being only espoused to Joseph, and not yet taken home, she could do, by consent of her parents, without consulting him; and her pregnancy seems not to have been made known to him till after her return. The conversation

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Ver. 25. *To take away my reproach*—That is, of barrenness.

Ver. 28. *The Lord is with thee, &c.—Campbell,* "The Lord (be) with thee, thou happiest of women."

Ver. 29. *She was troubled.*—Doubtless alarmed at seeing a stranger in her apartment, and not less so, if the splendour which attended him (as is probable) marked him to be a messenger from heaven.

Ver. 32. *He shall be great.*—Son of the highest, the true and essential Son of God, the promised Messiah.—These words of the angel have evidently a reference to various prophecies of the Old Testament, particularly Ps. lxxii.

Ver. 35. *That holy thing.*—A noun is evidently to be understood: *Doddridge* supplies "offspring," and *Campbell,* "progeny;" but the simple term "child" is more in harmony with the style of Scripture.

Ver. 39. *A city of Juda.*—[This was most probably *Hebron*, a city of the priests, and situated in the hill country of Judea, about 25 miles south of J

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said Blessed [p] *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord [q] should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she [r] that believed; for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My [s] soul doth magnify the Lord,

47 And my spirit hath rejoiced [t] in God my Saviour.

48 For he hath regarded the [u] low estate of his handmaiden: for, behold, from henceforth all generations shall call me [v] blessed.

49 For he that is mighty [w] hath done to me great [x] things; and holy [y] *is* his name.

50 And [z] his mercy *is* on them that fear him from generation to generation.

51 He [a] hath showed strength with his arm; he hath scattered the [b] proud in the imagination of their hearts.

52 He [c] hath put down the mighty from *their* seats, and exalted them of low degree.

53 He [d] hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in [e] remembrance of *his* mercy;

55 As he spake [f] to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they [g] rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is [h] John. And they marvelled all.

64 And his mouth [i] was opened immediately, and his tongue *loosed,* and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these [j] sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up [k] in their hearts, saying, What manner of child shall this be! and the hand [l] of the Lord was with him.

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed [m] *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up a horn of salvation [n] for us in the house of his servant David;

70 As he spake [o] by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved [p] from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to [q] remember his holy covenant;

A. M. 4000. B. C. 5

p Ju.5.24. ver.74.
q Jn 13.13.
r or, which believed that there shall be.
s 1 Sa 2.1. Ps.34.2,3
t Ps.35.9. Hab.3.18.
u Ps.136.23.
v Mal.3.12. c.11.27.
w Ge 17.1.
x Ps 71.21. 126.2,3. Ep.3.20.
y Ps.111.9.
z Ge 17.7. Ex. 20.6. Ps 103.17.
a Ps.98.1. Is.51.9. 52.10. 63.5.
b 1 Sa 2.3. Da 4.37.
c Job 5.11. c.18.14.
d 1 Sa.2.5.
e Ps.98.3.
f Ge.17.19. Ps.132.11.
g ver.14.
h ver.13.
i ver.20.
j or, *things.*
k c.2.19,51.
l Ps.80.17.
m Ps.72.18.
n Ps.111.9.
o Je 23.5,6. Da.9.24.
p Is.54.7.. 17. Je.30.10, 11.
q Le 26.42. Ps.105.8.. 10. Eze.16 60

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of Elisabeth with Mary, shows that she was equally pious, and without envying the superior honour of her young cousin, thankfully accepted that which had been assigned to her.

In this chapter and the next we have three hymns; namely, those of Mary, of Zacharias, and of the venerable Simeon, all which are in the true style of Hebrew poetry, and are so rendered by Bp. *Jebb*, in his late ingenious Disquisitions on the Sacred Literature of the New Testament.

Though the nature and construction of this poetry be a subject beyond the sphere of a *Cottage* Bible; yet is some general idea of it so necessary to give our readers a just insight into the Scriptures of both Testaments, that in our introduction to the Book of Job we have thrown out a few hints upon this subject; and some short specimens have been interspersed on Gen. iv. 23. Ps. xxii. xxiv. lxxxiv., &c. But that most to our purpose will be found in 1 Sam. ii. verses 1—10, being the song of Hannah, on the model of which the *Magnificat* of Mary is evidently formed, of which we shall here give the accurate and spirited translation of Bp. *Jebb*.

"My soul doth magnify the Lord,
And my spirit exulted in God my Saviour:
For he hath regarded the lowliness of his handmaiden;
For behold, from henceforth all nations shall call me blessed;
For great things hath the Powerful One done for me,
And holy is his name:
And his mercy is from generation to generation,
Over them who fear him:
He hath wrought strength with his arm:
He hath scattered the supercilious in the imagination of their heart:
He hath cast down potentates from their thrones;
And hath exalted the lowly.
The hungry he hath filled with good things,
And the rich he hath sent empty away.
He hath succoured Israel his servant;
In remembrance of mercy
(As he promised our fathers)
To Abraham, and to his seed for ever."—(*Jebb's* Sac. Lit. p. 392, 393.)

The nativity of Jesus differs from that of the whole human race, in more than one respect—it was *voluntary;* he "humbled himself, made himself of no reputation, took upon him the form of a servant;" and being thus "found in fashion as a man," he submitted to all the pains our sins had merited. (Phil. ii. 7.)

"How condescending and how kind
Was God's eternal Son!
Our misery reach'd his heavenly mind,
And pity brought him down."—(*Watts.*)

Ver. 57—80. *The birth of John, and the song of Zacharias.*—At the birth of John the Baptist, an angel had predicted that many should rejoice, and so it was: for when "her neighbours and her cousins heard how the Lord had shown great mercy on her, they rejoiced with her:" and all that heard of it said, "What manner of child shall this be?" The foundation of John the Baptist's popularity was laid in his cradle, and the attention of the nation was thus early drawn toward him.

But what must be the joy of his father Zacharias! His mouth was opened and his tongue loosed; and his heart, now filled with ecstasy, "indites a good matter," under the immediate influence of the Holy Spirit. "Blessed be the Lord God of Israel, (saith he,) for he hath visited and redeemed his

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salem, and nearly one hundred from Nazareth. Such was the intense desire of Mary's mind to visit and communicate with her relative Elisabeth, that she scrupled not to undertake this long journey to effect her purpose.]—*B.*

Ver. 44. *The babe leaped in my womb for joy.*—This seems to justify a literal interpretation of ver. 15.

Ver. 45. *She that believed.*—Meaning Mary, who "stumbled not at the promise through unbelief," as Zacharias seems to have done.

Ver. 48. *All generations shall call me blessed.*—This has been literally fulfilled, and in the church of Rome carried to idolatrous excess.

Ver. 51. *He hath scattered the proud.*—*Jebb,* "the supercilious."

Ver. 52. *He hath put down.*—[Rather, "He hath taken away, or snatched the mighty from their throne;" which is well expressed by *Seneca,* "Who bestoweth kingdoms on the wretched, and plucketh them away from the noble" or exalted.]—*Bagster.*

Ver. 54. *He hath holpen* (or helped.)—*Doddridge,* "succoured;" *Campbell* "Supported"

Ver. 55. *As he spake to our fathers.*—*Doddridge* places these words in a parenthesis.

Ver. 63. *A writing table.*—*Doddridge,* "Tablet;" *Campbell,* "Table-book." This was a piece of board covered with wax, or, in some cases, with sand, on which they wrote with a metal or wooden style or pen.——*His name is* JOHN.—It was customary at the time of circumcision for the father to name the child; and this was not an uncommon name under the Old Testament, though our translators there render it *Johanan.*

Ver. 66. *What manner of child.*—It seems to have been a general opinion that children born under such remarkable circumstances, were intended for some great design.

Ver. 69 *A horn of salvation.*—"A horn of salvation" is literally the power that saves us, meaning, the Messiah.

Ver. 70. *Since the world began.*—*Doddridge,* "From the beginning of time." Prophecy seems to have been almost as early as language; for the first prediction seems to have been delivered from the Shekinah, immediately

73 The oath [r] which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him [s] without fear,

75 In [t] holiness and righteousness before him, all [u] the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go [v] before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people [w] by the remission [x] of their sins,

78 Through the [y] tender mercy of our God; whereby the [z] day-spring from on high hath visited us,

79 To [a] give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

A. M. 4000. B. C. 5.

r Ge.22.16, 17.

s Ro.6.22.

t Tit.2.11, 12. 1 Pe.1.14, 15.

u Re.2.10.

v Mal.3.1.

w or, *for.*

x Ac.5.31.

y or, *bowels of the mercy.*

z or, *sun-rising; or, branch.* Is.11.1. Zec.3.8. 6.12.

a Is.9.2. 49.9.

a or, *enrolled.*

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds: 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 25 Simeon and Anna prophesy of Christ. 40 He increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be [a] taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

people!" He then adverts to the sacred predictions delivered to Abraham, to David, and the succeeding prophets, who had foretold the salvation of Jesus, and to the preparatory annunciations of John his harbinger.

The concluding verse of this chapter refers to the infancy and youth of John the Baptist, which appears to have been spent in the deserts, or uncultivated parts of the country; at a distance, from the metropolis and its gayeties; from the temple and its priests: but not unsuitable to his character as a Nazarite. His father probably chose this situation for him, to prevent his being corrupted either by the maxims of the Pharisees or the morals of the Sadducees.

While he grew in stature and in corporeal strength, he also waxed strong in spirit, bold in his language, and energetic in his manner. The prophet Isaiah had compared him with the harbingers of princes, who, attended by a company of pioneers, lowered the hills, and raised the valleys, and "made straight paths" for the feet of their royal master. (See Note on Matt. iii. 3.)

But he remained in the deserts "until the day of his showing," that is, until the appointed hour of his appearing "unto Israel" in his prophetic character. "There, apart from the world, (says Bishop *Horne,*) and under the tuition of heaven, he was catechised in the principles of divine wisdom, initiated into the mystery of a holy life, and perfected in the discipline of self-denial." He was, however, under no *monastic* vows, but equally ready to preach to rustics on the banks of Jordan, or to Herod in his palace at Jerusalem.

CHAP. II. Ver. 1—20. *The birth of Jesus Christ.*—"The Evangelist, at the beginning of this chapter, conveys us to Rome,—the proud and puissant mistress of the world; the enslaver of the nations, sinking, sunk, herself into slavery. From what particular motive we are not informed, nor is it of much importance to determine, Augustus Cesar thought proper to issue a decree for making an exact enrollment of all the subjects of his vast empire. A vain-glorious monarch, who could exultingly call a subjugated hemisphere his own, might be prompted by pride to ascertain the number of slaves destined to obey him. As it was the boast of this magnificent prince, that he had found Rome a city of bricks, and was leaving it a city of marble, the splendour of the capital was no doubt extracted out of the ruins of the provinces, and enrollment probably was intended to precede taxation. However it was, and on whomsoever beside the decree of the emperor fell, it affected one little poor family, in circumstances of singular delicacy, and fell upon it with uncommon severity. Behold the messenger of Cesar at the door of an obscure carpenter at Nazareth of Galilee, summoning him, with all his family, to repair to his native city, to be enrolled in their proper district; and as the commandment of kings require haste, and do not always stoop to consult the feelings of the humble and the miserable, he must depart, on a moment's warning, with his tender companion, now in the last week of pregnancy, poor and unprovided, to a home from which he had been long exiled, and to visit kinsmen to whom he was become a stranger.

"But this removal was wholly ordered by the supreme will of heaven. The Son of David, who was to re-establish his throne, could be born no where but in 'Bethlehem, the city of David.' Thus the great ruler of the world had willed, and thus prophecy had declared. And thus Cesar was merely the unconscious, unintentional minister of the Son of Mary; furnishing a link to the chain of evidence respecting the truth and divine original of Christianity, and exhibiting an illustrious instance of the sovereign control which the great JEHOVAH possesses and exercises over the counsels of princes, the convulsions of nations, the fate of worlds.

"We hasten from proud Rome to humble Nazareth, from a haughty despot to uncomplaining sufferers, from unfeeling power to patient submission. Behold that delicate woman, in the most interesting of all female situations, forced from home, constrained to undertake a painful and anxious journey in a condition which rendered ease, and attention, and tenderness, and the accommodations of sympathy, peculiarly desirable. See her advancing, by slow and distressing stages, towards the residence of her forefathers, once illustrious, but now fallen into decay; to the city of her ancestors, but not to receive the attendance of royal state, not to usher into the world the heir of David's throne, amidst the prayers, and expectations, and kind wishes of the myriads of Israel: no, not so much as to enjoy the consolation and support which even the poor enjoy in such a case, to deposit the solicitude of approaching child-birth in the bosom of a fond mother, or a sympathizing friend; alas! not even to partake of the ordinary conveniences which a traveller has reason to expect, the general hospitality and mercenary comforts of an inn: but to know the heart of a stranger, to swallow down the bitterness of neglect, to feel the insult of the proud, and the merciless pity of the mean. 'There was no room for *them* in the inn.' Bethlehem was crowded with guests; but lo, the lineal heirs of the royal house of Judah, in the city of David, are so unconnected, so forlorn, so friendless, that not a door will open to let them in, not a tongue say, 'God relieve you,' as they pass by; and so poor, that an apartment in the stable is all the accommodation which, ... by presenting the face of misery, they are able to procure.

"The inevitable hour, to which nature at once looks with hope, and shrinks from with horror, overtakes her; and unsupported, unassisted, as it should seem, she brings forth her first-born son; and is able at once to perform the earliest duties of a mother—'she wrapped him in swaddling clothes,' and with the humility and resignation becoming her destitute condition, 'laid him in the manger,' leaving it to Prov dence to unveil its own secret counsels, and accomplish its own gracious purposes. And thus the Saviour of the world entered upon that state of depression, poverty, and suffering, which terminated only with his life.

"But the affectingly humiliating scene in the stable at Beth-

after the fall. Lamech used the poetic style; Enoch, the seventh from Adam, prophesied, and from his days to the destruction of Solomon's temple, the world was not, perhaps, without a prophet.

Ver. 78. *Through the tender mercy.*—Literally, "the bowels of mercy of our God;" a strong Hebraism.——*The day-spring*—Or dawn, or, as some render it, "the rising sun;" alluding to Mal. iv. 2. The Greek term (*anatole*) answers to the Hebrew rendered *branch;* but properly signifies a new shoot arising from a decayed root, (see Isa. xi. 1;) and may therefore well apply to the first streaks of day, which predict the returning sun.

CHAP. II. Ver. 1. *That all the world should be taxed.*—Two questions arise here: 1. What is meant by "all the *world?*" The Greek word, (*Oikoumene,*) as *Campbell* remarks, strictly means, "the inhabited part of the earth," all which the Romans had the arrogance to include within their empire; and, like other conquerors, when they came in contact with any nation which disputed their authority, they considered that they had a right to subdue them, because all the world was theirs! After reading, with some attention, the disquisitions both of Drs. *Campbell* and *Lardner,* the Editor is inclined to think that Cesar meant to extend this decree to all his dominions, though he might begin with Judea. 2. What is meant by this *taxation?* As Herod was acknowledged king of Judea, though a tributary king, it seems unlikely that Cesar should levy a direct tax upon his people; we think, therefore, that this was merely a census, or "enrolment," (as our margin interprets,) including a register both of the names and property of the inhabitants, with a view to future taxation, and probably also to their reduction to a Roman province, which followed soon after. Cesar had doubtless views of revenue or aggrandizement; but Providence had higher views, as the sequel immediately discloses. See *Doddridge* and *Campbell,* in loc. and *Lardner's* Cred.

Ver. 2. And *this taxing.*—*Doddridge* renders it, "This was the first enrolment of Cyrenius, (Lat. *Quirinius,*) *afterwards* governor of Syria."—[Rather, as Dr. *Campbell* renders, "This first register took effect when Cyrenius was president of Syria:" for at this time Quintilius Varus was governor of Syria; (*Josephus,* Ant. l. xvii. c. 5. § 2.) and this enrolment, which was probably made with a view of levying a tax, (Ant. l. xviii. c. ix. § 1—3 was not put in force till Cyrenius was made president, about eleven years afterwards. (Ant. l. xviii. c. iv. *Tacitus,* l. iii. 1, 8.)]—*Bagster.*

Ver. 3. *His own city.*—That is, the city to which his family belonged. This was Bethlehem, where Joseph had formerly a paternal inheritance, which, since the captivity had probably been lost.

7 And she [b] brought forth her first-born son, and wrapt him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping [c] watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you [d] is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel [e] a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth [f] peace, good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the [g] shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

A. M. 4001. B. C. 4.

b Mat.1.25.

c or, *the night-watches.*

d Is.9.6.

e Ps.103.20, 21. 1 Pe.1.12.

f Is.57.19.

g *the men the shepherds.*

h Le.12.3.

i Mat.1.21. c.1.31.

j Le.12.2, &c.

k Ex.13.12. 22.29. Nu 8.17.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished [h] for the circumcising of the child, his name was called JESUS, which was so named of the angel [i] before he was conceived in the womb.

22 ¶ And when [j] the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every [k] male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

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lehem of Judah, is relieved by the glory of the Lord shining round about it. That babe, neglected, unknown, despised, outcast of men, is declared by the concurring testimony of patriarchs and prophets, of angels and men, by the shaking of the heavens and the earth, of the sea and the dry land, to be 'the Son of the Highest.' His parentage, his name, the time and place of his birth, the condition of his infant hours, have all the seal of heaven upon them. For what did Isaiah prophesy, Alexander conquer, and Augustus give laws, but to point out to the world the instant, the spot, the descent, the estate, in which the Son of God assumed our nature, in order to enter on the work of our redemption."—(Dr. *H. Hunter's* Sac. Biog. vol. vii. Lect. 6.)

Humble as was, however, the situation in which our incarnate Saviour first appeared to men, his birth was attended with honours, which neither Alexander, nor Pompey, nor Cæsar, could ever boast. Heraldic angels publish the event to simple shepherds, watching in the fields of Bethlehem, while a chorus of attending spirits from the opening skies celebrate the event, as affording "Glory to God in the Highest, peace on earth, and good will to men!" O what sight, or what music, was there in the court of Herod, or of Cæsar, that could be compared to this? God has, in general, afforded the highest pleasures to the simplest classes of society. *Cowper* says—

"God made the country, and man made the town."

Kings devote themselves to pleasure; but what is the splendour of a drawing-room, to that of the rising or the setting sun? What is the music of military or festive bands to the matins of the lark, or the vespers of the nightingale? Yet what are these to the joys and glories of the celestial world? Truly, "eye hath not seen, neither hath ear heard, what God hath reserved for them that love him."

The chorus of "the heavenly host" contains the great object and design of human redemption, namely, to render glory to the divine perfections, and to relieve mankind from sin and misery: a most fruitful theme for human contemplation, had we the opportunity to enlarge.

We can only add, that hearing of the great event of the incarnation, the shepherds acted, as all men should do, they came speedily to examine the truth of the report; and when they were satisfied, they were anxious to inform others. We can never depend upon the reality of that faith which is not founded in evidence, or which has no regard to its propagation. These shepherds no sooner found the truth of these joyful tidings, than they made them known abroad; at the same time, they praised God for all that they had seen and heard.

Ver. 21—39. *The circumcision of Jesus; the purification of Mary, and the song of Simeon.*—The law of circumcision is explained in our remarks on its institution, (Gen. xvii. 1—14.) It may seem strange, indeed, that he who was "holy, harmless, and undefiled," should conform to a ceremony which seems to imply the necessity of purification. It must be considered, however, that circumcision was a seal of God's covenant with Abraham, and of the righteousness of faith; it was therefore proper that he, whose office it was to "fulfil all righteousness," should, on this account, conform to this most instructive ceremony; and though in himself pure, he needed not purification, yet there could be no more impropriety in his conforming to circumcision than to baptism, which had nearly the same symbolical meaning. The name Jesus, which had been previously assigned to the Son of God, signified not only that he should be a *Saviour*, but also a *divine* one, as we have already observed. (See note on Mat. i. 21.)

The sacrifice of purification here named, was that allowed only to the poorest class, (Levit. xii. 8,) and shows how low he condescended, who, "being rich, for our sakes became poor," insomuch that the heir of David's throne could not reach the price of a lamb for sacrifice. But it is our mercy that the God of Israel accepts our offerings, "according to that which a man hath, and not that which he hath not." (2 Cor. viii. 12.)

We are now introduced to a venerable person, whose piety and virtues were so matured, that he was "like a shock of corn" fully ripe, and ready to be gathered into heaven's garner, (Job v. 26;) but he was "waiting for the consolation of Israel," it having been revealed to him "that he should not see death till he had seen the Lord's Christ."

The incarnation of the Son of God had been successively predicted from age to age, ever since the fall; and as the family of Abraham had been often scattered by adverse circumstances into every nation under heaven, a rumour of these

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Ver. 7. *Her first-born son.*—So *Campbell;* but *Doddridge* renders it, "her son, the first-born," conceiving that the expression is emphatic, and may allude to Christ's being the "first-born of every creature." Col. i. 15.—*And laid him in a manger, because there was no room for them in the inn.*—The eastern inns, commonly called Caravanserais, are very large buildings, with domes, and a fountain in the centre, for the use of caravans; the benefits of which are allowed to all travellers, but afford only a lodging place for themselves and cattle, without either food or bedding: but it is probable these Caravanserais are not of so high antiquity as the birth of Christ. The *kataluma, inn,* or "house allotted to strangers," (as *Campbell* renders it,) as belonging to a small country town, was probably of a humbler character, and affording room for but few families, was soon filled by the first comers; and others, as Joseph and Mary, were obliged to take shelter in the out-buildings, intended for the cattle of travellers, but which we should hope might be cleared for them, as we read nothing in the Scriptures of their being herded with the cattle; indeed, we may safely infer the contrary, from the Holy Babe being laid in the crib, or manger. There is a tradition mentioned by Justin Martyr, in the middle of the second century, that this stable was a natural cave, (and with such Judea abounded,) adjacent to the inn; but that it was the same as now is shown for such, is uncertain, and perhaps unlikely.

Ver. 8. *Keeping watch over their flock by night.*—*Campbell,* 'Who tended their flock by turns through the night watches;" *Doddridge* literally, "keeping the watches of the night." Dr. *Lardner* (with whom agrees Dr. *Shaw*, the traveller) draws from this passage two powerful arguments in favour of the hypothesis which places the birth of our Lord about the autumnal equinox. 1. The latter end of December was by no means an eligible time for making an enrolment, as it would be most inconvenient for travelling; neither, 2. Is it likely that shepherds would be then watching their flocks in the open fields, but both circumstances would well agree with September.

Ver. 11. *Christ the Lord.*—The expected Messiah, the Lord or King of the Jews; and the Lord, the Creator, and the Preserver of the whole universe.

Ver. 12. *In a manger.*—*Campbell,* "*The* manger;" i. e. of the inn.

Ver. 14. *In the highest*—That is, "the highest heaven;" *Doddridge* and *Campbell.*

Ver. 19. *But Mary kept all these things,* &c.—*Doddridge,* "But Mary treasured up all these things, entering into the meaning of them in her heart;" *Campbell,* "Weighing them;" i. e. in her own mind.

Ver. 21. *His name was called,* &c.—It was customary to give male children their name at circumcision, as now at baptism.

Ver. 23. *Every male that openeth the womb*—That is, every first-born child, provided it be a male, but not otherwise.

Ver. 24. *A pair of turtle-doves.*—[One was for a burnt-offering, and the other for a sin-offering. The rich were required to bring a *lamb:* but the poor and middling classes were required to bring either *two turtle-doves* or *two*

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and [l] devout, waiting for the consolation [m] of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see [n] death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now [o] lettest thou thy servant depart in [p] peace, according to thy word:

30 For mine eyes have seen [q] thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the [r] Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall [s] and rising again of many in Israel; and for a sign which shall be spoken [t] against;

35 (Yea, a sword [u] shall pierce through thy own soul also,) that [v] the thoughts of many hearts may be revealed.

36 ¶ And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers [w] night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that [x] looked for redemption in [y] Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled [z] with wisdom: and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every [a] year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding [b] and answers.

48 And when they saw him, they were

A. M. 4001. B. C. 4.

l Ma.15.43. ver.38.

m Is.40.1.

n Ps.89.48. He.11.5.

o Ge.46.30.

p Is.57.2. Re.14.13.

q Is.52.10. c.3.6. Ac.4.12.

r Is.42.6. 49.6. 60.3. Ac.13.47, 48.

s Is.8.14. Ro.9.32, 33. 1 Co.1.23, 24. 2 Co.2.16. 1 Pe.2.7,8.

t Ac.28.22.

u Jn.19.25.

v Jn.5.15, 16. 1 Co.11. 19.

w Ac.26.7. 1 Th.5.5.

x ver.25.

y or, *Israel*.

z Is.11.2,3. ver.52.

A. M. 4012. A. D. 8.

a Ex.23.15. De.16.1.

b Ps.119.99. Mat.7.8. Ma.1.22. c.4.22,32. Jn.7.15, 46.

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predictions had been mixed into their traditions, till it reached even to the capital of the Roman empire, and of the globe; and a general expectation was excited, that some illustrious personage from the East would assume the government of the world. The nature of this new empire was not, however, at all understood, even by the Jews themselves, among whom it originated; a pious few only excepted, who, like Simeon and Anna, "looked for the consolation of Israel." The generality of the Jews, no less than the Gentiles themselves, confined their ideas to that of some Hebrew *Alexander*, (if we may use such a term,) who, like him of Greece, should overrun the world with his armies, and establish a Jewish empire far more extensive than that of Solomon.

But to return to Simeon: He was led by the Spirit into the temple; and no sooner was the Holy Child there presented by his parents, than he clasped him in his arms, blessed God for his salvation, and prayed for dismission to his rest.

The Song of Simeon has an evident allusion to a prophecy of Isaiah, (ch. lx. 1—3,) which has been already considered, and here requires no farther observation: but what is afterwards addressed to Joseph and Mary, is somewhat obscure, and requires elucidation. Simeon says, "This child is set for the fall and rising again of many in Israel;" that is, as we understand it, for the fall of some and the support of others. To some, he is the rock of salvation, on which all their hopes are built; to others, who refuse to build their hopes upon him, he is "a rock of offence, and a stone of stumbling," as predicted by the Psalmist. (See Matt. xxi. 42.) It is added, "A *sign* that shall be spoken against." *Doddridge* thinks that the term "sign" is used in allusion to a mark, or *butt*, to shoot at: "Christ crucified" was the butt at which Pagan wit long shot its arrows, as does infidel wit to the present day. "Christ crucified" is, however, the only hope and the only consolation of believers. This doctrine is, indeed, the test of true Christianity, and thereby "the thoughts of many hearts are revealed." There is much in Christianity that will gain the admiration of all friends to the morals and happiness of society; but "Christ crucified" is the "stumbling stone" which God has "laid in Zion," and which provokes and discovers the hostility of every unrenewed heart. It is added, in a parenthesis addressed to the virgin mother, "Yea, a sword shall pierce through thy own soul also;" and this it did in many instances, but especially when she witnessed the painful scene of the crucifixion. (See John xix. 26, 27.)

Anna, a venerable propheteess, probably famed, like Huldah, for wisdom as well as piety, (see 2 Kings xxii. 14,) and who had scarcely been absent from the temple worship since her widowhood, joined in praising God for his salvation; and with all joy of heart spake of the new-born Saviour "to all them that looked for salvation in Israel."

Ver. 40—52. *Jesus found conversing with the doctors in the temple.*—Those acquainted with the Eastern method of travelling in large parties, called *Caravans*, often consisting of many hundred persons, with various beasts of burden, from camels down to asses, will easily perceive it were no easy matter to miss an individual; or that, if missed, it was very natural to expect he might be with some other part of the caravan, which often extended to no inconsiderable distance. Jesus, however, had tarried at Jerusalem, probably with Simeon or Anna, to look into the state of religion and sacred literature at the capital, by attending those schools of knowledge which were open to inquirers. "I have often (says Dr. *Doddridge*) thought it a great injury to the character of our blessed Redeemer, to represent this story, whether in pictures or words, as if Christ, at this tender age, went up into the seats of the doctors, and there disputed with them. Not one word is said of disputing by the Evangelist; but only of his asking some questions and answering others, which was a very usual thing in these as-

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young pigeons. This is a proof of the comparative poverty of Joseph and Mary; and shows that this event occurred before the offering of the Magi, which would have enabled them to offer a lamb.]—*Bagster*.

Ver. 25. *The consolation of Israel.*—A common name for the Messiah. *Gill.*

Ver. 26. *Should not see death.*—[To *see death*, is a Hebraism for to *die*. Ps. lxxxix. 49.]—*Bagster*.

Ver. 37. *Fourscore and four years*—That is, of her life. *Grotius*. But *Doddridge* refers it to the period of her widowhood, in which case she must be above a century old.

Ver. 38. *That looked for redemption*, &c.—i. e. who expected the coming of the Messiah.

Ver. 39. *And when.—Campbell*, "After" they had performed, &c.—*To their own city Nazareth.*—By comparing Mat. ii. it will be seen that Luke has omitted the whole narrative of the Magi, and the flight into Egypt, which probably occupied two or three years at least: indeed, we have no farther account of Jesus till his attending the passover, ver. 22.—[*Nazareth*, now *Nassera*, was a small town of Zebulun, in Lower Galilee, according to *Eusebius*, fifteen miles east of Legio, near mount Tabor, and, according to *D'Arvieux*, about eight leagues, or according to *Maundrell*, seven hours, or about twenty miles south-east of Acre. It is one of the principal towns of the pashalic of Acre, containing a population of about 3000 souls of whom 500 are Turks, the remainder being Christians. It is delightfully situated on elevated ground, in a valley, encompassed by mountains.]—*Bagster*.

Ver. 40. *Strong in spirit.*—See chap. i. 80.—*And the grace of God was upon him.*—In other words, "filled with the Holy Ghost," meaning the spirit of wisdom and devotion; for it does not appear that the miraculous gifts of the Spirit were bestowed on the man Christ Jesus until his baptism, ch. iv. 1.

Ver. 41. *His parents went.*—The law *obliged* only the males to attend the great feasts, (Exod xxiii 17,) yet females were not forbidden to attend.

Ver. 42. *And when he was twelve years old.*—This is understood to be the period at which youth were required to attend the temple worship, and from which period they were brought under the yoke of the law, and were denominated "sons of the covenant." *Wotton* and *Lightfoot*.

Ver. 44. *Went a day's journey*—That is, before they missed him: then they inquired among the party with whom they travelled, which probably was numerous, and on the third day, returning to the city, found him in the temple, ver. 46.

Ver. 46. *After three days.*—That this phrase was to the Jews equivalent to "on the third day," is evident from Mat. xxvii. 64, and note.

Ver. 48. *And when they saw him*—That is, his parents, they also were amazed. It is observable that Mary here speaks, to her son Jesus, of Joseph as his father; which he was, both legally and in courtesy, though not in fact

amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [e] my Father's business?

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept [d] all these sayings in her heart.

52 And Jesus increased [e] in wisdom and [f] stature, and in favour with God and man.

CHAPTER III.

The preaching and baptism of John. 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas [a] and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

A. M. 4012. A. D. 8.

c Jn.5.17. 9.4.

d Da.7.28. ver 19.

e 1 Sa 2.26. ver.40.

f or, *age.*

A. M. 4030. A. D. 26.

a Jn.11.49, 51. 18.13. Ac.4.6.

b Mat.3.1. Ma.1.4.

c c.1.77.

d Is 40 3.

e Ps. 98 2. Is 10.5. 49 6. 52 10 Ro.10.12, 18.

f Mat.3.7.

g or, *meet for.*

h Mat 7 19. c.13.7,9.

3 And [b] he came into all the country about Jordan, preaching the baptism of repentance [c] for the remission of sins;

4 As it is written in the book of the words of Esaias the [d] prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [e] all flesh shall see the salvation of God

7 Then said he to the multitude that came forth to be baptized of him, [f] O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits [g] worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every [h] tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

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semblies, and indeed the very end of them..... And if he were with others at the feet of these teachers, (where learners generally sat, Acts xxii. 2,) he might be said to be in the *midst* of them, as they sat on benches of a semicircular form, raised above their auditors and disciples." Thus without ostentation, or the assumption of premature authority, he might, speaking of him as a child, both derive the information he required, and at the same time excite the highest admiration of his disposition and talents; for "all that heard him were astonished at his understanding and answers."

Joseph and Mary, though accustomed to hear his wisdom, were in this case no less astonished than the others. His mother, however, seems somewhat hurt at his conduct, as if savouring of unkindness; and Jesus, in his reply, gently reproves her, as inattentive to the divine revelation with which she had been favoured. '*Seek me!*' as if he had said, 'then why not seek me in the house of my heavenly Father, and engaged in his concerns?'

Jesus, however, was not insensible to the obligations of filial duty, or to the claims of maternal love. He went down with them from Jerusalem to Nazareth; from the metropolis to a country village; from the seat of learning to his father's workshop. O how full of important instruction is this simple fact! And how worthy the study and imitation of the young, and indeed of all!

1. Let us not prefer inclination to duty. The heart of Jesus was in his Father's house; but the time for entering on his public ministry was not yet come. Every period, as well as every station of life, has its duties; and the active and the contemplative may assist each other. It is neither impossible, nor unlikely, that the athletic exercises of a carpenter, might prepare our Saviour to support the excessive fatigue which he afterwards endured in his labours and his travels; and if we might speak our humble opinion, we are disposed to think that many precious lives are wasted by a too delicate education in early life. The life of a laborious preacher, and especially of an itinerant or missionary, might often be rendered longer, and much more useful, by a different course of training.

2. In preferring the duties of a studious and contemplative life, let us not, therefore, neglect our active duties. It is not generally considered, how much study may be relieved by benevolence. We have known a clergyman who, when fatigued with reading or study, used to run and visit his poor parishioners; and who has been met in the public streets of a large town, with a loaf of bread under each arm, running to the prison. Such might incur the sneer and ridicule of the polite and the fashionable; but "the blessing of him that is ready to perish" would come upon him. Had human wisdom been consulted on the education of the Messiah, what a different course would have been prescribed! A long period would have been devoted to the mysteries and traditions of the Pharisees and Scribes. And if Pagan wisdom had been suffered to offer a suggestion, preceptors would have been recommended from all the schools of Greece and Rome. But this was not God's method of educating his own Son.

Commentators have remarked, that in this chapter was the last mention of Joseph, the husband of Mary, except only in the genealogy of Jesus. He was, indeed, "a just man," but kind hearted also; for when he suspected the virtue of his espoused wife, he was willing to "put her away privily;" wishing to put the mildest construction on her conduct, and to avoid reproach, either upon her family, or upon her ancestors. (Matt. i. 19.) And immediately as that suspicion was removed, we hear nothing more of him, but kindness and affection; for from the birth of Jesus till he was twelve years old, Joseph took her constantly with him to the passover, and probably afterwards, though the law did not require it. After that period we read that Jesus was subject to his parents, and resided with them: but from Joseph being no more mentioned, it is supposed that he lived but a few years after this; which is the more probable, from the tradition that he was considerably older than Mary, had been previously married, and probably had children by a former wife; though this is by no means certain.

CHAP. III. *The mission of John the Baptist.*—We have already noticed the predictions of Isaiah relative to John the Baptist, and shall here confine ourselves to the matter and character of John's preaching. We have seen that he was educated in solitude in the desert, without any of the polish of refined society. In comparing solitude with society, Bishop *Taylor* remarks, "In solitude a man may go to heaven by the way of prayer and devotion; but in society he carries others with him, by the way of mercy and charity. In solitude there are fewer temptations, but then there is likewise the exercise of fewer virtues. Solitude is a good school, and the world is the best theatre. The institution is best there, the practice here. The wilderness hath the advantage of discipline, but society furnishes the opportunities of perfection." So it is observed, by the same writer, of our Lord himself: "It was in solitude that he kept his vigils; the desert places heard him; in the wilderness he vanquished Satan; upon a mountain, apart, he was transfigured," &c., but it was among the multitude that he taught and performed his miracles. So it was with John; he was educated in the solitude of deserts and wildernesses; but to fulfil his ministry, came into the population of the open country, which, though solitary in comparison of Jerusalem, was populous compared to the wilds in which he had been brought up.

The Baptist, till this time, that is, about 30 years, had lived a life of mortification as well as solitude, alike unknown to the

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Ver. 49. *Wist* (i. e. knew) *ye not that I must be about my Father's business?*—*Doddridge* and *Campbell*, "At my Father's." So the Syriac, and many able critics.

CHAP. III. Ver. 1. *In the fifteenth year of Tiberius.*—There is doubtless some difficulty in reconciling this with the Roman history. *Lardner* has considered the various solutions offered, at considerable length; and *Doddridge*, having reviewed his arguments, agrees with him that Christ was born in September, the year of Rome 749, (Julian Period 4709,) and reckons these 15 years, not from the death of Augustus, but from Tiberius being received into the government three years before, which brings John's entrance on his mission to the spring of 779; and supposing Jesus baptized about a year after, he would then be but a few months over 30 years of age, as *Lardner* calculates.——*Pontius Pilate being governor* (or procurator) *of Judea.*—Herod the Great, as we have seen, Mat. ii. 19, 22, dying soon after Christ was born, was succeeded by his son Archelaus but he, being charged with various crimes, was deprived and banished, and thus Judea reduced to a Roman province, though Herod Antipas and Philip, still retained Tetrarchies (or quarterings) of the Jewish monarchy.——*Iturea*—[Was a province of Syria east of Jordan, now called *Djedour*, according to *Burckhardt*, and comprising all the flat country south of Djebel Kessoue as far as Nowa, east of Djebel el Sheikh or mount Hermon, and west of the Hadj road. *Trachonitis*, according to *Strabo* and *Ptolemy*, comprehended all the uneven country on the east of Auranitis, now Haouran, from near Damascus to Bozra, now called *El Ledja* and *Djebel Haouran*. *Abilene* was a district in the valley of Lebanon, so called from *Abila* its chief town, 18 miles N. of Damascus, according to *Antoninus*.]—*Bagster.*

Ver. 2. *Annas and Caiaphas being high priests:*—Strictly, there could be but one high priest; but either Annas, having been high priest, still retained the title by courtesy; or *Caiaphas* was high priest, and Annas his deputy, or Sagan, but placed first (according to *Selden*) on account of his secular office as prince of the Sanhedrim.

Ver. 3. *All the country about Jordan*—That is, adjacent to, probably on both sides of the river.

Ver. 7. *Then said he,* &c.—Compare Mat. iii. 7, &c.

A. M. 4033. A. D. 29.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He [i] that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans [j] to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact [k] no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, [l] Do violence to no man, neither accuse *any* [m] falsely; and be content [n] with your [o] wages.

15 ¶ And as the people were [p] in expectation, and all men [q] mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose [r] fan *is* in his hand, and he will thoroughly purge his floor, and [s] will gather the wheat into his garner; but the [t] chaff he will burn [u] with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 ¶ But [v] Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now when all the people were baptized, it [w] came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son [x] of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mat-

i c.11.41. 2 Co.9.14. 1 Jn.3.17.

Mat.21. 32. c.7.29.

k c.19.8. 1 Co.6.10.

l or, *put no man in fear.*

m Ex.23.1. Le.19.11.

n 1 Ti.6.8.

o or, *allowance.*

p or, *in suspense.*

q or, *reasoned*; or, *debated.*

r Je.15.7, 19.

s Mi.4.12. Mat.13. 30.

t Ps.1.4.

u Pa.21.9. Ma.9.44, 48.

v Mat.14.3. Ma.6.17.

w Mat.3. 13, &c. Jn.1.32, &c.

x Mat.13. 55. Jn.6.42.

world, and unacquainted with it. But he claims the character of a prophet, under sanction of the predictions both of Isaiah and Malachi. His object is, however, not to establish a new sect, or to form a party for himself. He is merely the herald of another; he comes to prepare the way of Messiah, and his character is every way calculated to attract notice. Israel had been long without an oracle, or a prophet; his known sanctity, his austere manners, his independent mind, his energetic language, his dauntless courage; all combine to excite attention, and even admiration, and multitudes throng around him. His report reaches the metropolis. It draws Scribes and Pharisees from the temple, publicans (or tax-collectors) from the receipt of custom, and even soldiers from the fort. Let us hear him!

His style of address to the Pharisees and Sadducees evidently shows that he considered them in the same light as his Master did; namely, for the most part, as hypocrites and spies, who, under the pretence of penitence, had come to ensnare, and perhaps inform against him: yet even to these he opens the door of mercy, and warns them against the danger of their condition. This he does in language which seems to indicate his former occupation as a woodman, "*the axe is now laid to the root of the trees*; the patience of the Almighty now only suspends the judgments, which (if unrepented of) must shortly fall upon you:" and so it did, in a few years afterwards, because they continued impenitent and barren. To understand the drift of John's discourses, we must enter fully into the character of his hearers. Both Pharisees and Sadducees confined themselves generally to the externals of religion, its rites and ceremonies; and in such case as little attention is paid to pure morality, as to genuine piety: the love of God and their neighbour are equally neglected. It is probable that some of John's hearers were richly dressed, and had at home more clothing than they could wear; while at the same time the clothing of others who attended on his preaching was deficient, both as to purposes of decency and convenience. Some were sleek and well fed, others lean and hungry. Now, says the prophet of the wilderness, let him "that hath two coats impart to him that hath none; and he that hath meat, let him do likewise." And upon this he probably insisted, as one qualification for his baptism.

But here come the *Publicans!* a set of men (says Bp. *Horne*) whose employment rendered them odious, as it often tempted them to court the favour of those who employed them, or to gratify their own avarice in fleecing the people. These demanded, "And what shall we do?" To the extortioners he preaches *justice*, as to the voluptuous he had preached *charity*: "Exact no more than is appointed you." This, in itself, is not the gospel; and ministers are often reproached for preaching in this strain. Indeed, if this be all their theme, they are not ministers of the *New* Covenant. But as there is no true faith without good works, so is there no true gospel without morality, both rigid and benevolent. Such is the doctrine of Jesus and his apostles; and no less of Paul than of James and John, as we shall show hereafter.

But what says the Baptist to the *soldiers* who demanded of

Ver. 14. *Do violence to no man.*—*Doddridge*, "Terrify no man." —*And be content with your wages.*—It is well known that soldiers often mutinied on this ground. And those who were the most ready tools to oppress others, were the most sturdy in resisting oppression, and even a just subordination to the higher powers.—[Soldiers here mean men actually *under arms*, or marching to battle. Now, as we learn from *Josephus* that Herod was at this time engaged in war with Aretas, a king of Arabia, *Michaelis* concludes, that these military men were a part of Herod's army, then on its march from Galilee, which must of necessity have passed through the country where John was baptizing. See on Ma. vi. 27.]—*Bogster.*

Ver. 16. *He shall baptize you with the Holy Ghost and with fire.*—Here is an evident allusion to the pouring down of the Holy Spirt upon the believers on the day of Pentecost. See Acts ii. 3 This, as many think, proves that the term *baptism* is at least not always used for immersion; but, sometimes at least, for effusion, or pouring down. But on this we speak with tenderness, as our object is to promote Christian harmony and affection; not controversy on the non-essentials of religion.

Ver. 18. *He preached unto the people.*—This version is defective; *Lardner* remarks, the words may be rendered, "He evangelized (or preached the gospel) to the people." *Campbell*, "He published the good tidings (or gospel) to the people."

Ver. 21. *Now when all the people were baptized*—That is, great numbers of them.

Ver. 22. *In a bodily shape.*—*Doddridge*, "In a corporeal form:" that it was in the form of a dove, however, many doubt. Dr. *Daniel Scott* supposes it to have been a lambent flame, with a hovering motion, but the dove seems so fine an emblem of the Holy Spirit, that we see no more exception to this form than that of a tongue of fire, Acts ii 3.

Ver. 23. *And Jesus himself began to be about thirty years of age.*—*Doddridge*, "And Jesus when beginning (his ministry) was about thirty years old;" so *Lardner*. But *Campbell* (following *Grotius* and others) reads, "Now Jesus was himself about thirty years in subjugation;" namely, to his parents. ——*Being (as was supposed) the son of Joseph.*—Joseph being his mother's espoused husband, it was of course supposed by the world, that Joseph must be his father; but this expression strongly implies the contrary.—[The real father of *Joseph* was *Jacob*, (Mat. i. 16;) but having married the daughter of *Heli*, and being perhaps adopted by him, he was called his son, and as such was entered in the public registers; *Mary* not being mentioned, because the Hebrews never permitted the name of a woman to enter their genealogical tables, but inserted her husband as the son of him who was, in reality, but his father-in-law. Hence, it appears that St. Matthew, who wrote principally for the Jews, traces the pedigree of Jesus Christ from Abraham, through whom the promise was given to the Jews, to David, and from David, through the line of Solomon, to Jacob the father of *Joseph*, the *reputed*, or *legal* father of Christ; and that St. Luke, who wrote for the Gentiles, extends his genealogy upwards from *Heli* the father of *Mary*, through the line of Nathan, to David, and from David to Abraham, and from Abraham to Adam, who was the immediate "son of *God*" by creation, and to whom the promise of the Saviour was given in behalf of himself and all his posterity. The two branches of descent from David, by Solomon and Nathan, being thus united in the persons of Mary and Joseph, Jesus the son of Mary re-united in himself all the blood, privileges, and rights, of the whole family of David, in consequence of

atna, which was *the son* of [y] Nathan, which was *the son* of David,

32 Which was *the son* of [z] Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of [a] Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of [b] Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of [c] Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of [d] God.

CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil: 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND [a] Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And [b] in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for [d] that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt [e] worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for [f] it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He [g] shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou [h] shalt not tempt the Lord thy God.

13 And when the devil had ended all the [i] temptation, he departed from him for a season.

14 ¶ And Jesus [j] returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to [k] Nazareth, where he had been brought up: and, as his custom was, he [l] went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

A. M. 4030. A. D. 26.

y Zec.12. 12. 2Sa.5.14.

z Ru.4.18, 22.

a Ge.11.24, 26.

b Ge.11.12.

c Ge.5.25.

d Ge.1.26. 2.7. Is.64.8. 1Co.15 45,47.

A. M. 4031. A. D. 27.

a Mat.4.1, &c. Mar.1.12, &c. ver.14.

b Ex.34.28. 1Ki.19.8.

c De.8.3.

d Jn.12.31. 14.30. Ep.2.2. Re.13.2,7.

e or, *fall down before me.*

f De.6.13. 10.20.

g Ps.91.11.

h De.6.16.

i He.4.15.

j Jn.4.43. Ac.10.37.

k Mat.2.23.

l Mat.13. 54. Jn.18.20. Ac.13.14. 17.2.

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him the same question—"And what shall we do?" "Do violence, (or injury,") he says, "to no man; put no man in fear or terror of his life; neither accuse any falsely." By injury and false accusation, we cannot understand what may be called the duties, but rather the *abuses* of the military profession: for he must mean unauthorized violence, or private injuries, in order to be coupled with false accusation, which is certainly no part of military duty. If it be asked what soldiers these could be? we apprehend not Roman or Pagan soldiers; or, as Dr. *Doddridge* remarks, John would surely have cautioned them against idolatry; but most probably they were Jewish soldiers of Galilee, under Herod Antipas, the Tetrarch, who employed such as his military executioners; (Mark vi. 27:) or, perhaps Archelaus, who had lately been deposed for his cruelty and oppression. The military are most convenient tools for arbitrary princes.

As to *war*, God forbid we should be its advocates, except only in cases of obvious justice, and necessary self-defence. We regard it in the same light with certain desperate remedies, which are only recurred to in dangers the most alarming.

John's style of preaching, though not accompanied with miracles, was so weighty and authoritative, that the people were ready to hesitate whether, instead of being a forerunner, he were not himself the Christ. An impostor or a partizan would have cherished such a prejudice; but he, without hesitation, directed them to his Master, whose shoe-latchets, as a disciple, he professed himself unworthy to unloose.

CHAP. IV. *Jesus returns, and preaches in the synagogue of Nazareth.*—The public reading of the Scriptures was certainly of divine appointment, and the practice of expounding them may be traced up to the time of Ezra. (Neh. viii. 8.) In later times, competent laymen were invited to this office. According to Dr. *Gill*, seven persons read every sabbath day, namely, a priest, a Levite, and five Israelites of other tribes. On these occasions the *Chazan*, or minister, delivered the sacred book to the person who stood up to read, and after reading a suitable portion, he returned the book; and if he proposed to expound or preach, he sat down in the desk wherein he read, as our Lord did in this instance. The people understood this, and immediately on our Lord being seated, "the eyes of all were fastened on him." At first the people were all attention and admiration. They "bare witness" to his ability as a teacher, and even "wondered at the words of grace" which proceeded from his lips; by which phrase we understand, not only his graceful elocution, but also the sweet and savoury truths which he delivered; and they exclaimed, "Is not this the son of Joseph?" adding, if not on this, upon another occasion, "Whence hath this man this wisdom?" (Matt. xiii. 54.) Popularity is not always, however, a proof of success or usefulness. When the address is pleasing, and the truth delivered palatable, the hearers will admire and commend: but our Lord, who could read the heart, knew that among his hearers were many not prepared to receive *all* the truths that he was commissioned to deliver; many who, pleased as they might appear, were questioning in their hearts his divine authority, and ready to call for miracles to gratify their curiosity, rather than their faith, which, indeed, seems to have been very low; for they brought no sick, no lame, no blind, to receive healing, as had been the case elsewhere. He therefore addresses them on the sovereignty of God's mercy, reminding them that

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which he is emphatically called "The son of David."]—*Bagster.* What may have thrown some considerable difficulty in the way of reconciling these genealogies, is the Hebrew law, which obliged men, in certain cases, to marry the widows of their deceased brothers, (see Deut. xxv. 5, &c.) to whom their children are therefore reckoned.

Ver. 36. *Which was* the son *of Cainan, which was* the son *of Arphaxad,* &c.—This Cainan is not in the Hebrew genealogy, (Ge. xi. 12,) but is found in the LXX. Whether it was here inserted by Luke, or by some copyist, is not of great importance, since the only question arising from it is, whether Salah was the son or grandson of Arphaxad.—[It may here be remarked, that though some of the same names occur here, from Nathan downwards, as in Joseph's genealogy, yet there appears no sufficient evidence that the same persons were intended, different persons often bearing the same name.]—*Bagster.* Persons who wish farther to study these genealogies will find abundant learned discussion in Dr. *Clarke's* Comments on Luke iii., and in Mr. Prebend. *Townsend's* New Testament arranged.

CHAP. IV. Ver. 5. *In a moment.*—Perhaps meaning, "at a glance," or in one view. It is remarkable that this scene from the mountain, which is placed last in Matthew, is here placed second; for which we can give no reason.

Ver. 7. *All shall be thine*—That is, "All this glory." *Campbell.*

Ver. 8. *Get thee behind me, Satan.*—This clause is here wanting, not only in some of the best MSS. but several ancient versions. But it occurs Mat. iv. 10.—*Campbell.*

Ver. 17. *Opened the book.*—"*Unrolled* the book:" the Sacred Writings being anciently (as they are still in the synagogues) written on *skins* of parchment, and *rolled* on two *rollers*, beginning on each end, so that in reading from right to left, they rolled off with the left hand while they rolled on with the right.]—*Bagster.*

18 The [m] Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the [n] broken-hearted, to preach deliverance to the captives, and recovering [o] of sight to the blind, to set at liberty them that are [p] bruised,
19 To preach the acceptable [q] year of the Lord.
20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
21 And he began to say unto them, This day is this scripture fulfilled in your ears.
22 And all bare him witness, and wondered at the gracious [r] words which proceeded out of his mouth. And they said, Is [s] not this Joseph's son?
23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in [t] Capernaum, do also here in thy country.
24 And he said, Verily I say unto you, No [u] prophet is accepted in his own country.
25 But I tell you of a truth, [v] many widows were in Israel in the days of Elias, when the heaven was shut up [w] three years and six months, when great famine was throughout all the land;
26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.
27 And [x] many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.
28 And all they in the synagogue, when they heard these things, were filled with wrath,
29 And rose up, and thrust him out of the city, and led him unto the [y] brow of the hill whereon their city was built, that they might cast him down [z] headlong.
30 But he passing [a] through the midst of them went his way,
31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

A. M. 4031.
A. D. 27.

m Is.61.1.
n 2 Ch.34. 27. Ps.34.18. 51.17. 147.3. Is.57.15.
o Ps.146.8. Is.29.18.
p Is.42.3. Mat.12. 20.
q Is.61.2; 63.4.
r Ps.45.2. Is.50.4. Mat.13. 54. Luke 2. ver.47.
s Jn.6.42.
t Mat.4.13. 11.23,&c.
u Mat.13. 57. Jn.4.44.
v 1 Ki.17.9.
w Ja.5.17.
x 2 Ki.5.14.
y or, *edge.*
z Ps.37.14. 38.38.
a Jn.8.59. 10.39.
b Je.23.29. Mat.7.28, 29. Tit.2.15. He.4.12.
c Mat.1.23.
d or, *many.*
e Ja.2.19.
f ver.41.
g Ps.16.10. Da.9.24. c.1.35. Ac.3.14.
h 1 Pe.3.22.
i Mat.8.14, &c. Mar.1.29, &c.
l or, *to say that they knew him to be Christ.*
k Mar.1.38.

32 And they were astonished at his doctrine: for his word was with [b] power.
33 ¶ And [c] in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,
34 Saying, [d] Let *us* alone; what [e] have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? [f] I know thee who thou art; the [g] Holy One of God.
35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.
36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, [h] and they come out.
37 And the fame of him went out into every place of the country round about.
38 ¶ And he arose out of the synagogue, and entered into Simon's house. [i] And Simon's wife's mother was taken with a great fever; and they besought him for her.
39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.
40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.
41 ¶ And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them* suffered them not [l] to speak: for they knew that he was Christ.
42 ¶ And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.
43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore [k] am I sent.
44 And he preached in the synagogues of Galilee.

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the divine favour could neither be bought nor claimed; that God bestows his blessings according to his own good pleasure. Thus Elijah is sent to the widow of Sarepta, and Elisha to Naaman the Syrian, though doubtless there were widows and lepers enough in Israel. Though God refuses mercy to none who supplicate it in sincerity, he does not hold himself bound to bestow it upon any. This doctrine, as often has been the case, kindled instantly the evil passions of the multitude; and even those who but a few minutes before had been absorbed in admiration, now arise in great wrath, drag him toward the first precipice they could find, to cast him down and stone him: But he passed safely "through the midst of them." It has been supposed that, as upon another occasion, (chap. xxiv. 16,) their "eyes were holden, that they should not know him;" but we are not sure this was a miracle, for we have heard of persons escaping in a tumult, merely through the noise and confusion of their enemies; and we are not aware of any instance, in which Jesus wrought a miracle for either his own rescue or supply. His miracles were all (we believe) on the behalf of others. However, Jesus escaped their malice for the present, and returned to Capernaum, where he wrought a signal miracle, which, as it has been already considered, may be here passed over. There his word was not only admired, but also attended "with power," namely, with that power of the Holy Spirit which alone can give it success; for even miracles are in vain without it.

"If the ministers of Christ be persecuted from one place and driven to another, let them still boldly proceed in declaring to 'all men every where' the way of salvation. The word which they speak, being attended with the power of their Lord, will be made effectual to convince, alarm, and convert some of their hearers. No case can be desperate if Jesus see good to work; even those in their assemblies, who are most evidently possessed of 'unclean spirits,' may be delivered from them, and made illustrious monuments of his grace and power: and though the devil may create great distress, to such as Christ is rescuing from his dominion, he cannot do them any real harm. We ought therefore to spread abroad the fame of the Saviour in every place; to beseech him for those who are diseased in body or mind; and to use our in-

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Ver. 18. *Because.—Campbell*, "Inasmuch as."

Ver. 20. *The minister.—Campbell* "The servant;" namely, in waiting upon the readers.

Ver. 22. *The gracious words.—Doddridge*, "Graceful words"—*Campbell*, "Words full of grace."—Greek, "Words of grace;" referring more to the matter than the manner of his discourse.

Ver. 23. *Done in Capernaum.*—See Mark i. 21, &c.; John ii. 12, &c.

Ver. 26. *Sarepta.*—[*Sarepta*, a city of Phœnicia, on the coast of the Mediterranean, is called *Zarphand* by the Arabian geographer *Sherif Ibn Idris*, who places it 20 miles N. of Tyre, and 10 S. of Sidon; but its real distance from Tyre is about 15 miles, the whole distance from that city to Sidon being only 25 miles. *Maundrell* states, that the place shown him for this city, called *Sarphan*, consisted of only a few houses, on the tops of the mountains, within about half a mile of the sea; between which there were ruins of considerable extent.]—*Bagster.*

Ver. 29. *The brow* (margin, "*edge*") *of the hill whereon their city was built.*—But modern travellers tell us that Nazareth was built in a valley, surrounded by hills. So Dr. *Richardson* compares it to a delightful basin of earth, surrounded by fifteen mountains. The village, he says, stands on an *elevated situation*, on the west side of the valley. Now it appears by *Godwyn* that the law required only an eminence of two cubits high, from which the person stoned must be thrown down, and such an eminence may be found almost any where. Perhaps the original term (*ophrus*) may be misunderstood. Polybius uses it for the "bank of a river," which is generally sloping. (See *Jones's Lex.*) The human eye-brow, which seems the origin of the term, is not on the top of the forehead, but on the rise; perhaps, therefore, the true meaning may be, that the city was built on the slope of the hill, from the steepest part of which they meant to precipitate our Lord. What is now called the Mount of Precipitation is, however, full half a league from the village, and difficult of access, which is therefore very unlikely to be the place to which the Jews meant to drag our Saviour.

Ver. 33. *A spirit of an unclean devil.*—That is, a demon, who was an unclean spirit: this seems utterly inconsistent with the idea of these demons being diseases.

Ver. 37. *The fame*, &c.—[The *sound;* a very elegant metaphor, says Dr. *Adam Clarke*. The people are represented as *struck* with astonishment, and the *sound* goes out through all the coasts; in allusion to the propagation of sound by a smart stroke upon any substance.]—*Bagster.*

Ver. 42. *When it was day.*—Mark says, "A great while before day," which may refer to his rising at the first dawn; and when the day advanced, but probably before sunrise, he went forth, &c.

Ver. 44. *Galilee.*—[Many of the Jewish traditions, in accordance with Is. ix. 1, 2, assert that *Galilee* was the place where the Messiah should first appear. Thus also Is. ii. 19, "When he shall arise to smite terribly the earth," is expounded in the book *Zohar*, as referring to the Messiah. When he shall arise, and shall be revealed in the land of Galilee." See *Schoettgen.*] -*Bagster*

CHAPTER V.

Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, 10 with how great a care and love he calleth sinners to repentance. 12 The leper, 16 pray- 17 the weakness 18 healeth, one sick of the palsy. 27 Calleth Matthew the 29 feasteth 30 excuseth himself 33 fasting 36 the parable of a new 37 forefigheth the casting 39 of the new. The apostles called his scribe 36 and Pharisees faint-hearted and weak disciples to 6 bottles and worn garments.

AND [a] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, [b] Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken [c] nothing: nevertheless at thy word I will let down the net.

6 And [d] when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help [e] them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down [f] at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes [g] which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook [h] all, and followed him.

12 ¶ And [i] it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be [j] thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses [k] commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and [l] great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And [m] he withdrew himself into the wilderness, and prayed.

17 ¶ And it came to pass on a certain day, as he was teaching, that [n] there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 [o] And behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

a M. 1051. A. D. 27.
a Mat. 4.18, &c. Mar. 1.16, &c.
b Jn 21.6.
c Ps 127.1,2 Eccl. 5.7. 11,12
d Ec 11.6 Ga 5.9.
e Ex. 23.5. Ga 6.2 Pr 18.24.
f Ju 13.22. 2 Sa 6.9. 1 Ki.17. 18. Is 6.5.
g Ps.8.6,8.
h Mat 4.20. 19.27. Phi 3.7,8.
i Mat.8.2, &c. Mar.1.40, &c
j 2 Ki 5.10, 14.
k Le.14.4, &c.
l Mat.4.25. Mar.3.7. Jn.6.2
m Mat.14. 23. Mar.6.46.
n Jn.3.21.
o Mat.9.2, &c. Mar.2.3, &c.

fluence in bringing sinners to him, that his powerful hands may be laid upon them for their healing. Thus relying on his power, truth, and love, for ourselves, and those who are more immediately connected with us, we should seek to promote the preaching of his 'gospel in other cities also,' and in other regions, even to the ends of the earth."—*T. Scott.*

CHAP. V. *Christ preaches from a ship, and then orders Simon to launch out into the sea.*—From finding our Lord so frequently on the sea, we may reprove the silly weakness of those who dare not venture even upon a river. It is true there are many drowned at sea; but there are far more who die on land. We are every where exposed to danger and to death; but we should remember, that we are every where under the care of the same guardian providence; and to excite our confidence and gratitude, the few accidents we suffer should be compared with the many which we escape. We should never neglect the calls of Providence from the suspicion that we may not succeed. Peter had been toiling all night without success, yet when Jesus gives the command, Peter tries again. "Nevertheless (says he) at thy command I will let down the net;" and his obedience was well rewarded. Labour is ours; success is God's. Yet even success may produce danger: "the ships began to sink." Many a tradesman has been ruined by prosperity in business. He has succeeded in getting money, and made shipwreck of his faith. He has gained the world, and lost his soul! Many a preacher has been ruined by popularity. He has been admired and praised, till his devotion has cooled, his zeal become languid, and even his ministerial success destroyed. They alone are well kept whom God keepeth.

But there is something in Peter's conduct that requires an explanation. Jesus is a Saviour, and a sense of sin should lead us *to* him, and not drive us *from* him. Shall the sick man say to the physician, "Depart from me, for I am sick?" There is more inconsistency in our conduct as sinners, than in any other part of human life. But what can Peter mean by requesting the Lord to depart from him? It is evident that a sense of Christ's divinity, and his own unbelief, led him to consider himself as utterly unworthy of his presence. And so did the sons of Zebedee; and who, indeed, does not, who has any true knowledge of God, or of himself?" The answer of Christ speaks always the language of encouragement to those who have been previously humbled: "Fear not; follow me, and I will make you fishers of men." (Comp. Matt. iv. 19.) Such, indeed, they were, and the book of Acts is the record of their success; but at the day of judgment alone can it be developed fully. Then will idleness and hypocrisy be exposed, then will the humblest services be brought to light, and not "a cup of cold water," charitably given, pass unrewarded. (Matt. xxv. 31, &c.)

"In tracing the example of our divine Saviour, we find that he interchanged public services and retired devotion; and that the sole business of his life was to glorify God by doing good to men, and to commune with his Father. Thus our several duties should in succession occupy our time; and piety and charity should be connected in our habitual and persevering conduct. A life thus spent will best manifest our faith in Christ, and evince that he has both pardoned our sins and healed our souls.

"Let all, who would prosper in the divine life, attend chief-

CHAP. V. Ver. 1. *And it came to pass.*—No particular day or time is here pointed out; but one day, while he was preaching.—*The lake of Gennesaret*—Called also "the sea of Galilee," and "of Tiberias;" called also in the Old Testament, "the Sea of Cinnereth." Num. xxxiv. 11. Jos. xii. 3.

Ver. 2. *Two ships.*—Evidently fishing-barks.—*Standing*—That is, aground; not afloat.

Ver. 3. *Thrust out a little.*—So that the people on land might hear, without incommoding him.—*Sat down*, &c.—[This account of the calling of Peter and Andrew, James and John, will be found, as Dr. *Townson* observes, on a near inspection, to tally marvellously with the preceding ones of Matthew and Mark; and is one of the evidences, that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us. Though St. Matthew and Mark do not exactly tell us, that St. Peter was in the vessel when he was called by Christ, they signify as much in saying that he was casting a net into the sea; and though only St. Luke informs us that James and John assisted Peter in landing the fish, yet it is implied, for Mark says, that when Christ had gone a little farther, he saw them mending their nets, which had been torn by the weight of fish hauled on shore.]—*Bagster.*

Ver. 8. *Depart from me*, &c.—I am totally unworthy of such manifestations of thy power and glory. See Is. vi. 5.

Ver. 11. *They forsook all and followed him.*—"They had followed him before, (John i. 43:) but not so as to forsake all. Till now they wrought at their ordinary calling."—*Westey.*

Ver. 12—17. *And it came to pass.*—The cure of the leper here mentioned is recorded by Mat. viii. 2, 3; also in Mark i. 40—45.

Ver. 16. *Into the wilderness.*—Literally, "Into the deserts;" *Campbell*, "Solitary places."

Ver. 17. *And the power of the Lord was present to heal them.*—Query, whom? Not the Pharisees and lawyers, surely. We apprehend that part of this passage should be read in a parenthesis, thus: Ver. 15. "Great multitudes came . . . to be healed, (and he withdrew, &c. . . . . And it came to pass on a certain day, as he was teaching, and there were Pharisees, &c. sitting by . . . . .) and the power of the Lord was (present) to heal them;" viz. the multitudes that came to be healed. So (for substance) *Glassius*, *Doddridge*, *Campbell*, and *Boothroyd*. It is evident enough, from what follows, that the Pharisees came not to be healed, but to cavil and find fault.

Ver. 18—26. *And behold, men brought in a bed*, &c.—This is the same narrative as in Mat. ix. 2—8, where we offered some general remarks; and in Mark ii. 3—12.

Ver. 19. *They went upon the house-top.*—[The plain state of the case seems to have been this: not being able to approach our Lord, because of the crowd, they ascended the flat roof by the outer stairs, and, uncovering the roofing, whether of tiling or thatching, about the place where Jesus sat, they let down the couch by the orifice. In all this there appears no difficulty; and the damage, considering the slight structure and thin roofing of eastern houses, could not have been great.]—*Bagster.*

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive [p] sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and [q] take up thy couch, and go unto thy house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, [r] and they glorified God, and [s] were filled with fear, saying, We have seen strange things to-day.

27 ¶ And [t] after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 ¶ And Levi made him a great feast in his own house: and [u] there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a [v] physician; but they that are sick.

32 I came not to call the righteous, but sinners [w] to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but [x] thine eat and drink?

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast [y] in those days.

36 ¶ And [z] he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not [a] with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old [b] is better.

A. M. 4031. A. D. 27

p Ps 32.5. 103.3. 130.4. Is.1.18. 43.25.

q Jn.5.8,12.

r Ac.4.21. Gal 1.24.

s v.8.

t Mat 9.9. &c Mar 2.13.

u c.15.1, &c.

v Je.8.22.

w Lu.15.7, 10. 1 Co.6.9, 11. 1 Ti.1.15. 2 Pe.3.9.

x c.7.34,35.

y Is.22.12.

z Mat.9.16, 17. Ma.2.21, 22.

a Le 19.19. De 22.11. 2 Co.6.16.

b Je 6.16.

a Mat.12.1, &c Mar 2.23, &c.

b Ex.20.10. Is.58.13.

c 1 Sa.21.6.

d Le 24.9.

e Mat.12. 10,&c. Ma.3.1, &c. c.13.14. 14.3.

f Jn.9.16.

g Joh 42.2

h Is 42.4 Ac.26.26.

i Ma.3.5.

j Ps.2.1,2.

k Mat 14. 23.

l Mat.6.6.

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracles: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 46 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like a house built upon the face of the earth, without any foundation.

AND [a] it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which [b] is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what [c] David did, when himself was a hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful [d] to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And [e] it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the [f] sabbath day; that they might find an accusation against him.

8 But he knew their [g] thoughts, and said to the man which had the withered hand, Rise [h] up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it?*

10 And looking [i] round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed [j] one with another what they might do to Jesus.

12 ¶ And [k] it came to pass in those days, that he went out into a mountain [l] to pray, and continued all night in prayer to God.

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ly to the grand essentials of religion: for when externals and circumstantials are magnified above their real importance, censoriousness, bigotry, and divisions, are the invariable consequences. Because humble Christians practise their self-denial, and perform their devotions, in secret, and without ostentation, Pharisees may sometimes be ready to conclude that they neither fast nor pray at all. But every part of our duty has its proper season and proportion, as stated in the Scriptures; and it should have the same in the conduct of our lives: the gracious presence of our Beloved makes a feast to our souls, so long as it is continued to us; but when our sins provoke his departure or his frown, we are called to mourn and fast as well as pray."—*T. Scott.*

CHAP. VI. Ver. 12—19. *Jesus selects his twelve apostles, and instructs them.*—We have before remarked the time which Jesus devoted to private and retired prayer, even when his apostles and most intimate disciples were asleep. In this instance, after spending the whole night in devotion, so soon as it was day, instead of retiring to rest, he calls his disciples round him, and chooses the twelve apostles, who are here enumerated. On the parallel text of Matthew, we have offered some general remarks: here we shall be more discriminate.

"The wisdom of our Lord's conduct (says Prebend. *Townsend*) was eminently displayed in the choice of his apostles: they were generally chosen from the inferior ranks of life; and most of them were fishermen. If the disciples of Christ had been men of rank and distinction, of wealth or eminence; if they had been esteemed for their knowledge, or literature, or political influence, these means might, more or less, have been employed for promoting the kingdom of the Messiah, which nearly all the Jews imagined would be of an earthly nature. The success of the gospel, too, would have been attributed, by its enemies at least, to mere human exertions. Hence Caiaphas inquired with so much solicitude of Christ respecting his disciples, (John xviii. 19,) from whose unpretending life less opposition was made to the first beginnings of Christianity: for no danger could possibly be apprehended from the efforts of such inferior and illiterate individuals. . . . . By this choice, too, all pretence that the gospel was advanced

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Ver. 21. *Forgive sins.*—See note on Mark ii. 7.

Ver 26. *Filled with fear*—i. e. with a reverential sense of the divine power.

Ver 39. *Their scribes*, &c.—That is, the scribes and Pharisees of that place.—*Campbell.*

CHAP. VI. Ver. 1—5. *And it came to pass*, &c.—The same conversation is related more fully by Matthew, chap. xii. 1—8; also in Mark ii. 23—28.

Ver. 1. *On the second sabbath after the first.—Campbell*, "On the sabbath called) second prime:" this is literal, but the learned commentator confesses the exact meaning to be unknown. *Doddridge* renders it, "On the first sabbath after the second (day of unleavened bread.") So *Lightfoot, Newcome*, &c.

Ver. 9. *Is it lawful*, &c.—*Campbell*, "What is lawful to do on the sabbath? Good or ill? To save, or to destroy?" So a great many MSS. and printed editions. The change is only in the pointing.

Ver. 11. *They were filled with madness.*—This is well explained, and in a few words, by Mr. *Henry*. "They were mad at Christ, mad at the people mad at themselves. Anger is a short madness; malice a long one."

13 And when it was day, he called *unto him* his disciples: and of them he chose [m] twelve, whom also he named apostles;

14 Simon, (whom [n] he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas [o] *the brother* of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and [p] a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed [q] of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch [r] him: for [s] there went virtue out of him, and healed *them* all.

20 ¶ And [t] he lifted up his eyes on his disciples, and said, Blessed *be ye* [u] poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger [v] now: for ye shall be [w] filled. Blessed *are ye* that weep [x] now: for ye shall laugh.

22 Blessed are ye, when men shall hate [y] you, and when they shall separate [z] you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice [a] ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner [b] did their fathers unto the prophets.

24 But wo unto you that are [c] rich! for ye have received [d] your consolation.

25 Wo unto you that are [e] full! for ye shall

A. M. 4031. A. D. 27.

m Mat.10.1, &c. Mar.3.13. 6.7
n Jn.1.42.
o Jude 1.
p Mat.4.25, &c. Mar.3.7, &c.
q Ps.103.3, 107.17..20
r Nu.21.8,9. Mat.14. 36. Jn.3.14, 15
s Mar.5.30. Luke 8. 46
t Mat.5.2, &c.
u Ja.2.5.
v Is.55.1.
w Ps.107.9.
x Is.61.3. Re.21.4.
y Jn.15.18.
z 1 Pe.2.19, 20. 3.14. 4.14.

a Ac.5.41. Col.1.24. Ja.1.2. b Ac.7.52. He.11.32..39. c Ha.2.9. Ja.5.1. d c.16.25. e Is.28.7.65.13.

by mere human means was destroyed; and it appeared from the very beginning, that "not many wise, or noble, or mighty, were called."

Simon Peter, who stands at the head of the list, chiefly perhaps for his age, has repeatedly fallen under our notice. His warm and active temper led him, on every occasion, to protrude himself on public notice, occasioned him several severe reproofs, and at length led to the denial of his Master, to which he was probably led by the danger arising from his rash conduct in attacking the high priest's servant. *Andrew*, Peter's brother, was originally a disciple of John the Baptist, and led to follow Jesus, by his Master pointing to him, and saying, "Behold the Lamb of God!" And he it was who brought Peter himself to Christ. (John i. 35—42.) The *James* here mentioned (in Gr. Jacobos) was called the Greater, as being the elder, and is coupled with his brother *John*, both being the sons of Zebedee and Salome. They were also called "Sons of thunder," (Mark iii. 17,) from their hasty temper, which led them to wish to call down lightning on their Master's enemies. (Luke ix. 54.) This James was one of the first martyrs to Christianity, (Acts xii. 1, 2,) but John was the longest lived of all the apostles, and closed the canon of the New Testament. (Acts xii. 1, 2.)

If *Bartholomew* (*i. e.* the son of Ptolemy) be the same with Nathaniel, as is generally supposed, we have the history both of him and Philip in John i. 43, &c. One strong argument for this is, that the evangelists who speak of Bartholomew omit Nathaniel; and John, who alone speaks of Nathaniel, omits Bartholomew, and seems to rank Nathaniel with the apostles. (See John xxi. 2.) *Matthew*, the publican, and *Thomas*, are well known apostles: the latter, by his incredulity; though he afterwards made an honourable confession of his Lord, John xx. 28. *James*, the son of Alpheus, called the brother of our Lord, (Gal. i. 19,) was so only in a lax sense, as probably his cousin german. He is commonly called James the Less, (or younger,) and by some of the fathers, Bishop of Jerusalem, where he resided. He was author of the Epistle under his name.

Simon, called *Zelotes*, was so called to distinguish him from Peter.

Jude (or Judas) surnamed by Matthew Lebbeus and Thaddeus, (ch. x. 3,) was brother to James the Less, and a faithful adherent to our Saviour. He was author of the Epistle under his name: and must always be carefully distinguished from the traitor, who is here last named, as truly unworthy of the name of an apostle. For a sketch of his character, see our remarks on Matt. xxvi. 49; xxvii. 1, &c.

These disciples were doubtless wisely selected, with a view to their various dispositions and talents, though of several of them we know too little, to see the propriety of their selection; but this we know, that much of the stability of society, both civil and religious, depends upon a happy combination of the various characters of its members. But that he who could read the heart, should select such a demon of avarice and hypocrisy as Judas Iscariot, may seem mysterious, as, indeed, are all the ways of God. Judas was perhaps as little suspected by his brethren, as any one of the twelve. So much may be inferred from the repeated hints our Lord gave at the passover to point him out, none of which seem to have been fully understood; for had it been so when Judas went out, (John xiii. 28—30,) it is highly probable that they would not have suffered him to escape. But these things were done that the Scriptures might be fulfilled, and that the divine decree for our salvation might be accomplished. (Acts ii. 23.)

After Jesus had elected his apostles on the mountain, he came down into the plain, and performed many miracles of healing upon the people; on which occasion it is said, "There went virtue out of him, and healed (them) all." Several expressions, in some respects similar, occur in the preceding gospels, of persons being healed by touching the garments of our Saviour, and of his expressing some peculiar sensation of virtue being derived from him, (see Matt. xiv. 36. Mark v. 30, &c.) the nature of which, of course, we cannot fully understand; but the inexplicable fact may lead us to this general and practical observation, that the Scriptures uniformly represent Jesus Christ as the spring, the fountain, the head of that river of life, in which flow all the blessings, temporal as well as spiritual, which God bestows on fallen man. (See 1 Tim. iv. 10.)

Ver. 20—26. *Jesus blesses the poor and persecuted, and denounces woes on their rich oppressors.*—What here follows so exactly corresponds with what is called the sermon in the mount (though possibly that discourse might not be all delivered at one time,) that commentators are compelled to consider it either as a *part* of that, or a repetition of some of the same sentiments, delivered afterwards in the plain, and contrasted with woes denounced against characters, opposite to those on whom he had pronounced his blessing. To these woes we shall chiefly confine our present observations. That poverty of spirit, (as explained on Matt. v. 3,) a mournful heart, meekness of temper, and especially persecution, among its woes and curses, is still more difficult to be credited. But often "what is highly esteemed among men, is abomination in the sight of God." (See chap. xvi. 15.)

"The chief object of the Pagans," says Soame Jenyns, "was immortal fame; for this their poets sang, their heroes fought, and their patriots died; and this was hung out by their philosophers and legislators, as the great incitement to all noble and virtuous deeds. But what says the great Christian legislator to his disciples on this subject? "Blessed are ye when men shall revile you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven." (Matt. v. 11, 12.) So widely different is the genius of the Pagan and Christian morality!

"Nothing, I believe, (adds the same ingenious writer,) has so much contributed to corrupt the true spirit of the Christian institution, as that partiality, which we contract from our earliest education, for the manners of Pagan antiquity; from whence we learn to adopt every moral idea which is repugnant to it; to applaud false virtues which that disavows; to be guided by laws of honour which that abhors; to imitate characters which that detests; and to behold heroes, patriots, conquerors, and suicides with admiration, whose conduct that utterly condemns. From a coalition of these opposite principles, was generated that monstrous system of cruelty and benevolence, barbarism and civility, of rapine and justice, of fighting and devotion, of revenge and generosity, which harassed the world for several centuries with crusades, holy wars, knight errantry, and single combats; and even still retains influence enough, under the name of honour, to defeat the most beneficent ends of this holy institution. I mean not by this to pass any censure on the principles of valour, patriotism, or honour; they may be useful, and perhaps necessary, in the commerce and business of the present turbulent and imperfect state; and those who are actuated by them may be virtuous, honest, and even *religious* men, (i. e. they may have a zeal for religion, see Rom. x. 2.:) all that I mean to assert is, that *they cannot be Christians.*"

Without pledging ourselves to all the sentiments advanced by this ingenious apologist for Christianity, (some of which we have purposely omitted:) one thing we think he has demon-

Ver 13. *Apostles.*—[An *Apostle* properly denotes *one sent*, exactly corresponding to the Chaldee and Syriac, *sheliach*, and *shelicha*, probably the very word employed by our Lord, from *shelach*, "to send." It was employed by the Jews to denote any one *deputed* to act for another, especially on public business, as *ambassadors*, *legates*, or *envoys*; in which sense *Herodotus* also uses the word. —*Buxster*

Ver. 15. *Simon called Zelotes.*—Called also the Canaanite, from the Hebrew word *Kana*, to be zealous. See note on Mark iii. 18.

Ver. 16. *Judas Iscariot*—That is, "the man of Carioth," a town of Judah: others explain Iscariot as *Issachariothes*, of the tribe of Issachar. *Calmet*

Ver. 22. *When they shall separate you*—From their company; that is, "expel you from the synagogue; excommunicate you." *Campbell.*

hunger. Wo unto you that laugh [f] now! for ye shall mourn and weep.

26 Wo unto you, when all men shall speak well [g] of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and [i] pray for them which despitefully use you.

29 And [j] unto him that smiteth thee on the *one* cheek, offer also the other; and him [k] that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give [l] to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And [m] as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your [n] enemies, and do good, and [o] lend, hoping for nothing again; and your reward shall be great, and [p] ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

A. M. 4031. A. D. 27.

f Pr.14.13. Ep.5.4.
g Jn.15.19. 1 Jn.4.5
h Ex.23.4,5 Pr.25.21. Mat.5.44. ver.35. Ro.12.20.
i c.23.34. Ac.7.60.
j Mat.5.39.
k 1 Co.6.7.
l De.15.7,8, 10. Pr.19.17. 21.26. Mat.5.42, &c.
m Mat.7.12.
n ver.27.
o Ps.37.26. 112.5.
p Mat.5.45.

q Mat.7.1.
r Pr.19.17. Mat.10. 42.
s Ps.79.12.
t Mat.7.2. Mk.4.24. Ja.2.13.
u Mat.15. 14
v Mat.10. 24. Jn.13.16 15.20.
w *or, shall be perfected as his master.*
x Pr.15.17. Ro.2.1,21 &c.
y Mat.7.16, 17.
z Mat.12. 33.
a *Grapes.*

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge [q] not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given [r] unto you, good measure, pressed down, and shaken together, and running over, shall men give into your [s] bosom. For [t] with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can [u] the blind lead the blind? shall they not both fall into the ditch?

40 The [v] disciple is not above his master: but every one [w] that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, [x] cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For [y] a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For [z] every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they [a] grapes.

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strated; namely, that the religions of Christ and of the world, are not only diverse, but opposite. But we must now consider the passage as affording consolation to persecuted Christians: "Blessed are ye when men shall hate you; and when they shall separate you from their company" and communion, and shall reproach you "for the Son of man's sake. Rejoice ye in that day, and leap for joy!" The best comment on this passage is to be read in the Christian Martyrologies, whether of more ancient or modern date, wherein we shall find both old and young, and even delicate females, leaping for joy, and exulting in the flames, that they were counted worthy to suffer for the Saviour's sake!

But let us turn to the reverse of this picture. "Wo unto you that are rich; for you have received your consolation."—How animated a paraphrase does the apostle James, (chap. v.) give us of this passage: "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you!" There are three things particularly alarming in the contemplation of great riches: 1. How have they been obtained? The apostle just quoted, contemplates with agony the reflection that they may have been obtained by defraud; by defrauding the *labourers of their hire.* We have seen, in many instances, men of immense property reduced to poverty, and have wondered how this could be, because we have not seen the worm at the root. Great fortunes obtained out of the labour of the poor, are always to be suspected. God only knows how much has been wrung from the starving families of agriculturists and manufacturers! 2. How have they been improved? Wise men should examine, and if they find a spot of blood, treat their riches like goods in which men suspect the plague; open them to the air, and scatter them about, among the poor and necessitous. It may be the present possessor may be innocent of the manner of their being obtained; but let him not be indifferent to their expenditure: let them be tithed to the poor, and to the cause of God. It is to be feared many are weak enough to think they can pacify the Almighty by putting down a portion of their ill-gotten wealth in charitable legacies. What is this but a thief surrendering stolen property, when seized by the hand of justice? It is an awful thing for men, and especially for professors, thus to deceive themselves. 3. It is an appalling consideration to the rich: "Ye have received your consolation!" So said Abraham to the rich man in the parable, "Son, remember that thou in thy life-time receivedst thy good things!" (Ch. xvi. 25.)

Ver. 27—36. *Love to enemies, and universal benevolence, enforced.*—These doctrines we have already seen taught in the Sermon on the Mount, (Matt. v. 38—48;) but we shall here review some arguments by which, in Luke, these duties are enforced. 1. That under the Christian dispensation, a higher degree of virtue is required than under any other: but if we only show kindness to those who do the same to us, what are we better than sinners of the Gentiles? Do not the writings of Greek and Roman philosophers afford, not only the clearest precepts, but even brilliant examples of mutual love and friendship? If we mean then to excel the heathen, and "do more than others," we must love our enemies, and exercise benevolence without regard to its return. 2. We are called to be the children of God, and as children imitate their parents, so are we called to be "followers" or imitators "of God, as dear children." (Ephes. v. 1.) "For he is kind to the unthankful and the evil:" or, as it is beautifully expressed in the parallel chapter, (Matt. v. 45,) "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." We should, therefore, as his children, "Be merciful as he is merciful:" or, as it is expressed in St. Matthew, "Be ye perfect, even as your Father which is in heaven is perfect;" from a comparison of which texts we may infer, that mercy and benevolence form the completion and perfection, both of the divine and human character. In the salvation of man, "mercy and truth meet together; righteousness and peace salute each other:" and (Ps. lxxxv. 10.) so it must be to complete the Christian character. There mercy and truth, righteousness and peace, must be associated.

Our Lord here lays down a principle of equity, which has been justly called the *Golden Rule* of morals, (ver. 31:) "As ye would that men should do unto you, do ye also to them likewise." Dr. *Watts*, who is perhaps the best commentator on this passage, very justly observes, "that this rule does not mean to oblige us to give all that to another, or do all that for another, which we could *possibly* desire or wish to be bestowed upon us, or done for us; but whatsoever we could *reasonably* desire, and *justly* expect, another should do to us, that we ought to do to him, when he is in the like circumstances. All that in our calm and sedate thoughts we judge fit and proper another should do for us, that we should practice and do for him. Such requests as we could make to others, and could justify them to ourselves in our own consciences, according to the principles of humanity, the rules of civil society, and the rights of mankind; such we ought not to deny to others when they stand in need. Not all that a fond self-love would prompt us to ask, but all that our conscience tells us we might with reason expect."

Let us now apply the rule, so explained, to the cases in the context. Let us consider we are applied to for relief by a per-

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Ver. 29. *Take thy coat.*—[The *coat* was a *tunic*, or *under garment*, over which the Jews and other nations threw a *cloak* or *gown*, when they went abroad or were not at work.]—*Bagster.*

Ver. 35 *Hoping for nothing again.*—The Greek word is only here used in the New Testament, where some render it, to despond; and then the sense is, *tend without despondency*, i. e. without being weary; but the true meaning probably is, lend even to those from whom you cannot reasonably expect any recompense.

Ver. 38. *Shall men give into your bosom.*—The eastern garments being long, folded, and girded with a girdle, admit of carrying much corn in the bosom.

Ver. 39. *Can the blind.*—Or, as Matthew expresses it, "*If* the blind lead the blind, both shall fall into the ditch:" i. e. perish together.

Ver. 40. *Every one that is perfect shall be as his master.*—*Campbell* "Every finished disciple shall be as his teacher."

Ver. 44. *For of thorns.*—[So *Seneca*. "Good can no more be produced out of evil, than a fig from an olive. The produce corresponds to the seed."]—*R*

45 A [b] good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me [c] Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He [d] is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and [e] could not shake it: for it was founded upon a [f] rock.

49 But he [g] that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it [h] fell; and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and showeth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW [a] when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear [b] unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth [c] our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble [d] not thyself: for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say [e] in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto [f] one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the [g] bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, [h] Arise.

15 And he that was dead [i] sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet [j] is risen up among us; and, That [k] God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John showed him of all these things.

19 And [l] John calling *unto him* two of his disciples, sent *them* to Jesus, saying, Art thou he that should [m] come? or look we for another?

A. M. 4031. A. D. 27.

b Matt.12. 35.

c Mal.1.6. Matt.7.21. 25.11. c 13.25 Ga.6.7.

d Mat.7.25, 26.

e 2 Pe.1.10. Jude 24.

f Ps.46.1..3 62.2.

g Ja.1 24. 26.

h Pr.28.18. Ho.4.14.

a Mat.8.5, &c.

b Job 31.15. Pr.29 21.

c 1 Ki.5.1. Gal.5.6 1 Jn.3.14. 5.1.2.

d c.8.49.

e Ps.107.20.

f *This man.*

g or, *coffin.*

h c.8.54. Ac.9.40. Ro.4.17.

i 2 Ki.4.32 ..37. 13.21. Jn.11.44.

j c.24.19.

k c.1.68.

l Mat.11.2.

m Zec.9.9.

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son in distress; how far, supposing ourselves in the situation of the applicant, we could reasonably desire relief from a person in our present circumstances, so far should we now endeavour to give relief. But these maxims must in no wise be taken without limitation; for we must not give the property of another, nor the necessary support of our own families.—This, indeed, we could not reasonably expect, and are therefore not called upon to bestow.

Again, when we are commanded to *lend*, "not hoping to receive," the maxim taken generally, or without limitation, means to *give:* but if it be taken in a limited sense, for *lending*, it evidently means to lend, without the hope of borrowing at a future time. We have a maxim, that, "one good turn deserves another," which is a good one to act upon after receiving favours, but should not restrain us in bestowing them.—We should do a good action without the hope of remuneration. God freely bestows mercy upon us, and if we would be considered as his children, we must be kind to others, and we are the more encouraged to do this in a subsequent verse, (38,) which assures us, that whatever ingratitude we meet with from men, heaven will reward our well-meant liberality, "Give, and it shall be given unto you:—For with the same measure that ye mete, it shall be measured unto you again."

CHAP. VII.—Ver. 11—17. *The widow of Nain's son raised.* This is one of the most pathetic narratives in the New Testament, and one of *Jay's* Short Discourses gives an exposition of it, from which the Editor takes leave to abstract some of the leading thoughts. "It is a *funeral* procession, slow and solemn, and it is the funeral of a *young* man, carried off, whether suddenly or slowly we know not, but it was in the *prime* of life. *Verily every man at his best estate is vanity!*—He was an *only* son, the only son of his *mother*. Had he been one of many, the loss would have been partial; but he was the only pledge of virtuous affection; the only hope of future years; her life was bound up in his. But what closes the melancholy tale of this woman is, that she was a *widow!* A widow is always an affecting character, for she is liable to injustice and oppression, as she is deprived of the companion of her journey, and compelled to travel alone. In this state a child may seem an incumbrance; but if he excites care, he diverts grief; . . . . in his face the father's image is admired. He will render himself serviceable by dutiful attentions. He will plead her cause, and become her protector, and her refuge.—But such is no longer the condition of this poor widow. None is left to support her tottering age: and she is now, probably, going to bury her only son in the same grave with his father. The opening of a husband's tomb would make her wounds bleed afresh. 'There,' might she say, as she turned round to leave the sepulchre, 'There have I buried all my earthly happiness and hope: O for the day when I too shall be gathered to my kindred dust!'

"She was not alone: *much people of the city was with her.* This showed the esteem in which the family was held. But though numbers of her friends and neighbours attended on this mournful occasion, little relief could *they* afford: they cannot restore her son. But here comes, advancing towards them, another company, the leader of which can *save to the uttermost.* The parties join in the suburbs of the city. And what does our Lord and Saviour?

"First, he *knew all the particulars* of the case. Those with him could only see a funeral, but he knew the corpse. 2. He did *not* want to be implored: the relief was spontaneous and self-moved. 3. He had *compassion* on her: his eye affected his heart; he made all the miseries he beheld, his own.

Ver. 47—49. *Whosoever . . . . . heareth my sayings*, &c.—The parallel passage to this, is Mat. vii. 24—27, and the parable is there illustrated.

CHAP. VII. Ver. 5. *Us a synagogue.*—*Campbell*, "Our synagogue;" implying that there was but one in the town. *Campbell.*

Ver. 8. *Go, and he goeth.*—Intimating that diseases are Christ's servants, so completely under his control, that they come and go at his bidding, as the soldiers of a general.

Ver. 11. *Nain*—[Called *Naim* by the Jewish writers, was a town of Galilee, in the neighbourhood of Endor and Scythopolis, and two miles south of mount Tabor according to *Eusebius*. *Borchard* says, "Two leagues from Nazareth, and not above one south of mount Tabor, is the lesser mount Hermon on the north side of which is the city *Nain.*]—*Bagster.*

Ver. 14. *Touched the bier.*—Among the Jews, as well as Romans, in those times, the corpse was carried to the grave on a kind of litter, or bier, without any other covering than a cloth.—*Rosenmuller. Orient. Lit.* No. 1290.

Ver. 17. *All the region round about*—Viz. Galilee of the Gentiles. See Is. ix. 1.

Ver. 19. *Or look we for another?*—*Doddridge*, "Are we to expect another?" That is, Art thou the Christ? or must we wait for another?—[When we remember the Baptist's solemn testimony to Christ, the sign from heaven

20 When the men were come unto him, they [a]said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell [n]John what things ye have seen and heard; how [o]that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor [p]the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended [q]in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' [r]courts.

26 But what went ye out for to see? A [s]prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is [t]written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified [u]God, being baptized [v]with the baptism of John.

30 But the Pharisees and lawyers [w]rejected the counsel [x]of God [y]against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto [z]then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came [a]neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The [b]Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35 But [c]wisdom is justified of all her children.

36 ¶ And [d]one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a [e]sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now, when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if [f]he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a [g]sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred [h]pence, and the other fifty.

42 And when they had nothing [i]to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly [j]judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath washed my

A. M. 4031. A. D. 27

n Jn.1.46.
o Is.35.5,6.
p c.4.18. Ja.2.5.
q Is.8.14,15. Mat.11.6. 13.57. c.2.34. Jn.6.66. 1 Co.1.23 ..28.
r 2Sa.19.35. Es.1.3,11.
s c.1.76
t Mal.4.1 c.1.15..17.
u Ps.51.4. Ro.3.4.
v Mat.3.5, 6 c.3.12.
w or, *frustrated.*
x Ac.20.27.
y or, *within themselves.*
z Mat.11. 16, &c.
a Mat.3.4. Ma.1.6. c.1.15
b Jn.2.2. 12.2 ver.36.
c Pr.8.32. 36. 17.16.
d Mat.26.6, &c. Ma.14.3, &c. Jn.11.2, &c.
e c.5.32. ver.34. 1 Ti.1.15.
f Jn.9.24.
g c.15.2.
h See Mat. 18.28.
i Ps.49.7,8. Ro.5.6.
j Ps.116.16 ..18. 1 Co.15.9. 2 Co.5.14. 1 Ti.1.13 ..16.

Under the influence of this compassion, 4. he said unto her, *Weep not!* The language of our Saviour would excite surprise. Holding back her veil, she might look to see what stranger passing by thus interested himself in her grief, and gave her advice so impossible to take. When lo! 5. Jesus *went and touched the bier; and they that bare him stood still.* What a moment of suspense and anxiety! At length, in a tone of uncontrollable authority, he said to the young man, *I say unto thee, Arise.* And he never spake in vain. In an instant, *he that was dead sat up, and began to speak.* Finally, Jesus *delivered him to his mother.* He would comfort her; and therefore he prefers *her* satisfaction to the honour he would have gained by the attendance of such a disciple on himself. What a present was here!

"How striking the whole scene! To see a man instantly called back from the invisible world—what awe would it produce? What wonder would it excite? Some would be ready to flee from him; but the mother—she would embrace him! But would the son engross all her attention? Would she not think of Jesus? this friend in trouble; this restorer of her happiness? O, I see her kneel and adore!"

After reading this narrative, it is not wonderful to hear, that 'there came a fear on all;' and that a rumour of Jesus and his miracles of mercy "went forth throughout Judea and the region round about."

Ver. 36—50. and CHAP. VIII. Ver. 1—3. *Jesus, dining with a Pharisee, is anointed by a woman formerly of bad character: also attended by several other females.*—Jesus came "eating and drinking;" that is, he mingled himself with various ranks and classes of society, doubtless for the purpose of instructing them in his doctrine. What might be the Pharisee's motive in thus inviting Jesus, is not for us to say; but it should seem there were other Pharisees present, from the language used in ver. 49. "Who is this that forgiveth sins also?" It is evident that though this penitent woman had been a notorious sinner, there was now nothing in her appearance or conduct at all indecorous, or it would not have been supposed to require the inspiration of a prophet to discern her character: besides, her conduct altogether showed that she was deeply humbled for her guilt; and our Lord not only confirms the fact, but holds her up as an example of true and great penitence. Let us hear his doctrine.

We are all debtors to God—all sinners, and have the same natural depravity; but in respect to actual transgression there is infinite variety; some owe 50 pence, and others 500; and according to our sense of obligation will be our affection

and the miraculous impulse which made him acknowledge Jesus the Messiah, we shall be constrained to think that he sent to Christ, not for his own satisfaction, but for that of his disciples.]—*Bagster.*

Ver. 29. *And all the people that heard* him—Namely, John. *Grotius, Doddridge,* and *Campbell,* all consider these as the words of Jesus, (not of the Evangelist,) in reference to John the Baptist.

Ver. 30. *Rejected the counsel of God against themselves*—That is, against their own interests. *Doddridge* renders it, "Rejected the counsel of God to them;" *Campbell,* "With regard to them."

Ver. 31. *And the Lord said.*—These words are wanting in almost all the Greek MSS. and many of the Latin; in all the ancient versions and commentators; and are rejected by *Grotius, Mill, Wetstein,* and even *Doddridge. Campbell* supposes them to be inserted by some transcriber, who took the two preceding verses for the words of the Evangelist.

Ver. 36. *And sat down to meat.*—The word means strictly, to *recline; Campbell* (probably to avoid the apparent strangeness of the word *reclining*) renders it "Placed himself at table." That the reclining posture is intended, is perfectly clear from ver. 38.

Ver. 37. *Which was*—*Doddridge,* "had been"—*a sinner*—That is, notoriously so.—*An alabaster box.*—See Mat. xxvi. 7.

Ver. 38. *And stood at his feet behind.*—The ancients placed themselves along a couch on their sides, supporting their heads with one arm, bent at the elbow, and resting on the couch: with the other they took their food, and were supported at the back by cushions. Their feet, of course, were accessible to any one who came behind the couch. *Wakefield.*—*To wash his feet with tears.*—*Doddridge,* "To water his feet with a shower of tears;" *Campbell,* "Bathed them with tears, and wiped," &c., which we prefer. It should be remarked, that the sandals were always taken off at meals.—*And did wipe them with the hairs of her head.*—*Doddridge,* "Tresses of her hair." *Polybius* tells us, that when Hannibal drew near to Rome, the Roman ladies went to the temples to supplicate the gods, washing the floors of them with their hair; which (he adds) was their custom on such occasions.—*And kissed his feet.*—This was no unusual practice with the Jews.

Ver. 41. *Five hundred pence*—That is, Roman *denarii,* equal to seventy-two dollars.

Ver. 44. *Thou gavest me no water.*—Washing the feet before meals is fre-

feet with tears, and wipea *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My [k] head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who [l] is this that forgiveth sins also?

50 And he said to the woman, [m] Thy faith hath saved thee; go in peace.

CHAPTER VIII.

B Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus's daughter.

AND it came to pass afterward, that he went throughout every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And [a] certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out [b] of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him [c] of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A [d] sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden [e] down, and the fowls of the air devoured it.

6 And some fell upon a [f] rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among [g] thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a [h] hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him [i] hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that [j] seeing they might not see, and hearing they might not understand.

11 ¶ Now [k] the parable is this: The [l] seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away [m] the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive [n] the word with joy; and these have no [o] root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with [p] cares and riches and pleasures of *this* life, and bring no fruit [q] to perfection.

15 But that on the good ground are they, which in an honest and good [r] heart, having heard the word, keep *it*, and bring forth fruit with [s] patience.

16 ¶ No [t] man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For [u] nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take [v] heed therefore how ye hear: for [w] whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [x] seemeth to have.

19 ¶ Then [y] came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now [z] it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and [a] awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your

A. M. 4031.
A. D. 27.

k Ps.23.5.
l Matt.9.3. Mar.2.7.
m Heb.4.1. Matt.9.22. Mar.5.34. 10.52. c 17.19. Is.42. Ep.2.8.
a Matt.27. 55.
b Mat.16.9. ver.30.
c 2 Co.8.9.
d Mat.13.3, &c. Mar.4.3, &c.
e Ps.119. 118. Mat.5.13.
f Je.5.3.
g Je.4.3.
h Ge.26.12.
i Pr.20.12. Je.13.15. 25.4.
j Is.6.9.

k Mat.13. 18. Mar.4.14, &c.
l 1 Pe.1.23.
m Ps.4.5. Je.65.11. Ja.1.23, 24.
n Ps.106.12, 13. Is.58.2. Ge.3.1, 4-6.
o Ps.12.3. Ho.6.4.
p 1 Ti.6.9, 10. 2 Ti.4.10. 1 Jn.2.15 -17.
q Jn.15.6.
r Je.32.39.
s He.10.36. Ja.1.4.
t Mat.5.15. Mar.4.21. c.11.33.
u Ec.12.14. Mat.10. 26. c.12.2. 1 Co.4.5.
v Ja.1.21., 25.
w Mat.13. 12. 25.29. c.19.26.
x or, *thinketh that he hath.*
y Mat.12. 46, &c. Mar.3.32, &c.
z Mat.8.23, &c. Mar.4.35, &c.
a Ps.44.23. Is.51.9, 10.

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to the Saviour: and those are his true disciples, (as observes the pious *Spanheim*,) "not who know most, but who love most." But affection will produce exertion: "Love and action (says Bp. *Hall*) do necessarily evince each other. True love cannot long lurk unexpressed: it will be looking out at the eyes; creeping out at the mouth; breaking out at the fingers' ends, in some actions of dearness, especially those wherein there is pain and difficulty to the agent, profit or pleasure to the affected;" that is, the object beloved. "O Lord! in vain shall we profess to love thee, if we do nothing for thee. Since our goodness cannot reach unto thee, who art our glorious head; O let us bestow upon thy feet (thy poor members here below) our tears, our hands, our ointment, and whatever our gifts or endeavours may testify our thankfulness and love to thee in them."

We have attached the first three verses of chap. viii. to this,

quently mentioned in the Old Testament, Gen. xliii. 24. 1 Sam. xxv. 41; so 1 Tim. v. 10. This was done by the master of a family. *Harmer, Shaw.*

Ver. 45. *I came in.*—Some MSS. with the Vulgate, both the Syriac and the Coptic versions read, "*She* came in." *Campbell.* So *Doddridge, Boothroyd,* &c. Compare ver. 37.—[Many have supposed, that this person was Mary Magdalene, and Mary the sister of Lazarus. But there is no indication in the gospel history, that Mary Magdalene was the sister of Lazarus; but on the contrary, it would appear that they are perfectly distinct persons, the sister of Lazarus residing at Bethany, while Mary Magdalene appears to have resided at Magdala, east of Jordan, a distance of nearly 90 miles. Add to this, that our Saviour seems to have been now either in or near Nain, not at Bethany; and the woman appears from the recital to have been previously unknown to him.]—*Bagster.*

CHAP. VIII. Ver. 2. *Mary called Magdalene.*—From Magdala, a town of Galilee, where she lived. *Doddridge.*—*Out of whom went seven devils*—Or demons; that is, who had been dispossessed. Some suppose this was the same woman that is mentioned in the preceding chapter as a sinner, (ver. 37.) but this is very doubtful. If her having *seven demons* implied her being a great sinner, what must the Gadarene have been, who was possessed by a legion—below, ver. 30? But to us it is not evident that possession had any connexion with moral evil.

Ver. 15. *An honest and good heart*—Is a heart prepared by divine grace in allusion to the labour of the husbandman in preparing his ground for seed this is, the ground that is ploughed and harrowed by the means of grace, in distinction from that which is rocky, or in the public path, or full of thorns and briers.—*And bring forth fruit with patience.*—*Campbell* says, the Greek word usually signifies "perseverance," or "a patient continuance in well doing." See Rom. ii. 7.

Ver. 18. *Take heed, therefore,* HOW *ye hear.*—But the parallel passage in Mark iv. 24, reads, "Take care WHAT ye hear." Both precepts were probably connected in our Lord's discourse, as they are in the paraphrases of Dr. *Doddridge.* The one seems to refer to the spirit with which we hear, the other to the care with which we should retain it. The promise is, that in proportion as we receive and retain divine instruction, more will be communicated: *for whosoever hath, &c.*

Ver. 22—25. *Now it came to pass,* &c.—Compare Mat. viii. 23—27. [As the agitation of the sea was merely the *effect* of the wind, it was necessary to remove the *cause* of the commotion before the *effect* would cease But who

faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And [b] they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment [c] me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him:

31 And they besought him that he would not command them to go out into the [d] deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they [e] fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his [f] right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him [g] to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with [h] him: but Jesus sent him away, saying,

39 Return to thine own [i] house, and show how great things [j] God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And behold, there [k] came a man named Jairus, and he was a ruler of the synagogue and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay [a] dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent [l] all her living upon physicians, [m] neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and [n] immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that [o] virtue is gone out of me.

47 And when the woman saw that she was not [p] hid, she came [q] trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While [r] he yet spake, there cometh one from the ruler [s] of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear [t] not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but [u] sleepeth.

53 And they laughed him to [v] scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, [w] arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged [x] them that they should tell no man what was done.

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand: 18 inquireth what opinion the world had of him: 22 foretelleth his passion: 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic: 43 again forewarneth his disciples of his passion: 46 commendeth humility: 51 biddeth them to show mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

THEN [a] he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

A. M. 4031. A. D. 27.

b Matt. 8.28, &c. Mar. 5.1, &c.

c Is. 27.1. Jude 6. Re. 20.10.

d Re. 20.3.

e Ac. 19.16, 17.

f Pa. 51.10.

g Ac. 16.39.

h De. 10.20, 21. Ps. 116.12, 16.

i 1 Ti. 5.8.

j Ps. 126.2, 3.

k Mat. 9.18, &c. Mar. 5.22, &c.

l 2 Ch. 16. 12. Is. 55.2.

m Job 13.4.

n Mat. 8.3. 20.34. c. 13.13.

o c. 6.19. 1 Pe. 2.9.

p Ps. 38.9. Ho. 5.3.

q Is. 66.2. Ho. 13.1. Ac. 16.29.

r Mat. 9.23, &c. Mar. 5.35, &c.

s ver. 42, 43.

t Jn. 11.25. Ro. 4.17.

u Jn. 11.11, 13.

v Ps. 22.7. c. 16.44.

w c. 7.14. Jn. 11.43.

x Mat. 8.4. 9.30. Mar. 5.43.

a Mat. 10.1, &c. Mar. 3.13, &c. 6.7, &c.

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to avoid making a distinct section. Indeed many think the Mary Magdalene here mentioned, the sinner who anointed our Lord's feet; but there is no proof of this, nor, indeed, much probability. The other females mentioned, appear to have been in respectable circumstances, and to have afforded the principal means of our Lord's support. Yes! he "who was rich, for our sakes became poor;" and though he never degraded himself to be a beggar, he condescended to receive not alms indeed, but temporal support; and highly honoured are the females who, with much delicacy and affection, contributed to supply his wants. See exposition of Matt. xxvii. 55—66.

by simply saying, *Peace, Be still*, (Ma. viii. 39.) could do this but *God?* One word of our Lord can change the face of nature, and calm the troubled ocean, as well as restore peace to the disconsolate soul.]—*Baxster.*

Ver. 31. *The deep*, Gr. Abyss—That is, hell: not the sea; for they went there of their own accord. Ver 33. See Rom. x. 7.—["The *abyss*," says Dr. *Doddridge*, "the prison in which many of these fallen spirits are detained; and to which some, who may, like these, have been permitted for a while to range at large, are sometimes by Divine justice and power remanded."]—*B.*

Ver. 33. *Then went the devils.*—[By this was fully evinced the sovereign power of our Lord, and the reality of diabolical agency; for, says Dr. *Doddridge*, "it was self-evident that a herd of swine could not be confederates in any fraud: their death, therefore, in this instructive circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for food, as was intended."]—*Bagster.*

Ver. 40—56. *Came to pass*, &c.—See the parallel passages, Mat. ix. 18—26.

Ver. 45. *Who touched me?*—["Not that he was ignorant who had touched him," says *Epiphanius*, "but that he might not be himself the divulger of the miracle, and that the woman, hearing the question, and drawing near, might testify the singular benefit she had received, and that, in consequence of her declaration, she might presently hear from his lips, that her faith had saved her; and that, by this means, others might be excited to come and be healed of their disorders.]—*Bagster.*

Ver. 55. *Her spirit came again.*—This expression, thus used of one who had been dead, strongly implies, that at death the soul not only exists sepe

3 And he said unto them, Take [b] nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake [c] off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now [d] Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And [e] he desired to see him.

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they [f] knew *it*, followed him: and he received [g] them, and spake unto them of the kingdom [h] of God, and healed them that had need [i] of healing.

12 ¶ And [j] when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert [k] place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, [l] Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were [m] all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it [n] came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, [o] John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter [p] answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The [q] Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If [r] any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For [s] whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But [t] I tell you of a truth, there be some standing here, which shall not [u] taste of death, till they see the kingdom of God.

28 ¶ And [v] it came to pass about an eight days after these [w] sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy [x] with sleep: and when they were awake, they saw his [y] glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is [z] good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing [a] what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This [b] is my beloved Son: hear [c] him.

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days [d] any of those things which they had seen.

37 ¶ And [e] it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine [f] only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could [g] not.

41 And Jesus answering said, O faithless [h] and perverse [i] generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil

A. M. 4021. A. D. 27

l c. 10.1, &c. 12.2.

c Ne.5.13. Ac.13.51. 18.6

A. M. 4032. A. D. 28.

d Mat.14.1, &c. Mar.6.14, &c.

e c.23.8.

f Ro.10.14, 17.

g Jn.6.37.

h Ac.28.31.

i c.1.73. 5.31. He.1.16.

j Mat.14. 15, &c. Mar.6.35, &c. Jn.6.5, &c.

k Ps.78.19, 20. Eze.34.25. Ho.13.5.

l 1 Co.14. 40.

m Ps.107.9.

n Mat.16. 13, &c. Mar.8.27, &c.

o Mat.14.2. ver.7,8.

p Jn.6.69.

q Mat.16. 21. 17.22.

r Mat.10. 38. 16.24. Mar.8.34. c.14.27. Ro.8.13. Col.3.5.

s Mat.10. 33. Mar.8.38. 2 Ti.2.12.

t Mat.16. 28. Mar.9.1.

u Jn.8.52. He.2.9.

v Mat.17. 1, &c. Mar.9.2, &c.

w or, *things*.

x Da.8.18. 10.9.

y Jn.1.14.

z Ps.27.4. 73.28.

a Mar.10.38.

b Mat.3.17. 2 Pe.1.17, 18.

c De.18.15. Ac.3.22.

d Ec.3.7.

e Mat.17. 14, &c. Mar.9.17, &c.

f Zec.12.10.

g Ac.19.13 ..16.

h Jn.20.27. He.4.2.

i De.32.5. Ps.78.8.

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rately, but returns and is re-united to the body, when it is raised from the dead.

CHAP. IX. Ver. 4. *And thence depart.*—*Doddridge* and *Campbell*, "Till ye leave the place."

Ver. 5. *For a testimony.*—How so? When their feet were covered with dust on leaving a town, it proved that no one had received them, and washed their feet.

Ver. 7. *The tetrarch.*—[A *tetrarch* properly signifies a *prince*, or *ruler*, over a *quarter* of any region; and had its origin from Galatia, which was governed by four princes. In the New Testament, however, it denotes a *prince*, or *king*, who reigns over the *fourth* part of a former kingdom. By Herod's will, his kingdom was thus divided among his sons: Archelaus had one half, consisting of Idumea, Judea, and Samaria; Herod Antipas, one fourth, consisting of Galilee and Perea; and Philip the remaining fourth, consisting of Batanea, Trachonitis and Auranitis. *Josephus.*]—*Bagster.*——*Of some.*—*Doddridge*, "By some." So ver. 8.

Ver. 26. *Come in his own glory.*—Not in the mean condition as now, but in his own nature, glory, and majesty, attended with innumerable hosts of holy angels as his retinue.

Ver. 27. *There be some standing here*, &c.—See note on Mat. xvi. 28.

Ver. 28. *About an eight days after.*—Modern translators omit the article "an."

Ver 31. *Of his decease.*—Greek, *Exodus*; i. e. departure or decease. See 2 Pe. i. 15.

Ver. 41. *O faithless.*—*Doddridge*, "Incredulous."

threw him down, and tare *him*. And Jesus rebuked [j] the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed [k] at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for [l] the Son of man shall be delivered into the hands of [m] men.

45 But [n] they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then [o] there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, [p] Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for [q] he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we [r] saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for [s] he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received [t] up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the [u] Samaritans, to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias [v] did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For [w] the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And [x] it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer [y] me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

A. M. 4032. A. D. 28.

j Ma.1.27.
k Ps.139.14. Zec.8.6.
l Mat.17. 22.
m 2 Sa.24.14
n Ma.9.32. c.2.50. 18.34.
o Mat.18.1, &c. Ma.9.34, &c.
p Mat.10. 40. Jn.12.44. 13.20.
q Mat.23. 11,12 c.14.11.
r Nu.11.27 ..29.
s Mat.12. 30. c.16.13.
t Ma.16.19. Ac.1.2.
u Jn.4.4.
v 2 Ki.1.10, 12.
w Jn.3.17. 12.47.
x Mat.8.19, &c.
y 1 Ki.19. 20.

CHAP. IX. Ver. 51—62. *The evil of intolerance; and the danger of irresolution in religion.*—Jesus going to Jerusalem, sends some of his disciples forward to a village of the Samaritans in the road from Galilee to Judea, to prepare supper and lodging by the way. The narrow-minded Samaritans, however, finding he was going to the temple of Jerusalem, refused to afford him the necessary accommodations, which greatly offended James and John, two of the disciples deputed on this occasion, and who instantly applied to their Master, if they should not call fire from heaven to destroy these bigoted, inhospitable Samaritans; and to countenance their application, they produce the example of Elijah under the old dispensation, on a very different occasion. But Elijah was not an example for Christ, who is himself the pattern of all his disciples.

Jesus reproves the intemperate and misguided zeal of his disciples: "Ye know not what manner of spirit ye are of." Your zeal is not of God, because it is not according to knowledge. "The Son of man is not come to destroy men's lives, but to save them." "It is far from the good Spirit of God (says Bp. *Hall*) to stir up any man to private revenge, or thirst of blood. Not an eagle, but a dove, was the shape in which he chose to appear. Neither wouldest thou, O God, be in the whirlwind, or in the fire, but in the soft voice. O Saviour, why do we seek for any precedent but thine, whose name we challenge? Thou camest to thine own, thine own received thee not. Didst thou call for fire from heaven upon them? Didst thou not rather send down water from thy compassionate eyes, and weep for them for whom thou must bleed? Better had it been for us never to have any spirit, than any but thine. We can be no other than wicked if our mercies be cruelty.

"O Saviour, when we look into those sacred acts and monuments of thine, we find many a life which thou preservedst from perishing; some that had perished, by thee recalled; never any by thee destroyed: only one poor fig tree, as the real emblem of thy severity to the unfruitful, was blasted and withered by thy curse. But to man how ever-favourable and indulgent wert thou! So repelled as thou wert; so reviled, so persecuted, laid (wait) for, sold, betrayed, apprehended, crucified: yet what one man didst thou strike dead for these heinous indignities? Yea, when one of thine enemies lost an ear in that ill quarrel, thou gavest that ear to him, who came to take thy life from thee. I find some whom thou didst scourge and correct, as the sacrilegious money changers; none whom thou killedst." [The idea is unfounded that the Saviour scourged the money changers. A careful examination of the Greek, John ii. 15, shows that the "scourge of small cords," was used simply in driving the sheep and oxen from the temple.]

Jesus is not so easily disconcerted as his disciples; finding the people of one village object to receive him, he goes to other. Our tempers are often ruffled, and our peace disturbed, by circumstances in themselves of no consequence, which, had we either more humility, or more enlarged views, would only excite our pity, and our prayers.

The following incidents seem to be the same as are mentioned by Matthew, chap. viii. but being there (for brevity sake) passed over, demand here an observation. The "certain man" mentioned by Luke, (ver. 57,) appears by Matthew to have been a *scribe*, who volunteered his service to follow our Lord; but when he found the indifferent accommodation he was likely to meet with, we hear no more of him. "The Son of man hath not where to lay his head." Foxes can burrow in the ground, and birds can build their nests on high: but he who "came, not to be ministered unto, but to minister," hath no settled habitation, no home of his own, where he can lay his head; but is constantly beholden for a lodging either to the affection of his disciples, or to the hospitality of strangers. He who made all things, lives upon the benevolence of his own creatures!

Others, who had been called to follow Jesus, excused themselves, on the ground of their secular concerns, and those too the offices of humanity. "Lord, (said one,) let me first go and bury my father:" and another, "Lord, let me first go and bid them farewell that are at home." To the former our Lord replies, "Let the dead bury their dead:" let those who are absorbed in secular concerns, and thus spiritually dead, let them attend to services of this nature: but there are in Christianity, duties paramount to all the obligations of civil life, even as the concerns of the soul and of eternity rise infinitely superior to those which regard only the body and the present transitory life.

To the other professed disciple, our Lord applies a kind of proverbial saying, intimating, that as he who put his hand to the plough, must drive straight forward his furrows, and not look behind him: so he who has once engaged in the gospel ministry, must bend all his attention to fulfil its duties. He whose heart is in this work, will not look behind him; and he whose heart is not in his work, had far better never enter on it. To *look* back is the first step to *go* back; indifference

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Ver. 45. *It was hid from them.*—*Campbell*, "It was veiled to them."

Ver. 48. *He that is least.*—"Before honour is humility."

Ver. 51. *When the time was come.*—*Doddridge*, (more literally,) "As the days were fulfilled," (or nearly so,) *that he should be received up*; i. e. into heaven.

Ver. 62. *No man having put his hand to the plough.*—No one who professes to follow me, and yet suffers himself to be withdrawn from my service, can be admitted to the heavenly kingdom. A proverbial expression. *Jahn's Bib. Arch.* A passage in Hesiod strikingly illustrates this: of the ploughman he says,

"Let him attend his charge, and careful trace
The right-lin'd furrow; gaze no more about,
But have his mind intent upon the work."—*Orient. Lit.* No. 129.

A Jewish plough was so small and light, that it required the constant care of the ploughman to keep it in the ground, or to make a straight furrow.

CHAPTER X.

Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 25 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life: and to take every one for his neighbour that needeth his mercy: 41 reproveth Martha, and commendeth Mary her sister.

A. M. 4032.
A. D. 28.

AFTER [a] these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2 Therefore said he unto them, [b] The harvest truly *is* great, but the [c] labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry [d] neither purse, nor scrip, nor shoes: and [e] salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son [f] of peace be there, your peace shall rest [g] upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for [h] the labourer is worthy of his hire. Go not from house [i] to house.

8 And into whatsoever city ye enter, and they receive you, eat [j] such things as are set before you:

9 And heal the sick that are therein, and say unto them, The [k] kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even [l] the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Wo [m] unto thee, Chorazin! wo unto thee, Bethsaida! for [n] if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which [o] art exalted to heaven, shalt be thrust [p] down to hell.

16 He [q] that heareth you heareth me; and he [r] that despiseth you despiseth me; and he [s] that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan [t] as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents [u] and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written [v] in heaven.

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

a Mat.10.1, &c. Mi.6.7, &c.
b Mat.9.37. Jno.4.35.
c 1 Co.3.9. 1 Ti.5.17
d c.9.3,&c.
e Ge.24.33, 56. 2 Ki.4.29. Pr.4.25.
f Is.9.6
g Jno.3.18. 2 Tim.2.16.
h 1 Co.9.4., 14. 1 Ti.5.18.
i 1 Ti.5.13.
j 1 Co.10. 27.
k Mat.3.2.
l c.9.5.
m Mat.11. 21,&c.
n Eze.3.6.
o Is.14.13., 15. Jer.51.53. Amo.9.2,3.
p Eze.26.20. 31.18.
q Jno.13.20.
r Ac.5.4
s Jno.5.23.
t Re.12.8,9.
u Mar.16.18. Ac.28.5.
v Exo.32.32. Ps.69.28. Is.4.3. Da.12.1. Phi.4.3. He.12.23. Re.3.5. 20.12. 21.27.

to the cause of Christ is the prelude to apostacy; and "If any man draw back, (saith the Lord,) my soul shall have no pleasure in him." (Heb. x. 38.)

CHAP. X. Ver. 1—20. *Jesus sends forth his seventy disciples.*—We have already seen our Lord send forth his twelve apostles, probably about a year before this period, with instructions very similar to those now before us, as may be seen by turning to Matt. chap. x. ver. 1—16. The object of both missions seems to have been, like that of John the Baptist, to excite public attention, and to prepare the way of their Master. He sent them therefore, "two by two, before his face, into every city and place, whither he himself would come." This increase of labourers seems to indicate the enlargement of the work before them; and here is no prohibition, as in Matthew, of visiting either Samaritans or Gentiles; and a farther increase of labour is strongly intimated, when our Lord says to these, as well as to the apostles, (Matt. ix. 37,) "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest to send forth labourers into the harvest." Indeed several circumstances seem to indicate that though their first labours were to be restrained to the land of Israel, yet this was but for a short period; for, immediately after Christ's resurrection, their commission was indefinitely extended; and the Acts of the Apostles contain the travels of many of the seventy, (of whom Luke probably was one,) as well as of the twelve, throughout the then known world. At the present period the number of preachers is vastly increased; yet if we contemplate the work before them, namely, the conversion of the world, we may well say, as the apostle Andrew did of the five loaves and two fishes which fed the 5000, "What are these among so many?" What indeed? but he who multiplied that food, can easily multiply his missionaries to a full adequacy of their work. He can fill the world with them: let us pray the Lord of the harvest, that he will so do!

The first mission of the seventy seems to have been very short, and immediately on their return, it is probable that they accompanied their Master in his last circuit through Galilee, which *Doddridge* thinks must have been between the feasts of Tabernacles and the Dedication; that is, about the beginning of the winter.

But let us attend to their report; "Lord, (say they,) even the devils (or demons) are subject to us through thy name!" This seems to have been uttered with surprise, as well as joy, probably recollecting that a short time before, some of their brethren had failed in their attempt to eject a demon, (Matt. xvii. 16,) and delighted that no similar disappointment had occurred to them. Jesus, while he admits the fact, represses their exultation: "True! (as if he had said,) I saw Satan with all his subject demons, fall, as lightning from the skies, and I shall employ you in still farther victories over the old serpent and his agents: but triumph not in this. You may 'cast out devils,' and do many wonderful works, and yet be for ever banished from my presence. (Matt. vii. 22.) Rejoice, rather, that you have a name and a place in my kingdom above, and shall reign for ever with me."

Ver. 21—24. *Jesus rejoices in the sovereign good pleasure of God, and teaches his disciples so to do.*—"The Son of God was manifested that he might destroy the works of the devil," (1 John iii. 8,) and in no instance do we find his heart rejoicing, but in the downfall of pride, and ignorance, and sin; and on the other hand, in the revelation of mercy and salvation to his meek and humble followers; that while it had not pleased God to reveal his grace to "the wise and prudent," the learned and the intelligent, either among Jews or Gentiles, he had

CHAP. X. Ver. 1. *Other seventy.—Doddridge* and *Campbell*, "Seventy other;" i. e. beside the twelve apostles. These "seventy" were, however, probably 72. So we call the Septuagint version "The LXX." though it is generally admitted to have been the work of 72; i. e. twelve from each tribe of Israel.

Ver. 4. *Salute no man by the way.*—This direction evidently implies haste: not that they were to renounce the courtesies of civil life; but the Eastern salutations were formal, and often accompanied with impertinent inquiries, which occasioned great hinderances. *Niebuhr*, *Horneman*, and other travellers, particularly complain of this among the Arabs. *Orient. Cust.* No. 443, 1262.

Ver. 5. *Peace be to this house.*—"When a Persian enters an assembly, (having left his shoes without,) he makes the usual salutation, Peace be unto you! which is addressed to the whole assembly, as it were, *saluting the house.*" *Morier's* 2d Journey.

Ver. 6. *If the son.—Campbell*, "A son;" the Greek article being wanting in many MSS., the best editions, and the comments of several fathers. A son of peace, means a friendly, hospitable man; but "*the* son of peace" has been explained (though improperly) of the Son of man himself. The parallel text of Matthew x. 13, says, "If the house be worthy;" i. e. fit, suitable, and willing to receive you. The term "house" is frequently used for *family*.

Ver. 13. *Wo unto thee, Chorazin.*—[*Chorazin* is generally supposed to have been situated on the western shore of the lake of Tiberias, near Capernaum. These cities were so totally destroyed by the Romans, that their sites cannot now be identified.]—*Bagster*.

Ver. 18. *I beheld Satan*, &c.—See John xii. 31; xvi. 11. Rev xii. 8, 9. This is generally understood to refer to the sudden and precipitous fall of Satan's kingdom by the preaching of the Gospel; but Erasmus understands it as a caution to the disciples against spiritual pride, as if our Lord had warned them of Satan's fate. Compare 1 Tim. iii. 6.

Ver. 20. *Rather rejoice.*—The word rather, according to *Campbell*, is wanting in almost all the MSS., Editions, Versions, &c. But the context seems to favour it, and *Doddridge*, *Boothroyd*, &c. retain it. Either way the sense remains the same.

Ver. 21. *That thou hast hid.*—The ground of our Lord's rejoicing here, is evidently not so properly that the gospel was concealed, or not revealed to any, as that it was revealed to *some*, and those the most insignificant and unworthy. *Campbell* renders it, "Because, having hidden these things from sages and the learned, thou hast revealed them to babes;" and *Doddridge*, though he retains the common version, inserts in his paraphrase the word *while*; ("While) thou hast hid these things," &c.; perhaps the conjunction *although* would be still better. See Rom. v. 17.

22 [w] All things [x] are delivered to me of my Father: and no [y] man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that [z] many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, [a] what shall I do to inherit [b] eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou [c] shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy [d] neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and [e] thou shalt live.

29 But he, willing to justify [f] himself, said unto Jesus, And who is my [g] neighbour?

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by [h] on the other side.

32 And likewise a Levite, when he was at the place, came and looked [i] *on him*, and passed by on the other side.

33 But a certain [j] Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [k] *on him*,

34 And went to *him*, and bound [l] up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two [m] pence, and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay [n] thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy [o] on him. Then said Jesus unto him, Go, and do thou likewise.

A. M. 1032.
A. D. 28.

w Many ancient copies add, *And turning to his disciples, he said.*
x Mat 28. 18. Jn 3. 35.
y Jn 6 44, 46. 1 Jn. 1 10.
z 1 Pe. 1 10.
a Ac. 16 30, 31.
b Ga 3 18.
c De 6 5.
d Le 19 18. Ro 13. 9. Ga 5. 14. Jas 2. 8.
e Le 18 5. Ne 9 29. Eze 20. 11, 21. Ro 10. 5. Ga 3 12.
f Job 32. 2. c. 16. 15. Ro 14. 2. Ga 4 11. Ja 2 21.
g Mat 5. 43, 44.

h Ps. 38. 11.
i Ps. 109. 25. Pr. 27. 10.
j Jn. 4. 9.
k Ex. 2. 6.
l Ps. 147. 3. Is 1. 6.
m See Mat. 20. 2.
n Pr. 19. 17. c. 14. 14.
o Pr. 14. 21. Ho. 6. 6. Mi. 6. 8. Mat. 23. 23.

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condescended to reveal it to his disciples, though comparatively *babes*. "This is the *hour*, the eventful hour, (says Dr. *H. Hunter*,) when Jesus rejoiced in spirit: the hour when the great Sovereign of the universe was subjecting spiritual wickedness to human agents, and perfecting praise out of the mouths of babes and sucklings; when all the glories of the kingdom of heaven unveiled themselves to his view, and the nations of the earth hastened into it. The scenes of sorrow and suffering which must intervene, are absorbed in contemplating the blessed effects which they were to produce. . . . . Here we behold our great pattern setting us the example of referring every thing to God, as the first cause and the last end of all; who acts by his own uncontrollable, inexplicable supremacy, and with a view to his own glory.

"Having made this ascription of universal power, authority, and property, to the Father, he represents himself as invested with an equal extent of dominion; as sole and sovereign administrator of the world which he upholds, and which he came to redeem.—'All things are delivered to me of my Father.' . . . . Now, where ALL power is lodged, there is Deity; 'In that he put all things in subjection under him, he left nothing that is not put under him.' Behold, Christian, and rejoice in spirit; the powers of darkness under the feet of the Prince of peace! . . . . Behold the heathen given him for his inheritance, and the uttermost parts of the earth for his possession! He 'must reign until he hath put all things under his feet.'

"It is added, 'And no man knoweth the Son but the Father; and who the Father is but the Son, and he to whom the Son will reveal him.' That is, the nature, excellency, and dignity of the Godhead can be known only by Deity. God is infinite in all his perfections; but in contemplating infinity, all created understanding is lost. This reciprocal knowledge of the Father and of the Son, is itself a mystery inscrutable; for it presents at once plurality and unity; which human reason sinks under. 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.'" (Saer. Biog. vol. viii. lect. 15.)

As a proper application of this subject, our Lord addresses his disciples, apart from the multitude, and reminds them of the great privileges they enjoyed, not only in being under the immediate instruction of one who possessed a complete and infinite knowledge of divine mysteries; but also in seeing with their own eyes the fulfilment of those things which prophets and kings had in ages long since predicted, but were suffered only to glance at through the medium of prophetic vision.

Ver. 25—37. *The self-righteous lawyer reproved by the parable of the good Samaritan.*—"In attempting to discover the sense of a parable, (says Mr. Preb. *Townsend*,) we are required to take into consideration the purpose for which it was delivered, and the circumstances that occasioned it. We find here that the young lawyer, wishing to justify himself, and considering that he had observed the law, as far as it related to the Jews, whom only he acknowledges as his neighbours, inquires, "Who is my neighbour?" Our Lord answers the question by a parable, in which the duties we owe to our neighbour are forcibly defined, and the extent of those duties pointedly demonstrated. We are taught that not only our acquaintance, our friends, and countrymen, are included under this term; but that our very enemies, when in distress, are entitled to our sympathy, our mercy, and our best exertions for their relief. The Jews held the Samaritans in utter abhorrence; in order, therefore, to impress the mind of the inquirer more fully, our Saviour obliges the young man to reply to his own question for he was compelled to acknowledge that he who showed mercy on him was his neighbour. Our Lord having represented to him the extent of the law, commands him to follow the example of the good Samaritan, and to go and do likewise. The circumstances mentioned in this parable are, by many, considered as real: the road from Jerusalem to Jericho lay through a desert infested by robbers, and which was principally frequented by priests and Levites, in their journeyings from the latter to the former place. The parable itself has been variously interpreted, and by some commentators it is supposed to relate only to the compassionate love of Christ (who was called by the Jews a Samaritan) to mankind. In whatever way we consider it, the duty it inculcates is most evident; and the parable must be regarded as a beautiful exemplification of the law of loving our neighbours as ourselves, without any distinction of person, country, or party." (New Test. Arr.)

"Let us *go and do likewise*, regarding every man as our neighbour, who needs our assistance. Let us renounce that bigotry and party zeal which would contract our hearts into an

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Ver. 22. *All things*, &c.—"And turning to these disciples, he said, All things," &c. So *Campbell*. The *all things* delivered to the Son, may, in the first place, intend the doctrines and mysteries of the Gospel, but are not, we conceive, to be confined to these. See Mat. xxviii. 18.

Ver. 23. *Blessed* are *the eyes*, &c.—Compare the parallel text, Mat. xiii. 26; and 1 Peter i. 10, 11, which seems a full illustration of the passage before us.

Ver. 25. *And, behold, a certain lawyer;* i. e. a student, or doctor of the Mosaic law, *stood* up, and tempted him, *Doddridge*, "to try him." Similar incidents occur Mat. xix. 16; xxii. 35; but the party is not thought to be the same.

Ver. 26. *How readest thou?—Vitringa* observes, that the text quoted by the lawyer, in the next verse, was read daily in the temple.

Ver. 30. *And fell among thieves.*—From the testimony of *Josephus*, it appears, that not only was Judea at that time miserably infested with robbers, but that this road, in particular, was deplorably harassed by these banditti, as it lay through wild and dreary solitudes. Hence *Jerome* tells us it was called "the bloody way." Mr. *Buckingham*, in his late travels, says, here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around, here the unfeeling act of passing by a fellow creature in distress, strikes one with horror, as an act more than inhuman; and here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed upon him, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate.

Ver. 31. *By chance.—Doddridge*, "It happened:" *Wesley*, "it came to pass;" who adds, "There is no such thing in the universe as either *chance* or fortune."

Ver. 32. *Came and looked.*—Curiosity might induce the [r] evite to do this; but the priest passed on without even stopping to look.

Ver. 33. *A certain Samaritan.*—From the benevolence of character here exhibited, the principal person in the fable has been distinguished by the epithet of *good*, and a desire to honour the Saviour of mankind, no doubt led the ancient fathers, and from their time the allegorical preachers of every succeeding age, to apply this character to Jesus Christ, though he was neither a Samaritan nor a sectary. To complete the allegory, the Jew is supposed to represent *Adam;* his going *down* from Jerusalem to Jericho, the fall; the *thieves* which attacked him, sin and Satan; and his being left *half dead*, the miserable state of man since the fall. The *priest* and *Levite* who passed him by, the moral and ceremonial law; the *inn*, the church; the *host*, the ministers of the gospel; the *two pence*, the two dispensations, oil and wine, the sacraments, &c. and the repayment, the rewards of another world. We shall cite no name to this interpretation, because we think it unwarranted; but we believe it is ancient as Origen, and as modern as *Wm. Huntington*.

Ver. 34. *Oil and wine.*—Mingled together, were used medicinally by the ancients.——*To an inn.*—Of the eastern inn, see note on chap. ii. 7. But this inn is not described by the same term, but was probably a mere resting place, (as the original implies,) and where some person attended, here called the *host*, or innkeeper, to assist strangers. To him the good Samaritan gave "two pence, about 28 cents of our money, with a promise of more, if needed

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named [p] Martha received him into her house.

39 And she had a sister called Mary, which also sat [q] at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art [r] careful and troubled about many things:

42 But one thing [s] is needful: and Mary hath chosen that good part, which shall not be taken away from her.

A. M. 4032. A. D. 28.

p Jn.11 1. 12.2,3.

q c.8.35. Ac.22.3.

r Ma.4.19. c.21.34. 1 Co.7.32, 35.

s Ps.27.4. 73.25. Ec.12.13. Ma.8.36. c.18.22. 1 Co.13.3.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and showeth who are blessed: 29 reproveth to the people: 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our [a] Father which art in heaven, Hallowed be thy name. Thy kingdom come.

3 Give us [b] day by day our daily bread.

4 And forgive us our sins; for [c] we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [d] in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity [e] he will rise and give him as many as he needeth.

9 And I say unto you, [f] Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [g] offer him a scorpion?

13 If ye then, being evil, know how to give

A. M. 4033. A. D. 29.

a Mat.6.9, &c.

b or, *for the day.*

c Ma.11. 25,26.

d or, *out of his way.*

e c.18.1..8.

f Mat.7.7. 21.22. Jn 15.7. Ja 1.5. 1 Jn.3.22.

g *give.*

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insensibility to all the human race, but a small number, whose sentiments and practices are so much our own, that our love to them is but self-love reflected. With an honest openness of mind, let us always remember the kindred between man and man, and cultivate that happy instinct whereby, in the original constitution of our nature, God has strongly bound us to each other."—*Wesley.*

Ver. 38—42. *The characters of Martha and Mary.*—These were the sisters of Lazarus, and lived with him, where Jesus visited, and all of whom he loved, as we shall find in St. John's narrative (chap. xi.) of the sickness, death, and resurrection of the latter. At present we shall briefly sketch their characters.

All the anxieties of Martha were, not to secure the wealth, nor enjoy the pleasures of the world; but Jesus was come with his disciples, probably a large company. She, as the elder sister, had welcomed him to the house, and she was anxious to afford him the best entertainment in her power. She could therefore find no time to sit at the feet of Jesus, and probably thought her sister very selfish, to sit and feast herself with his discourse, while she lent no hand to prepare a suitable entertainment for the Lord and his disciples: she therefore ventures to complain of her sister, doubtless expecting that Jesus would immediately order Mary to assist her. But what says Jesus? He reproves the busy, anxious Martha, and excuses Mary. "Martha, Martha, thou art careful, anxious, and troubled about many things: but *one thing is needful*, the salvation of the soul, and Mary hath chosen that good part."

But what is that ONE thing? "It is hearing the Saviour's words; it is an attention to the soul; it is *religion*. What! is nothing else necessary? Yes, many things; but compared with *this*, they are less than nothing, and vanity. Other things are accidentally needful; this is *essentially* so. Other things are occasionally needful; this is *invariably* so. Other things are partially needful; this is *universally* so: needful for prosperity and adversity; needful for the body and the soul; needful for time and eternity. Some things are needful for some individuals, but not for others: but this is needful for *all;* needful for kings and subjects; needful for rich and poor; needful for old and young.

"Finally, it is worthy of remark, that real godliness is not only a necessary, but a durable acquisition. 'Mary hath chosen that good part which shall not be taken from her.' Permanency adds bliss to bliss. . . . If we choose honours, riches, pleasures, friendships, they will be sure to fail us. . . . . when we most need their aid. But the blessings we derive from godliness are our own for ever. . . . . Even the desolations of death, which strip us of every thing else, cannot touch the believer's portion. It is an inheritance incorruptible, and which fadeth not away." (*Jay's* Short Disc. vol. ii. disc. 13.)

CHAP. XI. Ver. 1—8. *Jesus again teaches his disciples to pray.*—As we have already considered this prayer in Matt. vi. 9, our plan might have justified us in passing it over, but that it is a formulary of so much interest, and so extensive use. On these grounds we shall reconsider it, without repeating any of our former observations.

The occasion of this request of the disciples appears to have been their hearing the simple, ardent, and importunate petitions of their divine Teacher, in whose recorded prayers we find nothing like sermonizing, or artificial eloquence; and it is truly mortifying to us to hear any thing of the kind from his professed disciples.

The foundation of all prayer lies in the character of God as *a Father;* but to authorize us to call him "*our* Father," we should have evidence that we are *his* children—the children of God by faith in Christ Jesus. And when we contemplate his residence in heaven, where he is surrounded by adoring seraphim, with perpetual ascriptions of Holy, holy, holy! we cannot but desire that his name, so revered in heaven, should also be sanctified upon earth. In praying for the accomplishment of the divine will on earth, we should restrain our desires to nothing short of the full accomplishment that it receives

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Ver. 39. *Which also sat.*—This conjunction (also) does not imply that Martha sat with her, for it is evident from the next verse that she did not. The *also* is therefore omitted both by *Doddridge* and *Campbell.*

Ver. 41. *Careful and troubled.*—*Doddridge,* "Anxious and disturbed."

Ver. 42. *One thing is needful.*—What this is, has been almost as much disputed as the *summum bonum* among the ancients. Some have suggested, that *one dish* might be intended; but surely one dish would not serve Jesus and his apostles, to say nothing of the seventy disciples. This, besides, supposes, when Mary chose the *better part*, that she had taken care to secure that dish to herself: a most degrading interpretation! When the sacred writers speak of *one* thing as particularly important, it is something of a spiritual and sublime nature. See Ps. xxvii. 4. Prov. iii. 13; iv. 7. Mark x. 21.

CHAP. XI. Ver. 2. *When ye pray.*—Part of the address, and the petitions, "Thy will be done," and "deliver us from evil," being wanting in some copies, MSS., and Versions, *Campbell* and others have supposed they do not belong to this copy of the prayer; but have been inserted from Matthew by some transcribers: we are, however, more inclined to think they have been dropped in the deficient copies, than inserted in the others. At any rate, the words were uttered by our Lord on one occasion, if not the other.

Ver. 3. *Give us day by day.*—*Campbell,* "Each day."—*Our daily bread.*—The word is peculiar to the LXX. and New Testament. *Chrysostom* and *Theophylact* explain it of bread convenient, or sufficient for our subsistence.

Ver. 4. *Deliver us from evil.*—"The adjective (evil) being preceded by the definitive article, and having no substantive expressed in the same sentence to agree with it, is rendered by the article a personal substantive, and of course is applicable in the first place, to that personal character, which is most notorious for evil or malice: viz. *the evil one*, or prince of demons." Mr. *Granville Sharp* on the two last Petitions in the Lord's Prayer.

For the correctness of this version, Dr. *Whitby* (who adopts it) cites Tertullian, Origen, and Chrysostom, three of the most learned among the Christian Fathers. Mr. *Sharp* also cites Beza, the Reformer, two learned Jesuits, and Dr. *Lort. Doddridge, Campbell,* &c. And in eight passages out of eleven, in which the same word occurs, the translators have rendered it as here proposed.

Ver. 5. *Go unto him at midnight.*—The eastern journeys are often performed in the night; this circumstance, therefore, of a friend arriving at midnight is very probable. *Harmer,* vol. i. p. 468.

Ver. 6. *In his journey.*—*Campbell,* "Off his road." The most corresponding English phrase is, "Off his journey;" that is, just arrived.

Ver. 7. *My children are with me in bed.*—Sir *John Chardin* says, it is usual for a whole family to sleep in the same room, especially those in lower life, laying their beds on the ground.

Ver. 9—13. *I say unto you, Ask.*—These five verses literally correspond with Mat. vii. 7—11, except that in the last verse of Mat. for "good things," Luke substitutes "the Holy Spirit:" one of the best gifts certainly that we can implore, or God bestow.

Ver. 12. *A scorpion.*—[The *scorpion* is a species of insect without wings, generally two inches in length, of a yellow, brown, or black colour, of an *oval* form, not unlike a lobster, tail long and slender, with several joints or divisions, and a sharp pointed weapon at the end, in which the poison is lodged, the whole covered with a hardish skin, and having eight eyes and eight legs *Bochart* produces testimonies to prove that a species of scorpion in Judea was similar in size and form to an egg.]—*Bagster.*

good gifts unto your children: how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And [h] he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through [i] Beelzebub the chief of the devils.

16 And others, tempting *him*, [j] sought of him a sign from heaven.

17 But he, knowing [k] their thoughts, said unto them, Every [l] kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger [m] of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger [n] than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is [o] worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed [p] *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed [q] *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and [r] there shall no sign be given it, but the sign of Jonas the prophet.

30 For as [s] Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The [t] queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for [u] they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No [v] man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The [w] light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is [x] evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of [y] light, having no part dark, the whole shall be full of light, as when [z] the bright shining [a] of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And [b] when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do [c] ye Pharisees make clean the outside of the cup and the platter; but your [d] inward part is full of ravening and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within also?

41 But [e] rather give alms [f] of such things as ye have; and, behold, all things are clean unto you.

42 But [g] wo unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Wo unto you, Pharisees! for [h] ye love the uppermost seats in the synagogues, and greetings in the markets.

A. M. 4033. A. D. 29.

h Mat.9.32. 12.22,&c.

i *Beelzebul*, so v.18,19

j Mat.12. 38. 16.1.

k Jn.2.25

l Mat.12. 25. Mar.3.24.

m Ex.8.19.

n Is.53.12. Col.2.15

o Jn.5.14. Heb.6. 10.26,27. 2 Pe.2.20, 21

p c.1.28,48

q Ps.119.1, &c. Mar.7.21. c.8.21. Ja.1.25.

r Mat.12. 40,&c. Mat.8.12.

s Jo.1.17. 2.10.

t 1 Ki.10.1, &c.

u Jo.3.5,10.

v Mat.5.15, &c. Mar.4.21. c.8.16.

w Mat.6.22, &c.

x Pr.28.22. Ma.7.22

y Ps.119. 105. Pr.6.23. Is.8.20 2 Co.4.6.

z *a candle by its bright shining.*

a Pr.4.18. 20.27.

b Ma.7.3.

c Mat.23. 25.

d Tit.1.15.

e Is.58.7. c.12.33.

f or, *as you are able.*

g Mat.23. 23,27.

h Mat.23.6. Mar.12.38.

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in heaven, where no interposing power can even for a moment appear to thwart it. On earth, it is true, that will is constantly opposed: but as we know it is omnipotent, we look with pleasure and with hope to that period, when every rebellious spirit on earth shall be subdued, and holy and uniform obedience rendered to the Lord.

When we pray for temporal blessings, our terms must be more limited; we are authorized to ask only provisions necessary or convenient for the present time; not what the rich fool aspired after—"goods laid up for many years to come." "For spiritual blessings," says Bishop *Taylor*, "let our prayers be particularly importunate, perpetual, and persevering; for temporal blessings, let them be general, short, conditional, and modest."

Pardon of sin is one of those spiritual blessings for which we are encouraged to employ "the most importunate, perpetual, and persevering requests;" with which we must in all cases connect our readiness to forgive others, as our Lord has taught us. As in our Courts of Law, a man who seeks for justice must go into Court with "clean hands," that is, committing no injustice against the party of whom he complains; so it is in vain for us to plead for mercy in the court of heaven, unless we can add, "we also forgive every one that is indebted to us," or has trespassed against us.

The two following petitions, Mr. *Granville Sharpe* thinks, have a particular reference to the circumstances of our Lord himself—He was led into temptation, but he was delivered from the evil one; to both which circumstances he may probably allude. He was led into the wilderness to be tempted of the devil—he wrestled with the enemy and prevailed—he

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Ver. 13. Your *heavenly Father give.*—"Your Father give from heaven."

Ver. 14—26. *And he was casting out a devil*, &c.—This appears to us the same as Mat. xii. 22—30, and 43—45. Only there the subject is said to have been blind as well as dumb. There is another case, however, of a dumb demon cast out, Mat. ix. 32-34, but the context does not so well agree.

Ver. 20. *Kingdom of God.*—[For the destruction of the kingdom of Satan plainly implies the setting up of the kingdom of God. The reasoning of the Pharisees, (ver. 17, and Mat. xii. 24, 25,) was not expressed, and Jesus, *knowing their thoughts*, gave ample proof of his *omniscience*. This, with our Lord's masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced those men; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbelieve every thing that was good relative to Jesus of Nazareth.]—*Bagster.*

Ver. 24. *He walketh through*—i. e. the unclean spirit walketh, &c.——*He saith*—i. e. the unclean spirit saith, &c.——*Swept and garnished*—i. e. Completely furnished with every thing that can make the man a commodious habitation for an evil spirit.

Verses 27, 28. *And it came to pass*, &c.—This occurred, probably, when his mother and his brethren came around him. Mat. xii. 46—50.

Ver. 29—32. *And when the people were gathered thick together.*—The parallel verses in Matthew, are chap. xii. 38—42.

Ver. 33—36. *No man, when he hath lighted a candle*, &c.—This appears to be a fragment of the sermon on the mount, Mat. v. 15, 16; vi. 22, 23.

Ver. 34. *Eye is single*—i. e. Free from disease, sound.——Eye *is evil*—i. e. Diseased, unsound.

Ver. 36. *When the bright shining of a candle.*—*Campbell*, "Its flame."

Ver. 37—54. *And as he spake*, &c.—This passage very much resembles Matthew xxiii. 23—36, and several verses agree verbatim.

Ver. 40. *Ye fools.*—*Campbell*, "Unthinking men!" *Doddridge*, "Thought

44 Wo unto you, scribes and Pharisees, hypocrites! for ye are as [i] graves which appear not, and the men that walk over *them* are not aware *of them.*

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Wo unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens [j] with one of your fingers.

47 Wo unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow [k] the deeds of your fathers: for they indeed killed [l] them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required [m] of this generation;

51 From the blood of [n] Abel unto the blood of [o] Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this [p] generation.

52 Wo unto you, lawyers! for ye have taken away the key of [q] knowledge: ye enter not in yourselves, and them that were entering in ye [r] hindered.

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to [s] provoke him to speak of many things:

54 Laying wait for him, and [t] seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine. 13 Warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things. 31 but seek the kingdom of God. 33 give alms. 35 be ready at a watch to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge. 49 and to look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN [a] the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For [b] there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you my [c] friends, [d] Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two [e] farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, [f] Whosoever shall confess me before men, him shall the Son of man also confess [g] before the angels of God:

9 But he that denieth [h] me before men shall be denied before the angels [i] of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not [j] be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take [k] ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach [l] you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with [m] me.

14 And he said unto him, Man, [n] who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of [o] covetousness: for a man's life [p] consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying,

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a Mt. 4033. A. D. 29

i Ps.5.9.

j Is.58.6.

k Eze.18. 19

l He.11 35, 37.

m Ex.20.5 Je.51. 56.

n Ge.4.8.

o 2 Ch.24. 20.

p Je.7.29.

q Mal.2.7.

r or, *forbade.*

s 1 Co.13.5

t Ma.12.13.

a Mat.16.6, &c. Mar.8.15, &c.

b Mat.10.26 Ma.4.22. c.8.17.

c Jn.15.14.

d Is.51.7.. 13. Mat.10. 28, &c.

e See Mat. 10.29.

f 1 Sa.2.30. Ps.119.46. 2 Ti.2.12. Re.2.10.

g Jude 24.

h Ac.3.13, 14. Re.3.8.

i Mat.25. 31. Mat.12. 31. 1 Jn.5.16.

k Mat.10. 19 Ma.13.11. c.21.14.

l Ac 6 10. Ac.c.26.

m Eze 33. 31.

n Jn.18.35.

o 1Ti.6 7.. 10.

p Job 2.4. Mat.6.25.

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came off conqueror, and more than conqueror: but we are unequal to such a contest, and should therefore pray to be delivered from it. But though we admit that "the evil one," the devil, may be here particularly intended, we are far from wishing to see the translation so restrained. Not only from Satan, but from every evil *being*, and every *thing*, we should certainly pray to be delivered.

To this prayer, our Lord adds some arguments for importunity; observing, that in many cases importunity may prevail with men, and God loves to be importuned: but this subject is reviewed chap. xviii. 1.

CHAP. XII. Ver. 13—21. *The parable of the rich fool.*—The occasion of this must be considered. A man who had had some dispute with his brother, relative to an inheritance, of which he considered himself entitled to at least a moiety, finding our Lord's authority highly respected as a prophet, wished to engage him to arbitrate between himself and his brother, in hope to gain his point. Our Lord, who carefully avoided any interference in secular concerns, replied sharply, "Man, who made me a judge or a divider over you?" and evidently perceiving that he was influenced by a principle of covetousness, delivered the following parable to caution him against that evil and dangerous disposition. A certain great agriculturist had an estate, rich and fertile, insomuch that he was distressed for room to bestow the produce. He resolves therefore to pull down his contracted barns, and build greater; and instead of labouring in future, to retire from business and enjoy his riches. It is worthy of remark, that this man proposed no plan of aggression against his neighbours, nor of oppression of the poor; but merely a life of ease and indolence, which men generally consider as innocent and harmless. He was probably a Sadducee, or Jewish Epicurean philosopher, who thought he had done enough, and now looked only to enjoyment. But how miserable his disappointment! Instead of

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less creatures."—*Did not he that made that which is without make that which is within also?*—That is, Did not he which made the body, likewise make the soul? *Doddridge* and *Campbell.* Mat. xxiii. 25.

Ver. 47. *For ye build.*—[Their guilt did not lie in building and adorning the tombs of the prophets, considered simply in itself; but in their hypocrisy, in giving this testimony of respect to the prophets, whilst they were actuated by the spirit, and followed the example of their persecutors and murderers.]—*B.*

Ver. 48. *Truly ye bear witness.*—As in your conduct you imitate your fathers, truly ye bear witness to them; and in effect approve the works of your fathers: for one would imagine that you erected these monuments, not so much in honour of the prophets, as of the persecutors by whom they were so wickedly destroyed. *Doddridge.*

Ver. 49. *The wisdom of God.*—[Probably by the *Wisdom of God* we are to understand the *Logos*, or *Word of God*, that is, our Lord himself; this being a dignified and Oriental mode of expression for *I say*, as it is in the parallel passage.]—*Bagster.*

Ver. 51. *Zacharias, which perished between the altar and the temple.*—It is said a space of nine feet was left between the altar of burnt-offerings and the temple (or tabernacle) itself, as an asylum for criminals, which might not be violated, but in cases of decided murder. See Ex. xxxviii. 2.

Ver. 52. *The key of knowledge.*—We conceive to be, the right of private judgment; i. e. of reading and judging for ourselves. The scribes took away this right by referring the explanation of Scripture wholly to tradition, as the Papists have since done.

Ver. 53. *To urge* him *vehemently.*—Literally, "to mouth him." Some think this an allusion to hunting with dogs: but we conceive it to refer to their vulgar and overbearing language, in order to provoke our Lord, and put him off his guard.

CHAP. XII. Ver. 1. *An innumerable multitude.*—*Campbell*, "Myriads;" i. e. "tens of thousands."—*The leaven of the Pharisees.*—See Mat. xvi. 12.

Ver. 3. *Proclaimed upon the house-tops.*—[The houses in Judea being flat-roofed, with a balustrade round about, were used for the purpose of taking the air, sleeping, and prayer, and, it seems, for announcing things in the most public manner. So among the Turks, a *crier* announces the hours of public worship from the minaret or tower of the mosque.]—*Bagster.*

Ver. 8. *Before the angels.*—In Matthew it is "Before my Father;" i. e. before the Father, and the holy angels which attend his presence. See note on Mat. xviii. 10.

Ver. 16. *Spake a parable, &c.*—The design of this parable, as is evident from the context, was to illustrate what *covetousness* is. Christ makes it to consist in using property simply for personal gratification, and not as a steward, for the honour of God. He in ver. 21, makes it universal in its application.

What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will [q] I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, [r] Soul, thou hast much goods laid up for many years; take thine ease, eat, [s] drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night [t] thy [u] soul shall be required of thee: then whose shall those things be, which thou hast [v] provided?

21 So *is* he that layeth up treasure for [w] himself, and is not rich [x] toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take [y] no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the [z] ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [a] neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But [b] rather seek ye the kingdom of God; and all [c] these things shall be added unto you.

32 Fear not, little [d] flock; for it is your Father's good pleasure to give you the [e] kingdom.

A. M. 4033.
A. D. 29.

q Ja 4 15, 16
r Ps 49 18.
s Ec.11.9. 1 Co.15. 32 Ja 5 5
t or, *do they require thy soul.*
u Job 20 20 [illegible] Ps 52 5 Ja 4 14
v Ps 39.6. 49.16,17. Je 17 11.
w Hn.2.9.
x 1 Ti 6 18 Ja 2 5 ver.33.
y Mat.6 25, &c.
z Job.38 41. Ps.147.9.
a or, *live not in careful suspense.*
b Mat.6.33.
c Ps 34 10 1 Ki 3 13. 2 Ch 1 11. Ro 8 31, 32
d Is.40.11. Jn 10.27, 28
e Mat.25. 34. Jn 18 36. He 12 28. Ja 2 5 2 Pe 1 11. Re 1 6. 22 5.
f Mat.19. 21. Ac 2 45. 4.34.
g Mat.6.20. 1 Ti 6 19.
h Ep.6.14. 1 Pe.1.13.
i Mat.25.1 13.
j Mat.24. 46 &c.
k 1 Th 5 2 2 Pe 3 10. Re.3.3. 16.15.
l c.21.34, 36.
m 1 Co.4.2.
n ver.37.
o Mat.24 6.
p or, *cut him off.*
q Ps.37.9. 94.14.
r Ja.4.17.

33 ¶ Sell [f] that ye have, and give alms; provide yourselves bags which wax not old, a [g] treasure in [h] the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 ¶ Let [h] your loins be girded about, and *your* lights [i] burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed [j] *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief [k] would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready [l] also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise [m] steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43 Blessed [n] *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat [o] the men-servants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [p] cut him in [q] sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which [r] knew his lord's will, and prepared not *himself*, neither did

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enjoyment, the decree was gone forth which assigned over all his property to his heirs; and the summons which called him to the bar of judgment. What a warning this to thousands! but by how few has it been attended to! Had he formed plans of benevolence and charity; had he said, Soul, bestir thyself in the cause of God, or of the poor, perhaps, as in the case of Hezekiah, fifteen more years might have been added to his life; or if not, the intention would have been accepted for the deed, by him who reads the intentions of the heart.

Ver. 32–48. *The duty of watchfulness enforced by two short parables.*—In the first of these the lord is represented as having gone to a marriage, the time of his return from which is quite uncertain: his servants are therefore required to wait for him, with lights in their hands, and their loins girded, ready to attend him; in which case he is pleased to intimate, that they shall find the kindest returns when he shall come. (Ver. 37.)

Peter, upon this, inquires whether the parable was intended for them (the apostles) only, or for all his followers. This question is answered by another parable, still more alarming, because a severe punishment is attached to the neglect, especially of those who knew their lord's will, and were warned of his approach,—which is both their case and ours. To be prepared for our Lord's coming implies two things: 1. To be truly and cordially engaged in his service; and, 2. To be constantly on the look out, as expecting his arrival. Christian watchfulness, remarks a pious writer, "implies that the person is careful to have his affections happily loosened from the world; for without this, he will not be willing to leave it. Bound by those ties in their full strength, he must be torn piecemeal from the earth; and in such a case, how unfit either to meet death, or to enter upon the joys which are at God's right hand!

"It farther implies, that there is no guilt oppressing the conscience; but that the person has washed his garments, and made them white in the blood of the Lamb. It is faith in the Redeemer . . . . which can alone remove the fear of death, by removing guilt from the conscience, and by giving us 'a good hope through grace.' But without a heavenly mind, our preparation is not complete; that is, we cannot 'long to depart, and to be with Christ,' as far better than any portion in the present world.

"All this is implied in that watchfulness which our Lord

Ver. 19. *Much goods.*—*Doddridge.* "An abundance of goods."

Ver. 20. *Thy soul shall be required.*—See margin; i. e. the angels, or messengers of death. See chap. xvi. 9.

Ver. 21. *Rich toward God.*—That is, in faith and charity. The expression is forcible, and seems to imply that God is the good man's banker.

Ver. 24. *Consider the ravens.*—[The *raven* is a species of the *corvus*, or *crow* tribe, of the order Picæ, known by its large size, its plumage being of a bluish black, and tail roundish at the end. It was probably selected by our Lord as being unclean.]—*Bagster.* Mat. "Fowls," or birds. If these sentiments were repeated at different times, probably our Lord might have different kinds of birds within his view. Ravens live on flesh, which might make the argument more striking.

Ver. 27. *Consider the lilies.*—[The *lily* is a genus of the hexandria monogynia class of plants; of which there are two species, the white lily and the *red*. The latter seems intended here, the royal robes being *purple*.]—*B.*

Ver. 32. *Fear not, little flock.*—Gr. "little, little;" a double diminutive.

Ver. 34. *For where your treasure is.*—[Bishop *Pearce* on Matthew cites the following passage from *Plautus:* I am here; but my mind is at home, i. e. with my money.]—*Bagster.*

Ver. 35, 36. *Let your loins be girded,* &c.—This seems to refer to the parable of the marriage, Mat. xxv. 1—13.

Ver. 42—46. *That faithful and wise steward.*—This parable bears a close analogy to that in Mat. xxiv. 45—51, which therefore see.

Ver. 46. *Cut him in sunder.*—Compare note on Mat. xxiv. 51.

Ver. 47. *And that servant, which knew his lord's will,* &c.—["The antithesis in this passage," observes Bishop *Jebb,* (*Sac. Lit.*) "has prodigious moral depth: he who sins *against* knowledge, though his sins were only sins of *omission*, shall be beaten with *many stripes;* but he who sins *without* knowledge, though his sins were sins of *commission*, shall be beaten only with *few stripes*. Mere negligence against the light of *conscience*, shall be severely punished, while an offence, in itself comparatively heinous, if committed ignorantly, and without light, shall be mildly dealt with."]—*Bagster.*

according to his will, shall be beaten [a] with many *stripes*.

48 But he [t] that knew not, and [u] did commit things worthy of stripes, shall be beaten with few *stripes*. For [u] unto whomsoever much is given, of him shall be much required: and to whom men have [v] committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I [w] straitened till it be accomplished!

51 Suppose [x] ye that I am come to give peace on earth? I tell you, Nay; but rather division.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father [y] shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [z] When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat: and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 ¶ Yea, and why even of [a] yourselves judge ye not what is right?

58 When [b] thou goest with thine adversary to the magistrate, *as thou art* in [c] the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very [d] last mite.

A. M. 4033. A. D. 29.

a De.25.2.

t Ac.17.30.

u Le.5.17. Jn.15.22. 1 Ti.1.13.

v 1 Ti.6.20.

w or, *pained*.

x Mat.10.34.

y Mi.7.6.

z Mat.16.2, &c.

a 1 Co.11.14.

b Mat.5.25.

c Is.55.6.

d See Ma. 12.42.

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig tree may not stand. 11 He healeth the crooked woman: 18 sheweth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven: 24 exhorteth to enter in at the strait gate: 31 and reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the [a] Galileans, whose blood Pilate had mingled [b] with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye [c] repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were [d] sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; [e] A certain *man* had a fig tree planted in his vineyard; and he came and sought [f] fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it [g] down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone [h] this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that [i] thou shalt cut it down.

a Ac.5.37.

b La.2.20.

c Ac.3.19. Re.2.21, 22.

d or, *debtors*.

e Is.5.1, &c. Mat.21.19.

f Jn.15.16. Ga.5.22. Ph.4.17.

g Ex.32.10.

h Ps.106.23. 2 Pe.3.9.

i Jn.15.2. He.6.8.

Jesus Christ here inculcates. The argument which he urges to enforce the necessity of being thus ready is, the uncertainty of life: 'be ye also ready, for in such an hour as ye think not, the Son of man cometh.'

"The apostle (Peter) speaks of it as the posture of mind common to the primitive Christians, that they continued 'looking for, and hastening to the day of God,' like persons pressing to a desired object. O that this may be my frame! May I not act like those who say, 'Where is the promise of his coming?' but like those who consider him at the very door: and in this posture may I say with David, 'Now, Lord, what wait I for? Truly my hope is in thee.'"

CHAP. XIII. Ver. 1—9. *The death of certain Galileans, and other national calamities, improved by the parable of the fig-tree.*—To understand the propriety of our Lord's discourse, we must first briefly state the melancholy facts now alluded to. The *Galileans* here mentioned, were the followers of Judas Gaulonitis, a factious leader, and the same, probably, which is alluded to Acts v. 37. He contended, that God being the only rightful sovereign of the Jews, they ought by no means to pay tribute to Cesar, or acknowledge the power of the Romans. Josephus, in addition to the above principles of this sect, mentions their incredible fortitude, and contempt of sufferings; but does not mention the particular fact of any being slain in the temple, as the words of Luke seem to imply: but *Lardner* thinks the reason was, the popularity of their notions among the Jews, and the abhorrence in which they were held by the Romans, rendered it impossible for him to record such facts without offending one party or the other.

The fall of the tower of Siloam, which was probably sudden, and accidental, is neither recorded by Josephus, nor by any contemporary historian. For in those days there were no public journals, and those of the government were nearly confined to their own transactions. There is no reason, however, to question either of the facts, and both had doubtless occurred very recently, since they were brought to Jesus by some person who visited the temple. We may see, however, by the remark of our Lord, the proper way in which such events should be improved. We should not vent our feelings in execrations on the sufferers; but consider that we also are sinners, and liable to the same calamities. Indeed these events pourtrayed, in a very lively manner, the subsequent sufferings of the nation, great numbers of whom were slain by the Romans in the temple, during the celebration of one of their great public festivals, while many thousand others were buried under the ruins of the temple itself, when taken by the Romans. In this discourse our Lord also sets a very excellent example to his ministers in every age. While he carefully avoids political discussion, he improves all public events to the best moral and religious ends; showing the uncertainty of life, the perpetual danger of death, and the great importance of being prepared for all circumstances, by a timely and sincere repentance; for death often strikes with little or no warning.

In order to fix these things upon the memory of his hearers, our Lord introduces the parable of a barren fig-tree, which having repeatedly disappointed the reasonable expectations of its owner, is ordered to be cut down, as "a cumberer of the ground;" and is spared only through the intercession of the keeper of the vineyard, under which character our Lord himself is represented as interceding on their behalf, and labouring to rouse them to national and personal repentance by every proper means.

This parable very forcibly depicts, not only the moral barrenness of the Jews, but of other nations also, which being favoured with peculiar privileges, like our own, still do not bring forth "fruits meet for repentance." Nor is the emblem less applicable to the case of individuals, who, favoured with all the culture of Christian education, and with all the advantages of evangelical preaching, still remain barren and unfruitful, even in God's vineyard.

> "Still may this barren fig-tree stand
> And, cultivated by thy hand,
> Verdure, and bloom, and fruit afford,
> Meet tribute to its bounteous Lord!"

Ver. 48. *He that knew not.*—See John ix. 41. Acts xvii. 30. James iv. 17.

Ver. 49—53. *I am come to send,* &c.—*Campbell,* "I came to throw fire on the earth: and what would I but that it were kindled?" That is, "since the advancement of true religion, which is the greatest blessing to mankind, must be attended with such unhappy divisions, I even long till they take place."

Ver. 50. *I have a baptism,* &c., *and how am I straitened.* Margin and *Campbell,* "Pained." This baptism refers doubtless to our Lord's sufferings, in which he was literally bathed in blood, both in the garden and on the cross. Both verses express, in the strongest manner, our Lord's desire for the accomplishment of his mission, whatever might be the consequences.

CHAP. XIII. Ver. 3. *All likewise perish.*—*Doddridge,* "Thus perish," implying a similarity between their fate and that of the whole nation.

Ver. 7. *These three years.*—Archbishop *Newcome* and others suppose this to refer to the time of our Lord's ministry, which had now continued about that period; but we should think it referred rather to the numerous and repeated warnings the nation had received by former and later prophets; (Je. vii. 13, 25, &c.;) by Jesus and his apostles. And after all these warnings, the nation was spared not *one* year only, but nearly 40 years, before Jerusalem was destroyed.

Ver. 8. *I shall dig about it, and dung it.*—*Harmer* objects that spades (or shovels) were not used in the eastern agriculture: perhaps not generally, but here is a single tree marked out, which could not be cultivated by the plough, and which the keeper of the vineyard proposes to treat with peculiar attention, typifying God's special care for his favoured nation.

Ver. 9 Well!—The expression in the original is elliptical, and this word is not improperly supplied.

10 ¶ And he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity [j] eighteen years, and was bowed together, and could in no wise lift up *herself*.

12 And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou [k] art loosed from thine infirmity.

13 And [l] he laid *his* hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed [m] on the sabbath day, and said unto the people, There [n] are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou* [o] hypocrite, doth not each one of you on the sabbath loose [p] his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter [q] of Abraham, whom Satan hath bound, o, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were [r] ashamed: and all the people rejoiced for all the [s] glorious things that were done by him.

18 ¶ Then said he, Unto [t] what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

A. M. 4032.
A. D. 29.

j Ps.6.2.
k Joel 3.10
l Mat.16.18. Ac.9.17.
m Mat.12.10. Ma.3.2. c.6.7. 14.3. Jn.5.16.
n Ex.20.9.
o Pr.11.9. Mat.7.5. 22.18,29. c.6.42.
p c.14.5
q c.19.9.
r Is.45.24. 1 Pe.3.16.
s Ex.15.11. Ps.111.3. Is.9.6.
t Mat.13.31. Ma.4.30, &c.

u See Mat. 13.33.
v Mat.7.13.
w Jn.7.34. 8.21. Ro.9.31.
x Ps.32.6. Is.55.6.
y Mat.25.10.
z c.6.46.
a Mat.7.22, 23. 25.12,41.
b Ps.6.8. 101.8.
c Mat.8.12. 13.42. 24.51
d Re.7.9,10.
e Mat.19.30.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three [u] measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive [v] to enter in at the strait gate: for [w] many, I say unto you, will seek to enter in, and shall not be able.

25 When [x] once the master of the house is risen up, and hath shut [y] to the door, and ye begin to stand without, and to knock at the door, saying, Lord, [z] Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But [a] he shall say, I tell you, I know you not, whence ye are; depart from me, all *ye* workers [b] of iniquity.

28 There [c] shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they [d] shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And behold, there [e] are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

Ver. 10—17. *An aged and bowed woman cured of her infirmity on the sabbath day.*—It was doubtless by design that our Lord wrought so many miracles on the sabbath day: not that he meant to lessen their reverence for the day; but to correct their superstitious notions, who, because they were forbidden secular labour on that day, converted it, in a great measure, into a day of idleness and indulgence; whereas, to a good man, especially in this age of Christian activity, between devotion and benevolence, it affords equal employment to any day of the week. Such it did to our Lord himself. On that day we always find him in either the temple or the synagogue; either instructing the minds or healing the diseases of the poor; and thereby marking it out as a proper season, not only for devotion, but for the religious instruction of all classes: and though the healing of the sick is necessarily confined to those only, who are professionally qualified; yet the visiting of the sick, and carrying to them the instructions and consolations of the gospel, is a holy work, eminently suited to this holy day. In the case before us, here is a woman long bent double, either through disorder in the spine, or extreme nervous weakness, so that she was unable to *lift*, or raise herself upright, till our Lord had spoken the strengthening word. This disorder is attributed to Satan, as Job's was, (Job ii. 7,) for this evil spirit loses no opportunity of doing mischief when permitted; but as here is no mention either of a demon or his being ejected, we doubt her being properly a demoniac.

The ruler of the synagogue, fired with indignation, and probably seeing other miserable objects applying for mercy, flies at the people, telling them that they ought not to come to be healed on the sabbath day. At this our Lord is evidently incensed, and in the severest terms reproves him, as no better than a hypocrite, using the same argument as he had formerly used, when he cured the man with a withered hand: if they scrupled not (as it appears was the case) to water their cattle on the sabbath day, that they might not suffer a temporary thirst, surely they ought not to be angry that a daughter of Abraham had on this day been delivered from so terrible a complaint. Upon this the ruler and his companions were all struck dumb with shame, while "the people rejoiced for all the glorious things" that the Lord had done.

Ver. 22—30. *The necessity of striving for salvation.*—An impertinent question here produces a very interesting reply. The question is, "Are there few that be saved?" The answer is, "Strive to enter in at the strait gate," that you may be one of them. The number rests with God, and we have no business with it: but the secret purpose of God offers no impediment to our salvation. The fewer there are, the more necessary it is for us to strive, to struggle, literally *to agonize*, that we may be found among the number. This doctrine had been laid down in the sermon on the mount, but is here enforced by an additional argument. Not only is the entrance difficult, but the time is limited. "When once the door is shut," it will be in vain to knock, or "strive to enter." Then many shall strive to enter in, and shall not be able. What are the arguments likely to be made use of? Some will plead, "We have eaten and drank in thy presence." Yes, Judas may say this; for he was a daily guest at his master's table. Others will say, "Thou hast taught in our streets," and we have listened to thy preaching with delight: so Herod heard John gladly, and did many things at his suggestion, and afterwards cut off his head. Others, mentioned in the sermon on the mount, went still farther: they even prophesied and wrought miracles, (Matt. vii. 22;) yet Jesus never knew, that is, never acknowledged them for his children, or disciples; and will never receive them to his glory, because they never departed from iniquity. On the contrary, they shall be banished into "outer darkness." Thus, those who were first in respect of privilege, were last in respect of salvation, or rather utterly excluded from it.

But to revert again to the question with which we set out—"Are there few that be saved?" Yes: few indeed, compared with those who profess to be so. From those who profess the Christian name, which are yet altogether vastly inferior to those who do not, we must subtract the ignorant and self-deceived, the fearful and unbelieving, the hypocritical and false professors, whose object is any thing but the salvation of their souls, and alas! how few remain! And yet when these few are collected from every *age*, from Adam to the end of the world; from every *country* of Asia, Africa, Europe, and America; from every *denomination* of those who profess the Christian name, *then* shall they truly form "a great multitude, which no man can number." Rev. vii. 9.

Ver. 31—35. *Herod threatens the life of Jesus. Jesus laments over Jerusalem.*—The Herod here mentioned was the tetrarch of Galilee, in whose territories Jesus now was sojourning; but the Pharisees bore so little kindness to our Lord, that we are compelled to refer to some other motive, to account for this communication. *Doddridge* suspects that

Ver. 11. *A spirit of infirmity.*—It is generally supposed that this woman was a demoniac, but we see no proof of this. A spirit of infirmity or weakness no more implies it than "a spirit of fear," 2 Tim. i. 7, "of slumber," Rom. xi. 8, or "of jealousy," Num. v. 14. To us it appears to mean no more, than some great weakness which had long bent her double.

Ver. 15. Thou *hypocrite! doth not each one*, &c.—See Mat. xii. 11.

Ver. 24. *Strive to enter*, &c.—Literally, *agonize*, because the time is near when the master of the house shall shut to the door; when probation having closed, agonizing will be in vain. The force of this passage is lost by a wrong punctuation. It should be punctuated so as to read thus: "for many, I say

32 And he said unto them, Go ye, and tell that [f] fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be [g] perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O [h] Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not!

35 Behold, [i] your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, [j] Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

2 Christ healeth the dropsy on the sabbath. 7 teacheth humility: 12 to feast the poor: 16 under the parable of the great supper, sh. with how worldly minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts of it: and, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched [a] him.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is [b] it lawful to heal on the sabbath day?

4 And they held their peace. And he took *him*, and healed him, and let him go;

A. M. 4033. A. D. 29.

f Zep.3.3.

g He.2.10.

h Mat.23. 37.

i Le.26.31, 32. Ps.69.25. Is.1.7 5.5,6 Da.9.27 Mi.3.12.

j c.19.38 Jn.12.13.

a Ps.37.32. Is.29.20, 21. Jer.20.10, 11.

b c.13.14.

c c.13.15.

d Pr.25.6,7.

e 1 Sa.15. 17. Job 22.29. Ps.18.27. Pr.15.33. 29.23. Mat.23. 12. c.18.14. Ja.4.6. 1 Pe.5.5.

f Pr.22.16.

g Ne.8.10, 12.

5 And answered them, saying, [c] Which of you shall have an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When [d] thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For [e] whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* [f] rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the [g] poor, the maimed, the lame, the blind:

Herod employed the Pharisees to make this report, with a view to drive Jesus out of Galilee, where his long residence had given him great uneasiness; though, at the same time, the ill will he had gained by the murder of John, made him afraid to lay hands upon him. Jesus seems to have understood this somewhat in the light of a message, by his sending back an answer: *Go, and tell that fox.* We all know the character of the fox (both eastern and western) to be a compound of cunning and of cruelty: yet Jesus, knowing both when and where he was to suffer, could entertain no fear of the time being shortened; and therefore bids him defiance for the present, knowing that (as every prophet) he was immortal till his work was done. Tell him, said he, that "I cast out demons to-day and to-morrow, and the third day I shall be perfected;" meaning, that in a few days his work would be done in Galilee, and then he must go to Jerusalem to suffer.

But we find Jesus here anticipating what he afterwards repeated with tears, (ch. xix. 42—44,) the sad destruction both of Jerusalem and the Jews, which they were now hastening upon themselves by their infidelity; an event which in no point of view could he contemplate without anxiety and pain. He was a *man*, and could be indifferent to no human sufferings. He was a *Jew*, and loved his country; nor could he, as a prophet, look forward to its unexampled miseries without agony and distress. He was a *Saviour*, and saw, not only the temporal misery of which we know, but he looked into the invisible world, and saw thousands of immortal souls, enwrapped in the blackest guilt, rushing headlong into the eternal world. O Jerusalem! the blindness of thy Scribes and Pharisees, the madness of thy priests and zealots, is preparing for thee the cup of divine vengeance.

CHAP. XIV. Ver. 1—14. *Jesus dining on the sabbath day with a Pharisee, cures a man of the dropsy, and delivers a lecture on humility.*—The first remark which offers itself to our notice is, that the sabbath ought not to be considered as a fast-day; nor is it *unlawful* for a minister to dine with his people on a sabbath, though in present circumstances it may often be very inconvenient. It should seem too, by ver. 8, that this was at a wedding, the festivities of which, we learn from the instance of Sampson, lasted seven days, (Judges xiv. 12,) and consequently always included a sabbath. On this sabbath, it should seem, this Pharisee, who appears to have been a ruler, or magistrate, and perhaps a member of the Sanhedrim, was desirous to obtain the company of our Lord; probably induced to this by the fame of his preaching and his miracles, though others of the sect who were present, evidently sought to entrap him in his conversation. Jesus, who could read their hearts, could not be ignorant of their motives; but it is probable he might have gathered their design from their conversation, and therefore, in answer to some of their observations, put the question, "Is it lawful to heal on the sabbath day?" having at the same time before him a dropsical subject, on whom he designed to exercise his miraculous power, and who might probably be one of the Pharisee's domestics, as it is not very likely that the diseased poor would be suffered to break in upon their festivity.

Feeling, however, the weakness, either of their cause or their talents, to enter into controversy with a prophet, as our Lord was now generally considered, they remained silent; and Jesus taking hold of the man, probably to show the miserable condition he was in, immediately healed and dismissed him; observing, as he had repeatedly done before, that a man was better than an ox or an ass; and none of them would have the inhumanity to refuse assistance to a domestic animal, who had fallen accidentally into a pit on the sabbath day.

Our Lord now turns the attention of the company to another subject, with a view to correct two great evils, which on the present, and doubtless many other occasions, he had observed. First, he reproves the eagerness and perhaps rudeness, with which many of them crowded toward the head of the table, that they might obtain the uppermost seats, and most honourable places, recommending an opposite conduct to his disciples. 2. He censures the principle on which the guests had been selected; the persons invited being not those who might need a feast, but those who were thought likely to return it: a principle, we believe, still acted upon pretty universally. "When (said he) thou makest a feast, call the poor, the maimed, the lame, the blind." As if he had said, "Let the object of thy future feasts be neither interest nor ostentation; but benevolence and charity." O how few are the Christians who act on this principle!

This brings our Lord to his favourite topic, which was un-

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unto you, will seek to enter in, and shall not be able, when once the master," &c. This gives great emphasis to the direction to strive *now*, for it may soon be too late.

Ver. 32. *Tell that fox.*—[This was probably Herod Antipas, tetrarch of Galilee, who is described by *Josephus* as a crafty and incestuous prince, with which the character given him by our Lord, and the narratives of the Evangelists, exactly coincide.]—*Bagster.*

CHAP. XIV. Ver. 1. *One of the chief Pharisees.*—*Campbell*, "One of the rulers, who was a Pharisee." Some think he was a member of the Sanhedrim: all agree that he was a magistrate, and a man of rank, who had probably a country house in Galilee.

Ver. 2. *A certain man before him which had the dropsy.*—*Campbell*, "A man who had a dropsy stood before him."

Ver. 7. *The chief rooms.*—*Doddridge* renders it, "The chief seats;" *Campbell*, "The higher places." The company were all doubtless in one room.

Ver 8. *Sit not down in the highest room*—Or place.—[That there were among the Jews of these times many disputes about seats at banquets, we learn both from *Josephus* and the Rabbins; nor were these matters unattended to by the Greeks and Romans. Similar admonitions to this of our Lord also occur in the Rabbinical writers. Rabbi *Akiba* said, Go two or three seats lower than the place that belongs to thee, and sit there till they say unto thee, Go up higher; but do not take the uppermost seat, lest they say unto thee, Come down: for it is better they should say unto thee, Go up, go up, than they should say, Go down, go down. See *Schoettgen.*]—*Bagster.*

Ver. 13. *Call the poor.*—Dr. *Pococke* mentions, that in the East they sometimes admit the poor to their tables. In his account of an entertainment made by an Egyptian magistrate, each, when he had done eating, retired, and others in succession came, till at last the *poor* came, and "eat up all." The Arabs also, when they kill a sheep, dress the whole, and call in their neighbours and the poor, till all is consumed: for they never set by meat that has been brought to table. Thus the sequel of the parable is quite in harmony with oriental manners. *Orient. Cust.* No. 450.

A. M. 4033.
A. D. 29.

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed [b] *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A [i] certain man made a great [j] supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for [k] all things are now ready.

18 And they all with one *consent* began to make excuse. The [l] first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have [m] married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house being [n] angry said to his servant, Go out quickly into the [o] streets and lanes of the city, and bring in hither the [p] poor, and the maimed, and the [q] halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and [r] yet there is room.

23 And the lord said unto the servant, Go out into the highways and hedges, and compel [s] *them* to come in, that my house may be filled.

24 For I say unto you, That [t] none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and [u] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life [v] also, he cannot be my disciple.

27 And [w] whosoever doth not bear his cross, and come after me, cannot be my disciple.

h Re.19 9.
i Mat.22 2, &c.
j Is.25 6 7.
k Pr.9 2,5 Ca.5 1 Is.55 1,2 l Ge.14.
m ver.26. 1 Co.7.33.
n Ps.2 12.
o Re.22 17.
p 1 Sa.2 8 Ps.113 7, 8.
q Ps.68 7. Is.35 6.
r Is.10.6 49 7
s Is.11.0 3.
t Pr.1 24 Mat.21. 43 He.12 25.
u De.33.9 Mat.10 37
v Ac.20 24. Re.12 11.
w Mat.16. 24. Ma.8.34. c.9.23. 2 Ti.3.12.

questionably *humility*. "Humility," says Mr. *Robert Hall*, "is the first-fruit of religion. In the mouth of our Lord there is no maxim so frequent as the following: *Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.* Religion, and that alone, teaches *absolute* humility, by which I mean (adds Mr. *H.*) a sense of our *absolute* nothingness in the view of infinite greatness and excellence. That sense of inferiority which results from the comparison of men with each other, is often an unwelcome sentiment, forced upon the mind, which may rather embitter the temper than soften it: that which devotion impresses, is soothing and delightful. The devout man loves to lie low at the footstool of his Creator, because it is then he attains the most lively perceptions of the divine excellence, and the most tranquil confidence in the divine favour. In so august a presence, he sees all distinctions lost, all beings reduced to the same level; he can look at his superiors without envy, and his inferiors without contempt; and when from this elevation he descends to mix in society, the conviction of superiority, which must in many instances be felt, is a calm inference of the understanding, and no longer a busy, importunate passion of the heart."

Ver. 15—24. *The remark of a Pharisee leads our Lord to introduce the subject of the great Gospel feast.*—One of the Pharisees hearing, and perhaps applauding our Lord's observations on public feasts, seems to wish to carry the conversation farther on the same subject, and therefore adds, "Blessed is he that shall eat bread in the kingdom of God." Bread being, as we call it, "the staff of life," was used by the Jews for food in general; and doubtless he meant, "Blessed are they that shall feast in the kingdom of God;" but, whether by the kingdom of God he meant the kingdom of Messiah on earth, or the enjoyments of another world, is not so clear: we believe, however, the expression was generally used by the Jews in reference to the former, and therefore forms a more pertinent introduction to our Lord's parable, which now demands our notice.

The Prophet Isaiah often represents the blessing of Messiah's kingdom under the notion of a feast—"a feast of fat things," and of "wine on the lees well refined." (Isa. xxv. 6.) It is a feast also for the poor, for men are invited to partake of it, "without money and without price." (Chap. lv. 1.) The first invitation was given by the prophets of the Old Testament. It was repeated by the Baptist, and afterwards by the Apostles and the seventy disciples; and even by our Lord himself, the master of the feast. This was at the hour of supper, and the message ran in these terms—"Come, for all things are now ready." But the persons invited "all with one consent began to make excuse"—such excuses as persons might be supposed to make, who have no inclination to the feast. The first said, "I have bought a piece of ground"—a field for instance, either for cultivation or for building; and he who seems to have been fool enough to buy it before he had seen it, is now so anxious to go to see it, that he not only loses his supper, but risks the displeasure of that great Lord by whom he had been invited. A second, somewhat wiser, bargained for five yoke of oxen, on the condition that he should have the opportunity to prove them, and must needs fix this for the time of trial. The third has a reason still more insurmountable: he has married a wife, and therefore "cannot come." Thus business and pleasure are the great impediments to religion. "Little things" and "lawful things," as Mr. Henry remarks, may impede our salvation. With the world in general, every thing is of more importance than the soul!

But "the Master of the house"—the God of Israel—"is angry"—and why so? 1. Because of the immense expense he had been at to provide the feast—"He spared not his own Son, but freely gave him up for us all!" 2. Because of the pains he has taken to invite his guests—prophet after prophet—messenger after messenger hath he sent—"rising up early and sending them," as the expression is, Jer. vii. 25. 3. He is angry, "being grieved for the hardness of their hearts." (Mark iii. 5.) He who knows all the consequences trembles on their behalf, who are themselves insensible to danger. He who wept over Jerusalem weeps over sinners, both Jews and Gentiles, and pathetically exclaims—"*O, if thou hadst known*, in this thy day, the things which belong to thy peace!"

But shall God be disappointed? Shall all his preparations be in vain? Ah, no! if Jews will not partake his feast, he will invite the Gentiles; and if they refuse, at least the greater part of them, he will send out servants that shall compel at least so many to come in, that his house may be filled, and his provision not be made in vain. But here a very grave inquiry presents itself—How shall we *compel* sinners to come in to partake of this feast? To this the Gospel and common sense give but one answer—by argument and entreaty. These are the only means which God's messengers are allowed to employ; but *he* has other means, and we conceive a farther reference may be here intended to the almighty and overwhelming influences of God's Holy Spirit on the day of Pentecost, when that important promise to Messiah was fulfilled: "Thy people shall be willing in the day of thy power." (Ps. cx. 3.) The same grace is still omnipotent, and we hope for a day wherein it shall be again poured out with the like effect. But as to coercing the consciences of men by human authority, we agree with the great and amiable *Fenelon*, in his "Directions for the conscience of a King."—"Above all things, never force your subjects to change their religion. No human power can invade the impenetrable recesses of the human heart. Force can never convince men; it can only make them hypocrites. . . . . Allow to all legal toleration, not in approving all as indifferent; but in suffering with forbearance that which God suffers, and in endeavouring to *reclaim* men by mild persuasion."

Before we close this exposition, it may be necessary to remark the character of the guests which are finally collected to partake of this feast; they are "poor, and maimed, and halt, and blind,"—a description morally explained, including every class of sinners, Rev. iii. 17; and the situations in which they are found may point to the two great objects of Missionary exertion: those in "the streets and lanes of the city," may describe the objects of *home* missionary exertion; those at a distance, in "the highways and hedges," the objects of foreign missions.

Ver. 25—35. *The consequences of becoming Christ's disciple.*—Nothing, perhaps, creates so much dissension in families, as when any of them openly change their religion—especially if it be for the better; for, unhappily, the interests of er-

Ver. 17. *And sent his servant at supper time.*—It is customary in the East to repeat their invitations in this manner. Among the Chinese, it is said an invitation is not considered hearty unless it be three times given. *Orient. Cust.* No. 1271.

Ver. 18. *With one* consent.—So *Beza* and *Doddridge*; but *Campbell*, "Without exception!" and *Hammond*, "Presently."

Ver. 23. *Compel* them.—After adverting to the influence of God's grace, the Rhemish translators add, "St. Augustin also referreth this *compelling* to the penal laws which Catholic princes do justly use against heretics and schismatics, proving that they who are by their former profession in baptism, subject to the Catholic church, and are departed from the same after sects, may and *ought* to be compelled into the unity and society of the universal church again;" and that "not only by gentle means, but by *just punishment* also." As to the "just punishment" of *burning* heretics for their conversion, we hope it is too universally exploded to be restored; and as to the right of burning protestants from the consideration of their having been baptized, it will require both higher authority than Augustin's, and much better logic than he makes use of, to prove it. We admit, indeed, that he was a great and good man, but wofully in the dark on the doctrine of toleration! a doctrine understood by few fathers, or reformers, and which *Cranmer* himself learned only at the stake.

Ver. 26. *Hate*—i. e. regard with less affection

28 For which of you, intending [x] to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to [y] finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth [z] whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all [a] that he hath, he cannot be my disciple.

34 ¶ Salt [b] *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men [c] cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigal son.

THEN [a] drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth [b] with them.

3 ¶ And he spake this parable unto them, saying,

4 What [c] man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep [d] which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which [e] need no repentance.

8 ¶ Either what woman having ten [f] pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, [g] there is joy in the presence of the angels of God over one sinner that repenteth

A. M. 4033.
A. D. 29.

x Pr.24.27.
y Jn.5.6 11.
z Pr.20.18.
a Ps.3 7,8
b Mat.5.13. Mk.9.50.
c Jn.15.6
a Mat.9.10, &c.
b Ac.11.3. 1 Co.5.9., 11 Ga.2.12
c Mat.18. 12
d Ps.119. 176 1 Pe. 2.25
e Ac.5.32.
f *Drachma*, here translated *a piece of silver*, is the eighth part of an ounce which cometh to 14 cents 4 mills, and is equal to the Roman penny. See Mat. 18.28.
g Eze.18.23, 32. 33.11. Ac.11.18. Phil.15. 16.

ror and of sin too often operate more forcibly on the human mind than those of virtue and religion; in consequence of which the desertion of any persons from the religion of their ancestors alarms their friends, far more than we are wont to be alarmed by a desertion from Christian truths and practice. In these words, however, there is thought to be an allusion to the case of proselytes to the Jewish religion, concerning whom Dr. *Jennings* informs us, that "When proselytes were received into the Jewish Church, the bond of natural relation between them and their (heathen) kindred was considered as dissolved. (See Ps. xlv. 10.) To this may be added, *Tacitus*, in his character of the Jews, having mentioned their custom of circumcision as adopted by proselytes, adds, "They then quickly learn to despise the gods, to renounce their country, and to hold their parents, children, and brethren, in the utmost contempt."

It is most certain, however, that the term *hate* must not be taken absolutely; ("For no man ever hated his own flesh;" Ephes. v. 29;) but as it is explained by St. Matthew, (chap. x. 37,) "He that loveth his father and mother *more* than me, is not worthy of me." If it be true that our attachment to objects should bear a proportion to their intrinsic excellence, then all our love to creatures should be as nothing compared to what we owe to the "supreme good—the eternal fair."

It is added, and "Whosoever doth not bear his cross, and come after me, cannot be my disciple;" in which expression is an evident allusion to the cruel death which our Lord sustained. Having himself "endured the cross, despising the shame," (Heb. xii. 2,) he expects all his disciples to follow his example; that is, "to go forth without the camp bearing his reproach." (Heb. xiii. 13.)

Such being what our heavenly master expects from us, let all, then, who enter upon a Christian profession, seriously "count the cost," whether they are prepared to labour heartily in his service, or to endure reproach and persecution for his sake, or it were better never to assume the name of Christian. To illustrate this doctrine, our Lord supposes two cases, the one of a certain lord (as we understand it) who begins to build a tower to defend his patrimony from hostile hordes, but is obliged to leave it unfinished, and therefore useless, because he wants the means of its completion; and thus he becomes exposed to general contempt and ridicule. The other case is that of some petty monarch, who is assailed by a neighbouring power with a superior force, and who therefore wisely sends forth an embassy to negotiate peace before things come to an extremity. So let every "man count the cost" before he enters his name as Christ's disciple; and let him not lay the foundation of a Christian profession, unless he be prepared to part with all, if necessary, to complete the structure. Or, let no man engage in the Christian warfare, unless he secures on his side that power which alone is equal to the victory. It were better even to give up the contest, and compromise with the enemy, than to carry on the warfare without any just hope of succeeding.

What is said in the close of this chapter with respect to salt which has lost its savour, has been already explained on Mat. v. 13. All that is here necessary is to show its connexion with the context, which we understand thus:—If we engage in Christ's service, it must be with all our hearts, or it avails nothing. A heartless, wavering, undecided profession, is as *insipid* as salt which has lost its savour, and which is neither fit for the land, nor for the dung heap, but only to be thrown away as utterly useless and good for nothing.

CHAP. XV. Ver. 1—10. *The parables of the lost sheep, and of the piece of silver.*—Whether our Lord supped with any company, which the Pharisees were pleased to denominate sinners, (probably meaning Gentiles,) on the evening after he had dined with the wealthy Pharisee; or whether it was on some other occasion, we know not, nor is it material to inquire. We know that the Pharisees seldom thought any one fit to associate with, but their own party; and we know also that our Lord preferred penitent publicans, sinners, and harlots, before self-righteous hypocrites. Moreover, he frequently inculcates upon them this obvious and important truth, that he was sent—not to call the righteous, as *they* professed to be, but sinners to repentance; for (as he also told them) "the whole need not a physician, but those only that are diseased:" it would therefore be throwing away both time and labour to attempt the conversion of persons so good and holy as they considered themselves to be—"Stand by, for I am holier than thou!"

But to attend to the parables before us. A sheep-owner having a flock of a hundred sheep feeding in the pastures of the desert, and missing one only, flies to seek it in the adjoining mountain, and having found it, naturally testifies more joy in that than in all the flock which had not strayed. So a woman, having ten pieces of silver, and losing one, seeks it with unwearied diligence, and having found it, calls together her female friends and neighbours to rejoice with her; not, surely, over what she had *not* lost, but over what it had cost her so much trouble and anxiety to recover. So there is joy in heaven, not over spotless angels that never sinned, but over sinners of the human race brought back to God. This joy is said to be in heaven, in the presence of the angels; but what share the angels take in it is not distinctly stated. In the first place, God himself is represented as rejoicing with singing over his redeemed ones; (Zeph. iii. 17;) and when God is pleased to communicate to his celestial hosts, whether saints

Ver. 34. *Salt is good.*—[Common salt, or *muriate of soda*, consists of soda in combination with muriatic acid, and is for the most part an artificial preparation from sea water, though found in some countries in a solid and massive state. That it might lose its strength, we have proof from *Maundrell*, who states, that in the Valley of salt he broke a piece which had been exposed to the rain, sun, and air, and it had *perfectly lost its savour*.]—*Bagster*.

CHAP. XV. Ver. 4. *Leave the ninety and nine in the wilderness*—Or desert. It is certain that in many parts, commonly called *desert*, in Judea, and even Arabia, there are spots of very fertile pasture, which, as they are not private property, answer to our *commons*, to which any who please may lead their flocks. Compare Mat. xviii. 12, and note.

Ver. 7. *Just persons, which need no repentance.*—As there is "not a man upon earth that sinneth not," Eccles. vii. 20, so there can be none who strictly speaking, "need no repentance:" but as our Lord is arguing with the Jews upon their own principles, he may fairly be supposed to allude to those "who trusted in themselves that they were righteous, and despised others." Luke xviii. 9.—The Saviour's language in this is exceedingly ironical—as elsewhere, the *whole* need not a physician, &c.; I came not to call the *righteous*, but sinners to repentance. The Saviour teaches, that there is more joy in heaven over *one true penitent*, than over *any number* of self-righteous men, who, according to their own estimate of themselves, need no repentance. There is no joy in heaven over "that generation who are pure in their own eyes, but who have never been washed from their wickedness."

Ver. 9. Her *friends.*—The Greek is feminine, meaning *female* friends.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* [p] living.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine [t] in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks [j] that the swine [k] did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I [l] will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way [m] off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against [n] heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring [o] forth the best robe, and put *it* on him, and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it*; and let us eat, and be merry:

24 For [p] this my son was [q] dead, and is alive [r] again; he was [s] lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and [t] dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was [u] angry, and would not go in: therefore came his father out, and entreated him.

29 And he answering said to *his* father, Lo, these many years do I [v] serve thee, neither transgressed [w] I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art [x] ever with me, and all that I have is thine.

32 It was meet [y] that we should make merry, and be [z] glad: for [a] this thy brother was dead, and is alive again; and was lost, and is found.

A. M. 3033. A. D. 29.

h Ma.12.44.
i Am.8.11, 12.
j Is.44.20. Ho.12.1.
k Pa.78.22
l Pa.32.5.
m Ac.2.39 Ep.2.13, 17.
n Pa.51.4.
o Zec.3.3., 5.
p ver.32.
q Ep.2.1. 5.14 Re.3.1.
r Ro.6.11, 13
s Eze.34.4, 16. c.19.10.
t Pa.30.11. 126.1,2.
u Jo.4.1, 3. Ro.10.19.
v Is.65.5. c.18.11.
w Ph.3.6.
x Ro.9.4. 11.1.
y Jo.4.10, 11.
z Pa.51.8. Is.35.10
a ver.24.

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or angels, that in which he takes delight, there can be no doubt but they must rejoice also, and tune their harps and voices to songs of gratitude and praise.

Ver. 11–32. *The parable of the Prodigal Son.*—Among the Hindoos it is not only customary, as Mr. *Halhed* (in his Code of Gentoo Laws) informs us, for a father to divide his inheritance among his children in his lifetime, but the sons can, if they unite, insist on it. How far such a custom might be known among the Jews we are unable to ascertain; but as our Lord's parables are always in harmony with the laws and customs of the times, we have no doubt but something of the kind, at least occasionally, obtained.

As to the interpretation, that this parable may have a primary reference to the Jews and Gentiles, we shall not dispute; the former boasting themselves of having adhered to the worship of the one true God, and the latter having ran into all the sins and follies of promiscuous and multifarious idolatry, until at last they were reduced to the extreme of moral poverty and wretchedness. We must confess, however, that we consider the design of our Lord as more general, and much in harmony with that of the two short parables preceding, namely, to show the readiness with which the Almighty receives all true penitents on their returning to him.

"The interesting parable before us, (says Mr. *Ward*, late Missionary at Serampore,) relates the history of a profligate youth brought to repentance. After obtaining his fortune, he wanders from home, and wastes it in riotous living. Thus do men abuse divine mercies, and devote their time, their strength, their faculties, to the service of the great destroyer. Reduced to want, the prodigal is driven to extremity. And thus God frequently afflicts men in order to humble them, and bring them to themselves: that is, to know their state, and the ruin that must follow—*I perish with hunger!* Sinking almost into despair, the prodigal bethinks himself of his father's house, and of the happiness of those who are even servants there. When the sinner is thus awakened, he is drawn by the Divine Spirit to look toward an injured and forsaken, though merciful God; and he resolves to try the divine goodness—*I will arise, and go to my Father.* He not only resolves, but acts up to his resolution. When the returning prodigal was seen yet a great way off, but in the act of returning, the father's bowels yearn over him, and he runs to meet him, and falls on his neck, and kisses him. How is the tender mercy of God here set forth! What encouragement to return, notwithstanding all that a guilty conscience and unbelief may suggest! The sinner brings with him a broken heart, a sense of his errors and of his unworthiness; and the father buries all in immediate, in everlasting oblivion. He puts on him the garment of salvation, the robe of righteousness, and all heaven rings with joy. A soul is rescued from ruin, made capable of happiness, and the divine mercy is eminently glorified."

We must not, however, leave this parable without noticing the conduct of the *elder* brother, in which we find a lively description of the proud and self-righteous Pharisees. At the time of the prodigal's return, his brother appears to have been at his labours in the field; and the first intimation he receives of it is by the sound of music and of dancing; but had it been the music of angels, it would have afforded no pleasure to him when he came to find the cause. The first thing which here strikes us is, the different style in which these brothers address their common parent. "Father, (says the penitent,) I have sinned against heaven and before thee." He becomes now sensible that he had not only offended his earthly father, but his heavenly; and the penitence of a prodigal can never be depended on till he becomes sensible of his sin against God, as well as his deficiency of filial duty. As to the father, he is represented as every way amiable and respectable, but he is unhappy in his children. The one profligate, the other proud and haughty: but both disobedient. "*This thy son!*" said the elder as disowning him for a brother, however the father might own him as a son. And then he complains that his father, while he had made this rejoicing for his younger son, had shown no testimony of regard for what he was pleased to consider his own meritorious services. This was exactly the case with the Scribes and Pharisees. "This man (said they) receiveth sinners, and eateth with them;" but, as for us, he never sits down with us but to reprove us.

The tenderness of the father is no less conspicuous toward the elder than the younger son. He does not say, as he might have done, "I have a right to do as I will with my own," or threaten to disinherit the angry murmurer; but he attempts to conciliate him by gentle reasoning, as if he had said, "Consi-

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Ver. 12. His *living.*—Rather, "*a* living," or the means of livelihood to each. It appears, however, that the elder son did not take his share of the property, but left it in his father's hands, in consequence of which he was considered as the heir of all at his father's death. See ver. 31.

Ver. 15 *To feed swine.*—This, to a Jew, must be a most degrading and mortifying employment.

Ver. 16 *With the husks.*—It may be recollected that this was in a time of scarcity.

Ver. 19 *Thy hired servants.*—We should lay the accent on the pronoun *thy*; he had been a hired servant in a strange land; he now begs only to fill the like capacity in his father's house.

Ver. 22, 23. *Bring forth the best robe.*—There is no need to allegorize these circumstances particularly. The penitent prodigal came home naked, and was clothed; hungry, and was fed; and in both cases bountifully. He was clothed in the *best* robe in his father's wardrobe, and fed with the *fatted* calf. These preparations show that he was to be received, not as a servant, but a son.

Ver. 24. *And they began to be merry*—Namely, with music and dancing, both which were doubtless hired, dancers being professionally employed on these occasions, as mourners were at funerals.

Ver. 25. *Now his elder son.*—By the unamiable and selfish character of the elder son, the Saviour portrays an admirable and exact picture of the Pharisees. They must have been blind indeed not to have "perceived that he spake of them."

Ver. 29. *Lo these many years...neither transgressed I.*—"I fast twice in the week, I give tithes," &c. (chap. xviii. 12.,) is in the same spirit. *A kid* Appears to have been considered as a delicacy, perhaps equal to a lamb. See Le. v. 6.

Ver. 32. *Was dead, and is alive again.*—A life of sin, is a spiritual death.

CHAPTER XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy [a] stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred [b] measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred [c] measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the [d] children of light.

9 And I say unto you, Make [e] to yourselves friends of the [f] mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

10 He [g] that is faithful in that which is [h] least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [f] mammon, who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 No [h] servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who [i] were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves [j] before men; but God [k] knoweth your hearts: for that which is highly esteemed [l] among men is abomination in the sight of God.

16 The [m] law and the prophets *were* until John: since that time the kingdom of God is preached and every man presseth into it.

17 And [n] it is easier for heaven and earth to pass, than one tittle of the law to fail.

18 Whosoever [o] putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

A. M. 4033. A. D. 29.

a c.12.42. 1 Co.4.2. 1 Ti.1.14. 1 Pe.4.10.

b The word *Batus* in the original containeth nine gallons three quarts: See Eze. 45.10..14.

c The word here interpreted *a measure*, in the original containeth about 14 bushels and a pottle.

d Jn.12.36. Ep.5.8.

e Ec.11.1. 1 Ti.6.18, 19.

f or, *riches*.

g Mat.25. 21,23.

h Jos.24.15. Mat.6.24.

i Mat.23. 14.

j c.10.29.

k Ps.7.9. Je.17.10.

l Pr.16.5 Mal.3.15.

m Mat.11. 12,13.

n Ps.102.26. Is.40.8. 51.6.

o Mat.5.32. 1 Co.7.10, 11.

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der, son, it was meet that we should rejoice, for thy lost brother (whom, probably, he had lamented with much hypocrisy) is now found: and he whom we had considered as long since dead—behold, he is now alive! Besides, what is it to bestow a calf or a garment on such an occasion? Thou art always with me, and if thou dost not forfeit it by thy rebellion, remember thou art the eldest son, and all that I have is thine."

CHAP. XVI. Ver. 1—12. *The parable of the unjust steward.*—This chapter is quite detached from the preceding, and we know nothing of the occasion of this parable being delivered. It gives us an insight, however, into the character of oriental stewards, by no means to their advantage. This man had been accused of neglect, and wasting of his master's property; but it appears he was also unfaithful and dishonest. He therefore forms a combination with his master's tradesmen to defraud him, and secure his own interest. The *bills* here alluded to were evidently not analogous to our bills of parcels, but rather bonds, or promissory notes, which this unfaithful steward having under his care, allowed his master's debtors to exchange for others of only half the value, on condition (understood at least) that they should afford him an asylum when he became destitute.

This parable has been particularly objected to by infidel writers, as countenancing the villany of the unjust steward, because he is commended by *our Lord;* but this is a gross mistake. It is not *our* Lord, but the lord or master of the servant, who expresses his commendation; not, we may be sure, of the villany, but of the policy and prudence of the villain. In the next verse, indeed, Jesus improves the incident by setting before his disciples an example, in *this respect only*, worthy of their imitation, and exhorting them to make a similar provision for another and better world, by so improving their earthly riches as to lay up treasures in that world whither they are going. (See Mat. vi. 19, 20.)

It is perfectly true, as Dr. *Doddridge* remarks, that "nothing can be more contrary to the genius of the Christian religion, than to imagine that our Lord would exhort men to lay out their ill-gotten goods in works of charity, when justice required that they should make restitution." Yet there are many cases, in which ill-gotten wealth cannot be returned to the persons from whom it has been obtained, as in the case of trade, legacies, and hereditary possessions. The eloquent *Saurin*, adverting to this parable in his Sermon on Almsgiving, says, "I recollect an epitaph said to be engraven on the tomb of Atolus of Rheims, 'He exported his fortune before him into heaven by his charities: he is gone thither to enjoy it.' Happy he who has a right to such an epitaph!"

In the close of this parable our Lord adds, "He that is faithful in that which is least, is faithful also in much," &c. that is, where there is a principle of grace in the heart, it will lead persons to be uniformly diligent and faithful in the improvement of whatever talents they may be intrusted with; and those who neglect to improve their talents from the consideration of their being of minor importance, would be equally negligent of greater. What is added, "Who shall give you that which is your own?" seems best explained by the parable of the talents, (Mat. xxv. 14—30,) where we find the *one* talent which had been totally neglected and misimproved by its possessor, is presented as a reward to him who had received the five talents and had improved them—it was given to him as *his own*. Our Lord then repeats several things delivered in his Sermon on the Mount, and on other occasions, respecting the impossibility of serving those opposite masters, God and Mammon; the one always forbidding what is required by the other. But these things have been already noticed.

The Pharisees, who were covetous as well as hypocritical, hearing all these observations, derided the holy preacher who delivered them, and brought upon themselves severer admonitions. "Ye are they which justify yourselves before men, but God knoweth your hearts!"

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the conversion of a sinner is of course a renewed life, or, in figurative terms, "life from the dead." Compare 1 Ti. v. 6, with Ro. xi. 15.

CHAP. XVI. Ver. 2. *No longer steward.*—He appears, however, to have had time given him to wind up his accounts, which was employed in the artifice here related.

Ver. 3. *I cannot dig*—That is, I cannot work as a labourer, in the cultivation of the soil; the term not being confined to the use of the spade. The expression was proverbial among the Greeks, and perhaps the Jews.

Ver. 6. *A hundred measures of oil.*—The Greek *Batus* answers to the Hebrew *Baths*, or ephahs, explained by our translators to contain 9 gallons 3 quarts each; but by Bishop *Cumberland*, little more than 7 and a half gallons.

Ver. 7. *A hundred measures of wheat.*—This is *dry* measure, answering to the *cor* or *chomer* of the Jews, which in our margin is valued at 14 bushels and a pottle; or, according to more modern authorities, little more than eight bushels, Winchester measure. *Doddridge* supposes the measures of oil and wheat to be of nearly equal value.

Ver. 8. *Because he had done wisely.—Doddridge*, "Prudently;" *Campbell*, "Commended the prudence of the unjust steward;" see his note. *Abp. Newcome* says, "He commended the prudence of the expedient; though he could not but condemn its dishonesty."—*Wiser than the children of light. Campbell*, "More prudent." A trick of villany very similar to the above is related in Orme. *Hadley's* Hindostanee Dialogues, (p. 79.) One addressing the Captain says, "Your Sirkar's deputy, whilst his master was gone to Calcutta, established a Court of Justice. Having searched for a good many debtors and creditors, he learned the amounts of their bonds. He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one fourth. Thus every debtor for 100 rupees, having given 50 to the creditor, and 25 to this knave, got his bond for 75 rupees. Having seized and flogged 125 bondmen, he has in this manner determined their loans, and has done this business in your name."

Ver. 9. *Mammon of unrighteousness.—Mammon* is a Syriac word for riches. See note on Mat. vi. 24. "The mammon of unrighteousness," is a Hebraism for unrighteous mammon, or unjust riches, which some explain of ill-gotten wealth; (as this was;) and others of wealth itself, as being deceitful, or unjust to its possessors. Compare ver. 11, where it is contrasted with the true riches.—*That when ye fail*—That is, at death, when all are required to give up their stewardship.—*Everlasting habitations.*—Greek, "tents," or "tabernacles;" a term used in contrast with the tabernacles on earth, which are described as temporary and perishing. Compare Heb. xi. 9.

Ver. 13—18. *No servant can serve*, &c.—These verses contain independent maxims, extracted from our Lord's sermon on the Mount, and other discourses, as below marked. This verse (13) agrees aln. st literally with Mat. vi. 24

Ver. 16. *The law and the prophets*, &c.—Compare Mat. xi. 12, 13.

Ver. 17. *It is easier*, &c.—See Mat. v. 18.

Ver. 18. *Whosoever putteth away his wife.*—Mat. v. 32; xix. 9.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's [p] bosom: the [q] rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my [r] tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime [s] receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither [u] can they pass to us, that *would come* from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They [v] have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If [w] they hear not Moses and the prophets, neither will [x] they be persuaded, though one rose from the dead.

A. M. 4033. A. D. 29.

p Mat.8.11.

q Ps.14.32. Re.14.10, 11.

r Zec.14.12.

s Is.66.24. Ma.9.44, &c.

t Job 21.13. Ps.73.12, 19. c.6.24.

u Eze.28.24.

v Is.34.16. Jn.5.39.

w 2 Co.4.3.

x Jn.12.10, 11.

a Mat.18. 6,7. Ma.9.42.

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, It [a] is impossible but that offences will come: but wo *unto him*, through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Ver. 19–31. *The parable of the rich man and Lazarus.*—A very awful subject now presents itself, a glance into the eternal worlds of bliss and misery.

Two characters are here introduced the one a rich man, splendidly arrayed, and luxuriously fed. In the present world he seems to have enjoyed all that heart could wish. In his lifetime he was "comforted" with all the "good things" which earth affords; and he appears not to have extended a wish beyond them. Ask what he did? His mornings seem to have been taken up in dressing for his company, and his afternoons in feasting with them.

Nor was he by any means the worst of characters. We hear nothing of his oppressing the poor, or defrauding the widow. He was not a hero or a ruffian. We hear no tale of blood or murder. He even did some good works. He suffered a poor beggar to lie at his gate, and solicit alms from his visiters: nay, probably, he even sent him "the crumbs" from his own table, as desired. But let us turn to the beggar, whose very name (Lazarus) implies that he was helpless, and the circumstance of his being *laid* at the rich man's gate seems to imply that he was daily carried there to beg. He was not only poor and necessitous, but he was diseased—"full of sores," and consequently subject to much pain. It has been doubted whether the circumstance of dogs licking his sores is to be considered as an alleviation or aggravation of his misery; thus much, however, it shows, that his sores were not dressed, nor covered from the cold. But death was sent to his deliverance, and attending angels wafted him to "Abraham's bosom," the Paradise of the Hebrews, where Abraham is placed at the head of the table, and his children round him; but Lazarus was placed next him in his seat of honour and affection, leaning upon his bosom, even as the beloved John leaned on the bosom of our Lord.

But the rich man died also, and was buried, doubtless, according to his rank in life; but his soul entering the eternal world, and no kind angel being in waiting to conduct him to the skies, his sins and follies sunk him into "hell," the receptacle of sinners in another life. There *he* "lifted up his eyes" to heaven, who seldom or never had lifted them up before, either in praise or prayer. But he was now in torment. He *saw* Abraham, of whom he had doubtless often heard with apathy, or perhaps scepticism; but, alas! it was afar off, and Lazarus, the beggar, was in his bosom.

Behold, he prayeth—but, perhaps, never having addressed a prayer to God, he dare not presume to raise his thoughts so high: besides, he *saw* Abraham, and a sensible object before his eyes was calculated (as many argue) to assist the fervour of his devotions. He saw Lazarus also in his bosom, and the gratitude with which the beggar had formerly received the crumbs sent from the rich man's table, might induce him to think he would readily engage in any act of kindness on his behalf. His request also was small; it was not to return to earth, much less to be raised to heaven; but merely for a slight alleviation of his pain, "a drop of water to cool his tongue:" and such, perhaps, he had sometimes ordered to be given to Lazarus with his *broken meat*, when lying at his gate. But, alas! "the door was shut,"—"a great gulf is fixed," which cannot be repassed. The present life is the day of grace; and, at its termination, God's "mercies are clean gone for ever."

Apb. *Tillotson* has remarked, that this is the only instance recorded in Scripture of praying to a departed saint, and the application was totally in vain: whatever knowledge the blessed and the miserable might have of each others' situation, they could have no intercourse. No miserable prisoner can escape his dungeon, nor can any compassionate spirit among the blessed stoop to his relief.

The nature of future punishment is a subject so full of terror, that no good man can speculate thereon with pleasure: the only use to be made of this awful doctrine is in the way of warning to ourselves or others, as a fiery beacon to guard us from the entrance to the bottomless pit.

> "Tremble, my soul, and kiss the Son;
> Sinners obey the Saviour's call;
> Else your damnation hastens on,
> And hell gapes wide to meet your fall!"—*Watts.*

The rich man—once so called—finding he can obtain no mercy for himself, thinks of five younger brethren in his father's house, with whom he, as the elder brother, had been in the habit of carousing; and who having shown the same love of dissipation, and the same neglect of moral and religious duties, he had every reason to fear they might come to the same place of torment. Some, supposing that it must be impossible for a lost spirit to feel any sympathy or affection, conclude that he must have acted solely from the apprehension of their increasing his own misery by their presence. Of this we are not quite certain; but we are fully sensible that sinners who have united in crime, meeting together in a state of punishment, may mutually aggravate each other's sufferings.

But what shall we say of his request to send Lazarus to his father's house? It was made, undoubtedly, under the idea that the testimony of a departed spirit, or a re-animated body from the grave, would afford evidence incontrovertible of the realities of an eternal world, and at the same time make an irresistible impression on the mind. But this does not appear to be founded in a correct knowledge of human nature. No miracles except miracles of grace (so to speak) can reach the heart. We read of many angelical appearances under the Old Testament, but very few of them were to wicked men; indeed, the only one we recollect, that to Balaam, left him as vile a hypocrite as it found him. Nor have we any instance of persons being converted either by apparitions or by the resurrection of the dead, farther than their being convinced thereby of our Saviour's mission. Even some of the Jews who saw Lazarus after his resurrection, would fain have put him to death again. (John xii. 10.) So true is it, that if men "regard not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

It has indeed been maintained (by Bp. *Warburton*) that

Ver. 19. *A certain rich man.*—The word *Dives* being the Latin for *rich*, has occasioned this to be called the parable of "Dives and Lazarus."

Ver. 21. *The crumbs.*—See note on Mat. xv. 27.—*Licked his sores.*—This shows that they "had not been closed, neither bound up," &c. See Is. i. 6

Ver. 23. *In hell.*—Greek, *Hades*—answering to the Heb. *Sheol*, which we have repeatedly explained in reference to both its departments of bliss and misery. Mat. xvi. 18. But we must here confine its import to the world of misery for "he lifted up his eyes, being in torment." Compare Mark ix. 45; Luke vi. 24.

Ver. 29. *Moses and the prophets.*—See Job xix. 25, &c. Ps. xvi.; xvii. lxxiii., &c. Ec. xii. 7. Is. xxvi. 19–21; li. 6, &c. Our Lord also directs us to look into the Old Testament for the doctrine of "eternal life." See Jn. v. 39.

Ver. 31. *If they hear not Moses.*—From this answer of Abraham we learn, that the Sacred Writings contain such proofs of a divine origin, that though all the dead were to rise, the proofs could not be more evident, nor the conviction greater; and that to escape eternal perdition, and obtain eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates.

CHAP. XVII. Ver. 2. *Better that a millstone, &c.*—This was a proverbial

A. M. 4033. A. D. 29.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke [b] him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou [c] shalt forgive him.

5 ¶ And the apostles said unto the Lord, Increase [d] our faith.

6 And the Lord said, If [e] ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So [g] likewise ye, when ye shall have done all those things which are commanded you, say, We are [f] unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of [g] Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar [h] off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go show [i] yourselves unto the priests. And it came to pass, that, as [j] they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified [k] God,

16 And fell down on *his* face at his feet, giving him thanks: and he was a [l] Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not [m] found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way: thy [n] faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not [o] with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the [p] kingdom of God is [q] within you.

22 ¶ And he said unto the disciples, The [r] days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And [s] they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But [t] first must he suffer many things, and be rejected of this generation.

26 And as it was [u] in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out [v] of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is [w] revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him

b Le.19.17.
c Mat.6.12, 14. Col.3.13.
d He.12.2.
e Mat.17.20. 21.21. Ma.9.23. 11.23.
f Job 22.3. 35.7. Ps.16.2,3. Is.64.6. Ro.11.35. 1 Co.9.16, 17.
g c.9.51,52. Jn.4.4.
h Le.13.46.
i Le.13.2. 14.3. Mat.8.4 c.5.14.
j 2 Ki.5.14. Is.65.24.
k Ps.30.1,2.
l Jn.4.39., 42.
m Ps.106.13.
n Mat.9.22.
o or, *with outward show.*
p Ro.14.17.
q or, *among you.* Jn.1.26.
r Mat.19.15.
s Mat.24.23,&c. Ma.13.21. c.21.8.
t Ma.8.31. c.9.22.
u Ge.7.11, 23.
v Ge.19.23, 24.
w 2 Th.1.7.

Moses nowhere asserts "a future state of rewards and punishments;" yet our Lord has shown that his language necessarily *implies* it. (See our exposition of Mat. xxii. 15—46:) and in the Psalms and Prophets we have many decisive passages to that effect, some of which we have noticed as we have passed through them. (See note on v. 39.) But the Epistle to the Hebrews affords the most decisive refutation of this dangerous hypothesis, and shows that both Patriarchs and Prophets lived and died in the faith of a resurrection to eternal life. (Heb. xi. 13, &c.)

CHAP. XVII. Ver. 7—19. *Against human merit: ten lepers healed, one only of whom turned back to give thanks.*—Of all the errors of anti-Christianity, there is no one so opposite to the spirit and temper of Christ, nor so dangerous in its nature and tendency, as the doctrine of human *merit*. Instead of leading to humility, the great Christian grace, it fosters pride; it even leads men—sinful men—to assume airs of consequence in the sight of God; and yet how natural this is to the human mind, we see in the example of the apostle Peter, Matt. xix. 27; "We have forsaken all, and followed thee; what shall we have therefore?" True, they had left their fishing-smacks and their nets; but what could Cesar have said more if he had left his throne? To humble this consequence in the disciples, our Lord teaches them that they are nothing superior to the humblest class of domestic servants, even *slaves*, who on coming from their field-labour are required first to wait upon their master before they are allowed to eat or drink themselves; and after all, they could claim no thanks, as they had done no more than was their duty. This may seem degrading; but is not this the doctrine of the New Testament throughout? "Ye are not your own: for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19, 20.)

In our Lord's journey through Samaria, in his way to Jerusalem, (as mentioned chap. ix. 51, 52,) on entering into a village he was met by ten lepers, who, being obliged to live separately without the limits, stood afar off and implored his mercy,—"Jesus, Master, have mercy on us!" When he saw them, and the condition in which they were, he directed them, as on other occasions, to go and show themselves to the priests serving in the temple, and on the way they were all healed; but one only returned to glorify God, and thank the Saviour, and this one, to the disgrace of the Jewish character, was a Samaritan, "an alien from the commonwealth of Israel."

"These lepers (says Bishop *Hall*) obeyed, and went [as di-

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saying, used both by Jews and Gentiles, and it was one of the ancient Hindoo punishments for murder—especially when committed by females. *Orient. Lit.* No. 1312.

Ver. 6. *This sycamine tree.*—*Doddridge*, "Sycamore tree." [The sycamine is probably the same as the *shekem*, or sycamore, of the ancients, (for a description of which see 1 Ch. xxvii. 28.) and must not be confounded with our sycamore, which is the *acer majus*, or greater maple. Dr. *Shaw* says it is one of the most common timber trees of the Holy Land; and that, from having a large and more extensive root than other trees, it is alluded to as the most difficult to be rooted up. It must, however, be observed, that the Syriac, Arabic, and Latin, render it the *morus*, or mulberry tree, for which *Hiller*, *Celsius*, and other learned men, contend.]—*Bagster.*

Ver. 7. *Will say unto him by and by.*—*Doddridge*, "As soon as he comes in from the field." *Campbell*, "On his return from the field."—*Go and sit down.*—*Doddridge*, "Come in, and sit down." &c.

Ver. 9. *I trow not.*—*Campbell*, "I suppose not."

Ver. 18. *Save this stranger.*—*Campbell*, "This alien." So the Jews considered the Samaritans from the time of the captivity.

Ver. 20. *When the kingdom of God should come?*—When, or on what occasion, this question was proposed, is not mentioned; but many of the following remarks correspond with our Lord's discourse in Mat. xxiv., as will be seen by the following references. By "the kingdom of God" is undoubtedly meant the reign of the Messiah.—*Cometh not with observation.*—*Campbell*, "Parade." The meaning is agreed to be, "Not with circumstances of outward show and splendour."

Ver. 21—23. *Lo here! or, Lo there!*—See Mat. xxiv. 23.—*Is within you.*—Margin and *Doddridge*, "Among you." So *Beza*, *Raphelius*, &c.; and he adds, "Our Lord could not say the kingdom of God was *in* the Pharisees." *Campbell*, however, contends, that neither in the Classics, the LXX., or the New Testament, is the Greek (*entos*) used for *among*. If we might presume to suggest another rendering, it should be, "in the midst of you;" meaning himself and disciples, the constituents of that kingdom.

Ver. 25. *But first must he suffer.*—Compare chap. ix. 22.

Ver. 26, 27. *As . . . . in the days of Noe* (or Noah.)—Compare Mat. xxiv. 37, 38.

Ver. 28. *In the days of Lot.*—See Ge. xix.

Ver. 31. *In that day*, &c.—[The flat-roofed eastern houses have stairs on the outside, by which a person may ascend and descend without coming into the house; and in walled cities they usually form continued terraces, from one end of the city to the other terminating at the gates; so that one may pass along the tops of the houses and escape out of the city, without coming down into the street. *Shaw's* Travels.]—*Bagster.* See Mat. xxiv. 17. and note.

not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's [x] wife.

33 Whosoever [y] shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there [z] shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [a] Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, [b] thither will the eagles be gathered together.

CHAPTER XVIII.

1 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would foll w Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreshoweth his death, 35 and restoreth a blind man to his sight.

AND he spake a parable unto them *to this end*, that men ought [a] always *to* pray, and not to faint;

2 Saying, There was [b] in a city a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his [c] own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them [d] speedily. Nevertheless when the Son of man cometh, shall [e] he find faith on the earth?

9 ¶ And he spake this parable unto certain which [f] trusted in themselves [g] that they were righteous, and despised others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not [h] as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote [i] upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for [j] every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And [k] they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little [l] child shall in no wise enter therein.

18 ¶ And [m] a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the [n] commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure [o] in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 ¶ And when Jesus saw that he was very sorrowful, he said, How [p] hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through

A. M. 4033. A. D. 29.

x Ge.19.26.

y Mat.16. 25. Mar.8.35. c.9.24. Jn.12.25.

z Mat.24. 40,41.

a ver.36th is wanting in most Gr. copies.

b Job 39.30. Mat.24. 28.

a Ps 65.2. 102.17. c.11.8. 21.36. Ro.12.12. Ep.6.18. Ph.4.6.

b *In a certain city.*

c Re.6.10.

d Ps 46.5. He.10.37. 2Pe 3.8,9.

e Mat.24. 12.

f c.10.29.

g or, *as being righteous.*

h Is.65.5. Re.3.17

i Je 31.19.

j Job 22.29. Mat.23. 12.

k Mat.19. 13. Mar.10.13, &c.

l Ps.131.2. Mar.10.15. 1 Pe.1.14.

m Mat.19. 16,&c. Mar.10.17, &c.

n Ex.20.12 ..16. De.5.16.. 20. Ro.13.9.

o Mat.6.19, 20. 1 Ti.6.19.

p Pr 11.28. 1 Ti.6.9.

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rected, to the priests.] 'As they went they were healed.' Lo! had they stood still they had remained lepers; now they went, they are *whole*. What haste the blessing makes to overtake their obedience! This walk was required by the very law, if they should have found themselves healed. . . . . The horror of the disease adds to the grace of the cure; and that is so much more gracious as the task is easier: it shall cost them but a walk. It is the bounty of that God whom we serve, to reward our worthless endeavours with infinite requitals. He would not have any proportion between our acts and his remunerations." (*Contem.* bk. iv. Con. 10.)

CHAP. XVIII. Ver. 1—14. *The parables of the unjust judge, and of the Pharisee and publican.*—The object of these parables, which appear to have been delivered in continuance of the preceding discourse, is stated to be, that "men ought always to pray, and not to faint;" which certainly does not mean that men should be always employed in exercises of devotion, but that when they feel the want of any blessing from God, they ought never to give up praying for it, (with proper submission to the divine will,) till they obtain it. And this duty is enforced by the example of a poor widow, who applied to a judge or magistrate for justice between her and one who had injured her; and who pressed her cause upon the judge with so much perseverance, that, in the issue, she obtained judgment, though he neither regarded her nor her cause. Now, says our Lord, if this woman prevailed with such a man, merely through importunity, how much more shall you prevail with the Almighty, who waiteth only to be gracious, and delighteth in *avenging*, that is, in doing justice to the oppressed. Nor is there any inconsistency in saying, that though God long bears with sinners, yet will he avenge his people speedily, or rather *suddenly*; for it is an old proverb, that "Justice has a leaden foot, but an iron hand:" that is, it advances slowly, but it strikes suddenly. So it was with the Jews; their punishment was long delayed, but struck them like a thunderbolt when it came, and no one saw it coming; for they had no faith in the many warnings which our Lord gave them. This seems to be the import of his question, "When the Son of man cometh, shall he find faith upon the earth?"

The next parable represents the opposite characters of a haughty *Pharisee* and a penitent *publican*, in order to reprove the former, and to justify our Lord's attention to the latter. The Pharisee stood *by himself*, careful to receive no contamination from any publican or sinner that might approach him. He began his prayer with an affectation of piety, thanking God that he was not like other men, and especially the publican which he saw before him; and he concluded with boasting of his abstinence and charity. The former part of his assertion is in direct opposition to the character given of this sect by our Lord, Matt. xxiii. 14, and elsewhere; and, as for

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Ver. 32. *Remember Lot's wife*—i. e. her destruction, through lingering.

Ver. 33. *Whosoever shall seek*, &c.—See Mat. x. 39.

Ver. 34, 35. *One taken*—i. e. by the enemy.

Ver. 37. *The body*, &c.—[A *dead* carcass, in Mat. xxiv. 28, by which is intended the Jewish nation, which was morally and judicially dead, doomed to be devoured by the Roman armies, called *eagles*, partly from their strength and fierceness, and partly from their military *ensigns*, which were gold or silver *eagles*. The Roman fury pursued these wretched men wherever they were found: see the horrible account in *Joseph. Bel.*]—*Bagster.*

CHAP. XVIII. Ver. 3. *Avenge me.*—*Doddridge*, "Do me justice;" who adds, 'this is the undoubted import of the phrase."

Ver. 5. *Lest . . . . . she weary me.*—The original term (by its derivation) implies, as *Doddridge* remarks, a blow which stuns a person, and knocks them down; i. e. "lest she beats me down by her importunity." So *Macknight*.

Ver. 8. *Speedily.*—*Campbell*, "Suddenly."

Ver. 14. *This man went down*—i. e. from the temple—*justified*, rather *than the other.*—*Campbell*, "more approved than the other."

Ver. 15. *That he would touch them.*—Matthew says, "that he should put his hands on them and pray."

Ver. 25. *A camel.*—[Some would render *a cable*; but it may justly be doubted whether *Kamelos* ever have this sense; the word for a cable, as the Scholiast on *Aristophanes* expressly affirms, being written *Kamilos*. This is the reading of a few MSS. but it evidently appears to be a gloss. It was a common mode of expression among the Jews. Hence Rabbi Shesheth said to Rabbi Amram,

a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The [q] things which are impossible with men are possible with God.

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath [r] left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life [s] everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and [t] all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered [u] unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And [v] they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it [w] came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy [x] on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried [y] so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

A. M. 4033. A. D. 29.

q Je.32.17. Zec.8.6. e.1.37.

r De.33.9.

s Re.2.10.

t Ps.22. Is.c.53.

u Mat.27.2. c.23.1. Jn.18.28. Ac.3.13.

v Ma.9.32. Jn.12.16.

w Mat.20. 29,&c. Ma.10.46, &c.

x Ps.62.12.

y Ps.141.1.

z c.17.19.

a Ps.30.2.

b c.5.26. Ac.4.21. 11.18. Ga.1.24.

a Jos.6.26. 1Ki.16.34.

b Ps.139.1., 3.

c Jn.14.23. Re.3.20.

d Mat.9.11. c.5.30.

e Ps.41.1.

f Ex.20.16. c.3.14.

g Ex.22.1. 2Sa.12.6.

h c.13.16.

i Mat.18. 11.

j Eze.34.16. Ro.5.6.

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy [z] faith hath saved thee.

43 And immediately he received [a] his sight, and followed him, glorifying [b] God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph: 41 weepeth over it: 45 driveth the buyers and sellers out of the temple: 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND *Jesus* entered and passed through [a] Jericho.

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw [b] him, and said unto him, Zaccheus, make haste, and come down; for to-day I must abide [c] at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That [d] he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the [e] poor; and if I have taken any thing from any man by [f] false accusation, I restore [g] *him* four-fold.

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son [h] of Abraham.

10 For [i] the Son of man is come to seek and to save that which was [j] lost.

11 ¶ And as they heard these things, he added and spake a parable, because he was

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his good deeds, they amounted to an ostentatious abstinence on Mondays and Thursdays, (their fast days,) and a punctilious observance of paying tithes even in herbs: but, this excepted, they included not one moral or religious duty. Love to God, and even charity to the poor, (unless when it could be ostentatiously displayed,) made no part of Pharisaic righteousness. (See ch. xi. 41, 42.) As to the spiritual intent of the divine law, as reaching to the secret imaginations of the heart; of this they appear to have had no idea, and consequently no humbling sense of their own depravity.

But we must glance at the character here placed in contrast: the humble—the dejected publican, (or tax-collector,) who, conscious of his numerous violations of the divine commands, stands afar off, perhaps upon the steps only of the temple, and, smiting his guilty breast, with downcast eyes, and in a suppressed tone of voice, exclaims, "God be merciful to me, a sinner!" He who readeth the characters of men, not in their countenances, but in their hearts, accepts the publican and condemns the Pharisee.

> "The Lord their different language knows,
> And different answers he bestows:
> The humble soul with grace he crowns,
> And on the proud his anger frowns!"—*Watts.*

CHAP. XIX. Ver. 1—10. *The conversion of Zaccheus, the chief publican.*—Many of the publicans appear to have been men of property; in gathering for the state they did not forget themselves. We need not wonder, therefore, to find the chief publican—the head tax-gatherer of the district—characterized as *rich*. But, though rich, his mind was not wholly occupied in getting money. He had heard that a great Prophet had arisen in Israel, and had an earnest desire to see him—not merely from an idle curiosity, as we would hope, but probably from a desire to hear some of his discourses, and see some of his miracles; but, being short of stature, his only chance seemed to be in climbing a tree, which accordingly he did. Jesus, passing by, saw him also, and knowing his heart prepared to receive him, called him down, and desired him to hasten home, and prepare to receive both himself and his disciples. He did so, and received him heartily and joyfully; and frankly owned that, in the course of his profession, he had been guilty of extortion. Where he was sensible of this, he restored four-fold, according to the law; and as there were, doubtless, many cases in the course of his office in which he had been guilty of oppression, he now devotes the half of his present income to the poor, as an evidence of his change of conduct and disposition. And he defers neither his justice nor liberality to his deathbed, as too many do, who desire to retain the whole as long as possible. "Those who defer their gifts to their deathbed, (Bishop *Hall* remarks,) do as good as say, Lord, I will give thee something when I can keep it no longer. Happy is the man that is his own executor!"

It was of the Pharisees and their adherents, doubtless, that the Evangelist says, that "they all murmured (as they were wont to do) that he was gone to be a guest with a man that was a sinner." Such is the inconsistency of human nature, as if the Son of man were sent to save only those who had not been lost. Jesus, however, acted with perfect consistency. He came "not to call the righteous to repentance;" but when he entered the door of a penitent, he proclaimed, "This day is salvation come to this house."

Ver. 11—26. *The parable of the ten pounds.*—This parable is very similar to that of the talents, Matt. xxv. 14—30. Yet

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who had advanced an absurdity, "Perhaps thou art one of the Pambidithians, who can make an elephant pass through the eye of a needle."]—*Bagster.*

Ver. 31—35. *Then he took* unto him *the twelve*, &c.—The parallel to this is Mat. xx. 17—19.

Ver. 35—43. *A certain blind man.*—Matthew mentions two blind men; Mark x. 46, one only; as also Luke here.

Ver. 35. *As he was come nigh.*—*Doddridge*, "As he was (yet) nigh." So *Grotius*, which reconciles the three Evangelists.

CHAP. XIX. Ver. 2. *Chief among the publicans.*—Zaccheus seems to have been what was called a *promagister*, or chief officer of the customs, who had the superintendence of the sub-receivers of taxes, who collected the toll of harbours, bridges, &c. *Orient. Lit.* No. 1319.

Ver. 3. *Press*—i. e. crowd—multitude of people.

Ver. 7. *Gone to be guest.*—*Campbell*, "Gone to be entertained by."

Ver. 8. *By false accusation.*—*Doddridge*, "wrongfully." *Campbell*, "I in aught I have wronged any man."—*I restore* him *four-fold.*—See Ex. xxii. 1. 2 Sa. xii. 6. *Salmasius* adds, that publicans convicted of oppression were, by the Roman law, compelled to restore four-fold. See *Doddridge.*

Ver. 9. *Unto him.*—[Rather, as *Elsner* renders it, *concerning him;* for our Lord speaks of him in the third person.]—*Bagster.*

nigh to Jerusalem, and because [k] they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain [l] nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten [m] pounds, and said unto them, Occupy till I come.

14 But [n] his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the [o] money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful [p] in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out [q] of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore [r] then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That [s] unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine [t] enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And [u] it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord hath need [v] of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their [w] garments upon the colt, and they set [x] Jesus thereon.

36 And as they went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed [y] *be* the King that cometh in the name of the Lord: [z] peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the [a] stones would immediately cry out.

A. M. 4033. A. D. 29.

k Ac.1.6.

l Mat.25. 14,&c. Mar.13.34.

m *Mina*, here translated *a pound*, is 12 ounces and a half, which, at 115 5 13 cents the ounce, is 14 dolls. 42 cents 3 mills.

n Jn 1.11. 15.18.

o *silver*, and so ver.23.

p c 16.10.

q 2 Sa.1.16. Job 15.6. Mat.12. 37 22 12. Ro.3.19.

r Ro.2.4,5.

s Mat.13. 12 25 29. Mar.4 25. c.8.18.

t Ps.2.4,5,9. 21.8,9. Is.66.6,14. Na 1.2,8. He.10.13.

u Mat.21 1, &c. Mar.11.1, &c.

v Ps.50.10.

w 2 Ki.9.13.

x Jn.12.14.

y Ps.118.26. c.13.35.

z c.2.14. Ro.5.1. Ep.2.14.

a Ha 2 11. Mat.3.9.

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as it differs in several interesting particulars, we shall give it a distinct consideration. It appears to have been delivered in the house of Zaccheus, in answer to intimations, probably dropped by some of the company, who expected, from the multitude which followed our Saviour, that his kingdom was now about to be established. The parable is not so clear as many, having two aspects, if we may so express it, in one of which is exhibited the rebellious conduct of the Jews, who refused to have Jesus to reign over them, and the other, the negligent conduct of some of his own professed disciples, who took no care to improve the deposit which he had intrusted with them. "He came unto his own, and his own received him not." (John i. 11.) They hated him, and would by no means submit to his authority; and, therefore, after he had reckoned with his own confidential servants, he commanded—"Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me"—an allusion, perhaps, to some of the summary executions of which we read in the Old Testament; as, for instance, Agag, whom Samuel slew. (1 Sam. xv. 2, 33.)

But to turn to the other part of the parable; it differs from that of the talents, which were bestowed in different proportions. Here they are supposed to be the same—a pound (or *mina*) intrusted with each servant for the purposes of trade: but which was variously improved, according to the care and industry of each possessor. And here we may remark, that though our temporal benefits, separately taken, as wisdom, riches, power, &c. are bestowed in great variety; yet, taken collectively, the blessings of Providence are distributed in more equal proportions than is commonly supposed. To one, God gives health and poverty: to another, riches and the gout: and even where sickness attends on poverty, and health on riches, another article may be thrown in, which more than balances the portion: thus, the consolations of religion will more than counterpoise the combined evils in the former case; or, in the latter case, an unhappy temper or a guilty conscience may render health and wealth altogether unavailing to confer happiness, or even comfort.

The parable, however, appears to us to have a particular reference to the gospel ministry, which is described as treasure deposited in earthen vessels; and of which treasure the apostles, and their successors in the ministry, are appointed stewards, and respecting which the utmost fidelity is required. (See 2 Cor. iv. 7. 1 Cor. iv. 1, 2.)

Among these servants there is one who proves totally negligent, or unfaithful to his trust; who, instead of employing his pound like the others, wrapped it in a cloth or napkin; just as a like idle servant in another parable buried his talent in the earth. (Matt. xxv. 25.) And it is observable, that the misconduct in both cases arose from erroneous notions of the divine character; supposing that, as God is the author of all our graces, and all our mercies come from him, that no duty remains with us, either to exercise the one or improve the other. Whatever notion reduces human nature to mere machinery, is

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Ver. 12. *A certain nobleman, &c.*—The similarity of this narrative to the case of Archelaus, who went to Rome to have his kingdom confirmed over his rebellious subjects, has been remarked; but, besides that there is in other respects a great disparity, our Lord appears to us to have exercised a particular degree of caution in avoiding political allusions.

Ver. 13. *His ten servants.*—*Doddridge* and *Campbell*, "Ten of his servants." *Ten pounds*—Or *minas*. The *mina*, on the usual estimate, was equivalent to $14. According to some it is estimated as high as $39.

Ver. 15. *The money.*—Greek, "the silver." So ver. 23.

Ver. 17. *Over ten cities.*—This prince being now supposed to be established in his kingdom, distributes the subordinate governments among those of his servants who had proved themselves faithful to their trust, in proportion to their talents and assiduity.

Ver. 26. *Unto every one that hath shall be given.*—See Mat. xiii. 12, and note.

Ver. 28. *He went before*—i. e. at the head of his company, to show the readiness with which he met his sufferings. Compare chap. xii. 50.

Ver. 30. *Ye shall find a colt tied.*—Mat. xxi. 2, mentions an *ass and a colt*, but the other Evangelists a colt only; but from ver. 7, in Matthew, it seems both were employed.

Ver. 40. *The stones would immediately cry out.*—Some of the Jews, as appears by the preceding verse, being shocked at what they thought blasphemy

41 ¶ And when he was come near, he beheld the city, and wept over [b] it,

42 Saying, If thou hadst known, even thou, at least in this thy [c] day, the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast [d] a trench about thee, and compass thee round, and keep thee in on every side,

44 And [e] shall lay thee even with the ground, and thy children within thee; and they [f] shall not leave in thee one stone upon another; because [g] thou knewest not the time of thy visitation.

45 ¶ And [h] he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is [i] written, My house is the house of prayer: but ye have made it a den [j] of thieves.

47 ¶ And he taught [k] daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people [l] were very attentive to hear him.

A. M. 4033.
A. D. 29.

b Ps.119. 136. Je 9 1. 13 17. 17.16. Jn.11.35.
c Ps.95.7,8. He 3 7,13, 15.
d Is 29.2,3. Je 6 5,6.
e 1 Ki 9 7,8. Mi 3 12. Mat 23. 37,38. c 19.44, 45.
f Mat.24.2. Ma.13.2.
g La.1.8. 1 Pe.2.12.
h Mat.21. 12,13. Ma.11. 15-17. Jn.2.15, 17.
i Is.56.7.
j Je.7.11.
k Jn.18.20.
l or,*hanged on him.*
a Mat.21. 23,&c. Ma.11.27, &c.
b Ac.4.7.. 10. 7.27.
c Mat.14.5.
d Mat 21. 33,&c. Ma.12.1, &c.
e Ca.8.11, 12. Is.5.1..7.
f Jn.15.16. Ro.7.4.

CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND [a] it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by [b] what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for [c] they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A [d] certain man planted a [e] vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit [f] of the vineyard: but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they

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alike injurious to the divine character, and hostile to practical religion.

Ver. 41—48. *Jesus weeps over Jerusalem.*—"We have here (says the excellent Mr. *Howe*) a compassionate lamentation in the midst of a solemn triumph. Our Lord's approach to Jerusalem at this time, and his entrance into it, as the foregoing history shows, carried with them some face of regal and triumphal pomp; but with such alloys as discovered a mind most remote from ostentation; and led by judgment, not vain glory, to transmit through a dark umbrage [or shadow] some glimmerings of that excellent majesty which both his sonship and mediatorship entitled him unto: a very modest specimen of . . . his kingly state. Such as might rather intimate than plainly declare it, and rather afford an after instruction to teachable minds, than beget a present conviction and dread in the obstinate and unteachable. And this effect we find it had, as is observed by another evangelical historian, who, relating the same matter, how, in his passage to Jerusalem, the people met him with branches of palm trees and joyful hosannas; he riding upon an ass's colt, as princes or judges (to signify meekness as well as state) were wont to do, (Judges v. 10,) tells us, 'These things his disciples understood not at the first; but when Jesus was glorified, then remembered they that these things were written of him.' (John xii. 26.) . . . . How little he was taken with this piece of state is sufficiently to be seen in this paragraph of the chapter. His mind is much more taken up in the foresight of Jerusalem's sad case; and therefore being come within view of it, (which he might commodiously have in the descent of the opposite hill, Mount Olivet,) 'He beheld the city, it is said, and *wept over it.*'"

Two things concurred, according to Mr. *Howe*, to cause this sorrow and these tears, as respected Jerusalem and the Jews. 1. The greatness of the calamity as respected the city and nation, of which some particulars have been stated in our exposition of Matt. xxiv.: and, 2. The lost opportunity of preventing this; "If thou hadst known," &c.; implying that they had, through their perverseness, and the wickedness of their rulers, lost an opportunity of mercy which could never be recovered.

But it has been objected, if Jesus were that divine person whom we represent him, could he not have prevented the calamities which he lamented? and, if so, Why thus passionately lament them? To this we reply, 1. That our Lord Jesus must here be considered in his mediatorial capacity, and his inferior nature, in which he could have no control over the divine decrees. His office was not to alter, but to fulfil them. And, 2. That however, as a *man*, he might weep, yet, as a sinless man, he could have no will nor desire in opposition to the will of his heavenly Father: "Not my will (said he) but thine be done." And thus hath he taught us also to pray, "Thy will be done in earth as it is in heaven," where no consideration of creature happiness can for a moment be put in competition with the divine glory. Hence we find in "the fall of Babylon," so pathetically described by St. John, (Rev. xviii, xix.,) the elders, the mystic animals, and the whole company of the redeemed, say, "Amen, Hallelujah." It is certainly our duty to lament over the sins and miseries of our friends and of mankind; and yet when we see the divine judgments fall upon them, to be silent, as Aaron was, at the death of Nadab and Abihu, (Levit. x. 3;) or to say with the Church, (in Acts xxi. 14,) "the will of the Lord be done."

The circumstances here predicted were certainly, in a most remarkable manner, fulfilled. It is predicted, (verse 43,) "Thine enemies shall cast a trench about thee," &c.; and *Josephus* says, though it was thought impracticable, yet Titus so animated his soldiers, that in the course of three days he surrounded the city with a wall 39 furlongs in circumference, with 13 castles in its circuit; and by this means all hope was cut off that any Jews within the city should escape. When Titus also had taken the city, and when the temple was burnt, contrary to his wishes, he caused the foundations both of the city and temple to be dug up, and levelled with the ground; and afterwards, as Socrates relates, the whole was so entirely destroyed, that "not one stone was left upon another." (*Dodd.* Harm. and *Jos.* Jew. Wars.)

What follows of Jesus casting out buyers and sellers from the temple, is evidently parallel to the relation of Matthew, (xxi. 12, &c.,) and need not be reconsidered; but it is here added, "He taught daily in the temple," at which times also it appears, by the former evangelist, "that the blind and the lame came to him in the temple, and he healed them." This, however, only enraged his bitter enemies, the chief priests and scribes, who sought means for his destruction, but feared the people, who hung upon his lips with the utmost attention and admiration.

CHAP. XX. Ver. 1—18. "Men often profess to inquire into the evidences or doctrines of Revelation, when they are secretly determined not to submit to its authority; and are, in fact, only seeking plausible apologies for their infidelity and disobedience. But the fear of man, and regard to reputation, deter them from avowing their real sentiments and purposes. Objectors of this character should be answered with pertinence, brevity, and caution. It is doing them too much honour in general, to enter into a formal controversy with them; the

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in the multitude, applied to the Lord Jesus to reprove them; but he, instead of censuring, justifies them as fully warranted by the occasion. This is a strong hyberbole, but quite in the Oriental style. See Hab. ii. 11.

Ver. 43. *Cast a trench about thee.*—*Campbell* says, "Surround thee with a rampart." [This was literally fulfilled when Jerusalem was besieged by Titus; who surrounded it with a wall of circumvallation in three days, though not less than 39 furlongs in circumference; and when this was effected, the Jews were so *enclosed on every side*, that no person could escape from the city, and no provision could be brought in. *Josephus.*]—*Baxter.*

Ver. 48. *Were very attentive.*—Literally, they hung upon him hearing; which is beautifully expressive of their earnest attention and high gratification.

reasoned among themselves, saying, This is the [g] heir: come, let [h] us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to [i] others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The [j] stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but [k] on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that [l] they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God [m] truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a [n] penny. Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, [o] Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held [p] their peace.

27 ¶ Then [q] came to *him* certain of the [r] Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote [s] unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy [t] to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither [u] can they die any more: for they are equal unto the [v] angels; and are the [w] children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed [x] at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; for [y] all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 ¶ And [z] he said unto them, How say they that Christ is David's son?

42 And David himself saith [a] in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of [b] all the people he said unto his disciples,

46 Beware [c] of the scribes, which desire to walk in long robes, and love greetings [d] in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which [e] devour widows' houses, and for a show [f] make long prayers: the same shall receive greater [g] damnation.

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, and [a] saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow casting in thither two [b] mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more [c] than they all:

4 For all these have of their abundance cast

A. M. 4033. A. D. 29.

g Ps.2.8. Ro.8.17. He.1.2.

h Mat.27. 21...25. Ac.2.23. 3.15.

i Ne.9.36, 37.

j Ps.118.22.

k Da.2.34, 35.

l Mat.22. 15, &c. Mar.12.13.

m or, *of a truth*.

n See Mat. 18.28.

o Ro.13.7.

p Tit.1.10, 11.

q Mat.22. 23, &c. Mar.12.18, &c.

r Ac.23.6,8.

s De.25.5, 6.

t c.21.36. Re.3.4.

u Re.21.4.

v 1 Co.15. 49,52. 1 Jn.3.2.

w Ro.8.17.

x Ex.3.2..6.

y Ro.14.8,9.

z Mat.22. 42. Mar.12. 35, &c.

a Ps.110.1. Ac.2.34.

b 1 Ti.5.20.

c Mar.12.38, &c.

d c.11.43.

e Is.10.2. Mat.23. 14. 2 Ti.3.6.

f 1 Th.2.5.

g c.10.12,14. Ja.3.1.

a Mar.12.41.

b See Mar. 12.42.

c 2 Co.8.12.

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best way is to address their consciences by apt illustrations, closely applied; and so to detect those corrupt affections or secret sins, which are the real grounds of their dislike to the Bible, but which they endeavour to conceal even from themselves. 'They flatter themselves in their own sight, until their iniquity be found to be hateful.' In this way it may often be shown, that they resemble in pride, perverseness, ingratitude, enmity to God, and aversion to his holy service, those men who murdered the prophets, and crucified the Son of God; in order to establish their own authority and reputation, and to live according to their own ungodly lusts without control. But it behooves every one of us who are favoured with the word and ordinances of God, to inquire whether we make a proper and adequate improvement of our advantages, and act consistently with our professed subjection to the gospel. For awful will be the doom, not only of builders that reject him who is 'the Head-Stone of the corner,' but of those who profess to 'reverence the Son,' and yet render not the fruits of the vineyard in due season."—*T. Scott.*

CHAP. XXI. Ver. 1—19. "Our gracious Lord particularly notices the small oblations which spring from the love of his name in the hearts of his poor people; because men are apt to despise and discourage them: 'for man looketh at the outward appearance, but the LORD looketh at the heart.' The spiritual mind will not be satisfied except with a city and a temple, the foundations of which cannot be subverted, and the ornaments of which cannot be removed or defaced; foreseeing the time when 'the fashion of this world will pass

CHAP. XX. Ver. 18. *Whosoever shall fall*, &c.—Dr. *Whitby* thinks here is an allusion to two different ways of stoning among the Jews; the former by throwing a person down upon a great stone; the other, by letting a stone fall upon him.—[This is an allusion to the Jewish mode of *stoning*. The place of stoning was twice as high as a man. From the top of this one of the witnesses struck the culprit on the loins, and felled him to the ground: if he died of this, well; if not, the other witness threw a stone upon his heart, &c. Our Lord seems to refer not only to the dreadful *crushing* of the Jews by the Romans, but also to their general *dispersion* to the present day.]—*Bagster.*

Ver. 24. *Show me a penny.*—[The *image* was the *head* of the *emperor;* the *superscription*, his *titles*. Julius Cesar was the first who caused his image to be struck on the Roman coin; and Tiberius was emperor at this time. This therefore was a *denarius of Cesar*, and consequently this was expecting the tribute required by the Roman government.]—*Bagster.*

Ver. 36. *Equal unto the angels.*—Matthew and Mark say, "as (or like) the angels." Luke's expression is stronger; but we understand it to mean only, that in respect of marriage, they are on equal footing.

Ver. 37. *Lord God of Abraham.*—[There is a remarkable passage in *Josephus, De Maccab.* which proves that the best informed among the Jews believed in the immateriality and immortality of the soul, and that the souls of righteous men were in the presence of God in a state of happiness. "They who lose their lives for the sake of *God*, *live* unto *God*, as do Abraham, Isaac, and Jacob, and the rest of the Patriarchs." Not less remarkable is a passage in *Shemoth Rabba*, "Why doth Moses say, (Ex. xxxii. 13,) Remember Abraham, Isaac, and Jacob? R. Abin saith, The *Lord* said unto Moses, I look for ten men from thee, as I looked for that number in Sodom. Find me out ten righteous persons among the people, and I will not destroy thy people. Thus saith Moses, Behold here am I and Aaron, Eleazar and Ithamar, Phinehas and Caleb, and Joshua; but, saith *God*, there are but seven, where are the other three? When Moses knew not what to do, he saith, O Eternal *God, do thou*

in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And [d] as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [e] there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take [f] heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and [g] the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be [h] not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, [i] Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into [j] prisons, being brought before [k] kings and rulers for my name's sake.

13 And [l] it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to [m] meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay [n] nor resist.

16 And [o] ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and [p] *some* of you shall they cause to be put to death.

17 And ye shall be hated [q] of all *men* for my name's sake.

18 But [r] there shall not a hair of your head perish.

19 In your patience [s] possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all [t] things which are written may be fulfilled.

23 But wo unto them [u] that are with child, and to them that give suck, in those days! for [v] there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem [w] shall be trodden down of the Gentiles, until the times [x] of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress [y] of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the [z] powers of heaven shall be shaken.

27 And then shall they see the Son of man coming [a] in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption [b] draweth nigh.

29 And [c] he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 [e] Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to [d] yourselves, lest at any time your hearts be overcharged with surfeiting, [e] and drunkenness, and cares of this life, and *so* that day come upon you unawares.

35 For [f] as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch [g] ye therefore, and pray always, that ye may be accounted [h] worthy to escape all these things that shall come to pass, and to [i] stand before [j] the Son of man.

37 And in the daytime he was teaching in

A. M. 4033. A. D. 29.

d Mat.24.1, &c. Mk.13.1, &c.
e c.19.44, &c.
f 2 Th.2.3, 9,10. 1 Jn.4.1. 2 Jn.7.
g Re 1.3.
h Pr.3.25, 26.
i Hag.2.22.
j Ac.4.3. 5 18. 12.4. 16.24. Re.2.10.
k Ac 25.23.
l Ph 1.28. 2 Th.1.5.
m Mat.10. 19. c 12.11.
n Ac.6.10.
o Mi 7.5,6.
p Ac.7.59. 12.2. 26.10. Re 2.13. 6.9. 12.11.
q Jn 17.14.
r Mat.10. 30.
s Ro.5.3. He 10.36. Ja.1.4.
t De.28.25, 48. Da 9.26, 27. Zec.11.6. 14.1,2.
u Lu.4.10.
v Da.12.7. Re.11.2.
w Ro.11.25.
x Da.12.1.
y 2 Pe.3.10 ..12.
z Re 1.7. 14 14.
a Ro.8.23.
b Mat.24. 32. Mk.13.28.
c Is 40.8. 51 6.
d Ro.13.12, 13. 1 Th.5.6., 8. 1 Pe.4.7.
e Is 28.1..3. 1 Co.6.10.
f 1 Th.5.2. 2 Pe.3.10. Re 16 15.
g Mat.25. 13.
h c.20.35.
i Ps.1.5.
j Jude 24.

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away.'—Instead of curious inquiries and speculations, every wise man will take heed 'that he be not deceived,' or led to countenance deceivers, and so add energy to delusion, in the great concerns of eternity. Whatever calamities may be in the world, or persecutions in the church, 'before the end come;' we are sure it will be well with those who serve the Lord, and their very trials shall 'turn to them for a testimony.'"—*T. Scott.*

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live who are dead? Yes, saith *God.* Then, saith Moses, If those that are dead do live, remember Abraham, Isaac, and Jacob."}—*Bagster.*

CHAP. XXI. Ver. 5. *How it was adorned with goodly stones and gifts.*—The gifts here referred to were consecrated and votive gifts, in which Tacitus speaks of the temple as immensely rich.—{The temple was enriched with the gifts of ages, the offerings of kings and emperors, as well as those of the Jews, which were probably displayed conspicuously in the temple, either by being hung up, or otherwise serving to adorn it. See *Josephus*, who among other offerings, particularly specifies the golden vase presented by Herod.}—*B.*

Ver. 8. *For many shall come.*—{Such were Simon Magus, (Ac. viii. 9, 10.) Dositheus the Samaritan, Theudas, when Fadus was procurator, and the numerous impostors who arose when Felix was procurator, who "were apprehended and killed every day."}—*Bagster.*—*And the time draweth near*—Namely, when some of these impostors shall appear.

Ver. 9. *Not by and by.*—Mat. xxiv. 6, "Not yet." *Campbell*, "Will not immediately follow."

Ver. 10. *Nation shall rise.*—{This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who resided in the same cities, in which thousands perished, the open wars of different tetrarchies, and the civil wars in Italy between Otho and Vitellius.}—*Bagster.*

Ver. 11. *Earthquakes.*—{As that at Crete, Smyrna, Miletus, Chios, Samos, Rome, Laodicea, Hierapolis, Colosse, Campania, and Judea.}—*Bagster.*

—*Fearful sights.*—*Josephus*, in the preface to his history of the Jewish wars, relates, that a star hung over the city like a sword, and a comet continued a whole year; that the people being at the feast of unleavened bread, at the 9th hour of the night, a great light shone around the altar and temple, and continued an hour; that a cow led to sacrifice brought forth a lamb; that just before sunset chariots and armies were seen all over the country fighting in the clouds, and besieging cities, &c. &c.

Ver. 20. *Jerusalem compassed with armies*—Namely, of the Romans. See Dan. ix. 26, and Matthew's reference thereto, ch. xxiv. 15.

Ver 21 *Flee to the mountains.*—{Accordingly, when Cestius Gallus came against Jerusalem, and unexpectedly raised the siege, *Josephus* states, that many of the noble Jews departed out of the city, as out of a sinking ship; and, when Vespasian afterwards drew towards it, a great multitude fled to the mountains. And we learn from *Eusebius* and *Epiphanius*, that, at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond Jordan; and so escaped the general shipwreck of their country, that we do not read of one who perished in Jerusalem.}—*Bagster.*

Ver. 24. *Shall fall, &c.*—{Those who perished in the siege were 1,100,000, besides vast numbers who were slain at other times and places; and nearly 100,000 were taken and sold for slaves; and their nation has been dispersed in all countries for upwards of 1700 years, while their city has been trodden under foot of the Romans, Saracens, Mamalukes, Franks, and Turks, who possess it to this day.}—*Bagster.*—*Until the times of the Gentiles be fulfilled.*—Some refer this to the end of the time when the Gentiles shall be allowed to oppress the Jews; others to the time when all the nations of the then known world shall be converted to true Christianity, which St. Paul seems to call "the fulness of the Gentiles," Rom. xi. 25, 26. Probably these events may coincide, or nearly so, for nations truly Christian will not oppress the Jews.

Ver. 25. *Signs in the sun, &c.*—So Mat. xxiv. 8. *Josephus* mentions several things of this nature in his Jewish wars.

Ver. 32. *Till all be fulfilled.*—See Mat. xxiv. 34. But we suppose the term *all*, here, as in many other cases, must not be taken too rigidly. All these things certainly received a partial fulfilment in the destruction of Jerusalem; but we cannot but think many of them have a farther aspect, and will receive their full and final accomplishment only at the day of judgment.

Ver. 34 *Overcharged.*—*Doddridge*, "Overloaded by gluttony and drunkenness."

Ver. 37. *In the daytime*—{Or, "every day," which probably refers to the four last days of his life. He taught all day in the temple, and withdrew every evening, and lodged in Bethany, a town on the eastern declivity of the Mount of Olives.}—*Bagster.*

the temple; and at night he went out, and abode in the mount [k] that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his holy supper. 21 covertly foreteileth of the traiter, 24 denieth the reason of the apostles' contention. 32 assureth Peter his faith should not fail. 34 He saith he should deny him thrice. 39 He prayeth in the mount, and sweateth blood, 47 is betrayed with a kiss: 50 he healeth Malchus's ear, 54 he is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW [a] the feast of unleavened bread drew nigh, which is called the Passover.

2 And [b] the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then [c] entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted [d] to give him money.

6 And he promised, and sought opportunity to betray him unto them [e] in the absence of the multitude.

7 ¶ Then came the day [f] of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And [g] when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [h] With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until [i] it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And [j] he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which *is* given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me *is* with me [k] on the table.

22 And truly the Son of man goeth, as it was [l] determined: but wo unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And [m] there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The [n] kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

26 But [o] ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but [p] I am among you as he that serveth.

28 Ye are they which have continued with me in my [q] temptations.

29 And I appoint unto you a [r] kingdom, as my Father hath appointed unto me;

30 That [s] ye may eat and drink at my table in my kingdom, and sit on thrones judging [t] the twelve tribes of Israel.

A. M. 4033. A. D. 29.

k Jude 1, 2.

a Mat. 26. 2. Mar. 14. 1, &c.

b Ps. 2. 2. Ac. 4. 27.

c Mat. 26. 14. Mar. 14. 10, &c. Jn. 13. 2, 27.

d Zec. 11. 12.

e or, *with secrecy*

f Ex. c. 12.

g Mat. 26. 20. Mar. 14. 17.

h or, *I have heartily desired.*

i c. 14. 15. 1 Co. 5. 7, 8. Re. 19. 9.

j 1 Co. 10. 16. 11. 24, &c.

k Ps. 41. 9. Jn. 13. 26.

l c. 24. 46. Ac. 2. 23. 4. 28. 1 Co. 15. 3.

m Mar. 9. 34. c. 9. 46.

n Mat. 20. 25. Mar. 10. 42.

o 1 Pe. 5. 3. 3 Jn. 9, 10.

p Jn. 13. 13, 14. Ph. 2. 7.

q He. 4. 15.

r Mat. 25. 34. c. 12. 32. 1 Co. 9. 25. 1 Pe. 5. 1.

s Re. 19. 9.

t Mat. 19. 28. 1 Co. 6. 2. Re. 3. 21.

CHAP. XXII. Ver. 14—30. *Our Lord's last Passover, and the institution of his Supper.*—The preceding verses inform us, that our Lord sent two of his disciples, Peter and John, to prepare for him the Passover—the last Passover which he was to eat on earth—according to certain directions which he had given. The appointed hour being come, he now sat down, and the twelve apostles with him. And he said unto them, "With desire have I desired;" that is, I have most ardently desired "to eat this passover with you before I suffer. For I will not any more eat thereof until it be fulfilled in the kingdom of God;" that is, says Dr. *Doddridge*, "till the institutions of the Gospel shall have perfected those of the law; and the ordinances of both are superseded by the enjoyments of the heavenly world."

During the Paschal Supper, it was customary for the master of the family to take a cup of wine, and after having blessed it, or rather implored the blessing of God upon it, to distribute it among his family: so our Lord distributed this cup of wine among his disciples: but this was not the sacramental cup; for after the passover was closed, he took both bread and wine, and instituted the solemn ordinance of his Supper. On this new institution we refer to Matthew, (chap. xxvi. 26—29,) and shall offer some farther observations hereafter. At present we shall confine our remarks to some parts of this conversation, not before noticed.

Supposing Judas to have left the room, (as seems very probable, see note, verse 21,) Jesus was now addressing the faithful eleven only; and might with great propriety say, "Ye are they which have continued with me in my temptations" and trials throughout my ministry: and your fidelity shall not go unrewarded. But be not anxious for temporal honours or distinctions, nor dispute who shall be the greatest: but rather imitate me, your Master, who am ever ready to serve and to assist the poorest and the meanest of my followers. Thus, however you may be despised here, when I take possession of my kingdom, thrones also shall be set for you, and ye shall eat

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CHAP. XXII. Ver. 1, 2.—*Now the feast of unleavened bread drew nigh*—i. e. within two days. Mat. xxvi. 2—5.

Ver. 4. *Captains.*—[These were not military officers, but presidents of the temple. Among the priests who were in waiting in the temple, says Bishop *Pearce*, some were appointed for a *guard* to the temple; and over these were *commanding officers*: both sorts are mentioned by *Josephus*.]—*B.*

Ver. 6. *In the absence of the multitude.*—Doubtless rightly judging, that if he committed such an act of villany, while all the people were hanging with attention on his lips, he should be torn to pieces.

Ver. 7—14. *Then came the day*—i. e. the *first* day; as in Mat. xxvi. 17—20.

Ver. 10. *Bearing a pitcher.*—This little incident is not mentioned by Matthew, but in Mark xiv. 18.

Ver. 13. *And found as he had said.*—The divine knowledge of Jesus is strikingly apparent in the prediction of such minute circumstances, which could never have been conjectured.

Ver 19. *This do in remembrance.*—[That the ancient Jews, in celebrating the passover, had in view the sufferings of the Messiah, is evident from *Pesachim*, quoted by *Schoetgen*; where, among the five things said to be contained in the *Great Hallel*, or the hymn composed of several Psalms sung after the paschal supper, one is, the sufferings of the Messiah, for which they refer to Ps. cxvi. 9.]—*Bagster.*

Ver. 21. *The hand of him that betrayeth me is with me on the table.*—The verb (is) being wanting in the text, has led many to supply the past tense, (was,) supposing that Judas had now left the table. But Mr. *Wesley* says, "it is evident Christ spake these words before he instituted the Lord's Supper, for all the other Evangelists mention the *sop*, immediately after receiving which he went out. John xiii. 30. (Nor did he return any more till he came into the garden to betray his Master.) Now this could not be dipped, or given, but while the meat was on the table: but this was all removed before *that* cup and bread were brought."

Ver. 22. *Goeth, as it was determined.*—See Acts ii. 23.

Ver. 24—27. *There was.*—*Campbell*, "had been," namely, a few days before.—*also a contention which of them should be accounted greatest.* Compare Mat. xx. 24—28.

Ver. 25. *Are called benefactors.*—Some think this refers to the title *Euergetai*, or "benefactors," conferred on the Ptolemies and Seleucidæ: the object is to guard the disciples of Christ against flattering, or being flattered.

Ver. 29. *I appoint unto you a kingdom.*—The word properly signifies to *covenant*, or to bestow in virtue of a covenant; and therefore the last clause may properly refer to what divines call the covenant of redemption.

Ver. 30. *That ye may eat and drink at my table, &c.*—See chap. xiv. 15. 1 Sam. xx. 29, 34. 2 Sam. ix. 7. 1 Kings ii. 7, &c.

A. M. 4033.
A. D. 29.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired [u] *to have* you, that he may sift [v] *you* as wheat:

32 But I [w] have prayed for thee, that thy faith fail not: and when thou art converted, strengthen [x] thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When [y] I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written [z] must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And [a] he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be [b] willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 And there appeared an angel [c] unto him from heaven, strengthening him.

44 And [d] being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and [e] pray, lest ye enter into temptation.

47 ¶ And while he yet spake, [f] behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your [g] hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But [h] a certain maid beheld him as he sat

u 1 Pe.5.8.

v Am.9.9.

w Jn.17.9, 15. He.7.25. 1 Jn 2.1.

x Ps 51 13. Jn 21.15., 17.

y c.9.3.

z Is.53.12.

a Mat.26. 36 Ma.14.32, &c. Jn.18.1, &c.

b *willing to remove.*

c Mat.4 11.

d Is.a 1 12. Jn.12 27. He 5 7.

e ver.40.

f Mat.26.47, &c. Ma.14. 43, &c. Jn.18 3, &c.

g Job 20.5. Jn.12 27.

h Mat.26.69 Ma. 14.6, 17. Jn.18.17.

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and drink at my table—an honour assigned only to princes and tributary kings. As my Father has engaged to me a kingdom by promise and by oath, (Ps. ii. 7,) into which I am shortly to be installed; so do I hereby engage that you shall participate of my honours and felicity." This honour have all his saints; and the meanest of them shall one day unite in that anthem of eternal praises, "Unto him that hath loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.)

Ver. 31—46. *Jesus admonishes and encourages Peter, and is himself agonized in prayer.*—It is an extraordinary circumstance, that our Lord predicts the recovery of Peter in the same sentence as his fall; and while he tells him that he certainly will sin, assures him of repentance and a pardon. For any but himself to do this might have been dangerous, and would have been imprudent. But he who made man, knoweth what is in man: he knoweth all the secret springs within the human heart, and he has a key which commands and controls the whole.

This discourse, though addressed to Simon Peter, appears, in the first instance, to have reference to the whole of the apostles, Judas excepted, who had already given himself up to Satan. "Simon, Simon, (says our Lord,) Satan has desired to have you within his snares, as he formerly had Job, (ch. ii. 4, 5,) that he may sift you as wheat is sifted in a sieve, by being tossed up and down." But, as the Lord had promised Israel of old time, "Not the least grain (of wheat) shall fall upon the earth," (Amos ix. 9,) so says our Saviour, "I have prayed for *thee*, Simon, that thy faith fail not;" that is, that it fall not to the ground to be trampled upon and lost. Happy for those who have such an advocate, whom the Father heareth always, and who never prays in vain! His prayers, too, we see, are not only general, but personal and particular, and with especial earnestness for those who are in special danger—"Simon, I have prayed for THEE."

We may here also remark, that when public characters are tried and tempted, it is generally for some public benefit. Peter, in some respects the weakest of the disciples, is subjected to a temporary trial, that when he is recovered he may strengthen others. This is God's method—to make use of weak instruments, that his own power may be more conspicuous. And we shall see in the book of the Acts of the Apostles, with what zeal and energy, fortitude and perseverance, and success, Peter laboured for the conversion of his nation and the world.

Peter was, however, at this time so little sensible of his own weakness, that he defies imprisonment and death, with all their terrors; and yet, within a few hours after, he denies his Master in the most awful manner. Let us learn thereby, never to be confident in our own strength, but daily pray to be delivered from temptation.

The following conversation *seems* unconnected with either what precedes or follows; but we connect them thus:—Peter must have anticipated, both from our Lord's conversation and from the temper of the Jews, that a violent attempt would be made for the apprehension of his Master, and had therefore privately provided a sword, and persuaded one of his brethren to do the same; intending, doubtless, at this time, to risk his life in his cause; and hoping, probably, if the attack was made in the daytime, that the multitude would second his efforts for a rescue. The Jews themselves might anticipate something of the same kind, and therefore made their attack by night. Our Lord brought this circumstance to light, that Peter might afterwards be the more ashamed of his cowardice in denying his Master, after being the first to prepare for his defence.

Ver. 34. *The cock shall not crow.*—See note on Mark xiv. 72. How many times Peter, in the agitation of his mind, denied his Master, or how many times the cock crew, is not clearly expressed, or has been perplexed by the mistake of some transcriber. *Doddridge* renders it, "It shall not be (the time of) cock-crowing to-day, before," &c. But there are two times of cock-crowing, one at midnight, the other about daybreak. By this term the Romans distinguished their two morning watches with the sound of trumpets, (as some think in mimicry of the cocks crowing;) the times of which were, immediately after midnight, and at three o'clock in the morning. See note on Mat. xxvi. 34.

Ver. 35. *And scrip.*—A bag for provisions.

Ver. 38. *It is enough.*—That is, enough for the fulfilment of prophecy and the designs of Providence. This (as *Campbell* observes) is a strong intimation that he did not mean for them to fight. What were two swords to resist even the Jews only?

Ver. 44. *Being in an agony.*—See notes on Mat. xxvi. 38. and Mark xiv. 33, 34.——*His sweat was, as it were, great drops of blood.*—The note of comparison here introduced has led many to explain this, as though the drops of sweat were large, like those of blood: so *Justin Martyr*. But Dr. *Whitby* observes, that "both *Aristotle* and *Diodorus Siculus* mention bloody sweats as attending some extraordinary agonies of mind;" and several similar instances may be found in later writers. See *Doddridge*.—[Dr. *Mead* observes from *Galen*, "Cases sometimes happen, in which, through *mental pressure*, the pores may be so dilated that the blood may issue from them so that there may be a bloody sweat;" and Bishop *Pearce* gives an instance from *Thuanus*, of an Italian gentleman being so distressed through the fear of death, that his body was covered with a bloody sweat. Our Lord was in the bloom of life, and in perfect health, and it is evident the fear of death could have no place in his mind; and consequently, this must have been produced by a preternatural cause.]—*Bagster*.

Ver. 45. *Found them sleeping.*—See Mat. xxvi. 43.

Ver. 47—53. *And while he yet spake,* &c.—The parallel passages to this are Mat. xxvi. 47—55; and Mark xiv. 43—49.

Ver. 49. *Shall we smite.*—This was probably Peter who spoke, but it is evident he did not wait an answer.

Ver. 51. *Suffer ye thus far*—i. e. "Allow me to heal it"—an expression full of courtesy, and discovering the utmost calmness and self-possession.

Ver. 52. *Captains of the temple.*—*Campbell*, "Officers of the temple guard," which was composed of Levites. See Acts v. 26.

Ver. 53. *But this is your hour*—i. e. the time in which you are permitted to accomplish your designs.

Ver. 54—62. *Then took they him,* &c.—Compare the parallel texts. Mat. xxvi. 57—75; and Mark xiv. 53—61.

Ver. 55. *In the midst of the hall.*—*Campbell* makes this expression "in the

by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while [t] another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after another [j] confidently affirmed, saying, Of a truth this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And [k] Peter remembered the word of the Lord, how he had said unto him, Before [l] the cock crow, thou shalt deny me thrice.

62 And [m] Peter went out, and wept bitterly.

63 ¶ And [n] the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And [o] as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art [p] thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

A. M. 4033. A. D. 29.

i Mat.26.71. Ma.14.69. Jn.18.25.

j Mat.26.73. Ma.14.70. Jn.18.26.

k Mat.26.75. Ma.14.72.

l ver.34.

m Ps.130.1.. 4. 143.1. 4. Je.31.18. Eze.7.16. 1Co.10.12. 2Co.7.10. 11.

n Mat.26. 67,68. Ma.14.65.

o Mat.27.1. Ac.4.26.. 27.

p Mat.26. 63,&c. Ma.14.61, &c.

69 Hereafter shall the Son of man sit on the right hand [q] of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any farther witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 18 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burial.

AND [a] the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse [b] him, saying, We found this *fellow* [c] perverting the nation, and forbidding to give tribute [d] to Cesar, saying, that he [e] himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And [f] he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no [g] fault in this man.

5 And they were the more [h] fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's [i] jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for [j] he was desirous to see him

q He.1.3. 8.1. Re.3.21.

a Mat.27.2, 11,&c. Ma.15.1, &c. Jn.18.28, &c.

b Zec.11.8.

c ver.5 Ac.16.20, 21. 17.6,7.

d Mat.17.27 22.21 Ma.12.17.

e Jn.18.36. 19.12.

f 1Ti.6.13.

g Jn.18.38. 19.4 He.7.26 1Pe.2.22.

h Ps.57.4.

i c.3.1

j c.9.9.

But our Lord had evidently a view also to the accomplishment of the prophecies concerning him, that he should be "numbered with transgressors," or public criminals, and at the same time deserted by his disciples; "for the things concerning me," says he, (must) "have an end"—that is, be accomplished, as foretold. (See Zech. xiii. 7.)

We are now again introduced to the garden of Gethsemane, which lay at the foot of the Mount of Olives, whither Jesus was wont to retire for prayer. We have already noticed on Matt. xxvi. 38, the very strong language there used in speaking of our Lord's agonies on this occasion; but Luke's language is, if possible, still more energetic. "Being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling to the ground."

A writer, not remarkable for his orthodoxy, here observes, "Many of our divines urge this argument with great force in proof of the doctrine of vicarious satisfaction for sin. I confess (adds he) I never met with any tolerable account of the terror of Christ in view of death, commonly called his *agony*, his *cup*, except in that system which goes on the doctrine of the atonement. Innocence had no cause to fear on its own account; and yet Christ had more terror in dying [or in the prospect of death] than any of his followers."—(*Robinson's* Notes to Claude's Essay.)

Professor *Witsius* treats the subject more practically. "Go, sinner, to Mount Olivet: behold Christ rolling in the dust: see that brave and magnanimous Prince stretched on the ground—that generous Lion of the tribe of Judah prostrate on the earth; hear him, who is the only consolation of wounded spirits, ... complaining bitterly of sorrow surrounding him on every side; see the drops of blood with which, owing to the incredible anguish of his soul, his sacred body is stained; hear the supplications offered up with strong crying and tears..... Ask the Saviour, what was the real cause of anguish so immense, when hitherto no hostile bands, no chains, no scourge, no accusers, no judge, no cross, were present—when, on the contrary, he was in a pleasant garden, and at no great distance from his faithful disciples—and you will learn, that those very sins, which you have hitherto regarded so lightly, were the causes of his unparalleled sorrows: those very sins, now laid on Christ, [by imputation,] afflicted and weighed him down, and failed only to overwhelm him utterly. And can any one presume, that either no atonement for sin is necessary, or that a very slight atonement or satisfaction is sufficient?.... Behold, I beseech you—behold again and again, the inconceivable bitterness of those sufferings which Christ endured, when he bore the transgressions of the elect, in order to expiate their guilt."

One other circumstance remains to be observed, and is mentioned only by this Evangelist, (ver. 43.) "And there appeared unto him an angel from heaven strengthening him." We have no intimation that this angel appeared to his disciples, much less to his enemies; and, we believe, in two instances only (the one before us, and the other in the temptation in the wilderness) is such aid mentioned, and both related to his conflicts with the powers of darkness. We pretend not to penetrate the manner in which angels might console the Son of God; but one thing seems clear, that though they might strengthen him under suffering, they did not aid him in the warfare.

CHAP. XXIII. Ver. 1—12. *Jesus carried to Pilate, who sends him to Herod.*—His trial before Pilate has been already noticed in our exposition of St. Matthew; but several additional circumstances are here added, which we must now notice. When Jesus was accused before the High Priest and Sanhedrim, they charged him with blasphemy; but when he was brought before Pilate, the accusation was changed to sedition, and even treason. "We found this *fellow*"—but this word being in italics, shows it is not in the original; and Campbell reads more literally, "this *man*," which is sufficiently contemptuous, as applied to the Son of God and the King of Israel. "We found this man (say they) perverting the people, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a King;" for that the Messiah should be a king, and a great king, is well known to have been the universal expectation.

This charge of rebellion against Cesar we know to have been false: for, 1. When they asked him the question, as to the lawfulness of tribute, he answered in the affirmative—"Render unto Cesar the things that are Cesar's." (Matt. xxii. 21.) 2. When applied to for the tribute-money, he actually wrought a miracle to enable him to pay it. (Matt. xvii. 27.) 3. When Jesus found that the multitude desired to take him by force, and make him a king, he withdrew in order to avoid them. (John vi. 15.) It may be said that this is disputed authority; but it should be recollected that there is no conflicting evidence, except the acclamation of the mob, which became the more fierce, as they had nothing but their fierceness to support their

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midst," an argument to prove that the Gr. *Aule*, here means, not an inclosed, but an open court. This, however, is *not demonstrative*, since fires may be made (with proper care) upon a stone pavement. See John xviii. 18.

Ver. 58. *Another.*—[A maid challenged Peter in the second instance according to Matthew and Mark; yet here it is said *eteros*, *another* (man) and he also answers to a *man*. But *eteros*, as *Wetstein* shows, may be, and is in innumerable instances, applied to a *female*; and Matthew says, "she said to them that were there," and Mark, "she began to say to them that stood by." So that the *maid* gave the information to those around her, and some *man* charged Peter with it. Probably several joined in the accusation, though he answered to an individual, for St. John says, "*They* said unto him," &c.]—*Bagster.*

Ver. 66. *The elders of the people*—i. e. the Sanhedrim, Mat. xxvii. 1.

Ver. 68. *If I ask you*, &c.—*Campbell*, "If I put a question, ye will neither answer me nor dismiss me."

Ver. 70. *Ye say that I am*—i. e. I am.

CHAP. XXIII. Ver. 3. *Thou sayest* it.—'This was the most solemn mode of affirmation used by the Jews.]—*Bagster.*

of a long *season*, because [k] he had heard many things of him; and [l] he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but [m] he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at [n] nought, and mocked *him*, and arrayed him in a gorgeous [o] robe, and sent him again to Pilate.

12 ¶ And the same day [p] Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I, [q] having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise [r] him, and release *him*.

A. M. 4033. A. D. 29.

k Mat.14.1. Ma.6.14.

l 2 Ki.5.11.

m Ps.38.13, 14. 39.1, 9. Is.53.7.

n Is.49.7. 53.3.

o Jn.19.5.

p Ac.4.27.

q ver 4.

r Is.53.5.

s Ac.3.14.

t Ps.22.12. ver.5.

u or, *assented.*

v Ex.23.2.

w Ac.3.14.

x Mat.27. 32, &c. Ma.15.21, &c. Jn.19.17.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for [s] murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant [t] with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate [u] gave sentence that it should be as they [v] required.

25 And he released unto them [w] him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 ¶ And [x] as they led him away, they laid

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claim. In the close of this part of their charge they happen to mention *Galilee*—"beginning from Galilee to this place"—Jerusalem. Pilate eagerly caught at this word, in hopes probably to extricate himself from his dilemma; and because he thought it a likely means of reconciling himself to Herod Antipas, the Tetrarch of Galilee, and son of Herod the Great, with whom (ver. 12) he had been some time at enmity. Herod happened at this time to be at Jerusalem, to keep the Passover; Pilate therefore sent Jesus immediately to him, who was thereby much pleased, having long desired to see him, and hoped to have seen some miracle wrought by him. Our Lord, however, who never wrought a miracle to gratify an idle curiosity, not only refused to gratify him, but to answer any of his interrogatories, not considering him legally entitled thus to question him, after having been before tried, both by the Jewish High Priest and Roman Governor—in which he has set an example of resisting illegal authority, which, however, should be followed cautiously, since we may not always be qualified to judge of such authority.

The Chief Priests and Scribes, however, who followed Jesus to Herod's palace, seem to have taken advantage of his silence, to accuse him the more violently, probably construing his silence into either a confession of guilt, or a proof of obstinacy and contempt. And Herod might consider his conduct in the same light, though the stings of conscience he had suffered for putting to death John the Baptist, might probably deter him from repeating the like conduct toward our Saviour. Perhaps, also, he might equally gratify his resentment by holding him up to contempt and ridicule. He, therefore, with his men of war, that is, his military captains, set him at defiance, mocked him, and dressed him in a gorgeous or splendid robe—probably one of his own official cast-off garments, as Pilate had before (with the same motive) dressed him in a robe of purple. See note on Mark xv. 17.

For a judge or chief magistrate thus to insult the feelings of a prisoner, is so contrary to our ideas of justice and princely dignity, that it might seem incredible, if it were not certain. The following instance, quoted from Philo, by Dr. Lardner, in illustration of this passage, will show the character of the people, in perfect accordance with that of their rulers. Caligula, the successor of Tiberius, under whom Jesus suffered, in the beginning of his reign, conferred on Herod Agrippa (the nephew of this Herod who mocked our Saviour) the tetrarchy of his uncle Philip, with the right of wearing a crown. On returning from Rome through Alexandria, they were so displeased with the idea of a Jew assuming that consequence, that they took the following means to mortify him.

"There was one Carabas, a sort of distracted fellow, who went naked about the streets. . . . . This wretch they brought into the theatre, and placed him on a lofty seat, that he might be conspicuous to all. Then they put a thing made of paper on his head for a crown, the rest of his body they covered with a mat instead of a robe, and for a sceptre one put into his hand a little piece of a reed. . . . . Having thus given him a mimic royal dress, several young fellows, with poles on their shoulders, came and stood on each side of him as his guards. Then came people . . . . some to pay homage to him, others to ask justice of him, and some to know his will and pleasure concerning affairs of state; and in the crowd were loud and confused acclamations of *Maris, Maris!* that being (as they say) the Syriac word for Lord; thereby intimating whom they meant to ridicule by all this mock show."—Agrippa being a Syrian, and king of a large country in Syria.—*Lardner's* Cred.

Ver. 13—26. *Pilate delivers Jesus to the Jews, with an order for his crucifixion.*—Much of this section corresponds with the accounts of the other Evangelists. We shall confine our remarks to two points only; Pilate's surrender of Jesus to the hands of the Jews, and the address of Jesus to the spectators on his being led forth to execution.

1. That neither Pilate nor Herod considered Jesus as a criminal, is most certain from Pilate's own words, (ver. 14, 15,) "I find no fault in him; nor yet Herod:" but what apology can be offered for a judge that should deliver a prisoner to be executed under such circumstances? There is no doubt but he was influenced by the fear of the Jews, either as to their offering him some personal violence, or accusing him to his imperial master. But "the fear of man bringeth a snare;" and "He that justifieth the wicked, and condemneth the just, even they both are an abomination to the Lord." (Prov. xvii. 15.) Pilate virtually did both. He justified the wicked priests and scribes, by giving sentence against the innocent Jesus according to their wishes, but against the judgment of his own conscience. Ah, Pilate! circumstances must be one day reversed; and when the Son of man shall ascend his throne of judgment, and thou shalt be placed at his bar, can he then say of *thee*, "I find no fault in him?" Alas, no! Pilate had condemned the innocent, and released the guilty; and both to oblige an abandoned priesthood, who afterwards pursued him with their accusations and curses till they drove him to commit suicide.

2. But let us turn to the conduct of the patient and illustrious Sufferer, who is now led to crucifixion, followed by "a great number of people, and of *women*, which also bewailed and lamented him." Some of these women are distinctly mentioned by St. Matthew, (chap. xxvii. 55,) and we have there remarked the honourable testimony borne to female tenderness and piety. We have here to notice the compassionate language of our Lord to the multitude of the spectators, and especially to the women. For though the term "daughters of Jerusalem," as well as "the daughters of Zion," certainly includes the inhabitants of both sexes, (see 1 Kings xix. 21, Lam. ii. 13. Zeph. iii. 14,) yet as the softer sex were undoubtedly distinguished by their weeping, so the following words. (ver. 29,) "Blessed are the barren, and the wombs that never bare," were doubtless addressed to them in reference to the predicted destruction of Jerusalem, respecting which our Lord had said, "Wo to them that are with child, and to them that give suck in those days!" (Matt. xxiv. 19;) language parallel in effect with that before us. The proverbial expression of calling upon "rocks and hills to cover" us "and hide" us, implies an extreme of approaching misery, which would not pass away with the sufferings of a few hours, but last through many generations; and, as respected many of the guilty individuals, we fear through everlasting ages.

The expression is (we believe) applied only to this event and to that of which this was a type—the day of judgment. "Weep not for me:" as if he had said, my sufferings, extreme

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Ver. 14. *Whereof ye accuse him*—That is, he found him not guilty of either treason or sedition. See ver. 1.

Ver. 15. *No, nor yet Herod.*—Both Herod and Pilate seem to have treated Jesus as an enthusiast, not as a criminal.—*Nothing worthy of death is done unto him.—Doddridge*, "By him." *Campbell.* "He hath done nothing to deserve death." So *Raphelius*, &c

Ver. 16. *I will therefore chastise him.*—Not as a criminal, but as a weak and obstinate enthusiast. Compare the preceding note.

Ver. 17. *For of necessity*—i. e. according to annual custom. See Mat. xxvii. 15

Ver. 20. *Spake again to them.*—To the same effect as before; being desirous to spare the life of Jesus, which Herod also seems to have had no desire to take.

hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days [y] are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then [z] shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For [a] if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two other, [b] malefactors, led with him to be put to death.

33 And when they were come to the place which is called [c] Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, [d] Father, forgive them; for they know not what they [e] do. And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding. And the rulers also with them [e] derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And [f] one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear [g] God, seeing thou art in the same [h] condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing [i] amiss.

42 And he said unto Jesus, Lord, remember [j] me when thou comest into thy kingdom.

A. M. 4033. A. D. 29.

y Mat 24.19 c 21.23

z Is 2.19. Ho 10.8. Re 6.16. 9.6.

a Pr 11.31. Je 25.29 Eze 20.47. 21.4. 1 Pe 4.17.

b Is 53.12.

c or, *the place of a skull.*

d Mat 5.44. Ac 7.60. 1 Co 4.12.

e Ps 22.7.

f c.17.34..36

g Ps 36.1.

h Je 5.3.

i 1 Pe 1.19.

j Ps 106.4,5. Ro 10.9, 10 1 Co 6.10, 11.

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as they be, will soon come to a termination, and will end in infinite and everlasting felicity, both to me and multitudes for whom I suffer; but for the judgments coming upon Jerusalem, alas! weep "for yourselves, and for your children!" Our Lord Jesus, amidst all the pain and ignominy he suffered, was more affected by the approaching calamities of others, than by any thing which he himself either foresaw or felt.

Ver. 27—38. *Jesus crucified between two malefactors.*—Every circumstance attending the crucifixion of our Saviour was calculated to excite pity towards himself and to provoke execrations from him upon his enemies. But behold the reverse! instead of pity from his persecutors, they revile and blaspheme him. "He saved others, (say they,) himself he cannot save." True, indeed, had he saved himself, they and we must have been lost for ever. But what says the illustrious sufferer? Does he imprecate curses upon them? On the contrary: he prays for them—"Father, forgive them, for they know not what they do."

"Who is it that offers up this prayer? It is not the language of one .... on whom good or bad treatment makes little impression..... The *Son of man* had a heart peculiarly soft and tender..... It is not the prayer of an angel hovering by the cross—a being superior to human weakness and passions; but of one who was in all things made like unto his brethren, yet without sin; and who hath shown himself as glorious in the generosity of his prayers as in the lessons of his wisdom, and in the miracles of his power.

"This prayer he addresses to his *Father*. Jesus was at this moment enduring the wrath of God, as well as the cruelty of man; yet faith and hope operate strongly within him..... Not all the sorrows of death that were compassing him about, not all the pains of hell that were taking hold on him, could shake his confidence in God.....

"The blessing which Jesus asks is forgiveness. *Father, forgive them.* If the murder of a fellow-creature is considered as a most heinous offence—if to kill a monarch brings on a traitor the severest tortures which man can inflict—what vengeance must not they have deserved who slew the Prince of Life? The *vengeance of eternal fire* was their doom, and from this Jesus lifts up his voice to save them..... Our Lord was now offering up that sacrifice by which sin was expiated; and in praying for forgiveness to them, he asks a pledge of the honour that should be conferred on him, and the happiness which he would bestow, when God exalted him to give repentance and remission of sins to Israel....

"The *time* when our Lord put up this prayer demands our notice. In the first moments after we have been injured, resentment is strong..... But it was immediately after our Lord was fixed to the cross that he offered up this prayer. The hills around Jerusalem had scarcely ceased echoing back the cry, *Away with him*, when Jesus cried, *Father, forgive them.* Nor was this a transient impulse of generosity in the Saviour's bosom; it mingled with the last throbbings of his heart; and it was among the last of his injunctions before he went to heaven, "that repentance and remission of sin should be preached in his name to all nations, *beginning* at Jerusalem." The conversion of many of his murderers shows the efficacy of this prayer. The three thousand Jews, who on the day of Pentecost gladly received the word, were charged by Peter with having crucified his Master. The victim of their fury they now honour as the author of their salvation.

"Our Lord urges as a *reason* for the forgiveness of his enemies, that they *knew not* what they did. Deceived by the artful misrepresentations of their leaders, and disappointed in their favourite hope of a temporal Messiah, which our Lord's miracles had raised to the highest pitch, they now considered him as an impostor, and were eager to destroy him, as one who had cruelly sported with the feelings of an oppressed people. Christ pitied their delusion, and .....offers for the cruelty of his murderers the only extenuation of which their conduct admitted .... Instead of the language of rebuke and execration, he utters that only of apology and forgiveness."—(Dr. *Belfrage's* Sacram. Addresses, No. xxvii.)

This prayer, however, had so little effect upon the miscreants around him, that the cruel executioners coolly sat down at the foot of the cross to part his garments; and the rulers who were present, and ought to have suppressed the excesses of the multitude, were the first to deride him: "He saved others! let him save himself if he be the Christ, the chosen of God!" Thus shared our divine Master in the reproach of ridicule too often poured upon his people as "the elect of God"—which is also one of the peculiar characters of Messiah, as well as of his people. (See Isa. xlii. 1.)

Upon some individuals, however, this painful scene had a most salutary effect; namely, upon one of the malefactors, and upon the centurion who commended the guard which attended the execution, as we shall see in the next section.

Ver. 39—43. *The base conduct of one malefactor, and the conversion of the other.*—"It is a great comfort to dying persons to have their friends near them;" but our Lord's sufferings were aggravated by the company of two thieves in his dying moments, who at first, as should seem by Matthew's Gospel, (chap. xxvii. 44,) united with his enemies to reproach and blaspheme him. The other, whether convinced by the meekness and piety of our Saviour's conduct, or overawed by the awful darkness which accompanied his last hours, is satisfied both of his personal innocence, and his divine mission. He therefore, in the first place, reproves his obdurate fellow-sinner, and in the next place confesses his own guilt, and implores the mercy of our Saviour: "Lord, remember me when thou comest into thy kingdom."

A question here arises, What ideas could this man have of Christ's kingdom? It is *not impossible* that, before he committed the crime for which he was apprehended, (or at least before his apprehension,) he might have heard some of our Lord's public discourses, in which he declared himself the Son of God, and the King of Israel. It is *not improbable* that he might be (as a prisoner) in Pilate's judgment-hall when Jesus avowed himself to be a King, and for that end expressly born; or, perhaps, in the palace of Caiaphas, when he said, "Here-

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Ver. 29. *Behold, the days are coming.*—[Our Lord here refers to the destruction of Jerusalem, and the final desolation of the Jewish state; an evil associated with so many miseries, that sterility, which had otherwise been considered an opprobrium, was accounted a circumstance most felicitous. No history can furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war without. Our Saviour himself wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the relation of them in *Josephus* without weeping also. He might justly affirm, "if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior in the comparison."]—*B.*

Ver. 31. *If they do these things in a green tree &c.*—*Campbell* gives the sense, "For if it fare thus with the green tree, how shall it fare with the dry?" "Our Lord (here) makes use of a proverbial expression frequent among the Jews, who compare a good man to a green tree, and a bad man to a dead one; as if he had said, 'If an innocent person suffer thus [for sins not his own,] what will become of the wicked, who are ready [prepared] for destruction as dry wood for the fire.'"—*Wesley.*

Ver. 32. *Two other, malefactors.*—*Campbell,* "Two malefactors were also led with him to execution."

Ver. 33. *Calvary.*—From the Latin, *Calvaria;* but the Greek is, *Kranion* (whence *Cranium,*) of nearly the same import with *Golgotha.* See note on Mat. xxvii. 33.

Ver. 38. *This is the King &c.*—See John xix. 19 20

43 And Jesus said unto him, [k] Verily I say unto thee, To-day shalt thou be with me in [l] paradise.

44 ¶ And it was about the sixth hour, and there was a darkness over all the [m] earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into [n] thy hands I commend my spirit: and [o] having said thus, he gave up the ghost.

47 ¶ Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar [p] off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

A. M. 4033. A. D. 29.

k Ro.5.20, 21.

l 2 Co.12.4. Re.2.7.

m or, *land*

n Ps.31.5. 1 Pe.2.23.

o Mat.27. 50,&c. Ma.15.37, &c. Jn.19.30.

p Ps.38.11. 142.4.

q Ma.15.43. c.2.25,38.

r Is.53.9.

e Mat.27.62

t c.8.2. ver.49.

u Ma.16.1.

v Ex.20.8., 10.

a Mat.28.1, &c. Ma.16.2, &c. Jn.20.1, &c.

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who [q] also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a [r] sepulchre that was hewn in stone, wherein never man before was laid.

54 And that day was the [s] preparation, and the sabbath drew on.

55 ¶ And the women [t] also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and [u] prepared spices and ointments; and rested the sabbath day according [v] to the commandment.

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 Those report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.

NOW [a] upon the first *day* of the week, very early in the morning, they came unto the

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after shall the Son of man sit on the right hand of God." It is *not* to be *doubted* that he heard the Jews, in mockery, style him *king*, or that he heard the inscription on the cross read by passengers and spectators; yet all this might give him but a very imperfect idea of the nature of Messiah's kingdom. He might, however, have been blessed with a religious education, and accustomed in youth to read the Scriptures. We know also the advantages which many persons, similarly circumstanced, have derived from early instruction, when these things have been brought to their recollection, and applied to their consciences, by the influences of the Holy Spirit, under whose instructions this privileged criminal was now placed. Yet we cannot pretend to determine how far his views were enlightened or correct.

Our Lord had been wont, in speaking of his second coming, to describe himself as "coming in the clouds of heaven," and attended by the heavenly hosts, (see Matt. xvi. 27; xxiv. 30, &c.;) we think it probable, therefore, that the penitent thief might allude to this, without any very distinct idea of the nature of our Redeemer's kingdom; for even his most intimate disciples at this time seem to have had very confused notions on this subject. (See next chap. ver. 21.)

Most certain it is, however, that he looked not for secular honours, nor rewards, for he was now entering the eternal world, as was also Jesus, whom he addressed as his Lord and Saviour. It was in another state, therefore, that he looked for an answer to his prayers: it was to sit down with him on his throne—to eat and drink with him in his kingdom. May we all be enabled to adopt the same prayer in dying circumstances; but, alas! there are many, very many, who would rather be forgotten than remembered by their judge!

This brief but very interesting narrative furnishes us with a *caution* against presumption, and a *caveat* against despair. An ancient writer has observed, that the Scriptures present us with one instance, and but one, of conversion in the article of death, to the end that no person may presume upon the like grace; nor any one despair in like circumstances. To presume is madness; for who knows that death will give the warning of an hour, or even a moment? To despair is folly; for who can allege circumstances more desperate or alarming than these—a criminal dying by the hand of justice, with no friendly hand to direct him to the hope of mercy; yet mercy finds him, with a pardon perfectly gratuitous and free.

But we must attend to our Lord's gracious answer, with the *when* and *where* implied in it. 1. *When* shall the penitent be remembered? Not merely at a future period—in the day of judgment—but *this day*, which not only implies an intermediate state between death and judgment, but entrance on it in the day that closes our mortal life—*this day* of salvation. Now, though we would not contend for a rigid construction of the term *day* in all cases, (for we know it is often used with much latitude of interpretation,) yet here it is necessarily confined to a literal interpretation. Our Lord, who probably died a few moments before his fellow-sufferers, (see John xix. 32, 33,) committed his soul into the hands of his heavenly Father, who doubtless instantly received it; and by the morning of the third day it returned to reanimate his mortal frame; it must, therefore, have been within this, or another day at most, that the supplicant could be with Christ in Paradise, or we shall not be able to give it any definite import.

But *where* is Paradise? The same place and state, we apprehend, as, in the parable of the rich man and Lazarus, is called "Abraham's bosom." (Chap. xvi. 19—31.) Whither Paul was taken up, and heard and saw things unspeakable; and whither, at death, he desired to depart and be with Christ, as "far better" than the present state. (2 Cor. xii. 4. Phil. i. 23.) None of which things can surely be asserted respecting a state of utter insensibility, and non-exertion—a state, assuredly, which no good man would desire in preference to activity in the service of God and man upon the earth.

Ver. 44—56. *The death and burial of Christ.*—The darkness and other prodigies which attended the death of our Saviour have been already noticed, with his subsequent interment, and the conversion of the centurion. (See Matt. xxvii. 45—60.) The darkness here mentioned appears to have lasted from noon till about three in the afternoon, when our Saviour died, immediately after which it began to disperse. The darkness itself must have made an awful impression on the spectators. Many of the enemies of Jesus were perhaps driven thereby from the awful scene, which made even the Roman soldiers tremble; and upon some of them, particularly on their commanding officer, a salutary effect appears to have been produced. The spectators also smote their breasts with anguish, and silently withdrew; but the faithful women, the beloved John, and others of his acquaintance, stood and viewed the scene unto the last. The following circumstances also remain to be here observed:—

I. The dying words of Jesus—"Father, into thy hands I commend my spirit, and, having said thus, he gave up the ghost," *i. e.* his immortal spirit into the hands of God. On this we remark, 1. That Jesus died with the utmost calmness and resignation, an example to all his followers; but, 2. He died a *voluntary* death; so himself tells us, (John x. 17, 18:) "I lay down my life that I might take it again." This was peculiar to himself: "This commandment," (or commission,) says he, "have I received of my Father;" implying that, as "Christ died for our sins," so also "he rose again for our justification." (Rom. iv. 25.) 3. On comparing this address to the Father of mercies, with the complaint uttered just before, (Matt. xxvii. 46,) it is evident that *that* complaint was not uttered under any apprehensions of our Saviour's being abandoned by his heavenly Father to his enemies; but only that while bearing our sins, and making atonement for them, those smiles of approbation—that comfortable sense of the divine presence with which Jesus had been supported throughout his arduous ministry, had been withdrawn. The sun of divine approbation had set in obscurity, to arise in fairer skies, where darkness is never felt, and where clouds are never seen. "If (says Bishop *Horne*) the Master thus underwent the trial of a spiritual desertion (while he suffered for our sins,) why doth the disciple think it strange, unless the light of heaven shine continually upon his tabernacle? Let us comfort ourselves in such circumstances with the thought that we are thereby conformed to the image of our dying Lord." (*Horne* on Ps. xxii. 1.)

What follows in the close of this chapter relative to our Lord's burial, differs little from the account of Matthew; only Joseph of Arimathea, who is there styled a disciple of Jesus, is here said to be one who "himself waited for the kingdom of God." This also was the character of holy Simeon; and it appears that all who were waiting for the coming of God's kingdom, readily embraced his Son.

CHAP. XXIV. Ver. 1—12. *The resurrection of Jesus declared by two angels to the women who attended the sepulchre,*

Ver. 46. *Gave up the ghost.*—*Doddridge*, "dismissed the spirit." *Campbell*, "expired."

Ver. 50. *Joseph, a counsellor*—i. e. "a member of the sanhedrim." *Doddridge*

Ver. 51. *Arimathea.*—A city of the Jews, which was situated on a mountain west of Jerusalem. *Calmet.*

Ver. 54. *The sabbath drew on.*—*Campbell*, "approached." Vulgate, "began to shine," so the Greek is allowed to mean literally; and some think it refers to the lighting of the sabbath lamp, which is done at sunset. See *Orient. Cust.* No. 1283.

CHAP. XXIV. Ver. 1. *Very early in the morning.*—See note, Mat. xxviii. 1. —*Bringing the spices.*—[To embalm the body of our Lord; which show

sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [b] two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [c] the living among the dead?

6 He is not here, but is risen: remember how he spake [d] unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and [e] Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle [f] tales, and they believed them not.

12 ¶ Then [g] arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And behold, two [h] of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed [i] *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden [j] that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was [k] Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a [l] prophet [m] mighty in deed and word before God and all the people:

20 And [n] how the chief priests and our rulers

A. M. 4033. A. D. 29.

b Jn.20.12 Ac.1.10.

c or, *him that liveth* Re.1.18.

d Mat.16.21 17.23. Mat.8.31. 9.31. c.9.22. Jn.2.22.

e c.8.3.

f Ge.19.14. 2 Ki.7.2. Job.9.16. Pa.126.1. Ac.12.9, 15.

g Jn.20.3,6.

h Ma.16.12.

i Mal.3.16. Mat.18.20 ver.36.

j Jn.20.14, 15. 21.4.

k Jn.19.25.

l c.7.16. Jn.3.2 Ac.2.22.

m Ac.7.22.

n c.23.1. Ac.13.27, 28.

and reported by them to others.—God is pleased generally to make use of men to communicate his will to men, that they may not be alarmed and terrified. So Elihu said to Job: "My terror shall not make thee afraid: I also am formed out of the clay." (Job xxxiii. 6, 7.) But there are cases in which human agents are improper and inefficient. "No man hath ascended into heaven," and therefore no man can bring down messages from thence. But angels, who wait constantly on the divine presence, are always ready, and seem to delight when they are commissioned on errands of mercy or benevolence to mankind. In the case before us, with what tenderness and gentleness doth the angel address the women who came to perform the last office of tenderness to their departed Lord: "Why seek ye the living among the dead? I know that ye seek Jesus that was crucified; but he is not here: he is risen:" and to confirm his words, he brings to their recollection the conversation of their divine Master, "Remember how he spake unto you, when he was yet in Galilee." On these words we may remark—1. That much of religion consists in recollection—in recollecting what Christ has said and done for us; and one of his last affectionate admonitions was, as he surrounded his supper table, "Do this in remembrance of me!" Israel of old were commanded to remember "all the way which the Lord their God had led them;" and much of the bliss of the celestial paradise will probably consist in the like employment. So *Dr. Watts*:—

> "There on a green and flowery mount,
> Our weary souls shall sit;
> And with transporting joys recount
> The labours of our feet."

2. That our duty, next to the recollection of God's goodness, is to report it to others. The women remembered these words of their now risen Lord, "and returned from the sepulchre, and told all these things unto the eleven, and to all the rest;" and *they* shortly after went forth into all the then known world to preach a risen Saviour. 3. Women had the honour to be the first believers in the resurrection of their Lord: for some time, even the eleven apostles were incredulous, and the reports of the women were to them as "idle tales." Blameable as this might be, it, however, clears them from the charge of a weak credulity, and gives strength to their subsequent testimony. Even Peter, who went to examine the sepulchre, and found it empty, does not yet appear satisfied: the most that is said of him is, that he "departed, wondering in himself at that which was come to pass."

Ver. 13—35. *Jesus appears to two disciples in their way to Emmaus.*—This Emmaus was a village little more than seven miles from Jerusalem. (See note, ver. 13.) One of these disciples is named Cleopas, who is asserted by some of the ancient fathers to have married the sister of the Virgin Mary, and to have been father to James the less, to Jude, and Joses, the cousins of our Lord. The other disciple is not named, which has led many to suppose it might be Luke himself, which seems the more probable from the particularity of the account. While these disciples were conversing by the way of the death of Jesus, and the circumstances which accompanied it, Jesus himself, in the garb of a traveller, joined in the conversation here related, and which now calls for our observation.

Dr. *D. Hunter*, an elegant and pious writer before quoted, remarks the peculiar delicacy and tenderness of Jesus in the gradual discovery of himself to his disciples, after his resurrection. Adverting to the narrative now before us, he remarks,—"It is beautiful to observe the steps by which the disciples were led on to the discovery. . . . . The sadness of their countenance, the conversation in which they were engaged on the subject of their distress, and the opportunity presented of mixing familiarly with them, were circumstances inviting the attention of Jesus, and which we behold him improving, to the great purpose of the interview. Persons in distress are easily set a talking on the subject of their distress: there is a fulness and overflowing of the heart in such situations. The disciples, encouraged by the inquiries of Jesus, easily enter on the subject of his sufferings, and discover themselves to be under the power of prejudices, which, previously to a discovery, it was highly proper for him to correct. In the mean time, he was concealed by these very prejudices of the disciples, and by the casualty of the interview. Besides, "their eyes were holden (perhaps miraculously) that they should not know him." With this advantage on his side, he enters on the subject of his sufferings—with freedom censures them for their slowness and unbelief—and, with his

that they had no hope of his resurrection on the third day. Nicodemus and Joseph of Arimathea had done this before the body was laid in the tomb; but on account of the approach of the sabbath, it was probably hastily and imperfectly performed; and hence a second embalming would be deemed necessary, for which purpose the spices now brought by the women were intended.]—*B.*

Ver. 4. *Two men stood by them.*—Matthew and Mark speak only of one—"a young man," and him "sitting." It is not uncommon for one Evangelist to name one only of two named by others, as in the case of Bartimeus, &c.; and the angel singled out by the two first Evangelists was probably the one who spoke. As to the word rendered *stood*, Archbishop *Newcome* says, it "does not necessarily import a posture, but may be rendered, 'appeared to them.'" So it is used Luke ii. 9.

Ver. 5. *The living*, &c.—[Mary Magdalene and the other Mary saw only one angel in white, sitting on the stone which he had rolled from the door of the sepulchre; but the women here mentioned saw no angel till they had entered the sepulchre, when two appeared to them in "garments shining like lightning," as the word imports. This, and several other variations, show there were two distinct companies of women, who went successively to the tomb on the morning of the resurrection; which renders the whole account clear and consistent.]—*Bagster.*

Ver. 12. *And departed, wondering*, &c.—Dr. *Campbell* observes, that by a slight change in the pointing, (a thing very allowable when it clears the sense,) some render the phrase, "And he went *home*, wondering at what had happened." So *Hammond* &c.; but he (*Campbell*) prefers the common punctuation, as best supported by the ancient versions. He reads, therefore, "He (Peter) went away, musing with astonishment," &c.

Ver. 13. *Emmaus.*—[*Emmaus* was situated, according to the testimony both of Luke and *Josephus*, 60 furlongs from Jerusalem, that is, about seven miles and a half. It has generally been confounded with *Emmaus*, a city of Judah, afterwards called *Nicopolis*; but *Reland* has satisfactorily shown, that they were distinct places: the latter, according to the old Itinerary of Palestine, being situated ten miles from Lydda, and 22 miles from Jerusalem. *D'Arvieux* states, that going from Jerusalem to Rama, he took the right from the high road to Rama, at some little distance from Jerusalem, and "travelled a good league over rocks and flint stones, to the end of the valley of terebinthine trees," till he reached *Emmaus*; which "seems, by the ruins which surround it, to have been formerly larger than it was in our Saviour's time. The Christians, while masters of the Holy Land, re-established it a little, and built several churches. Emmaus was not worth the trouble of having come out of the way to see it. Ruins, indeed, we saw on all sides; and fables we heard from every quarter, though under the guise of traditions."]—*Bagster.*

Ver. 17. *And are sad.*—*Doddridge*, "appear with a sorrowful countenance," which is evidently the sense, though the conciseness of the original might be preserved, by rendering, "And look sad," or gloomy.

Ver. 18. *Art thou only a stranger?* &c.—*Campbell*, "Art thou the only stranger in Jerusalem who is unacquainted," &c; implying that these events occupied the whole conversation of the day, and of the people.

Ver. 19. *In deed and word*—i. e. in preaching and working miracles.

delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been [o] he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done.

22 Yea, and certain women [p] also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain [q] of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, [r] O fools, and slow of heart to believe all that the prophets have spoken!

26 Ought not [s] Christ to have suffered these things, and to enter [t] into his glory?

27 And beginning at [u] Moses and all the [v] prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he [w] made as though he would have gone farther.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he [x] took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he [y] vanished out of their sight.

32 And they said one to another, Did not our heart burn [z] within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath [a] appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And [b] as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed [c] that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed [d] not for joy, and wondered, he said unto them, Have [e] ye here any meat?

42 And they gave him a piece of a broiled fish, and of a honeycomb.

43 And he took *it*, and did eat [f] before them.

44 And he said unto them, [g] These *are* the words which I spake unto you, while I was yet with you, that all [h] things must be fulfilled, which were written in the law of Moses, and *in* the [i] prophets, and *in* the [j] psalms, concerning me.

A. M. 4033. A. D. 29

o c.1.68. Ac.1.6.
p ver.9,10.
q ver.12.
r He.5.11, 12.
s ver.46. Ac.17.3. He.9.22, 23.
t 1Pe.1.3,11.
u ver.44. Ac.3.22.
v Ac.10.43. 26.22.
w Ge.32.26. Ma.6.48.
x Mat.14.19
y or, *ceased to be seen of them.*
z Ps.39.3. Je.20.9. 23.29.
a 1 Co.15.5
b Ma.16.14, &c. Jn.20.19, &c.
c Ma.6.49.
d Ge.45.26.
e Jn.21.5, &c.
f Ac.10.41.
g Mat.16.21
h c.21.22. Ac.3.18. 13.27,33.
i ver.27.
j Ps.22,110, &c.

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wonted kindness, begins to instruct them. It was not yet time to open their eyes, or to risk a discovery, by reminding them of his own predictions: "But, beginning at Moses and all the prophets, he expounded to them, in all the Scriptures, the things concerning himself." This he did with such ardour and energy, that, after he had left them, they said one to another, "Did not our hearts burn within us, while he talked with us by the way, and opened to us the Scriptures?" The fulness and freedom of his discourse, the impressions which it made upon the disciples, their importunate invitation, his indulgent acceptance of it, and, after his wonted manner, sitting down to eat with them, are circumstances which had the most happy tendency to enlarge their views, and to prepare them for seeing with open eyes, Jesus, their master, risen from the grave. The historian doth not leave us to conjecture the use which they made of the discovery: "They rose up the same hour, and returned to Jerusalem, and found the eleven; and they told them what things were done in the way, and how he was known of them in the breaking of bread."

But we cannot pass over the interesting conversation here referred to, without offering a remark or two on the subject of it. We observe, 1. That in Moses, and the prophets, and in all the Scriptures, and especially the types and prophecies, there is much which concerns the character and work of Christ; and if this be true, as respects the Old Testament, much more must it be admitted in reference to the New, where he is "the Alpha and the Omega, the beginning and the end." 2. That in the history of Christ, in both Testaments, the great points kept in view are his atonement and resurrection, his sufferings and glory: "Ought not Christ to have suffered these things, and (afterwards) to enter into glory?" Alas! that Christians should ever tire in conversing on such a subject! When Moses and Elijah met with Jesus upon Mount Tabor, "they spake of the decease which he should accomplish at Jerusalem;" and in all the interviews which Jesus had with his disciples after his resurrection, this appears to have been the reigning topic of conversation, which he closed by showing them his wounds: "Behold my hands and my feet!"

Ver. 36—53. *Jesus, after farther proofs of his resurrection, returns to heaven.*—In the preceding section we find that the two disciples to whom Jesus discovered himself at Emmaus, hastened back immediately to Jerusalem, where they found the apostles collected together, and other disciples with them. These had already received the happy intelligence of the resurrection from other quarters, and exultingly exclaimed when they saw Cleopas and his fellow disciple—"The Lord is risen, indeed! and hath appeared to Simon!" While they were thus rejoicing and conversing, our Lord himself suddenly appeared in the midst of them, and blessed them in his accustomed manner, saying, "Peace be unto you!" Instead of being calmed, however, they were terrified; and, instead of hailing him as their risen Saviour, they thought it was his spirit—for that spirits did occasionally appear on earth, was in those days

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Ver. 20. *And have crucified him.*—So also this crime is charged upon the Jews repeatedly by St. Peter, (Acts ii. 22, 23; iv. 8, 10,) because they were the guilty, procuring cause.

Ver. 21. *Redeemed Israel*—That is, from the Roman yoke, and set up a temporal kingdom.

Ver. 25. *O fools!*—*Doddridge*, "thoughtless creatures."—[Justly termed such, because they had not attended to the description of the Messiah by the prophets, nor to *his* teaching and miracles, as proofs that HE alone was the person described.]—*Bagster.*

Ver. 27. *In all the scriptures*—Namely, of the Old Testament, for none of the New Testament was yet written. "We may hence learn that the Mosaical sacrifices, and especially the solemn anniversary expiation, typified the sufferings of Christ: as also did the oblation of Isaac, and the lifting up of the brazen serpent."—*Whitby.*

Ver. 28. *He made as though*—[That is, he was directing his steps as if to go onwards; and so he doubtless would, had he not been withheld by their friendly importunities. There is not the smallest ground for founding a charge of *dissimulation* against our Saviour, or affording any encouragement to dissimulation in others.]—*Bagster.*

Ver. 29. *They constrained him.*—See note on Luke xiv. 23, where the same word is used.

Ver. 30. *Sat at meat.*—The ancients always reclined on couches when at a meal.—*He took bread, and blessed* it, *and brake, and gave to them.*—This was the appropriate office of the master of the feast. Though he was in *their* house he acted as *master*. This probably first attracted their attention. He now acted as he had been accustomed to do; and as he handed them the bread, they observed the *prints* in his hands, and thus certainly knew that it was Christ.

Ver. 31. *Eyes were opened*—That is, they now recognized him not only to be Jesus, but also the true Messiah.—*He vanished out of their sight.*—*Doddridge*, "Withdrew himself (suddenly) from before them." *Campbell*, "He disappeared."

Ver. 32. *Heart burn within us.*—They felt a very deep interest in his discourse. It moved their hearts, as he convincingly elucidated the Scriptures.

Ver. 33. *Same hour.*—Here was disinterested joy. Though it was late, and Jerusalem was more than seven miles distant, still they hasten to communicate to their fellow disciples, the joyful tidings that Christ had risen.—*The eleven.*—So the apostles were usually called after the loss of Judas, though ten only could have been present; for we know that Thomas was not there. See John xx. 24. 1 Co. xv. 5.

Ver. 34. *And hath appeared to Simon.*—This appearance is not related by either of the Evangelists, but is referred to by St. Paul, 1 Co. xv. 5.—[From Mark xvi. 13, we learn that the Apostles did not believe the testimony even of the two disciples from Emmaus, while it is here asserted they were saying, when they entered the room, "The Lord is risen," &c. This difficulty is removed by rendering interrogatively, "Has the Lord risen," &c.]—*Bagster.*

Ver. 35. *Known of them in breaking of bread.*—As neither of these disciples were present at our Lord's last supper, this seems to imply that there was a peculiar and characteristic solemnity in his manner of asking a blessing on their food.

Ver. 36. *Peace* be *unto you.*—The usual form of salutation in the East

Ver. 37. *Terrified and affrighted.*—*Doddridge*, "Amazed and terrified."

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ [k] to suffer, and to rise [l] from the dead the third day:

47 And that repentance and [m] remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses [n] of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power [o] from on high.

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried [p] up into heaven.

52 And [q] they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising [r] and blessing God. Amen.

A. M. 4033. A. D. 29.

k Is. 53. 3, 5. Acts 4. 12. 1 Pe. 1. 3.
m Ac. 5. 31. 13. 38.
n Ac. 1. 8.
o Is. 11. 3. Joel 2. 28, &c. Ac. 1. 8. 2. 1. 21.
p Ac. 1. 9. He. 4. 14.
q Mat. 28. 9, 17.
r Ac. 2. 46, 47. 5. 42.

never questioned. It is, however, strange to hear them talk thus inconsistently; but it is possible that all were not of one mind; that some could not make up their opinion, and that his appearance might be attended with a splendour by which others were dazzled and confounded. Certain it is, that the Apostles were, in general, men hard to be persuaded, even by ocular demonstration; a circumstance, which however it may tell against their faith, certainly pleads strongly in behalf of the evidence they afterwards bore in favour of Christianity. As to the proofs of identity which Jesus gave them by exhibiting his wounds and eating before them, it is certain nothing could be better calculated to satisfy men of their class—plain, honest fishermen. But our Lord's arguments were not addressed only to their senses, but also to their understandings. He reminded them of what he had told them before his death, relative to the fulfilment of the Old Testament prophecies in relation both to his sufferings and subsequent glory: that these important truths were to be disseminated through the world by their instrumentality, as the means of converting others; but they were, in the mean time, to wait at Jerusalem until they received such extraordinary powers as might be necessary to qualify them for the undertaking; for it must be supposed that, whatever powers they had previously been intrusted with, had ceased with their former missions.

This account closes with a very brief narrative of our Lord's ascension into heaven from Mount Olivet, the foot of which seems to have formed one of the boundaries of Bethany. But we shall defer our remarks on this extraordinary event till we enter on the Book of Acts, in the first chapter of which, this same inspired writer (Luke) gives an account of it more distinct and circumstantial. In the mean time we close our exposition of this interesting Gospel by two or three brief remarks on the temper and conduct of the apostles and disciples, while waiting at Jerusalem for the promise of the Father, as above mentioned.

1. They worshipped their divine Master immediately as he was departed from them. Prostration, the outward action here intended, was so common a token of respect toward the higher classes, that anti-trinitarian writers contend, that such worship can afford no conclusive argument in favour of his divinity. But now Jesus was "parted from them, and carried up into heaven." While he was going, they were gazing. (Acts i. 10.) When he was gone, they fell down and worshipped; and such has been the practice of Christians generally, to the present day.

2. While they thus honoured their departed Saviour, they were continually (that is, at every opportunity of public worship) praising and blessing God. Thus demonstrating that their love to Jesus, as their Saviour, was not inconsistent with the worship of the temple. For "the hour was now come, when the true worshippers should worship the Father in spirit and in truth."

Ver. 48. *Thus it behoved.*—*Doddridge,* "was necessary." Compare ver. 26.

Ver. 48. *Witnesses.*—"Christ's resurrection being a matter of fact must be proved by the testimony of eye-witnesses, who, if they be honest men, and such as suffer the greatest prejudices in fortunes, reputation, and life, for this testimony, we have the greater reason to believe it: for their honesty must render them unwilling to testify a falsehood; their interest and prudence would not suffer them, without any necessity laid upon them, to testify a lie; much more to testify the grossest falsehood, to their utmost damage, and without any prospect of advantage. But, farther, if they confirm this testimony by all kinds of signs, miracles, and wondrous powers, exercised by themselves, and others who embraced their testimony; if this was done in all places, on all kinds of persons, for a whole age, or ages, this renders it impossible that they should attest a lie: and therefore Christ bids them stay at Jerusalem, till they were empowered by virtue from on high, to confirm this testimony."—*Whitby.*

Ver. 49. *Promise of my Father.*—Mat. x. 19. John xiv. 16. Reference was doubtless also made by Christ to the promise of God made in the days of Joel respecting the outpouring of the Holy Spirit, and which was so strikingly fulfilled on the day of Pentecost. See Joel ii. 28, 29. also Acts ii. 16—21.—*Endued with power,* &c.—Power of working miracles and speaking with tongues.

CONCLUDING REMARKS ON THE GOSPEL OF ST. LUKE.

LUKE the Evangelist was born at Antioch, the metropolis of Syria; a city celebrated by the great orators of antiquity, for the pleasantness of its situation, the fertility of its soil, the richness of its trade, the wisdom of its senate, and the learning of its professors, and from its wealth and splendour called the Queen of the East, and yet renowned for this one peculiar honour above all these, that here it was *the disciples were first called Christians.*

Jews abounded in Antioch, who had here their synagogues and schools of education, and to their religion Luke became a proselyte, and was afterwards converted to Christianity. Luke possessed, in this city, ample opportunity of obtaining the advantage of a sound and learned education, and he excelled particularly in the art of physic. After his conversion, our Evangelist became the inseparable companion and fellow labourer of St. Paul in the ministry of the Gospel, and Epiphanius states, that his labours were blessed to the conversion of very many persons: thus he who had been a successful physician of the body, became also a successful physician of the soul.

The manner of his death is not certain, but Nicephorus gives the following account: In the prosecution of his labours in preaching the gospel, Luke came into Greece, where a party of infidels, enraged at his success, drew him to execution; and that for want of a cross whereon to crucify him, they hanged him on an olive tree, in the 80th, or according to Jerome, the 84th, year of his age.

As an historian, Luke was minutely faithful in his narrations, and elegant in his style; as a minister of Jesus Christ, laborious, and zealous for the good of souls. And at last he crowned all, and sealed the testimony of his lip and pen, in laying down his life for the Gospel.—*Polymicrian Testament.*

THE GOSPEL ACCORDING TO ST. JOHN.

JOHN, who, according to the unanimous testimony of the ancient fathers, and ecclesiastical writers, was the author of this Gospel, was the son of Zebedee, a fisherman of Bethsaida, by Salome his wife, (compare Mat. x. 4, with Mat. xxvii. 55, 56, and Ma. xv. 40,) and brother of James the elder, whom "Herod killed with the sword." (Ac. xii. 2.) *Theophylact* says, that Salome was the daughter of Joseph the husband of Mary, by a former wife; and that consequently she was our Lord's sister, and John was his nephew. He followed the occupation of his father till his call to the apostleship, (Mat. iv. 21, 22. Ma. i. 19, 20. Lu. v. 1—10.) which is supposed to have been when he was about 25 years of age; after which he was a constant eye-witness of our Lord's labours, journeyings, discourses, miracles, passion, crucifixion, resurrection, and ascension. After the ascension of our Lord, he returned with the other apostles to Jerusalem, and with the rest partook of the outpouring of the Holy Spirit on the day of Pentecost, by which he was eminently qualified for the office of an Evangelist and Apostle. After the death of Mary the mother of Christ, which is supposed to have taken place about fifteen years after the crucifixion, and probably after the council held in Jerusalem about A. D. 49 or 50, (Ac. xv.) at which he was present, he is said by ecclesiastical writers, to have proceeded to Asia Minor, where he formed and presided over seven churches in as many cities, but chiefly resided at Ephesus. Thence he was banished by the Emperor Domitian, in the 15th year of his reign, A. D. 95, to the isle of Patmos in the Ægean sea, where he wrote the Apocalypse. (Re. i. 9.) On the accession of Nerva the following year, he was recalled from exile, and returned to Ephesus, where he wrote his Gospel and Epistles, and died in the 100th year of his age, about A. D. 100, and in the third year of the Emperor Trajan. It is generally believed that St. John was the youngest of the twelve apostles, and that he survived all the rest. *Jerome,* in his comment on Gal. vi. says, that he continued preaching when so enfeebled with age, as to be obliged to be carried into the assembly; and that, not being able to deliver any long discourse, his custom was, to say in every meeting, *My dear children, love one another!* An opinion has prevailed, that he was, previous to his banishment to Patmos, thrown into a caldron of boiling oil, by order of Domitian, before the gate called Porta Latina at Rome, and that he came out unhurt; but on examining into the foundation of this account, we find that it rests almost entirely on the authority of *Tertullian;* and since it is not mentioned by *Irenæus, Origen,* and others, who have related the sufferings of the apostles, it seem to deserve but little credit. The general current of ancient writers declares, that the apostle wrote his Gospel at an advanced period of life, with which the internal evidence perfectly agrees; and we may safely refer it, with *Chrysostom, Epiphanius, Mill, Le Clerc,* and others, to the year 97. "The Gospel of John (says Dr. *Pye Smith*) is distinguished by very observable characters, from the composition of the other Evangelists. It has much less of narrative, and is more largely occupied with the doctrines and discourses of the Lord Jesus. The topics also of the discourses possess a marked character, indicating that they have been selected with an especial view to the presenting of what, during his earthly ministry, Jesus himself had taught concerning his own person, and the spiritual and never-dying blessings which he confers upon those who believe on his name. The design of St. John in writing his Gospel is said by some to have been to supply those important events which the other Evangelists had omitted, and to refute the notions of the Cerinthians and Nicolaitans, or, according to others, to confute the heresy of the Gnostics and Sabians. But, though many parts of his Gospel may be successfully quoted against the strange doctrines held by those sects, yet the Apostle had evidently a more general end in view than the confutation of their heresies. His own words sufficiently inform us of his motive and design in writing this Gospel—"These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Learned men are not wholly agreed concerning the language in which this Gospel was originally written. *Salmasius, Grotius,* and other writers, have imagined, that St. John wrote it in his own native tongue, the Aramean or Syriac, and that it was afterwards translated into Greek. This opinion is not supported by any strong arguments; and is contradicted by the unanimous voice of antiquity, which affirms that he wrote it in Greek, which is the general and most probable opinion. *Michaelis* prefers his style, in respect of purity, to the other Evangelists, which he attributes to his long residence at Ephesus. Whether the Evangelist had herein any allusion to Cerinthus, or other ancient heretics, is much disputed among the learned. That he might have some reference to them, is, we think, hardly to be doubted; but the Scripture method of confuting error, was by stating the opposite truths, which John does very fully.

CHAPTER I

The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, &c.

IN [a] the beginning was the [b] Word, and the Word was with [c] God, and the Word was [d] God.

2 The same was in the beginning with God.

3 All [e] things were made by him; and without him was not any thing made that was made.

4 In him [f] was life; and the life was the light [g] of men.

5 And the light shineth in [h] darkness; and the darkness comprehended [i] it not.

6 ¶ There was a man [j] sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He [k] was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true [l] Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and [m] the world knew him not.

11 He [n] came unto his own, and his own received him not.

12 But as many [o] as received him, to them gave he [p] power to become the sons of God, *even* to them [q] that believe on his name:

13 Which were [r] born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

a Col. 1. 16. b Re. 19. 13. c c. 17. 5. d Ps. 45. 6. A. M. 1. B. C. 4004. e Ps. 33. 6. Ec. 7. 29. f c. 5. 26. 1 Jn. 5. 11. g c. 8. 12. h c. 3. 19. i 1 Cs. 2. 14. A. M. 4000. B. C. 5. j Lu. 3. 2, 3.

k Ac. 19. 4. l Is. 49. 6. m ver. 5. n Ac. 3. 26. 13. 46. o Is. 56. 4, 5. 1 Jn. 3. 1. p or, *the right*, or, *prerogative*. q Ga. 3. 26. r Ja. 1. 18.

CHAP. I. Ver. 1—18. *Christ, the word of God.*—There can be no reasonable doubt that the *Word* here (in Greek, *Logos*) is used personally, and intends the Son of God. (See notes.)

Such we consider to be the meaning of the term *Logos*, which our translators have rightly rendered "the *Word*." This Word, it is said, "was in the beginning," and when that phrase is not limited by the context, we conceive it always carries us back to "the beginning of the creation of God," at least of the *Mosaic* creation; for this only is the subject of divine revelation. The Son of God then, from the beginning, was "with God." Not as then first brought into being, but as Solomon speaks of Wisdom in his book of Proverbs, (chap. vii. 30,) "Then was I by him as one brought up with him." It is added, "Rejoicing in the habitable parts of the earth, and my delights were with the sons of men;" and if, with Bishop *Patrick*, *Holden*, and many others, we refer this passage to the Son of God, we may trace this analogy farther than is commonly done. "The word (or wisdom, for *Logos* means both,) was made flesh, and dwelt among us—full of grace and truth." Thus "the word" was with God, and came down to dwell with us.

But the Word was not only "with God;" he also "was God." Some translators have rendered it "was *a* god;" but this is a Pagan translation, and implies a plurality of gods. Neither would it do to introduce the definite article, and render it "was *the* God," as that would exclude from the rights of Deity the sacred person of the Father.

The *beginning* here is, by some, referred to "the beginning of the Gospel," which is the expression of the evangelist Mark, (ch. i. 1:) but he goes no farther back than the preaching of John the Baptist; John, the apostle, to the creation of all things. For, speaking of the same *Word*, he says, "All things were made by him, and without him was not any thing made that was made:" but this comes short of the original, and is very tamely expressed. *Doddridge* renders it, "without him was not made so much as one single being:" *Campbell*, (perhaps better,) "not a single creature." Both versions exclude the *Word* from being himself a creature. On the contrary, he is represented as the source of life and light, and every other blessing to mankind. John the Baptist is then introduced as bearing witness to "this light," which, by becoming incarnate, enlightened the world with the knowledge of the truth. John, however, declares, that he was not that light, but only came (so the morning star precedes the sun) as his harbinger and prophet.

But this same *Word*, by whom were made all things both in heaven and earth, was himself "made flesh." He had often, indeed, under the old dispensation, assumed a human or

CHAP. I. Ver. 1. *In the beginning.*—"I cannot embrace the opinion of those critics," says Moses Stuart in his letters to Dr. Channing, "who think that the phrase 'in the beginning' of itself *simply*, signifies *from eternity*. Although I believe that the *Word*, Greek *Logos*, did exist from eternity, I do not think it is proved *directly* by this expression. (Compare Gen. i. 1.) That existence from eternity is *implied*, however, may be properly admitted. 'In the beginning,' is equivalent to *in the beginning of the world*, i. e. before the world was made; and so agreeing in this particular with the phrase, John xvii. 5, 'the glory that I had with thee before the world was;' and Eph. i. 4, 'before the foundation of the world.'

"Before the world was created, then, the *Logos* existed. Who or what was this *Logos*? A real existence; or only an attribute of God? A real substance; or only the wisdom, or reason, or power of God?

"The *Logos* appears to be a *real existence*, and not merely an *attribute*. For, *first*; the attributes of God are no where else *personified* by the New Testament writers; i. e. the usage of the New Testament authors is against this mode of writing. *Secondly*; *Logos*, if considered as an abstract term, or as merely designating an attribute, must mean either *wisdom* or *word*; and in what intelligible sense can the *wisdom* or the *word* of God, in the abstract sense, be said to have '*become flesh and dwelt among us*,' v. 14; or why should John select either the *wisdom* or *word* of God, as any more concerned with the incarnation, than the *benevolence of God*, or the *mercy of God*, which one might suppose would be the attributes more especially displayed in the incarnation? *Thirdly*; if *Logos* mean here the *power* of God, as many assert, the exposition is attended with the same difficulties. *Fourthly*; if it mean, as others aver, the *power of God putting itself forth*, i. e. in creation, it is liable to the same objections. In short, make it any *attribute* of God thus personified, and you introduce a mode of writing that the New Testament no where else displays. Is it probable, that a revelation from heaven is made to inform us that the *attributes of a being are with that being*; or what can be thought of the assertion, that the *wisdom* or *power* of God, is God himself?

"Let us proceed, now, to the second clause, '*and the Logos was with God*;' i. e. as all agree, with God the Father. Compare verses 14 and 18; also chap. xvii. 5, and 1 John i. 1, 2; which make the point clear. Is this expression capable of any tolerable interpretation, without supposing that the *Logos*, who was *with God*, was in some respect or other different, *or diverse from that God, with whom he was?* This *Logos* was the same that became incarnate, ver. 14; that made the most perfect revelation of the will and character of God to men, ver. 18; and was called *Christ*. He was therefore, *in some respect*, diverse from the Father, and therefore by no means to be confounded with him. The phrase, 'and the *Logos* was with God,' amounts to asserting that the *Logos* was most intimately connected with God. See John i. 18, where the only begotten is said to be in the bosom of the Father, which is a phrase of similar import to the one under consideration.

"'*And the Logos was God.*' It is said, that 'Theos is destitute of the article, and therefore cannot designate the Divine Being, who is Supreme.' This observation, however, is far from being justifiable, either by the usage of the sacred writers, or the principles of Greek syntax. Among instances where the Supreme God is certainly designated, and yet the article is omitted, the inquirer may consult the very chapter in question, ver. 6, 13, 18; also, Mat. xix. 26. Luke xvi. 13. John ix. 33; xvi. 30. Rom. viii. 8. 1 Co. i. 3. Gal. i. 1. Ephes. ii. 8. Heb. ix. 14. Besides, every reader of Greek knows, that where the subject of a proposition has the article, the predicate omits it.

"I understand John as affirming, that the *Logos* was God, and yet was with God; viz. that he was truly divine, but still divine in such a manner, that there did exist a distinction between him and the Father. I take the word *God*, in one case, to mean, as in a great number of cases it does mean, God as Father; in the other case, I regard it as a description of Divine Being, of the Divinity, without reference to the distinction of Father; a use which is very common."—*The Word.*—"The Greek word *Logos*, is susceptible of several interpretations, the chief of which are *reason* and *speech*. . . . . The latter acceptation has been adopted by most interpreters. If the practice of preceding translators is ever entitled to implicit regard from their successors, it is when the subject is of so abstruse a nature, as hardly to admit an exposition which is not liable to great objections. . . . . Were I to desert it, (which I do not think there is here sufficient evidence to warrant,) I should prefer the word *reason*.

"I entirely agree with those who think it most likely that the allusion here is to a portion of holy writ, and not to the reveries of either Philo or Plato. The passage referred to is Proverbs viii. throughout. There is such a coincidence in the things attributed to each, as evidently shows, that both were intended to indicate the same divine personage. The passage in Proverbs, I own, admits of a more familiar explanation, as regarding the happy consequences of that mental quality, which we call true or heavenly wisdom: but it is suitable to the genius of scripture prophecy to convey, under such allegorical language, the most important and sublime discoveries."—*Campbell.* Compare our exposition, which was written before we observed this note.

In our exposition of this verse, we have mentioned the Chaldee word *Memra*, which the Targums use, as corresponding both to the Heb. *Debar*, and the Gr. *Logos*. They use it not only for the *Word of God*, the Angel of God, and the Messiah, but for God *himself*; and sometimes in a way that can only be accounted for by considering it as a favourite term, which they seem often to introduce without occasion, and even without any distinct meaning. But it had been imported from the Alexandrian School, and become naturalized among the Jews before the time of John; and in Greek, *Logos* was always used as corresponding with it, and was the only term, therefore, adapted to the use of the Evangelist. See the Bishop of St. David's "The Bible, and nothing but the Bible." Also, Dr. *Smith's* Messiah.—*The word was God.*—*Luther*, and the English translators of Henry VIII., adhering to the order of the original, read, "God was the word." The sense is the same, but it is worse English. Because the Greek article is prefixed to *the word*, but not to God, some would render it, (as the Unitarian version,) "The word was A God." But *Campbell* remarks, that "though the article prefixed shows a noun to be definite, the bare want of the article is not sufficient evidence that the noun is used indefinitely. See verses 6, 12, 13, and 18, of this chapter, in all which, though the word "God" (*Theos*) has no article, there can be no doubt that it means God, in the strictest sense."

Ver. 3. *All things were made by him.*—"The all things which the Logos created, means, (as common usage and the exigency of the passage require,) *the universe*; the worlds material and immaterial. (Ver. 10.) Here, consequently, in the first chapter of John, is a passage in which, beyond all reasonable doubt, Christ is called *God*; and where the context, instead of furnishing us with reasons for understanding the word God in an inferior sense, (as is usual, when this designation is applied to inferior beings,) has plainly and unequivocally taught us, that this *God*, who was the *Logos*, *created the universe*. The Bible every where appeals to *creative* power, as the peculiar and distinguishing prerogative of the Supreme God; and attributes it solely to Jehovah. Read Gen. ii. 2, 3. Ex. xx. 11. Is. xliv. 24. Je. x. 12. Ps. viii. 3, 4. cii. 25, and other passages of the same tenor. Read Isaiah xl., and onward, where God by his prophet makes a most solemn challenge to all polytheists, to bring the objects of their worship into competition with him; and declares himself to be distinguished from them all, by his being "the Creator of the ends of the earth," (v. 28;) and by his having formed and arranged the heavens, (v. 26.)"—*Stuart's Letters to Channing.*

Ver. 5. *The darkness comprehended it not.*—*Doddridge*, "apprehended it not."—*Campbell*, "admitted it not." The allusion seems to be to air, so gross and foul as to extinguish any light (link or torch) that may be introduced into it.

Ver. 7. *That all* men *through him*—i. e. all who heard his testimony—*might believe*—In Jesus.

Ver. 9. *Which lighteth every man that cometh*, &c.—*Doddridge*, "which coming into the world enlighteneth every man."—"He that cometh," was a periphrasis for the Messiah. See ch. vi. 14, &c.

Ver. 10. *Knew him not.*—They neither knew nor acknowledged him, as the word often means.

Ver. 11. *He came unto his own, and his own*, &c.—The word "own," in the first instance, is *neuter*; in the second, *masculine*; it is, therefore, properly rendered by *Campbell*, "He came unto his own (land,) and his own (people) received him not." See Luke xx. 9—16

14 ¶ And the Word was made flesh, and dwelt among us, (and [t] we beheld his glory, the glory as of the only begotten of the Father,) full [u] of grace and truth.

15 ¶ John [v] bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness [w] have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace [x] and truth came by Jesus Christ.

18 No man hath seen God [y] at any time; the [z] only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this [a] is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou [b] that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He [c] said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the [d] prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth [e] one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in [f] Beth-abara beyond Jordan, where John was baptizing.

A. M. 3999. B. C. 5.

a Lu.1.35. 1 Ti.3.16.

t 2 Pe.1.17. 1 Jn.1.1,2.

u Ps.45.2. Col.2.3,9.

A. M. 4030 A. D. 26.

v Mat.3.13, &c.

w c.3.34.

x Ps.85.10. Ro.5.21.

y Ex.33.20. 1 Ti.6.16.

z 1Jn.4.9.

a Lu.3.15, &c.

b or, *a prophet*.

c Mat.3.3. Ma.1.3. Lu.3.4. c.3.28.

d Is.40.3.

e Mal.3.1.

f Ju.7.24.

angelic form, and sometimes appeared in the "form of God;" but now he became or was "made flesh;" not transiently appearing, as of old, in the human form, but he *tabernacled*, or, as *Doddridge* expresses it, "pitched his tabernacle." to abide for some time with men: the glory of the Divine Nature being veiled in the humanity, just as that of the Shechinah was shrouded in the accompanying cloud; and as the glory shone at times more or less conspicuously through the cloud, so the glory of the Word, "as of the only begotten of the Father," shone through the veil of human nature with beams of grace and truth. These beams, however, were seen but by a few only. He came to the world which he had made, to the nation whom he had chosen, but they received him *not;* a few only excepted, on whom he bestowed the privilege of becoming sons of God by adoption and by grace. This St. John expresses in his usual manner, both negatively and positively. They were "born, not of blood;" that is, they were not sons of God merely by natural generation, as sons of Abraham—not by circumcision, as in the case of proselytes from other nations—not by "the will of the flesh," that is, by any natural effort of their own, nor "of the will of" any other "man," as in the case of adoption, at this time a common practice with the Romans,—"but of God;" by which we understand that the *true* regeneration of which our Lord here and elsewhere discourses, is wholly of divine grace. This passage might lead us to inquire into the Scripture doctrine of *Regeneration*, but as that subject will necessarily come more fully under discussion in the third chapter of this Gospel, we shall not here enlarge; but only add one remark, that it is by faith in Christ only that we obtain the privilege of becoming sons of God: it is a favour granted to them only who believe in his name.

The 14th verse of this chapter speaks of Christ in reference to his two natures, divine and human: considered in respect to the former, he is "the only begotten of the Father;" that is, he is his Son in a sense to which neither men nor angels can pretend; he is "the express image of the Father." (Heb. i. 3.) And in respect of the latter, as man and mediator, he is full of grace and truth: he is the great depository, and the only channel of revealed truth and grace to men. Taking the 15th verse as a parenthesis, as we are strongly inclined to do, (see note,) we defer the consideration of it till after the 18th, (which some consider its proper place,) and connect it with the 14th, the 16th, and two following, which leaves the narrative unbroken. John had said that the *Word*, or Son of God, was full of grace and truth, and therefore very naturally adds, "And of his fulness have all we received, and grace for grace." 1. He was "full of grace," and therefore his ministers and people receive from him an accumulation of grace—grace in rich *abundance*. And, 2. He possessed a rich *variety* of graces, and therefore does he communicate to us "grace answerable unto" all the graces which himself possesses, though at humble distance in respect of measure and perfection.

It is added, "the law was given by Moses, but grace and truth came by Jesus Christ." The law given by Moses was either the *moral* law, and that had no *grace:* "The soul that sinneth, it shall die," (Ezek. xviii. 4;) or it was the *ceremonial* law, and that had no *truth;* that is, no reality; for it was only "the shadow of good things to come," of which Christ was the substance. (Heb. x. 1, &c.) For "grace and truth came by Jesus Christ." Chrysostom, the eloquent Greek father, remarks, these words are evidently not the language of the Baptist, who uses not the name of Jesus. "No man hath seen God [the Father] at any time:" the divine nature is invisible; "but the only begotten Son, who is in the bosom of the Father,"—that is, who occupies the seat next to him in dignity and power, (see expos. of Luke xvi. 22,) "He hath made him known." He is come upon the express errand of making known his Father's character, and to reveal his will to men for their salvation. Let us therefore resign ourselves into the hands of God our Saviour, and implore his aid, to study and to practice whatever he is pleased to teach us.

> "O that the Lord would guide my ways
> To keep his statutes still!
> O that my God would grant me grace
> To know and do his will."—*Watts.*

Ver. 19—34. *John's testimony to Jesus.*—No one of our Lord's disciples discovered more of the cardinal virtue of humility than did John the Baptist. In the midst of his great popularity, respected by all classes, and even feared by Herod, still he sinks in his own estimation, and shrinks from public notice. Speaking of Messiah, he says, "He must increase, but I must decrease." I am his herald only, and, having introduced him to public notice, I must withdraw into obscurity. This conduct of John reminds us of the Pagan philosopher, Antisthenes, who kept a school of rhetoric; but, when he heard Socrates, he shut up his school, and told his pupils, "Go seek for yourselves a master, I have found one:" but John did better; when he had found a master for himself, he recommended him to all his followers.

But there seems some difficulty to reconcile what John here says, "I knew him not," with the account of Matthew, that when Jesus came to be baptized, John forbade him, as having more need to be baptized by him, which shows that he knew who he was. We have, indeed, no doubt that he was persuaded in his own mind: but he had not yet received that miraculous attestation to the fact which he had been taught to expect, and without which he was not authorized, in his prophetic character, to announce him as Messiah, which therefore he did not until he saw "the sign from heaven,"—the decisive proof of his divine mission. (See Mat. iii. 16.) Then, says he, "I saw and bare record, that this is the Son of God."

Ver. 14. *The Word was made flesh.*—*Campbell*, "became incarnate," which is doubtless the true sense, though not so simple. The word *made*, is the same that is used ver. 3; it is of very extensive use, and in most of its senses is applied to Christ. Ver. 3 and 10, *Schleusner* understands it of creation: so also Heb. xi. 3. James iii. 9. It is also applied to his incarnation, "made of a woman," Gal. iv. 4; to his being "made," or constituted, "a prophet," Luke xxiv. 19; and in various other ways.——*And dwelt*—Literally, "tabernacled." (So *Wesley*.) *Campbell*, "sojourned." See Heb. xi. 9. But *Doddridge* thinks it an allusion to the Shechinah or (divine) glory which resided in the tabernacle.

The incarnation of the Son of God was doubtless anticipated under the Patriarchal dispensation. Abraham, and other Old Testament believers, by faith saw "his day," and rejoiced in it. (Chap. viii. 56.) From them the doctrine spread among the heathen, all whose deities became occasionally incarnate; but the most extraordinary notions of this kind are to be found among the Hindoos. According to them, *Veeshnu* (or Chreeshna) was nine times incarnate, for various great and important purposes, of which the last was, to put an end to human sacrifices. See "Dictionary of Religions," 3d edition, under *Hindoos*.——*Full of grace and truth.*—Grace and truth, the sum of that emanation of divine fulness, called in Scripture, the glory of God.—*Edwards.*

Ver. 15. *John bare witness*, &c.—*Campbell* includes this verse in a parenthesis, and connects the 16th with the 14th, thus,—The Word was "full of grace and truth;" and "of his fulness have all we received," &c.——*He was before me.*—Though the Greek *protos*, is sometimes used for pre-eminence, (as *Lardner* shows,) yet as the preceding clause ("he that cometh after me") refers to time, it seems far the most natural to understand this in the same manner as *Doddridge* does, "He existed before me." This verse seems in anticipation of verse 19. See verse 30.

Ver. 16. *Grace for grace.*—The Greek preposition (*anti*) rendered *for*, is capable of various acceptations; we shall mention only two, which we think most probable. "Grace *for* grace" is then either, 1. Grace *upon* grace; so *Doddridge*, *Wesley*, and others; or, 2. Grace *answering to grace*. See *Parkhurst*.

Ver. 18. *He hath declared* him.—*Doddridge* and *Campbell*, "Hath made him known." Compare chap. vi. 46.

Ver. 19. *Levites.*—The posterity of Levi—appointed by the Mosaic law, to be the ministers or servants of the priests.

Ver. 21. *Art thou Elias? And he saith, I am not.*—He was not Elijah come from the invisible world, as the Jews doubtless meant; (for such was their expectation;) yet he was the Elias intended by the prophet Malachi. Mat. xi. 1—19.—*That prophet.*—The Greek is more accurately rendered by *Campbell*, "The Christ," and "The Prophet." See Deut. xviii. 15.

Ver. 28. *In Bethabara.*—*Campbell* reads, "in Bethany:" and adds, that "the MSS. which read *Bethany*, are, both in number and in value, more than a counterpoise to those in which we find the vulgar reading (Bethabara.) Add to these, the Vulgate, the Saxon, and both the Syriac versions." &c. So *Grie-*

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb [g] of God, which [h] taketh [i] away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining [j] on him, the same is he which baptizeth [k] with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after, John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where [l] dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about [m] the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou [o] shalt be called Cephas, which is by interpretation, [r] A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses [q] in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, [r] Can there

A. M. 4030. A. D. 26.

g Ex.12.3. Is.53.7,11. Re.5.6.

h or, *beareth* He.9.28.

i Ac.13.39. 1 Pe.2.24. Re.1.5.

j c.3.34.

k Ac.1.5. 2.4.

l or, *abidest.*

m *That was two hours before night.*

n or, *the anointed.*

o Mat.16.18

p or, *Peter.*

q Lu.24.27, 44.

r c.7.41.

From this time, it seems, he recommended his disciples to follow Jesus. Some of them, at least, did so, as for instance, Andrew, Simon's brother, (ver. 40;) and afterwards, when any appear to have doubted the fact of Jesus being the Messiah, John sent them to hear his preaching, and see his miracles, as affording the most decisive evidence. (Matt. xi. 3—5.)

But the evidence which John gave concerning Jesus, is chiefly confined to two points,—1. The divinity of his character, as "the Son of God;" and, 2. The efficacy of his atonement, as being "The Lamb of God, which taketh away the sins of the world." These great truths should never be lost sight of by a preacher of the cross, as being the foundation of the Christian system. If John insisted on these points, even before the death of Christ, how much more should ministers of the Gospel do so, in subsequent ages, after the atonement has been offered, and after the doctrine of the cross has been made the power of God to the salvation of so many thousands of mankind.

We may also here remark how much clearer views the Baptist had of the office and work of Christ than any of his own apostles! No sooner, however, was the Holy Ghost poured down on the day of Pentecost, than even Peter, who would not hear of the death of Christ before, made it his continual theme.

> "Let the vain world pronounce it shame,
> And fling their scandals on the cause;
> We boast our Saviour's (worthy) name,
> And make our triumphs in his cross."—*Watts.*

Ver. 35—51. *The calling of Andrew and Peter, Philip and Nathanael.*—Andrew appears to have been the first called of all the twelve apostles. He was previously a disciple of the Baptist, and, as we here see, followed Jesus in consequence of the recommendation of John, his master. The other disciple with him, is supposed to have been John the Apostle; but this conjecture is founded only on the concealment of his name, which is believed to have been the case with John in other instances, where himself was meant.

When they followed Jesus it was about the tenth hour of the day, which, reckoning from six in the morning, makes it four in the afternoon, from which hour they remained with Jesus, at his apartment, till the evening. Before, however, Andrew went in to sit down, he went in search of his brother Simon, who appears to have been near upon the spot, and went with him; and they sat down together, listening, and doubtless "wondering," as others had done before, at the gracious words which proceeded from the Saviour's mouth. On this occasion, it should seem, Jesus first gave to Simon the name of *Peter*, which is here explained to signify "a stone." In Matt. xvi. 18, our Lord alludes to the same interpretation but, by this passage, the name had been imposed long before. It does not appear, however, that these disciples immediately forsook their callings and followed Jesus: the probability is, that their constant attendance was not required till Jesus formed an establishment, and provided them a home.

Next day—the frequent use of this term seems to imply that John, when not occupied in his official duties, used to walk with some of his disciples on the banks of the Jordan, and Jesus probably did the same. Whenever John, therefore, saw Jesus, he pointed his disciples to him as "the Lamb of God," or the Saviour of the world: and thus bare record of him in the face of his disciples and the public. The consequence was, that many of John's disciples followed Jesus, as he had himself predicted—"He must increase, but I must decrease."

But what most interests us in this section, is the calling of Nathanael, whom we have supposed to be the same with Bartholomew the apostle, (see expos. of Luke vi. 12—19,) and on whose amiable character we shall here offer a few observations. 1. We mark his *simplicity*—he was "an Israelite indeed, in whom was no guile;" no hypocrisy, no dissimulation: yet, 2. Though simple, he was not credulous; so far from it, he scrupled to believe in Jesus because he came from Nazareth, a town inhabited by ignorant, rude, and vicious characters; so that it appears to have been a proverbial saying, "Can any good thing come out of Nazareth?" Thus the good physician placed himself in the centre of the diseased. 3. Though not credulous, he did not obstinately resist evidence: when Jesus convinced him that he knew what passed in his secret retirement, he at once acknowledged the divinity of his character: "Rabbi, [master or doctor,] thou art the Son of God; thou art the King of Israel." 4. We have here an instance not only of Nathanael's simplicity and honesty, but of his piety; since "under the fig-tree" appears to have been his usual place for retirement and prayer, where he knew that he was excluded from every eye but his who readeth the heart.

Our Lord here adds, addressing Nathanael, and the other disciples with him, "Verily, verily, I say unto *you*, hereafter ye shall see heaven open, and the angels of God ascending and descending [to wait] upon the Son of man." Several instances of this nature occurred to the apostles (of whom we have reckoned Nathanael to be one) during their master's life; but the grand instance of it was at his ascension, (Acts i. 11,) to be exceeded only at the day of judgment. (See Matt. xxiv. 31, 32; xxvi. 30.) It appears to us that angels were constantly in attendance upon our Lord, though not always visible to others; and who can say that they attend not on his disciples also? "Are they

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bach. Bethany signifies a ferry house; but this Bethany was not where Lazarus and his sisters lived, but beyond, or "upon the Jordan," where probably a ferry boat was stationed.

Ver. 31. *I knew him not.*—This is differently explained. *Doddridge* says, "knew him not" *personally*, which seems difficult to believe, since all the male branches of families used to meet at the three great feasts at Jerusalem, which we know Jesus was accustomed to attend; and Zacharias, the father of John, being a priest, would naturally bring up his family in that duty. *Campbell* thinks that John might have known Jesus to be a prophet, yet not the Messiah; but being himself a prophet, even supposing he had not heard of his miraculous conception, or early devotedness to God, (which is scarcely probable,) he must have naturally suspected that he was the person to whom he was appointed forerunner.

Ver. 33. *I knew him not.*—There seems to have been a special providence in the circumstance of John and Jesus being brought up at such a distance—one in the desert of Judea, and the other in Lower Galilee, (not less than 60 or 70 miles apart,) and never seeing each other, but at the three great festivals, which cut off all reasonable suspicion of confederacy or collusion.

Ver. 36. *Behold the Lamb.*—[An allusion to the morning and evening sacrifice, which typified the Lamb of God, who should bear away the sins of the world.]—*Baxter.*

Ver. 39. *About the tenth hour.*—Supposing these hours to be reckoned according to the Roman method, from six in the morning, they bring us to four in the afternoon, which our translators, in their marginal note, remark, was two hours before night, reckoning their day from six to six.

Ver. 42. *Son of Jona*—Or Jonas; probably an abridgment of Joanna, or John.—*Cephas*—In Syriac, agrees with *Peter*, in Greek, (so our English margin,) both signifying a *stone*. See note on Mat. xvi. 17—20.

Ver. 43. *The day following*—Or "on the morrow," or "next time;" for the word "day" need not be taken strictly.

Ver. 44. *Bethsaida*—Was at this time a poor fishing village on the lake of Gennesareth.

any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith unto him, Behold [s] an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw [t] thee.

49 Nathanael answered and saith unto him, Rabbi, thou [u] art the Son of God; thou art the King [v] of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven [w] open, and the angels [x] of God ascending and descending upon the Son of man.

CHAPTER II.

[a] Christ turneth water into wine, 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana [a] of Galilee: and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the [b] marriage.

3 And [c] when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever [d] he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw [e] out now, and bear unto the governor [f] of the feast. And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the [g] servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good [h] wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested [i] forth his glory; and his disciples believed [j] on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

A. M. 4030. A. D. 26.

s Ps.32.2. Ro.2.28,29

t Ps.139.1,2.

u Mat.14.33. c.20.28,29

v Mat.21.5. 27.11.

w Eze.1.1.

x Ge.28.12. Da.7.9,10. Ac.1.10, 11.

A. M. 4031 A. D. 27.

a Jos.19.28. c.4.46.

b He.13.4.

c Ec.10.19 Is.24.11.

d Lu 5.5,6.

e Ec.9.7

f Ro.13.7.

g Ps.119. 100. c.7.17.

h Ps.104.15. Pr.9.2,5.

i c.1.14.

j 1 Jn.5.13.

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not all ministering spirits, sent forth to minister for (or on behalf of) them who shall be heirs of salvation?" (Heb. i. 14.)

> "Are they not all thy servants, Lord?
> At thy command they go and come:
> With cheerful haste obey thy word,
> And guard thy children to their home."—*Watts.*

CHAP. II. Ver. 1—11. *Our Lord attends a marriage feast, and changes water into wine.*—In explaining this narrative, it is necessary to glance at the nature of the Jewish marriages, which lasted seven days, persons coming and going, perhaps, all the time. (Judg. xiv. 17.) From a deficiency of wine it has been inferred that the married couple were poor; but it is equally possible that the report of Jesus being present at the feast, had drawn together an accession of guests, quite unexpected. On these occasions a president, or governor of the feast, was appointed to regulate the festival and preserve decorum.

Many reasons may be assigned for the attendance of Jesus on this occasion. The marriage was probably an alliance formed in his own family; and though circumstances would not permit his sanctioning the sacred ordinance by his example, his presence on this occasion might be designed to express his approbation of a union instituted by God himself, and sanctioned by holy men of every age. He might wish it to be understood also, that he was no cynical philosopher, but designed to mix in all the innocent enjoyments, as well as duties, of civil life, which were not incompatible with his divine character. He was no ascetic, nor affected the retirement of a desert; but he came eating and drinking, even with reputed sinners, that he might have the better opportunity of introducing his holy doctrines and precepts among all classes of society.

The language of Jesus on this occasion, to his virgin mother, appears mysterious, and cannot perhaps be fully explained. The epithet "Woman," however abrupt it may sound to English ears, in Greek means nothing disrespectful; but was addressed, by men the most accomplished, to females of the highest rank. And the expression, "What have I to do with thee?" (or, rather, "What hast thou to do with me?") though it may imply a gentle reproof, may only be designed to intimate that whatever filial duty Jesus might owe to Mary, as his mother, that relation gave her no right to interfere with his public duties. He was "about his Father's business," as he had said many years before, (Luke ii. 49,) and knew when and how to act, without any human direction. His "hour" (as he said on other occasions) was not yet come, and he might have wise reasons for delay, unknown to her as well as to us; and it is evident she did not understand this as a refusal, because she directed the servants to obey his orders.

"At the command of Jesus (says Bishop *Taylor*) the water-pots were filled with water, and the water was, by his divine power, turned into wine, where the different economy of God and the world is highly observable. *Every man sets for h good wine at first, and* then *the worse;* but God not only turns the water into wine, but into *such* wine that the last draught is most pleasant. The world presents us with fair language, promising hopes, convenient fortunes, pompous honours, and these are the outside of the bowl; but, when it is swallowed, these dissolve in the instant, and there remains bitterness, and the malignity of *colliquintida*, (i. e. the wild cucumber, bitter and acrid in the extreme.) Every sin smiles in the first advance, and carries light in the face and honey on the lip; but, when we *have well drunk*, then comes *that which is worse*,—fears and terrors of conscience, and shame and displeasure, and diffidence [we might add, *despair*] in the day of death—[But] Jesus keeps *the best wine till the last:* not only because of the direct reservation of the highest joys till the near approaches of glory, but also because our relishes are higher after a long fruition than at the first essays; such being the nature of grace, that it increases in relish as it does in fruition." (Life of Christ.)

This is called "the beginning," or "first," of Christ's miracles, as Dr. *Campbell* renders it; for we pay no regard to the reports of the juvenile miracles which compose the pseudo-gospels of "the apocryphal New Testament:" and by this miracle he showed forth not only the glory of his power, but of his beneficence; and all his miracles were of the same benevolent cast. As he turned water into wine, so he turned pain into ease, darkness into light, and death into life: in this case also he kept the *best wine till last.*

Ver. 12—25. *Jesus purges the temple, and foretels his own death.*—It seems evident, and is so generally understood.

Ver. 46. *Nazareth.*—This was a town of Lower Galilee, about two leagues East from Mount Tabor. It bore a bad character, even among the Galileans, which is fully justified by the treatment which our Lord himself received from them, Luke iv. 28, 29. This is one instance in which our Saviour "made himself of no reputation."

Ver. 51. *Verily, verily.*—Greek, *Amen, Amen*, which is, in fact, a Hebrew word, signifying "certainly," or "in truth;" but it is remarkable that John, in adopting this word, always doubles it, while the other Evangelists use it singly; a circumstance we can account for only from the earnestness of his manner.—*Angels . . . ascending and descending*, to wait, &c.—So *Doddridge.* But *Campbell* renders it, "ascending from . . . and descending upon."

CHAP. II. Ver. 1. *Cana of Galilee.*—A small town, four or five miles from Nazareth.

Ver. 4. *Woman.*—It is evident that there is nothing disrespectful in this address, as it was used by our Lord on the most affecting of all occasions, and when he evinced his exquisite sympathy and tender regard for this very parent, ch. xix. 26. *Xenophon* puts it into the mouth of a Persian chief, when consoling a captive lady of the highest rank. Augustus is made to use it to Cleopatra, and Antenor to Helen. It may, therefore, be considered as equivalent to Madam. See *Orient. Lit.* No. 1337.—*What have I to do with thee?*—*Parkhurst* and *Campbell*, "What hast thou to do with me?" The expression, though certainly not disrespectful, implies reproof: "Why dost thou interfere?"—*Mine hour is not yet come*—i. e. The time for me to act is not yet come.

Ver. 6. *Two or three firkins.*—This is an English measure, unknown to the Greeks or Jews. *Doddridge, Campbell*, and others, suppose the Hebrew *Baths* to be intended, which are reckoned to contain from four to seven gallons each; but it were better to leave it indefinite—*measures.*

Ver. 8. *The governor of the feast*—i. e. the president or chairman, whose duty on such occasions is described by the author of Ecclesiasticus, chap. xxxii. 1. The Greek term is *architriclinos*, who sat at the head of the table, which was shaped like the Greek letter Π, as represented by ancient painters. Compare note on Mat. xxvi. 20.

Ver. 9. *When the ruler*—Or governor; it is the same word.

Ver. 10. *When men have well drunk.*—*Doddridge*, "drank plentifully;" *Campbell*, "largely," or "freely," which last term seems best. The LXX use the same word in Gen. xliii. 34. Sol. Song v. 1. Hag. i. 6; in none of which does it imply intoxication.

Ver. 11. *Cana.*—[*Cana*, a town of Galilee, now called *Cane Gabl*, or *Kepher Kenna*, is situated, according to the authority of modern travellers, between fifteen and sixteen miles west of Tiberias, about six miles S. E of Sephoris or Saffoury, and between four and five miles N. E by E of Nazareth. I

13 ¶ And the Jews' passover [k] was at hand, and Jesus [l] went up to Jerusalem,

14 And found [m] in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was [n] written, The zeal of thy house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign [o] showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy [p] this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple [q] of his body.

A. M. 4031. A. D. 27.

k Ex. 12.14.
l ver. 23. c 5.1; 6.4. 11.55
m Mat. 21.12. Mar. 11.15. Lu. 19.45.
n Ps. 69.9
o Mat. 12.38, &c. c 6.30.
p Mat. 26.61. 27.40.
q 1 Co. 6.19. 2 Co. 4.21, 22. Col. 2.9. He. 8.2.

r Lu. 24.8.
s 1 Sa. 16.7. 1 Ch. 28.9. 29.17. Je. 17.9, 10. Mat. 9.4. c. 16.30. Ac. 1.24. Re. 2.23.
a c. 7.50, 51. 19.39.
b c. 9.16, 33. Ac. 2.22. c Ac. 10.38.
d c. 1.13. Ga. 6.15. Ep. 2.1. Tit. 3.5. Ja. 1.18. 1 Pe. 1.23. 1 Jo. 2.29. 3.9.
e or, *from above.*

22 When therefore he was risen from the dead, his disciples remembered [r] that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he [s] knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees, named [a] Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for [b] no man can do these miracles that thou doest, except [c] God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [d] Except a man be born [e] again, he cannot see the kingdom of God.

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that our Lord twice, at least, cleansed the temple of these cattle-traders and money-changers. This, which was the first instance, must have happened soon after the miracle just related; the latter instance occurred near the close of his ministry, and is related by the three other Evangelists. (Matt. xxi. 12. Mark xi. 15. Luke xix. 45.)

To avoid repetition, we beg to refer our readers to the observations offered by us on Matthew, so far as the circumstances agree; we add only a remark on the proneness there is in mere professors of religion to make a gain of godliness; and to pursue their own interests, under the pretence of serving God. For it was doubtless the pretence of these men, in bringing their cattle into the courts of the temple, to serve the convenience of those who wanted them for sacrifice; and of the money-changers, to accommodate either buyers or sellers with exchange for money or drafts: but, careless as they were in religion, we cannot believe that the priests would have tolerated these excesses, had they not reaped advantages therefrom, either in the form of rentage for the ground, or fees for the privilege of their *standing!* Strong and severe as was the language of our Lord, relative to these guardians of the temple, we doubt not but that it was perfectly just; and we fear that there are few temples, few churches, few chapels, few religious institutions of any kind, in which *his eyes*, which are "as a flame of fire," do not discern some *thieves* who rob God and oppress his poor! Alas! if the sons of Aaron—if the sons of Eli, practised villany, we need not wonder to find the like in the degenerate days of Herod and Caiaphas. And when the Son of Man again "cometh, shall he find faith in the earth,"—fidelity in the church—or integrity in its ministers? (See Luke xviii. 8.)

It is not wonderful that the Jews, both priests and laymen, should be alarmed on this occasion. A Reformer comes among them, under the character of a Prophet, and by the zeal he manifests, they know not how far the reform may spread; and every priest and every ruler, conscious of abuses, trembles lest it should extend to him;—the more so, as reformers are naturally sanctioned by the injured and oppressed. Certain Jews, therefore, probably deputed by the Sanhedrim, demand of him a *sign*, or miracle, in proof of his divine authority as a Reformer: "What sign showest thou unto us, seeing that thou doest these things?"

Jesus replied, no doubt, with such an expressive action (pointing to himself) as might have led them to a just interpretation of his meaning: "Destroy this temple," meaning the temple of his body; "and in three days I will raise it up." The Jews, however, whether through inattention or perverseness, understood Jesus as speaking of the temple in which they then were; and, therefore, shocked with the impossibility of such a thing, they exclaim, "Forty and six years was this temple in building, and wilt thou rear it in three days?" "But (says the historian) he spake of the temple of his body."

A difficulty has been felt in making out the "forty and six years" here mentioned, since, by the account of *Josephus*, it was built within eight or nine. *Lardner* remarks, however, that this refers to what Herod did at his *own* expense; but the Jews were continually adding improvements and embellishments, as late as A. D. 65, within a few years of its final destruction by Titus. Yet they, as well as the Christians, called this the second temple.

Not only did the Jews misunderstand our Lord, as to the temple of which he spake, but his disciples appear not to have comprehended his meaning till after his resurrection: "then remembered they that he had said this." So our Lord had promised, that after his resurrection the Holy Spirit should bring "all things to their remembrance" which he had said to them. (Ch. xiv. 26.)

In this, and in every instance in which the Jews demanded a miracle, our Lord constantly refused to gratify them, because his miracles were mostly designed to relieve the poor and the distressed: during the time of the Passover, however, Jesus remaining at Jerusalem, wrought many miracles, and those who saw them believed in him; but these people, though they actually witnessed many miracles of this nature, were always inquiring after others—probably wishing to see some splendid exhibition of his power—such as that to which Satan tempted him, (Matt. iv. 6,) to cast himself down from a pinnacle of the temple, before all the congregation. But Jesus, though he never sent away a poor and miserable object in distress, never wrought a miracle merely to exhibit himself, or gratify curious hearers.

As to those who did, or at least professed to believe in him, he knew too much of human nature to trust in them. "He knew man"—his weakness, frailness, and inconstancy; and he knew "what was in man," namely, the deceitfulness and depravity which was in his heart. (Matt. xv. 18, 19.) He, therefore, never trusted himself in the hands of his enemies till his hour was come, to offer himself in sacrifice for our salvation.

CHAP. III. Ver. 1—8. *Our Lord's discourse with Nicodemus.*—The doctrine of *regeneration*, or the new birth, is here proposed in terms so clearly indicative of its high importance, as to call for our particular attention. Nicodemus was not only a ruler, or magistrate of the Jews, but, from chap. vii. 50, of this gospel, has been generally considered as a member of the Sanhedrim, or great council of Jewish rulers. He came to Jesus by night, partly, perhaps, for the sake of privacy; and partly, because then less liable to be interrupted, either by his own friends or Jesus's disciples. And though he had probably heard of his mean origin, he had heard also of his miracles and discourses, which marked him as the great prophet to be sent from heaven, (Deut. xviii. 15,) and consequently entitled to very high respect. He therefore addresses him by the title of *Rabbi*, which was always appropriated to their learned

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is a neat little village, pleasantly situated on the descent of a hill, facing the south-west, with a copious spring, surrounded with plantations of olive and other fruit trees; and contains about 300 inhabitants, chiefly Catholic Christians. *Pococke* saw a large ruined building, the walls of which were entire, and which they said occupied the site of the house of the marriage. Near it was a large new Greek church; and on the south side of the village, near the fountain, there were the ruins of another church, dedicated to St. Bartholomew, and said to have been his house.]—*Bagster.*

Ver. 15. *Of small cords*—i. e. the cords that had been employed to tie up the cattle.—*Oxen.*—*Campbell*, "cattle." Oxen (properly speaking) being castrated animals, could not be sacrificed. The common idea that Jesus scourged the money changers is unfounded. The scourge, as is evident from the original, was used only in driving the sheep and oxen from the temple.

Ver. 16. *A house of merchandise.*—*Doddridge* and *Campbell*, "traffic"—a public market: and the extent of that market may be judged of from what *Josephus* tells us, that at one passover the Jews sacrificed 256,500 victims of different kinds, which amount to more than 32,000 daily. It is possible, however, that *Josephus* exaggerated, as well as the Jews: he mentions, that Herod, in his 15th year, in repairing the temple, doubled the space of ground which had enclosed it, which will account for this large market. See *Lardner's* Cred. ii. 290.

CHAP. III. Ver. 3. *Except a man be born again.*—The Greek (*anothen*) is ambiguous, and means either "again," or "from above;" and some expositors prefer the latter interpretation, which it is clear the word bears, both in verse 31, of this chapter, and in ch. xix. 11. "But that the common version is here preferable, (says Dr. *Campbell*,) is evident from the answer given by Nicodemus, which shows that he understood it no otherwise than as a second birth. And let it be remembered, that in the Chaldee language spoken by our

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of [f] water and *of* the [g] Spirit, he cannot enter into the kingdom of God.

6 That [h] which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born [i] again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so [j] is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, [k] We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you *of* heavenly things?

13 And [l] no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

A. M. 4031. A. D. 27.

f Mat. 16.16. Ac. 2.38.

g Ro. 8.2. 1 Co. 2.12.

h 1 Co. 15. 47, 49. 2 Co. 5.17.

i or, *from above.*

j 1 Co. 2.11.

k 1 Jn. 1.1., 3.

l Ep. 4.9, 10.

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men, and considered as equivalent to *Doctor*, among ourselves. "We know," said he—that is, we rulers know, though few of us have the courage to confess it—"that thou art a teacher, come" express "from God; for no man can do these miracles that thou doest, except God be with him." Under this impression, the Jewish ruler comes to make farther inquiries into the doctrines of Jesus, and into the religious system he was about to introduce among the people. Our Lord, meaning at once to direct him to the most important part of true religion, cuts off all farther inquiries by abruptly stating, but in the most solemn manner, "Except a man be born again, he cannot see the kingdom of God." By "the kingdom of God," it is admitted that our Lord must mean the gospel dispensation, which could neither be understood nor enjoyed without this indispensable qualification; but what can this being *born again* mean? *Not*, surely, moral reformation; for, whatever might be the case with others, this man's morals appear to be irreproachable. Nor, 2, any merely outward rite; for after this solemn introduction, to make the great essential of Christianity consist merely in an outward rite, would be an instance of the *bathos* in Theology, which be far from our Redeemer! But to us it appears to be that same great point which is elsewhere represented, both by our Lord and his apostles, under images very similar. Thus, when his disciples discovered a spirit of pride and ambition, (Matt. xviii. 3,) he set a little child before them, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." And what is this becoming as little children, but the being born again? It is to have the heart humbled by repentance, and renewed by grace. So St. Peter, after the day of Pentecost, addresses the murderers of his Lord, (Acts iii. 19,) "Repent, therefore, and *be converted*, [or become as little children,] that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"—that is, when he shall come in the glory of his gospel kingdom. And the same apostle, speaking of persons thus converted, states, that they were "born again; not of corruptible seed," that is, of erroneous doctrines, "but of incorruptible, by the word of God, which liveth and abideth for ever." (1 Pet. i. 23.) So the apostle John, who relates this conversation with Nicodemus, tells us, that "whosoever [in his heart] believes that Jesus is the Christ," is "born of God"—the very phrase used by our Lord, ver. 13; and that whosoever loveth his brother is "born of God and knoweth God, and doth not commit sin"—that is, doth not live in its allowed practice. (See 1 John iii. 9; iv. 7; v. 1, 4, 18.) On a comparison of these passages, then, it appears to us, that the *regeneration* of which the Scriptures speak, implies faith, repentance, and good works, or "works meet for repentance." (Acts xxvi. 20.)

But what has chiefly led to a different interpretation seems to be, that these persons are said to be born both "of water and the spirit." With respect to the latter, there can be no difficulty in believing that spiritual regeneration is the work of God's Holy Spirit; but what is it to "be born of water?" This is generally understood of baptism, considered as a *sign* or emblem of true regeneration, rather than the thing itself: and so it seems to be considered by St. Paul. Writing to the believing Romans, (ch. vi. 3, 4,) he says—"Know ye not, that as many of us as were baptized into Jesus Christ, were baptized into his death?" that is, into the belief of his death and atonement on our behalf. "Therefore," adds he, in allusion to what then seems to have been the usual mode of baptism, "we are buried with him by baptism into death"—dying to sin as he did to the world; "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." And again, (1 Cor. v. 17,) "If any man be in Christ, he is a new creature;" which corresponds with the spiritual regeneration inculcated by our Lord.

That baptism, or the being "born of water," stands connected with regeneration, or being "born of the spirit," as its *sign* or emblem, is freely admitted, and for that reason also, as we humbly conceive, it cannot be the thing signified. It was this similarity, however, as we suppose, which led the Greek and Latin fathers to call baptism by the names of regeneration, illumination, &c.; in consequence of which, this became the doctrine of the Greek and Latin churches, from the latter of which it has been adopted by many Protestant divines, under different modifications of opinion, or expression, which we are not called upon to examine. The fatal mistake against which we wish to guard our readers, is, that true Christianity consists merely in outward rites and forms, rather than in "an honest and good heart," derived not by natural generation from our depraved first parents, but renewed by God's Spirit, and filled with holy dispositions and desires, which necessarily produce good works, and a virtuous conversation.

That this is not, and cannot be, effected by any outward form or ceremony, is, we think, abundantly evident from our Lord's own words—"That which is born of the flesh is flesh," that is, merely carnal and corrupt; but that which is "born of the Spirit" of God is purely "spiritual," both in its nature and effects. Nor is it certain that *material* water is at all meant, any more than material fire was intended by the *fiery* baptism which our Lord promised to his disciples, Luke iii. 16. Water, and fire, and air, the great purifying agents in Nature, are all used as emblems of the Spirit's influences on man; so "the washing of water by the word," and "the washing of regeneration," are explained by some of our best commentators and divines, of the purifying influences of the Spirit, by means of the written or preached word. (See Ephes. v. 26; and Titus iii. 5.)

Our Lord proceeds to illustrate this by the operation of the air or wind: "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the spirit." This verse is thus illustrated by Dr. *Campbell*:—"Nor is there (as if he had said) any thing in this either absurd or unintelligible. The *wind*, which in Hebrew is expressed by the same word as *spirit*, shall serve for an example. It is invisible; we hear the noise it makes, but cannot discover what occasions its rise or its fall. It is known to us solely by its effects. Just so it is with this second birth. The Spirit himself, the great agent, is invisible; his manner of operating is beyond our discovery; but the reality of his operation is perceived by the effects produced on the disposition and life of the regenerate."

We shall conclude this section with another admirable extract from Bishop *Taylor*:—"This was strange philosophy to Nicodemus; but Jesus bade him not to wonder; for this is not a work of humanity, but a fruit of God's Spirit, and an issue of predestination. *For the Spirit bloweth where it listeth*, and is, as the wind, certain and notorious in its effects; but secret in the principle, and in the manner of production; and, therefore, this doctrine was not to be estimated by any proportions to natural principles, and experiments of sense, but to the secrets of a new metaphysics, and abstracted separate speculations. Then Christ proceeds in his sermon, telling him that there are yet higher things for him to apprehend and believe; for this, in respect of some other mysteriousness of his gospel, was but as earth in comparison of heaven. Then he tells of his own descent from heaven, foretels his death and ascension, and the blessing of redemption, which he came to work for mankind; he preaches of the love of the Father, the mission of the Son, the rewards of faith, and the glories of eternity."

Ver. 9—21. *Our Lord's discourse with Nicodemus continued.*—Dr. *Campbell* here remarks—"The reproof conveyed in this verse, is thought to have an allusion to certain figures

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Lord, there is not the same ambiguity which we find in the Greek." The oldest versions concur in the former interpretation, which is also clearly the sense of the word in Gal. iv. 9.

Ver. 5. *Except a man be born of water and of the Spirit*—i. e. except a man be born not only of water, but also of the Spirit. Christian baptism, strictly speaking, was not yet instituted; the only baptism known to Nicodemus was that of proselytism, which had been long practised by the Jews, and was now practised both by John and Jesus; but are the advocates of baptismal regeneration prepared to say, that John's baptism was attended with a regenerating power? or that it was necessary to salvation? For our parts, without undervaluing any divine ordinance we are far from thinking either of the Christian Sacraments by any means *absolutely* essential to salvation, though certainly highly important in their proper place. So are there many things highly important to our health and comfort in the present life, which are by no means necessary to our existence.

Ver. 8. *The wind bloweth.*—Not only does the same word stand for both wind and spirit, in the Hebrew, but also in the Greek and Latin.—*Where it listeth*—i. e. chooseth.

Ver. 10. *Art thou a master.—Campbell.* "THE Teacher (*didaskalos*) of Israel," intimating, by the emphatic article in Greek, that he was eminent for learning and talent, as a teacher of religion.

Ver. 13. *Which is in heaven.—Campbell.* "Whose abode is heaven."

14 ¶ And [m] as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever [n] believeth in him should not perish, but have eternal life.

16 ¶ For [o] God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For [p] God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He [q] that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light [r] is come into the world, and men loved darkness rather than light, because their deeds were evil.

A. M. 4031.
A. D. 27.

m Nu 21. 9.
n ver. 36. He 7. 25.
o 1 Jn. 4. 9.
p Lu. 9. 56.
q c. 6. 40, 47.
r c. 1. 4, 9. 11.
s Job 24. 13, 17. Pr. 4. 18, 19.
t or, *discovered.*
u 1 Jn. 1. 6.
v 3 Jn. 11.
w c. 4. 2.
x 1 Sa. 9. 4.
y Mat. 3. 5, 6.
z Mat. 14. 3.
a c. 1. 7, 15, &c.
b Ps. 65. 2. Is. 45. 23.

20 For every one that doeth evil hateth the light, neither [s] cometh to the light, lest his deeds should be [t] reproved.

21 But he that doeth [u] truth cometh to the light, that his deeds may be made manifest, that they are wrought [v] in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and [w] baptized.

23 ¶ And John also was baptizing in Ænon near to [x] Salim, because there was much water there: and [y] they came, and were baptized.

24 For [z] John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou [a] barest witness, behold, the same baptizeth, and all [b] *men* come to him.

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of speech, pretty similar to those used on this occasion by our Lord, and not unfrequent among the Rabbies, who considered the baptism of proselytes as a *new birth*. To this sort of language, therefore, it might be thought extraordinary that Nicodemus should be so much a stranger. I think, however, that our Lord's censure rather relates to his being so entirely unacquainted with that effusion of the Spirit which would take place under the Messiah, and which had been so clearly foretold by the prophets." Dr. *Doddridge* also doubts whether the metaphorical language of the new birth of proselytes was known at such an early age: but however that might be, Nicodemus was puzzled, as many Masters in Israel have since been, not at the term "born of water," which our Lord had not yet used, but at the notion of a *second birth*. He might have heard of the Pythagorean philosophy, and of the transmigration of souls, and might think that our Lord had some reference to such a notion; his mind was, however, evidently confused, and not less so when, in the next verse, Jesus spake of being "born of the spirit," of which he was capable of forming no idea, and therefore puts that first question in an ignorant man's catechism, (as an old writer calls it,) "How can these things be?" This language, however, clearly shows the miserable state of religious knowledge among the Jewish Rabbies, where all their study was spent on questions of no importance, and ritual services of no utility. We wish the case were not similar in any modern schools of learning. We venerate both literature and science; but we could name some schools of high fame, where, not many years since, the state of *religious* knowledge was inferior to what it now is in many Sunday schools. O why will men learn every thing, or any thing, in preference to the "one thing needful?"

But we must proceed with our Lord's discourse. "We teach what we do know," which seems to include a strong, though tacit reflection on Nicodemus and his brethren, who taught without knowing what they ought to teach: "and we testify that we have seen;" intimating that none were qualified to teach divine truths, but those who had in themselves the witness of their reality. "The deep mysteries of godliness, (says Bishop *Hall*,) which, to the great clerks of the world, are as a book clasped and sealed up, lie open before him, [the pious and devout man,] fair and legible; and while those book-men know whom they have *heard of*, he knows in whom he hath believed."

Our Lord proceeds farther to instruct this learned man in the principles of the gospel of his kingdom. "If (says he) I have told you earthly things"—the simplest truths of religion—"and ye believe not, how shall ye believe if I tell you of heavenly things?" that is, of things far more sublime. "No man hath ascended up into heaven," to search into the deep and mysterious things of God, "but he who came down from heaven, even the Son of man, who," in reference to his divine nature, "is" still "in heaven," and whose proper residence is there. That Jesus Christ 'came down from heaven," is, indeed, repeatedly asserted, both by himself and his apostles. "He that cometh from above, is above (or over) all." Chap. vi. 38, "I came down from heaven, not to do mine own will," &c. St. Paul also describes the second Adam as "the Lord from heaven;" (1 Cor. xv. 47;) and many similar expressions occur in the New Testament, which prove the divine pre-existence of our Saviour.

But to return to the case of Nicodemus: our Lord having explained to him his divine origin, goes on to state the errand of mercy on which he came down from heaven, namely, to offer his life upon the cross, as an atonement for the sins of men. This he does, first in figurative language, in allusion to the *brazen serpent*—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The typical allusion has been already considered in our exposition of Numbers xxi. 8, 9, where the history occurs. The grand doctrine of redemption is then thus stated: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." The type explains by what means this should be effected. As the serpent was raised up on high to the view of Israel, so must the Son of man be lifted up on the cross, that is, crucified; and thus become the standard of salvation: by these means, eventually, all nations shall be drawn unto him, that is, to believe on him; as he says, chap. xii. 32: "And I, if I be lifted up, will draw all men unto me."

Though these verses contain no difficulty to explain, they contain a volume of important truth for enlargement, did our room permit; but we must confine ourselves to two or three brief remarks. 1. Our salvation originates in the pure love of God. To imagine that we have any merits to claim that love, is alike absurd and impious. 2. The only meritorious cause of our salvation, is the voluntary atonement of God's only begotten Son: "Christ once suffered for sins, the just for the unjust, that he might bring us to God:" (1 Pet. iii. 18;) or, as it is here expressed, (ver. 17,) that the world through him might be saved." 3. Faith in the gospel is the only and all-sufficient instrument of our salvation. God sent his Son, that "whosoever believeth in him should not perish, but have everlasting life." 4. "Everlasting life," or endless happiness in a future world, is the great end which God had in view in the gift of his Son; and which Christ had in view in dying for us on the cross. 5. Nothing can prevent this most desirable issue, but our own obstinate unbelief. It is true, that man is miserably fallen through sin, and can by no means save himself: but God hath provided "a Saviour, and a great one;" and nothing is required of us, but to receive freely the salvation which he has freely provided.

But it may be asked, How is it, then, that all men are not saved? "This is the condemnation"—that is, the true cause of it—"that light is come into the world, (for Christ is the true light, chap. i. 9,) but men [have] loved darkness rather than light, because their deeds [were] evil." Infidelity, it has often been remarked, is rather a disease of the heart than of the head. Men easily disbelieve what they wish not to be true. When the light offends our eyes, we naturally close them, at least partially; we will see no more than is agreeable. And so is it also with our mental eyes: the holy, mortifying truths of the gospel pain us, and we will not see them.

Ver. 22—36. *The baptism of John, and his doctrine concerning Christ.*—We have had repeated occasions to advert to

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Ver. 16. *For God so loved*, &c.—Mr. *Nott*, missionary in the South sea Islands, was on one occasion reading a portion of the Gospel of John to a number of the natives. When he had finished the sixteenth verse of the third chapter, a native, who had listened with avidity and joy to the words, interrupted him, and said, "What words were those you read? What sounds were those I heard? Let me hear those words again?" Mr. *Nott* read again the verse, "God so loved," &c., when the native rose from his seat, and said, "Is that true? Can that be true? God love the world, when the world not love him. God so love the world, as to give his Son to die, that man might not die. Can that be true?" Mr. *Nott* again read the verse, "God so loved the world," &c. told him it was true, and that it was the message God had sent to them, and that whosoever believed in him, would not perish, but be happy after death. The overwhelming feelings of the wondering native were too powerful for expression or restraint. He burst into tears, and as these chased each other down his countenance, he retired to meditate in private on the amazing love of God, which had that day touched his soul; and there is every reason to believe he was afterwards raised to share the peace and happiness resulting from the love of God shed abroad in his heart.

Ver. 20. *For every one that doeth evil.*—The meaning of which is—wicked men hate and reject God's truth, but good men love and receive it into their hearts, and rejoice in its purifying influence. If then we find that any system of doctrine is *generally* embraced by the wicked and rejected by the righteous, we have strong presumptive evidence that the system is false.

Ver. 21. *He that doeth truth.—Doddridge*, "practiseth." See chap. vii. 17. ——*Wrought in God*—i. e. in the strength of God, or by divine assistance But *Campbell* and others render it, "Wrought according to God," or accord ing to the divine will.

Ver. 23. *Ænon.*—The name of a place or fountain.——*Much water.*—Literally, many springs, or streams of water.

Ver. 25. *And the Jews.—Campbell* says, "Though the common editions read *Jews*, the greater number of MSS., among which are some of the most valuable, the Syriac, some ancient expositors also, and critics read in the sin-

27 John answered and said, A [c] man can [d] receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, [e] I am not the Christ, but that [f] I am sent before him.

29 He that hath the [g] bride is the bridegroom: but the friend [h] of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from [i] above is above all: he [j] that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no [k] man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For [m] he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure [n] *unto him.*

35 The Father loveth the Son, [o] and hath given all things into his hand.

36 He [p] that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath [q] of God abideth on him.

A. M. 4031. A. D. 27.

c 1 Cor. 2.12, 14, 4.7, He. 5.4, Ja. 1.17.
d or, *take unto himself.*
e c. 1.20,27.
f Lu. 1.17.
g Ca. 4.8..12, Is. 2.2, Ez. 16.8, Ho. 2.19,20, Mat. 9.15, 2 Co. 11.2, Ep. 5.25, 27, Re. 21.9
h Ca. 5.1.
i c. 6.33, 8.23, Ep. 1.20, 21.
j 1 Co. 15.47.
k c. 3.11, 1 Jn. 5.10.
l m c. 7.16.
n Ps. 45.7, Is. 11.2, 59.21, c. 1.16, Col. 1.19.
o Mat. 28.18.
p Ha. 2.4, ver. 15,16.
q Ro. 1.18.

a c. 3.22,26.
b Lu. 2.49.
c Ge. 33.19, 48.22, Jos. 24.32.
d Ac. 10.28.
e Ep. 2.8.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that was sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and [a] baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs [b] go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave [c] to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings [d] with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift [e] of God, and who it is that saith to thee, Give me to drink; thou wouldest

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John's mission, and his testimony to that of Christ. (See on chap. i. 19, &c.; also on Matt. iii. and Luke iii.) In what we add, it will be our study to avoid all unnecessary repetition. What the particular question agitated between John's disciples and the Jews was, we are not informed, but judging from the context, it might probably regard the different claims of their respective masters; the disciples of John being not so willing as their master to yield the pre-eminence to Jesus. John appeals to them, that he never assumed any thing like equality, but on all occasions sunk into the back ground, while he proclaimed the honours of his Master; and, therefore, when he found his popularity increase, and his own decline, instead of complaining, as they seem disposed to do, he not only acquiesces, but rejoices in it. Like a faithful *bride-man*, or friend of the bridegroom, instead of envying, he participates in the bridegroom's joy.—"He must increase, (said he,) but I must decrease." So the moon modestly withdraws before the rising sun. But he withdraws not till he has again and again borne witness to Christ's superior glory. "He that is of the earth," as he (John) was, "is earthly, and speaketh of the earth," and earthly things: "He that cometh from heaven is above (or over) all;" and, as it is elsewhere expressed, "God blessed for ever." (Rom. ix. 5.)

Our great business with this Saviour is cordially to receive him; for, in rejecting him, we forfeit our own salvation. Salvation is not proposed to us as a matter of option, that we may take or leave it; for we reject it at our peril. The fatal unbelief here and elsewhere spoken of, is not merely that want of faith which may arise from ignorance, or a deficiency of evidence, but a positive rejection of the divine testimony, arising from an aversion to receive it; and therefore the wrath of God, originally denounced against sin, remaineth, or 'abideth," on all such persons.

On the other hand, those who submit to, and receive Christ as their Saviour, thereby set their seal, as it were, to the truth of divine revelation, and to the covenant of divine mercy. "Truth, Lord,"—thy servant is a dog—"but the dogs eat of the crumbs which fall from their master's table." (Matt. xv. 27.)

CHAP. IV. Ver. 1—15. *Christ's conversation with the woman of Samaria.*—On this very interesting narrative we offer the following observations, acknowledging such as have been borrowed.—1. "When the holy Jesus, (says Bishop *Taylor*,) perceiving it unsafe to be at Jerusalem, returned to Galilee, where the largest scene of his prophetical office was to be represented, he journeyed on foot through Samaria; and, being weary and faint, hungry and thirsty, he sat down by a well, and begged water of a Samaritan woman that was a sinner, who at first refused him, with some incivility of language. But he, instead of returning anger and passion to her rudeness, which was commenced upon the interest of a mistaken religion, preached the coming of Messias to her, unlocked the secrets of her heart, and let in his grace; and made a fountain of living water to spring up in her soul, to extinguish the impure flames of lust."

2. We observe the wisdom and kindness of God, in producing good out of evil. The enmity of the Jews, in driving Jesus out of Judea, was the means of sending Christ and his Gospel to the Samaritans. So, oftentimes, when Ministers of the Gospel have been persecuted in one city, and they have fled to another, the Gospel has been heard with eagerness, and has produced the happiest effects.

3. We observe the liberality of Jesus in freely conversing with this woman, though he knew that she was a Samaritan and a sinner, with whom neither priest nor Pharisee would have deigned to speak. Even the woman herself seems to have been astonished at this circumstance, for the Jews, in the true spirit of sectarianism, would have no dealings with the Samaritans, nor, in fact, the Samaritans with the Jews, for they were equally bigoted and hostile. Alas! that men, whom God hath made of the same flesh and blood—men on whom he daily causes his sun to rise and his rain to fall—men, involved in the same just condemnation, and dependent on the same revelation of mercy—alas! that such men, that any man, should dare to say to his fellow-man, "Stand by, for I am holier than thou!"

4. We observe the important subject of conversation. Jesus had, indeed, asked for water, and was probably much oppressed with thirst; but he waves his request, and directs her to the consideration of her own wants. "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." The Lord Jesus wastes not his time in general and trifling conversation; but applies directly to one of the great topics of the gospel, the necessity of divine influences: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst." How so? That water "shall be in him a well of water, springing up unto eternal life." Little indeed did this woman think (as is observed by the Prelate just quoted) of the dignity of him who talked with her—That "he that sat

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gular—'John's disciples had a dispute with a Jew,' or 'one of the Jews.' ——*About purifying.*—i. e. about baptism, and other ablutions. So also *Doddridge.*

Ver. 29. *He that hath the bride,* &c.—*Doddridge,* "It is the bridegroom that hath the bride."

Ver. 31. *He that cometh from above is above.*—Dr. *Smith,* "over" all.——*He that cometh from heaven is above,* or "over" all.

Ver. 36. *He that believeth not.*—*Doddridge,* "He that is disobedient." *Campbell,* "He that rejecteth." The word here used (*apeithon*) is not a mere negative, implying a simple want of faith, but a positive disbelief." "It signifies (says the judicious *Leigh*) the want of obedience of faith."

CHAP. IV. Ver. 1. *More disciples than John.*—Namely, at this period, when John's popularity was on the decline, and that of Jesus on the advance. See chap. iii. 30.

Ver. 2. *Jesus himself baptized not.*—So Paul baptized very few, being sent on the higher errand, that of preaching the gospel. 1 Cor. i. 13—17.

Ver. 4. *He must needs go through Samaria.*—We need not as some have done, refer for the reason of this to the divine decrees, for a single glance at any map of Judea will show that this was the direct way, and only to be avoided, (as *Doddridge* remarks,) by a long and inconvenient circuit.

Ver. 5. *Called Sychar.*—The Jews gave this name in reproach, meaning the country of drunkards, as belonging to the tribe of Ephraim. See Isa. xxviii. 1.

Ver. 6. *Now Jacob's well was there.*—[Over *Jacob's well,* the Empress Helena is said to have built a church in the form of a cross, of which "nothing but a few foundations" remained in the time of *Maundrell.* He states that it is situated about one-third of an hour, or about a mile east of Naplosa, the ancient Sychar; and *Buckingham* says it is called *Beer Samareea,* or the Well of Samaria, and "stands at the commencement of the round vale which is thought to be the parcel of ground bought by Jacob, and which, like the narrow valley east of Nablous, is rich and fertile. The mouth of the well itself had an arched or vaulted building over it; and the only passage down to it at this moment is by a small hole in the roof." "It is," says *Maundrell,* "dug in the firm rock, and contains about three yards in diameter, and 35 in depth; five of which we found full of water."]—*Bagster.* Neither *Buckingham* nor D. E.

have asked of him, and he would have given thee living [f] water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto him, Whosoever drinketh of this water shall thirst again:

14 But [g] whosoever drinketh of the water that I shall give [h] him shall never thirst; but the water that I shall give him shall be in him [i] a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive [j] that thou art a prophet.

20 Our fathers worshipped in this [k] mountain; and ye say, that in Jerusalem [l] is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me the hour cometh, when [m] ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship [n] ye know not what: we know what we worship: for [o] salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit [p] and in truth: for the Father seeketh such to worship him.

24 God [q] *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, [r] I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman, yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

A. M. 4031. A. D. 27.

f Is.12.3. 41.17,18. Je.2.13. Zec.13.1. 14.8. Re.22.17.

g c.6.35,58.

h c.17.2,3. Ro.6.23.

i c.7.38.

j c.1.48,49.

k Ju.9.7.

l De.12.5., 11. 1 Ki.9.3.

m Mal.1.11. Mat.18.20

n 2Ki.17.29.

o Is.2.3. Ro.9.5.

p Ph.3.3.

q 2 Co.3.17.

r c.9.37.

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upon the well had a throne above the cherubim. In his arms, who there rested himself, was the sanctuary of rest and peace, where wearied souls were to lay their heads, and dispose their cares, and there to turn them into joys, and gild their thorns with glory. That holy tongue, which was parched with heat, streamed forth rivulets of holy doctrine, which were to water all the world, to turn our deserts into paradise. And though he begged water at Jacob's well, yet Jacob drank at his. . . . . But because this well was deep, and the woman had nothing o draw with, and of herself could not fathom so great a depth, herefore she refused him; just as we do, when we refuse to give drink to a thirsty disciple. Christ comes in that humble manner of address, under the veil of poverty or contempt; and we cannot see Christ from under that robe, and we send him away without an alms; little considering, that when he begs of us an alms, in the instance of any of his poor relatives, he asks of us, but to give him occasion to give [us] a blessing."

5. But what is this living water of which our Saviour speaks? He has himself explained it in a subsequent discourse to the Jews, where, speaking of "rivers of living water," he says, "This spake he of the Spirit which they that believe on him should receive." (Chap. vii. 39.) Under this image two things are intended, instruction and consolation, both which are of the most satisfying nature. Those who are brought under the teachings of God's Holy Spirit will, in spiritual things, desire no other teacher: those who partake of his consolations, will say to all the riches and pleasures that the world gives, (as Job to his friends,) "Miserable comforters are ye all, and physicians of no value!" Thus they thirst no more on earth, and in heaven they cannot thirst.

> "Saviour! subdue our worldly thirst,
> Our love to vanity and dust:
> On us thy consolations pour,
> And we shall drink, and thirst no more."

Ver. 16—30. *Jesus continues his conversation with the Samaritan woman.*—Our Lord having thus gained the attention of this poor Samaritan, is now about to address her conscience. "Go (said he) and call thy husband." On this question M. *Claude* judiciously remarks: "Jesus Christ did not speak thus because he was ignorant what sort of a life this woman lived. He knew that, to speak properly, she had no husband. It was a word of *trial*; for the Lord said this to give her an opportunity of making a free confession, *I have no husband*. It was a word of kind *reproof*, for he intended to convince her of the sin in which she lived. It was a word of *grace*, for the censure tended to the woman's consolation. It was farther a word of *wisdom*, for our Lord intended to take occasion at this meeting to discover himself to her, and more clearly to convince her, that he had a perfect knowledge of the secrets of her life, as he presently proved, by saying, 'Thou hast well said, *I have no husband*; for thou hast had five husbands; and he whom thou now hast is not thy husband.'"

Thus she stands charged with adultery, which she endeavours artfully to evade by turning the conversation: "Sir," said she, "I perceive that thou art a prophet;" and then she proposes the question as to the right place for worship, whether in Samaria, or at Jerusalem. Our Lord avoids this now unimportant controversy, and tells her that the hour is fast approaching, when the service of God should not be confined either to this place or that; but when they who worship God, must "worship him in spirit and in truth." Here two very important points arrest our attention—the *object* and the *nature of religious worship*.

1. The object of worship, *God*, who is a *spirit*. Metaphysicians know, that matter itself, with which our senses are continually conversant, is not easy to be defined; much less is *spirit*, of which almost all we know is negative—it is *immaterial*. The excellent *Charnock* advises to endeavour to "Conceive of God as excellent, without any imperfection; a spirit without parts; great without quantity, perfect without quality, everywhere without place, powerful without members, understanding without ignorance, wise without reasoning, light without darkness; and when you have risen to the highest, conceive him yet infinitely above all you can conceive," &c. Nor is this a truth merely speculative; it is of the highest practical importance. If he be a spirit, a pure and perfect spirit, he cannot hold communion with carnal and polluted men, but through a Mediator. This leads us to consider,

2. The nature of divine worship. It must be sincere, or "in truth," otherwise it is a solemn mockery; and it must be spiritual, or we can hold no communion with the Supreme Spirit. But, alas! we are *carnal*, hence then arises the necessity of a Mediator: out of Christ, that is, irrespective of his merits and atonement, "God is a consuming fire." Nor is this all, we are *carnal*, and can offer no spiritual worship, but as assisted by his Holy Spirit. How good is God! He not only expresses his readiness to receive sinners, but he sends a Mediator to introduce us to his presence; and lends the aid of his Holy Spirit to assist us. Even this poor Samaritan woman seems to have had some idea of these things: "I know (said she) that Messiah cometh, and when he is come he will teach us all things." Jesus replies, "I that speak unto thee am he."

Clarke, seem to doubt the identity of the well. *Orient. Lit.* No. 1343.—*Sat thus on the well*—That is, says *Harmer*, as a weary traveller.—*About the sixth hour*—i. e. Noon. See note on Mat. xxvii. 45.

Ver. 10. *Living water.*—By living water, the Hebrews evidently understood water always in motion, whether in a rising spring, or a flowing stream. Stagnant waters were considered *dead*—as the Dead sea.

Ver. 11. *Thou hast nothing to draw with.*—*Rauwolf*, speaking of the well of Bethlehem says, the people that go to dip water are provided with small leathern buckets and a line, as is usual in these countries.—*Orient. Cust.* No. 467.

Ver. 18. *Is not thy husband.*—Mr. *Madan* supposed that four of her husbands were deceased, or had been divorced; that she had married a fifth, and deserted him, and now lived with another man. The one she had deserted must, however, still have been her husband, and the other with whom she now lived, our Lord says, was not her husband.

Ver. 20. *Our fathers worshipped in this mountain.*—[Mount *Gerizim*, to which the woman probably pointed, and at the foot of which Sychar was situated, where Abraham and Jacob had erected altars and sacrificed. On this mountain Sanballat had built a temple for them, which was destroyed by John Hyrcanus.—*Josephus.*]—*R.* See Deut. x. 29; xxvii. 12. The origin of this schism was as follows:—Manasseh having been expelled the priesthood for marrying the daughter of Sanballat, the Moabite, his father-in-law obtained leave from Alexander the Great to build a temple on Mount Gerizim, which mountain they still continued to reverence, though the temple had been long since destroyed. The people were a mixture of Cuthites, and other Pagan nations, introduced at various times into the province by various conquerors. See 2 Kings xvii. 24, 25. It is certain that the Samaritans were always bitter enemies to the Jews, as well as the Jews to the Samaritans. See Ne. ii. 19; iv. 27, &c. and vi. 1, &c.

Ver. 27. *With the woman.*—*Campbell*, "with a woman." *Lightfoot* says, it was disreputable for any man of respectability to talk publicly with a woman.

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?

34 Jesus saith unto them, My [s] meat is to do the will of him that sent me, and to finish [t] his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to [u] harvest.

36 And he that reapeth receiveth wages, and gathereth fruit [v] unto life eternal: that both [w] he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One [x] soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other [y] men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying [z] of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

A. M. 4031.
A. D. 27.

[s] Job 23.12. c 6.38.

[t] c.17.4.

[u] Mat.9.37.

[v] Ro 6.22.

[w] 1Co.3.5..9

[x] Mi 6.15.

[y] 1 Pe.1.12.

[z] ver 29

[a] c.17.8. 1 Jn.4.14

[b] Mat.13.57. Mk. 6.4. Lu.4.24.

[c] c.2.23.

[d] De.16.16.

[e] c.2.1,11.

[f] or, *courtier*, or, *ruler*.

[g] 1 Co 1.22.

[h] Mat.8.13. Mk.7.29, 30 Lu.17.14.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: [a] for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that [b] a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen [c] all the things that he did at Jerusalem at the feast: for [d] they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made [e] the water wine. And there was a certain [f] nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs [g] and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go [h] thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

The conversation is now interrupted by the arrival of Christ's disciples; and the woman leaves her water-pot, and runs home to invite her neighbours to come and see this extraordinary person: "Come see a man (who) has told me all that I ever did. Is not this the Christ?"

Ver. 31—42. *The disciples return, and the woman also, bringing others with her.*—Christ's disciples were, we know, at this time deeply imbued with Jewish prejudices. They were surprised to find Jesus talking familiarly with a Samaritan woman, and that of the lower class, as her occupation seems to have been to fetch water. Knowing, however, they should meet reproof, they make no remark on this circumstance, but merely entreat their Master, who probably appeared exhausted and fatigued, to take some food; but he said, "I have meat to eat that ye know not of.—My meat is to do the will of him that sent me, and to finish his work." This is the perfection of obedience, when, like Job, (chap. xxiii. 12,) we esteem the divine commands "more than our necessary food;" and can say with the Psalmist, (Ps. cxix. 92,) "O how I love thy law! it is my meditation all the day." But it was not merely in obedience to the moral law, that our Lord Jesus delighted; it was in suffering for our sins also. "I have a baptism to be baptized with," said he, alluding to his last extreme sufferings, "and how am I straitened till it be accomplished!" (Luke xii. 50.) This was the finishing of Christ's work for our salvation, and to this he looked through all the intermediate steps of his ministerial labour. Deeply impressed with these ideas he animates his disciples to like diligence in their labours. At this time, it should seem, there were about four months unto the harvest; but he points to another harvest close approaching, in which he evidently alludes to the Samaritans, whom the woman was now bringing with her, and who being probably dressed in white, (as the Asiatics generally are,) gave him occasion to say, "look on the fields, for they are white already unto harvest." These Samaritans were a mixed race of Jews and heathens, but they were running eagerly to receive the word, for which they had been prepared by their countrywoman. Such, he remarks, accorded with the usual course of Providence. One man sows and another reaps, but when the work is complete, sower and reaper rejoice together. Many believed Jesus to be the Messiah from what the woman said; and when they came, they were so delighted with his conversation, that they requested him to remain two days longer with them. Then, "many more believed, because of his own word: and said unto the woman"—what it is of great importance for all of us to be able to say—"Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world"—and not of the Jews only.

It is hardly to be supposed that the disciples took no part in this work, after being thus stimulated by their Master: it is to be hoped they, entering into this woman's labours, reaped a rich harvest. At the same time, the seed now sown seems to be in preparation for another harvest; for, upon the conversion of the apostle Paul, from being a persecutor to become a preacher, we are told that, "then had the churches rest throughout all Judea and Galilee and *Samaria*, (Acts ix. 31;) which seems to imply, that many souls had been gathered in those parts, within about seven years of this period.

Ver. 43—54. *Jesus cures a nobleman's son in Galilee.*—The report of the miracle which Jesus had here wrought, in turning water into wine, with other miracles which followed, had spread through the surrounding country, and naturally occasioned the present application. The two days he had been detained in Samaria being expired, Jesus now proceeds to Galilee; but not to Nazareth, which he avoided, and passed on to Cana, because he himself bare witness that "a prophet hath no honour in his own country." (See Matt. xiii. 57, 58.) When he came to Galilee, however, he was joyfully and gratefully received. But he is applied to by a nobleman at Capernaum, one of Herod's immediate attendants, (as the word seems to imply,) and not improbably Chusa, Herod's steward, whose wife became afterwards an attendant upon our Lord, (Luke viii. 3;) and it has been supposed, in consequence of the miracle wrought upon her son. As to this nobleman, it is said, that "himself believed, with his whole house," though we hear nothing farther of him as a disciple of our Saviour. If he returned to court, it was not a place friendly to the cultivation of religion, nor was Herod a master likely to countenance religious servants. As to his faith, (as Dr. *Henry Hunter* observes,) it appears to have been "blended with much infirmity. He reposed confidence in the power of Christ to heal the sick; but he weakly imagined that his power could operate only on the spot. Under this impression he travels from Capernaum to Cana, in hope of being able to persuade Jesus to accompany him to the former city. . . . He besought him that he would *come* down and heal his son, for he was at the point of death. He urges the importance of despatch, lest death should interpose and extinguish hope for ever; for his faith carried him no farther than to the brink of the grave, and there gave up all for lost. . . . . It was meet that he should be taught to enlarge his ideas of the power and grace of the Redeemer, as extending to universal space, and to every possible state of things. This seems to be the only rational interpretation which can be given of the apparent coldness of the reception given him by our Lord. Instead of his usual promptitude to fly to the relief of distress, the importunate father meets, from the lips of Christ, with a seemingly ungracious reflection, which had nearly chilled his heart. Then said Jesus unto him, 'Except ye see signs and wonders ye will not believe.' . . . . . Parental affection perseveres in following up the request. He tacitly admits the justice of Christ's censure,

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Ver. 42. *The Saviour of the world.*—Whether they learned this from Christ himself, or from the prophecies of the Old Testament, or from both, is not stated.

Ver. 46. *Into Cana of Galilee.*—(Dr. *E. D. Clarke*, who visited *Cana* a few years ago, says, "that, walking among the ruins of a church, we saw large massy pots, answering the description given of the ancient vessels of the country; not preserved, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large pots, each holding from eighteen to twenty-seven gallons, was once common in the country.")—*Bagster.*—*A certain nobleman.*—The word (*basilikos*) signifies properly, as the Syriac and Arabic versions render it, "a minister or servant of the king:" i. e. Herod, who, though tetrarch only was allowed to bear that title.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same [i] hour, in the which Jesus said unto him, Thy son liveth: and himself [j] believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 Jesus on the sabbath day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

AFTER this there was a feast [a] of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep [o] *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first [c] after the troubling of the water stepped in was made whole [d] of whatsoever disease he had.

5 And a certain man was there, which had an infirmity [e] thirty and eight years.

6 When Jesus saw him lie, and [f] knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have [g] no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [h] Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on [i] the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: [j] it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist [k] not who it was: for Jesus had conveyed [l] himself away, [m] a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin [n] no more, lest a worse thing come unto thee.

A. M. 4031. A. D. 27

i Ps.107.20.

j Ac.16.34. 18.8.

a Lev.23.2, &c. De.16.16. c.2.13.

b or, *gate*. Ne.3.1. 12.39

c Pr.8.17. Ec.9.10. Mat.11.12

d Eze.47.8,9 Zec.13.1.

e Lu.8.43. 13.16.

f Ps.142.3.

g De.33.36. Ps.72.12. 142.4. Ro.5.6 2Co.1.9,10

h Mat.9.6. Ma.2.11. Lu.5.24.

i c.9.14.

j Je.17.21, &c. Mat.12.2, &c

k c.14.9.

l Lu.4.30.

m or, *from the multitude that was.*

n c.8.11.

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but waves discussion, and in the anguish of his soul renews his application. . . . . 'Sir, come down ere my child die!' Where the heart is deeply interested the words are few; but, oh, how forcible! The feelings of a parent are seen with approbation by the friend of mankind, to whom nothing that affects humanity can be a matter of indifference. Jesus saith unto him, 'Go thy way, thy son liveth.' . . . . . He receives his son as one alive from the dead; he learns to correct his false ideas of the power of Christ, and to submit implicitly to his decisions. 'And the man believed the word that Jesus had spoken unto him, and he went his way.'" By the way, however, a servant met him with the joyful news of his son's recovery, and upon inquiring the time, it was found that the fever left him at the very hour when Jesus spoke the word. Thus in the world of Grace, as in that of Nature, "He spake, and it was done: he commanded, and it was established."

CHAP. V. Ver. 1—16. *The lame man cured at the pool of Bethesda.*—This is considered as one of the most difficult narratives to explain in all the gospels. We shall consider,—

1. The pool itself, which was called *Bethesda*, or the House of Mercy, being a kind of infirmary where there was a bath for the benefit of the poor, of which there are some remains to the present day. *Maundrell* describes it as 120 paces long, 40 broad, and 8 deep. At its west end, he adds, may be discovered some old arches which are now dammed up, which are supposed to be the remains of the porches or cloisters built round it for the convenience of the poor who came to bathe; but the pool is supposed to have been formerly employed to wash the sacrifices for the temple.

2. But the most remarkable part of this narrative respects the descent of an angel at certain times to disturb the water, which gave it a sanative or healing quality. It seems to be generally supposed that this water possessed medicinal properties, which, at certain times, were rendered the more effective by a certain agitation of them, which the Jews attributed to the agency of an angel: and how far the agency of angels may be employed in producing the phenomena of nature is not for us, in the present state, to ascertain: but the most extraordinary circumstance attending this agitation was the transient efficacy of the waters, so that only the few persons that immediately entered the pool while thus agitated were cured. We do not see the necessity, however, of supposing its virtues were confined to a single individual, but to the few only that entered the bath during its agitation, which this poor man was not able to do on account of his extreme debility, which had lasted, it should seem, almost forty years, though nothing is said of the time he had here waited. The narrative is certainly full of mystery, in whatever way it may be viewed. Dr. *Hammond* supposes it might have derived its medicinal virtues from washing the sacrifices; we should rather suspect that the springs which supplied the bath might have some secret connexion either with a subterraneous sea, or an exhausted volcano. Thus much is certain, that the Dead sea, at no great distance from Jerusalem, is remarkable for the quantity of salt and bitumen which it contains. Leaving these circumstances, however, in that mystery in which nature is often shrouded, we must now devote our attention to the signal miracle which our Saviour wrought upon this miserable invalid.

Jesus asked no question of the man, but whether he was willing to be cured, and then immediately commanded him to take up his bed and walk. This command, however, was delivered on the sabbath, and gave such offence to the Jews, as to raise their enmity, and excite a persecution against him, on pretence that he violated the sabbath. But what was this poor man's bed? Perhaps only his hyke, or upper garment, or a piece only of old carpeting; or, at most, an old mattress stuffed with hay or straw, on which he had been accustomed to be lifted from place to place; and whether he carried it upon his arm or his shoulder, could make no difference to the law, since it was probably of less weight than the robes of the Pharisee, when full dressed for prayers. Jesus, however, had withdrawn from the crowd without making himself known, either to the man or to the people; when, therefore, they inquired of him—not, Who made him whole? but who dared to bid him carry his bed? he very properly replied, "He that made me whole, the same said unto me, take up thy bed, and walk." And, surely, he who was able to work such a miracle, had a right to be obeyed.

Soon after this, however, Jesus finding the poor man in the temple, where he doubtless came to return thanks to God, after carrying home his bed, he made himself known to him; and the man, probably with a view to do him honour, told the Jews

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CHAP. V. Ver. 1. *A feast of the Jews.*—Generally understood to be the Passover. So *Doddridge.*

Ver. 2. *By the sheep*-market.—So *Doddridge;* but *Campbell* renders it "sheep-gate;" because (he says) we have good evidence that one of the gates was called the sheep-gate, (Ne. iii. 1, 32; xii. 39,) but no evidence that there was a sheep-market.——*Bethesda.*—[The supposed remains of the pool of *Bethesda* are situated on the east of Jerusalem, contiguous on one side to St. Stephen's gate, and on the other to the area of the temple. *Maundrell* states, that "it is 120 paces long, and 40 broad, and at least 8 deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches in which sate that multitude of lame, halt, and blind. But the mischief is, instead of five, there are but three of them."]—*Bagster.*

Ver. 4. *For an angel went down,* &c.—[The sanative property of this pool has been supposed by some to have been communicated by the blood of the sacrifices, and others have referred it to the mineral properties of the waters. But, 1. The beasts for sacrifice were not washed here, but in a laver in the temple. 2. No natural property could cure all manner of diseases. 3. The cure only extended to the first who entered. 4. It took place only at one particular time. 5. As the healing was effected by immersion it must have been instantaneous: and it was never failing in its effects All which, not being observed in medicinal waters, determine the cures to have been miraculous, as expressly stated in the text.]—*Bagster.* This verse is admitted to be wanting in the Vatican, the Ephrem, and Cambridge MSS., and in others is marked as doubtful; but it is found in all other MSS., (including the Alexandrian,) the Syriac, and other ancient versions; and its connexion with verse 7 (which is not wanting) renders it impossible to make sense of the narrative without it. In our opinion, the omission of this verse (and in some MSS. the concluding clause of the third verse) only shows that the copyists were as much perplexed as we are to understand the passage.—The late ingenious Editor of *Calmet* (Mr. *Taylor*) was of opinion, that here were two waters: the one in which the cattle were washed before they were sent to the market, or to the priests; and in this the poor were permitted to bathe: but he thinks there was another water, far more efficacious, which ran only periodically, and in small quantities

Ver. 5. *Thirty and eight years.*—There is no evidence that this man *waited at the pool* 38 years. He was diseased that length of time. No argument for the sinner to wait, can fairly be drawn from this, as the man immediately complied with the command of Christ.

Ver. 13. *Conveyed himself away.*—*Doddridge,* "slipped away." According to *Casaubon*, the word has an allusion to swimmers, who glide through the water without leaving any impression in it.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, [o] My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill [p] him, because he not only had broken the sabbath, but said also that God was his Father, making [q] himself equal with God.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, [r] The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For [s] the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even [t] so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed [u] all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He [v] that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed [w] from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead [x] shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life [y] in himself;

27 And hath given him authority [z] to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they [a] that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of [b] damnation.

30 I [c] can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will [d] of the Father which hath sent me.

A. M. 4031. A. D. 27.

o c 9.4. 14.10

p c.7.19.

q Zec.13.7. c.10.30,33. Phi.2.6.

r ver.30.

s Mat.3.17. 17.5. 2 Pe.1.17.

t Lu.8.54. c.11.25. 17.2.

u Mat.11.27. Ac.17.31. 2 Co.5.10.

v c.6.40,47.

w 1 Jo.3.14.

x ver.28. Ep.2.1.

y 1Co.15.45.

z ver.22.

a Da.12.2.

b Mat.25.46

c ver.19

d Ps.40.7,8. Mat.26.39. c 4.34. 6.38.

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that it was Jesus—not, who had bid him carry his bed, but who had *made him whole.* Our Lord, at the same time as he thus made himself known, added this friendly caution—"Sin no more, lest a *worse* thing come unto thee;" namely, a worse thing than total helplessness and poverty, which, we conceive, can intend nothing short of the miseries of an eternal state. This discovery of Jesus, however, exposed him to the malice of his enemies, who even now sought his death, and would gladly have procured it, either by legal or illegal means. They hated the light, because their minds were full of darkness.

Ver. 17—30. *Jesus maintains the divinity of his character.*—The charge is now turned from the poor patient who had been cured, to the good Physician who had wrought the cure. The Jews sought to slay him because he had done these things:—not only for his direction to his patient to carry his bed, but because he had wrought this and other cures upon the sabbath day. This seems to have been the way in which they endeavoured to get rid of the evidence in favour of his divine character and mission, by accusing him as a sabbath-breaker. Jesus now enters on his defence,—"My Father worketh hitherto, and I work." It is true that the Almighty rested from his work of creation on the sabbath-day, and left us both precept and example to do the same: but has the Deity ceased from works of benevolence to men? Are not his infinite energies perpetually exerted on our behalf? "My Father worketh hitherto, and I work,—and what are my works but an imitation of his infinite benevolence? He causes his sun to shine, and his rains to descend, both upon the evil and the good; I exert the like benevolence in healing the sick, and instructing the ignorant." It is a grand mistake to think that the sabbath can be sanctified by sloth and idleness. To heal the sick, to relieve the poor, and to instruct the ignorant, were the employments of the Son of God, and are duties incumbent, not only on all his ministers, but also on all his followers, as they have ability and opportunity. But Jesus called God "his *Father,*" with a familiarity which implied a peculiar relation to him as his *own* Father. (See note on ver. 18.) This they thought blasphemous, and it would have been so, had he been a mere man, as they supposed.

Dr. *Waterland* justly remarks, that had their inference been unjust, he would have had only to deny it; whereas, in the following verses, he not only admits but justifies it, and claims honour equal to the Father.

In attempting to expound our Lord's doctrinal discourses relative to the divine Being, we feel a peculiar awe, lest we should step beyond the boundary of revelation, which we believe has been the true cause of all the theological errors with which the church has been afflicted: in truth, we would rather stop short than step beyond. We have already suggested our opinion that St. John, in the first chapter, has an allusion to Solomon's beautiful allegory in the 8th chapter of Proverbs, where *Wisdom* is represented as the first-born of God the Father, brought up under his immediate care, and, as a darling child, witnessing the mysterious process of the creation. "When he prepared the heavens—when he appointed the foundations of the earth—Then (says Wisdom) I was by him, as one brought up with him," and witnessed all his works. (Prov. viii. 22—31.) Thus our apostle, speaking of the divine *Logos,* says, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these doeth the Son likewise." Did the Father create all things in the beginning? No less true is it of the Word, or Son of God: "All things were made by him, and without him was not any thing made that was made." (Chap. i. 3.)

"For the Father loveth the Son, and showeth him all things that himself doeth, (as already instanced in creation;) and he will show him greater things than these, that ye may marvel." Then our Lord goes on to state his participation in the most mysterious works of the resurrection and future judgment: "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." And as to the last judgment, "the Father judgeth no man; but hath committed all judgment to the Son." And wherefore is all this? Is it to show that the Son is inferior to the Father? Most assuredly not. It is, that notwithstanding, and, indeed, *because,* the Son hath "humbled himself and become of no reputation"—*because* he "became obedient to death, even the death of the cross, therefore hath God (the Father) exalted him, and given him a name above every name," (Phil. ii. 7—9,) "that all (men and angels too) should honour the Son, even as they honour the Father."

The inspired writers represent the Lord Jesus as he whom the Father "delights to honour"—whom he hath clothed in his own robes of light and glory—whom he hath placed upon his own throne, and hath stationed his own angels to attend him; and, finally, he hath solemnly declared, before earth and heaven, that "he that honoureth not the Son, honoureth not the Father which hath sent him." (Compare Matt. xvi. 27; xxiv. 30, 31.)

When our Saviour declares that "the hour is coming, and now is, when the dead shall hear his voice," he is generally (and we think justly) understood to speak with a double reference; first, to the quickening power of divine grace attending his ministry on earth, and rendering it successful among men dead in trespasses and sins; (Ephes. ii. 1;) and, secondly, to the resurrection of certain individuals from the grave, as the widow's son, Lazarus, &c.; and he tells them they need not wonder at this, as the time would hereafter come, when "ALL the dead" should hear his voice, and obey it.

Nor let it be supposed, that any of *us* are uninterested in this great event; for, at the last day, all that are in their graves shall come forth; they that, being animated by a lively faith, have "done good (works) to the resurrection of life" eternal;

Ver. 18. *His Father.*—*Doddridge* and *Campbell,* "His *own* Father." The former says, "This is the plain and literal sense of the original—*Patera idion.*" See Luke vi. 41; x. 34. Acts iv. 32. 1 Co. vii. 2.——*Equal with God.*—*Campbell* renders it "By calling God peculiarly his Father, (he) had equalled himself with God."

Ver. 19 *Nothing of himself*—That is, independently, or without his concurrence.

Ver. 26. *Given to the Son to have life.*—As the Father is self-existent, so, according to the divine economy, the Son is also self-existent.

Ver. 27 *Because he is the Son of man.*—*Campbell,* "A Son of man," the Greek here omitting the usual article. The Saviour in applying this appellation to himself, claims attributes that show him divine. He is to execute judgment and to raise the dead, ver. 29. See Dan. vii. 9—14. Phi. ii. 5—11.

Ver. 29. *Resurrection of life.*—Life is sometimes taken for religion, as ver. 24. John x. 28. Sometimes it means the just, Luke xiv. 14. Here, it means the eternal favour of God, a freedom from sin and from dying.——*Resurrection of damnation.*—Damnation means the sentence, the judgment, the condemnation passed upon a criminal. In the text, it means the judgment pronounced by God upon the wicked. So the resurrection to damnation is this those who have done evil shall be raised up to be condemned or damned eternally. To oppose, as an objection, that a different meaning is to be given to the word *everlasting* when applied to the wicked, than what is used when applied

31 ¶ If I bear witness [e] of myself, my witness is not true.

32 There is another [f] that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and [g] he bare witness unto the truth.

34 But I receive not testimony from man: but [h] these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing [i] for a season to rejoice in his light.

36 ¶ But I have greater witness than *that* of John: for the [j] works which the Father hath given me to [k] finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father [l] himself, which hath sent me, hath borne witness of me. [m] Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word [n] abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search [o] the scriptures; for in them ye think ye have eternal life: and they are [p] they which testify of me.

40 And ye will not come [q] to me, that ye might have life.

41 ¶ I receive not honour from [r] men.

A. M. 4031. A. D. 27

e Heb. 5.2. c. 8.14. Re. 3.14.
f c. 5.31. 1 Jo. 5.9.
g c. 1.7, 8. h c. 20.31. Ro. 15.4. 1 Co. 10.6. 1 Jo. 5.13.
i Mat. 11.26. Mk. 6.20.
j c. 10.25. 1 Jo. 5.9.
k c. 17.4.
l Mat. 3.17. 17.5.
m Ps. 14.2. 1 Th. 4.5. 1 Jo. 4.8.
n 1 Jo. 2.14.
o Is. 8.20. 34.16. Lu. 16.29.
p 1 Jo. 5.7. 1 Pe. 1.10, 11.
q c. 3.19.
r ver. 44. 1 Th. 2.6.

s c. 12.43.
t Ro. 2.10.
u Ro. 2.12.
v ver. 3.15. 20. 47. De. 18.15, 18. Ac. 3.22.
w Lu. 16.31.
A. M. 4032. A. D. 28.
a Mat. 14. 15, &c. Mk. 6.34, &c. Lu. 9.12, &c.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which [s] receive honour one of another, and seek [t] not the honour that *cometh* from God only?

45 ¶ Do not think that I will accuse you to the Father: there is [u] *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he [v] wrote of me.

47 But if ye [w] believe not his writings, how shall ye believe my words?

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king: 16 but withdrawing himself, he walked on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER [a] these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw

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and "they that have done evil, unto the resurrection of condemnation."

Ver. 31—47. *Jesus appeals to his heavenly Father, to John the Baptist, to his own miracles, and to the Scriptures, in evidence of his divine mission.*—Our Lord having before told the Jews, "The Son can do nothing of himself," now repeats it in the first person, "I can of mine own self do nothing;" but the two propositions do not refer exactly to the same point. In the former he is speaking of his miracles, all which were wrought in harmony with the divine operations of the Father. Here he speaks of passing judgment at the last day: "As I hear (says he) I judge;" that is, I judge from evidence: "and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me." Nothing so much biases the mind in judgment as having some interest in the cause, or a will of our own to be consulted. The will of Christ is wholly absorbed in that of his heavenly Father. So he prayed, when in the scene of his deepest mental agonies, "Father, not my will, but thine be done."

In evidence of his mission, Jesus appeals first to his heavenly Father: "If I only bear witness of myself," says our Lord, "my witness is not *ratid*," not admissable in evidence. (See note on ver. 31.) "But there is another who beareth witness," referring to God his Father, "and I know (adds he) that his witness is true," and valid, and indisputable—referring to the witness borne from heaven at his baptism, "This is my beloved Son."—"Ye sent messengers unto John the Baptist, and he bare witness unto the truth." "But I receive not," or rather *take* not, "witness from men." I look to higher authority. "The works which the Father hath given me to finish"—the miracles I perform, the doctrines I deliver, and the sufferings I am about to endure—all "bear witness of me"—all testify the divinity of my character and mission.

But the following verse demands a more particular attention. "The Father himself hath borne witness of me: ye have neither heard his voice at any time, nor seen his shape," or appearance; that is, the glory of his person. It is true, that Deity is invisible, and it is only in a figurative sense that men can be said to hear his voice; yet we so frequently read of Moses and other prophets seeing the divine glory, and hearing the voice of God, that we are strongly inclined to read the passage interrogatively, as is done by several modern critics and divines, as follows: "Have ye neither heard his voice at any time, nor seen his appearance? and have ye not his word abiding in (or among) you, that ye believe not on him whom he hath sent?" The former question is understood to refer to the divine appearance which bore witness to the Saviour at his baptism, as above-mentioned, when the Father testified from heaven, "This is my beloved Son." The latter question relates to the sacred oracles intrusted with them, of which our Lord speaks distinctly in the following verse: "Search the Scriptures," or, as some read the text indicatively, "Ye (do) search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." (See note on verse 37.)

But whether these words be taken indicatively or imperatively, they contain a most important duty—the searching of the Scriptures, which should certainly be diligently attended to, by all who consider them as containing eternal life. But the searching here is more than barely reading them; more than idly criticising them: the Jews did both these, but they did not seek for eternal life in them, or they would have led them to Jesus for that eternal life; for they spake of him—and to "him gave all the prophets witness."

"We read the heavenly word,
We take the offer'd grace:
Obey the statutes of the Lord,
And trust his promises."—*Watts.*

CHAP. VI. Ver. 1—21. *Jesus feedeth five thousand by miracle; then withdraws from them, and walks on the sea to his disciples.*—Both these miracles having been already brought before our readers, we shall here chiefly confine ourselves to incidents, or circumstances, not before mentioned. The miracle of feeding five thousand men, beside women and children, with a few loaves and fishes, is recorded by all the Evangelists: our remarks have been confined to the narrative of Matthew, (ch. xiv. 14—21.) We shall subjoin two or three more.

1. We observe, that this being just before Passover time, (ver. 4,) almost the whole population of the country was now gathering together, (particularly of the males,) and that a great part of them were at a distance from home, and had no occupation here, but to attend the feast; hearing, therefore, that a new prophet was arisen, who had wrought great miracles, they naturally thronged to see and hear him; and his miracles appeared so extraordinary, and his discourses so much superior to those of their Rabbies, that they were unwilling to separate, or leave him, notwithstanding the inconveniences of hunger and fatigue. Jesus, however, who felt for every one's sufferings but his own, determined at once both to satisfy their necessities, and to demonstrate his own miraculous powers. He did so; and to make the demonstration more complete, as well as to exclude all waste, the fragments were gathered up,

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to the righteous, is contrary to all rules of interpretation. As rationally might the advocates of universal salvation contend for a different meaning of the word resurrection. See notes on Mat. xxv. 46.

Ver. 31. *My witness is not true.*—*Wesley*, "Not valid." A man may bear a true witness concerning himself, but because it is his own, therefore is it inadmissible in evidence. See ch. viii. 13—18; also *Parkhurst* in *Alethes*, iii.

Ver. 34. *I receive not.*—The Greek verb (*lambano*) is often used for taking in the hand, as bread or fishes. *Campbell* renders it exegetically, "I need no human testimony."

Ver. 35. *He was a burning and a shining light.*—Compare Mat. v. 14—16.

Ver. 37. *Ye have neither heard*, &c.—The different reading we have given above, depends merely on the insertion of two marks of interrogation; and their insertion seems to have been first suggested by *Turner*, of Wakefield, in *Priestley's* Harmony: it is adopted and ably defended by *Campbell*, and by *Boothroyd*. —*Nor seen his shape.*—The Gr. *eidos*, evidently signifies any object of sight, even when no definite image has been visible; so it is used by the LXX. Ex. xxiv. 17. Num. ix. 15, 16; xii. 8. Compare Deut. iv. 12.

Ver. 39. *Search the scriptures.*—The words may be read either imperatively or indicatively: our translators prefer the former; both *Doddridge* and *Campbell* the latter. But some read this also interrogatively, "Do ye search," &c. The term *search* is noted by the critics as remarkably emphatic and expressive. It is a compound word, signifying, literally, to *seek* a *bird*, and is an allusion to miners in search of the precious metals: Homer uses it in reference to a lion scouring the plain, to trace the footsteps of a man who had robbed his den. The same word is also used to denote the fidelity, perseverance, and accuracy, with which the dog traces the game, by the scent of the foot, to the very place where it is lodged.

Ver. 43. *If another shall come in his own name.*—Some think this refers particularly to Barchochebas, a noted impostor in the succeeding age; but, as *Doddridge* observes, there were many other false Messiahs.

a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two [b] hundred penny-worth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were [c] filled, he said unto his disciples, Gather up the fragments that remain, that nothing [d] be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that [e] prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

A. M. 4032. A. D. 28.

b Nu.11.21, 22. 2 Ki.4.43.

c Ne.9.25.

d Ne.8.10.

e Ge.49.10. De.18.15., 18.

f Mat.14.23. Ma.6.47, &c.

g Ps.107.25.

h Ps.35.3. Is.43.1,2 Re.1.17,18

i ver.11.

16 And [f] when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea [g] arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is [h] I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the [i] place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not be-

and filled twelve baskets, which showed that the surplus only, far exceeded the food originally set before them. The people were hereby fully convinced that he must be the Great Prophet, so long and so often predicted from the time of Moses to that of Malachi; and therefore, without consulting him, intended to take him "by force," and proclaim him Messiah the King. Our Lord Jesus, however, whose kingdom was of a very different kind from that which they contemplated, knowing their design, withdrew from them, probably while they were maturing their design, in order to spend some time in private prayer, as he was accustomed to do, both night and morning, in the lonely solitude of a mountain. When evening came on, the disciples, by his previous direction, took shipping to cross the sea or lake of Galilee, toward Capernaum, while the people, finding themselves deserted by Jesus not returning, as they probably expected, naturally dispersed themselves to their several homes.

2. We now find the disciples embarked upon the sea, the night dark and stormy, and, what was worse than all, their Master was not with them. After rowing hard for between twenty and thirty furlongs, they at last see an object upon the water, at which they are startled, and, in their agitation, conclude it must be a spirit, which adds not a little to their terror. Their fears, however, as often ours do, prove unfounded. It was their Master, whose care and sympathy had brought him to their aid, and immediately as he stepped into the vessel, the storm subsided, and they reached the land. On this miracle, which is also related by Matthew, immediately after the preceding, we have there offered a few observations, and shall here add only a recollection of the principal circumstances from the meditations of the pious Bishop *Taylor*:—

"He that left his Father's kingdom to take upon him the miseries and infelicities of this world, fled from the offers of a kingdom, and their tumultuary election, as from an enemy; and, therefore, sending his disciples to the ship before towards Bethsaida, he ran into the mountains to hide himself, till the multitude should scatter to their several habitations; he, in the mean time, taking the opportunity of that retirement for the advantage of his prayers. But when the apostles were far engaged in the deep, a great tempest arose, with which they were pressed to the last extremity of danger . . . . labouring in sadness and hopelessness till the fourth watch of the night, when, in the midst of their fears and labour, Jesus came walking on the sea, and appeared to them, which turned their fears into affrightments; for they supposed it to have been a spirit. but he appeased their fears with his presence, and the manifestation who he was; which yet they desired to have proved by a sign. For Simon Peter said, 'Lord, *if it be thou*, bid me come unto thee on the water.' (Matt. xiv. 28.) The Lord did so, and Peter, throwing himself upon the confidence of his Master's power and providence, came out of the ship, when his fears began to weigh him down, and he cried, 'Lord, save me.' Jesus took him by the hand, reproved the timorousness of his faith, and went with him into the ship; where, when they had worshipped him, and admired the divinity of his power and person, they came. . . .to their (desired) port immediately."

Ver. 22—40. *Many of the people follow Jesus to Capernaum, who reproves them for their improper motive, and recommends himself to them as the bread of life.*—Among the multitudes which followed our Lord, it must be expected that they were influenced by different motives, as are doubtless most numerous congregations in the present day. Those who had formed a plan of aggrandizement, and who thought of being made ministers of state, by making him a king, were probably so much disappointed, that they followed him no farther. Those, however, who were gratified by being feasted with the loaves and fishes, at free cost, followed him to Capernaum, probably expecting to be fed again in like manner. To these our Lord now addresses himself, exhorting them to labour and strive, not for the food that perishes, but for that which endureth unto eternal life, and which the Son of man alone

CHAP. VI. Ver. 7. *Two hundred penny-worth.*—[This sum would amount to about $27.75 of our money; which appears to have been more than our Lord, and all his disciples, were worth of this world's goods.]—*Bagster.*

Ver. 10. *Now there was much grass.*—[No wonder, since it was the spring, being near the passover; and, from the plenty of grass, it would be a place much more suitable to the purpose. This circumstance, says *Paley*, is plainly the remark of an eye-witness.]—*Bagster*

Ver. 13. *And filled twelve baskets.*—[It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was here displayed. The loaves were of the small kind, common in the country; and the fishes were also small; and yet, after the 5000 were fed, twelve times as much, at least, remained, as they at first sat down to!]—*Bagster.*

Ver. 15. *To make him a king.*—*Doddridge* suggests, that his ability of feeding multitudes by miracle might suggest to them, how easy it might be for him to maintain an army!

Ver. 17. *Went over the sea toward Capernaum.*—Mark says, "to the other side," as we read it; but *Campbell* renders it, "and pass over toward Bethsaida." Now these places were all on the same side of the lake with Tiberias, and might all be travelled by land;—but, 1. They wished to avoid any of the people following them. 2. They were sailors, and had got their boat, and therefore preferred going by water; but a storm arising, instead of Bethsaida, they were driven farther, even to Capernaum. The term, other side, seems equally applicable to the other end. *Doddridge* understands it, of the other side a *creek*, near Bethsaida.

Ver. 19. *About five and twenty furlongs*—That is, between three and four miles.

Ver. 22. *None other boat.*—The same vessel is in ver. 17 called a *ship*-which shows what humble ships these were. It is evident they had both sails and oars.

Ver. 23. *From Tiberias.*—[*Tiberias* was a celebrated city of Galilee, on the western shore of the lake to which it gave name, so called because built by Herod Agrippa in honour of the Emperor *Tiberius*, distant 30 furlongs from Hippos, 60 from Gadara, 120 from Scythopolis, and 30 from Taricheæ. It is still called *Tabaria*, or *Tabbareeah*, by the natives, is situated close to the

cause ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 [i] Labour not for the meat which perisheth, but for that [k] meat which endureth unto everlasting life, which the Son of man shall give unto you: for [l] him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This [m] is the work of God, that ye believe on him whom he hath sent.

30 ¶ They said therefore unto him, What sign [n] showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers [o] did eat manna in the desert; as it is [p] written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my [q] Father giveth you the true bread from heaven.

33 For the bread of [r] God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he [s] that cometh to me shall never hunger; and he [t] that believeth on me shall never thirst.

36 But I said unto you, That ye [u] also have seen me, and believe not.

37 All [v] that the Father giveth me shall come to me; and him [w] that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but [x] the will of him that sent me.

39 And this is the Father's will [y] which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that [z] every one which seeth the Son, and believeth on him, may have everlasting life: and I will [a] raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is [b] not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father

A. M. 1682.
A. D. 28.

j or, *Work not.*
k Jn.15.16. c.4.14. ver.54,58.
l Ps.2.7. 40.7. Is.42.1. c.8.18. Ac.2.22. 2 Pe.1.17.
m 1 Jn.3.23.
n Mat.12.38. 16.1. 1.22.
o Ex.16.15. Nu.11.7. 1 Co.10.3.
p Ne.9.15. Ps.78.24. 25
q Ga.4.4.
r ver.38,58.
s Re.7.16.
t c.4.14. 7.38.
u ver.64.
v ver.45. c.17.6,8.
w Ps.102.17. Is.1.18. 55.7. Mat.11.28. Lu.23.42, 43. 1 Ti.1.15, 16. Re.22.17.
x Ps.40.7,8 c.5.30.
y Mat.18.14 c.10.28. 17.12. 18.9. 2 Ti.2.19.
z ver.47,54 c.3.15,16
a c.11.25.
b Mat.13.55 Mar.6.3. Lu.4.22.

could give them. They now inquire, and our Lord explains, what that work or labour is, which he recommends; and what that food is, which endures unto eternal life.

The *work* of God is faith. By "the work of God," it is evident that the Jews meant, the work, or duty, which God required of them; and, by our Lord's answer, this is stated to be faith in him, and a cordial reception of him, as the Messiah. This faith is explained as receiving him, and living upon him spiritually, as we do upon *bread* and animal food, naturally. The mention of bread naturally enough reminded the Jews of the *manna* which their fathers ate in the desert—as it is written, "He gave them bread from heaven." (Ps. lxxviii. 24.) That is, manna was rained upon them from the clouds; but this true "bread of heaven" was from a higher source. "Our Lord's declaration, as I imagine, (says Dr. *Campbell*,) imports, that it is in a subordinate sense only, that what dropped from the clouds, and was sent for the nourishment of the body, still mortal, could be called the bread of heaven; being but a type of that which descended from the heaven of heavens, for nourishing the immortal soul unto eternal life, and which is therefore, in the most sublime sense, *the bread of heaven*."

But *some* of the Jews, for we must not suppose they were all of the same class, demand a miracle to support their faith. Perhaps these had not been at the miraculous feast on the preceding day, but had subsequently joined the party. If they had been, it confirms our Lord's assertion, that they followed him "for the loaves and fishes," and therefore wished for another miracle of the same nature; which is the more likely, if, as we may reasonably suppose, the miraculous bread and fishes of which they had partaken, were of the same superior flavour as the miraculous wine of Cana. (Chap. ii. 10.)

But to return to our Lord's discourse. He tells them, that the true "bread of heaven" had not only the power of maintaining, but also of *giving* life—"The bread of God is he (or rather *that*) which cometh down from heaven, and giveth life unto the world." Then said they unto him, "Lord, evermore give us this bread!" By this answer, it is evident that they did not understand our Lord as speaking of a person, but their minds probably adverted to the miraculous feast which they had enjoyed the day before, and of which they wanted a repetition.

Jesus now more fully explains himself: "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Here *coming* to Christ is explained by *believing* on him; and the expression, "never hunger," as well as "never thirst," must be taken in the same sense as in his conversation with the woman of Samaria, (ch. iv. 14,) namely, that the spiritual appetite shall be perpetually supplied and satisfied.

Some commentators understand this of our Lord's doctrine, and it is certain that doctrine is food to the mind; but, from the subsequent part of the discourse, we shall find that our Lord had here a reference to his death and atonement, as well as to his doctrine. Our Lord now continues his discourse more plainly, and reproves their unbelief. "I said unto you" before, namely, in ver. 26, "Ye have even seen me, and believe not;" or, as Dr. *Campbell* renders it more clearly, "Though ye have seen me, ye do not believe."

"All that the Father giveth me shall come to me." This corresponds with the promise made to Messiah, in the 2d Psalm, "Ask of me, and I shall give thee the heathen for thine inheritance;" and in the 110th Psalm, "Thy people shall be willing in the day of thy power." No one can truly "come to Christ, except the Father draw him." "All that the Father draweth will come"—and "him that cometh to the Son, he will by no means cast out;" he will "lose none, but raise up" every such person to life and glory in the last day. Here, then, is the greatest possible encouragement to humble minds. He who has invited all the miserable and distressed—"Come unto me all ye that labour and are heavy laden," (Matt. xi. 28)—will by no means reject any who come and *look* unto him by faith, for life and salvation.

> "Jesus, we come at thy command,
> With faith and hope, and humble zeal
> Resign our spirits to thy hand,
> To mould and guide us by thy will."—*Watts.*

Ver. 41—58. *The Jews murmur, and our Lord explains*—

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edge of the lake, has tolerably high but ill-built walls on three of its sides, flanked with circular towers, and is of nearly a quadrangular form, according to *Pococke*, containing a population estimated at from 2000 to 4000 souls.]—*Bagster.*

Ver. 27. *Labour not for the meat which perisheth.*—This is a precept very liable to be abused by idle people, as in the following instance from an ancient writer:—"A certain brother came to the Convent of Mount Sinai, and finding the Monks all at work, shook his head, and said to the Abbot, 'Labour not for the meat that perisheth—Mary chose the good part.'—'Zachary,' said the old Abbot to his servant, 'give the brother a book, and show him into a cell.' There sat the Monk alone all day long. At night, wondering that nobody had called him to dinner, he goes to the Abbot. 'Father,' (says he,) 'don't the brethren eat to-day?'—'O yes,' replied the Abbot, 'they have eaten plentifully.'

And why (added the Monk) did you not call me?' 'Because, brother,' (replied the Abbot,) 'you are a spiritual man, and have no need of carnal food. For our parts . . . we are obliged to eat, and therefore we work.' . . . . 'Pardon me, father, I perceive my mistake.'—'I do,' subjoined the old man; 'but remember, Martha is as necessary a Christian as Mary.'"—*Claude's Essay.*—*Him hath God the Father sealed*—That is, ratified his mission by the power of working miracles.

Ver. 32. *Moses gave you not that bread from heaven.*—*Campbell*, "Not the bread of heaven." He observes—"Here, though the difference in expression is but small, the difference in meaning is considerable." The expression, "bread *from* heaven," seems to "point only to the place from which the manna came. The pronoun *that*, which is quite unwarranted, conduces much to this appearance."

Ver. 33. *He which cometh down from heaven.*—*Doddridge* and *Campbell* "That which descendeth from heaven." The latter says, "Let it be observed, that (*ho artos*) to which this participle (descendeth) refers, is of the masculine gender, and, by consequence, susceptible of the interpretation I have given it. . . . The request in the next verse shows that he was not yet understood, as speaking of a person."

Ver. 37. *Shall come to me.*—*Doddridge* renders it, "will come;" because (adds he) "I would not lead any in mere dependence on a translation, to build a weak argument on the word *shall*, which it is well known has sometimes been done."—*I will in no wise.*—*Doddridge*, "By no means." The original is very emphatical.

Ver. 39. *This is the Father's will which hath sent me.*—*Campbell* remarks, the word *patros*, (father,) is wanting in several MS. versions and fathers, and is omitted by Mill, and other critics. He therefore reads, "*This* is the will of him that sent me;" as in the next verse.—*Lose nothing*—*Doddridge* and *Campbell*, "Lose none," referring to persons.

Ver. 40. *Every one which seeth the Son.*—*Campbell*, "recogniseth." *Doddridge*, "who views the Son with an attentive eye." But both are foreign to the Scripture style: we should rather render it, "who looketh to the Son," alluding, perhaps, to the brazen serpent. See ch. iii. 14, 15.

Ver. 42. *Whose father and mother we know*—i. e. we know his mean extraction and education.

ther which hath sent me draw [c] him: and I will raise him up at the last day.

45 It is written [d] in the prophets, And they shall be all taught of God. Every man [e] therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not [f] that any man hath seen the Father, save he which is of God, [g] he hath seen the Father.

47 Verily, verily, I say unto you, [h] He that believeth on me hath everlasting life.

48 I [i] am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and [k] not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my [l] flesh, which I will give for the life [m] of the world.

52 The Jews therefore strove among themselves, saying, How [n] can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except [o] ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso [p] eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat [q] indeed, and my blood is drink indeed.

A. M. 4032. A. D. 28.

c Ca.1.4.
d Is.54.13. Je.31.34. Mi.4.2.
e Mat.11.27.
f c.5.37.
g Lu.10.22.
h ver.40.
i ver.33,35, 51.
j Zec.1.5.
k ver.58.
l He.10.5, 10,20.
m c.3.16. 1 Jn.2.2.
n c.3.9.
o Mat.26. 26,28.
p ver.40.
q Ps.4.7.
r Ja.3.24.
s c.15.4. 1 Jn.3.24. 4.15,16.
t 1Co.15.22.
u ver.49..51
v c.3.13. Ma.16.19. Ep.4.8..10
w 2 Co.3.6.
x Ro.8.29. 2 Ti.2.19.
y ver.44,45.
z Zep.1.6. Lu.9.62. He.10.38.

56 He that eateth [r] my flesh, and drinketh my blood, dwelleth [s] in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so [t] he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers [u] did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 ¶ Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend [y] up where he was before?

63 It [w] is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew [x] from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I [y] unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went [z] back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord,

The more carnal part of the Jews probably now finding they were not likely to be entertained with any more loaves and fishes, began to murmur: "Who is this man, that talks of having come down from heaven? Is not this the son of Joseph and Mary?" and thus they depreciate the message from the humble appearance of the messenger, notwithstanding the extraordinary miracle they had so lately witnessed. But Jesus meekly replies, I know that "no man can come unto me, except the Father which hath sent me draw him;" as it is written in the prophets, "They shall be all taught of God." However humbling, and even mortifying, to proud minds it may be, this is the doctrine of both the Old Testament and the New, that "Salvation is of God;" and that to his grace we are indebted for its first beginning, and final completion.

Our Lord now returns to his former allegory, and speaks still more explicitly:—"The bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." The blood is here mentioned in distinction from the flesh, (says a learned divine,) to denote the suffering by a violent death. "My death is equally useful and necessary to the obtaining of eternal life, as food and drink are to the sustenance of the present."—"*To eat the flesh* and *drink the blood of Christ*, (says another,) denotes to receive and appropriate the blessings resulting from his bloody death—pardon of sin, and peace of mind." Thus, under the cover of figurative language, but easy to be understood by pious Jews, accustomed to read the Old Testament, our Lord not only predicts his death, but preaches the doctrine of his atonement, as necessary to "give life unto the world," or, in other words, for the salvation of mankind. (See Dr. *J. P. Smith's* Messiah.)

We are accustomed to appropriate this language to the Lord's Supper, and very properly, as that is founded on this doctrine of atonement; but it can only refer to it prophetically, as it was not yet instituted; nor could it be intended, at *that* time, so to be understood. The carnal Jews, it is plain, did not understand it at all; for they murmured among themselves, "How can this man give us his flesh to eat?" They had no idea of eating or drinking but in the grossest sense; and it is evident, in the sequel, that his own disciples knew not what to make of it.

But this living upon Christ by faith, implies something more than even trusting to his atonement; it implies a daily communion with him, and a constant dependance on him, as on our daily food. It implies, that the Holy Spirit which animated Christ the head, animates also his believing members. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."

> "Tho' *Christ* was dead, he ever lives;
> To sinners life divine he gives;
> And saints, to keep each grace alive,
> From him must constant power derive."—*Simon Browne.*

Ver. 59—71. *Many of the disciples of Jesus desert him; Peter's noble profession of attachment.*—The preceding discourse, we here learn, was delivered in the synagogue of Capernaum, on which occasion many of our Lord's own disciples were offended, and murmured among themselves, saying, "This is a hard saying; who can hear (or understand) it." As to the dialogue, or altercation, that took place, we have several similar instances recorded by the Evangelists. (See Matt. xii. 10. Luke xiii. 14. Acts xiii. 45, &c.) For it seems to have been the custom to allow objectors, in certain cases, to reply to the speaker or preacher; or to ask questions, to which the speaker was expected to reply. Jesus did so in the present instance: "And what (said he) if you shall (or should) see the Son of man ascending up where he was before?" This passage has been considered by different persons as a key to the whole of our Lord's preceding discourse, and in that view we insert Dr. *Pye Smith's* judicious paraphrase: "If your prejudices are so shocked by my assurance that the Messiah must go through the lowest degradation, and an excruciating death, how will your disappointment be increased when you find that, on his reassuming his pristine dignity, and ascending to the throne of his glory, in the exercise of all power in heaven and on earth, he will confer on his disciples no such happiness as you desire. He will give no provinces nor estates; no titles, riches, nor carnal gratifications. The blessings of his reign are not those of sense, but are of an intellectual and holy kind. The divine energy which accompanies the truth taught by me, is the only cause of the enjoyment of those immortal blessings: while every profession observance, or privilege, that is merely external, can be of no avail to your real and eternal happiness; nor could even the actual feeding on my flesh and blood, if so horrid an attempt were made. My doctrine teaches, and, when sincerely believed, communicates that divine energy and that real happiness."—*Smith's* Messiah.

The following words (ver. 63) have, indeed, some obscurity, but *Doddridge* thus explains them: "*The words which I speak, they are spirit;* that is, to be taken in a spiritual sense;

Ver. 51. *And the bread.*—[This was one of the things which the Jews expected from the Messiah, as we learn from *Midrash Koheleth*, "Rabbi Berekiah in the name of Rabbi Isaac said, As was the first Redeemer, so also shall be the latter. The first Redeemer made manna descend from heaven, as it is said in Ex. xvi. 4, 'And I will rain bread from heaven for you.' So also the latter Redeemer shall make manna descend, as it is said, Ps. lxxii. 16, 'There shall be a handful of corn in the earth,'" &c.]—*Bagster.*

Ver. 52. His *flesh.*—*Boothroyd* and others, think this refers to the Jewish custom of feasting on their sacrifices

Ver. 53. *Except ye eat the flesh.*—The Rhemish annotators absurdly apply this passage to the Sacrament of the Lord's Supper, (or of the *Mass*, as they call it,) though that was not instituted till just before his death.—*Ye have no life.*—*Campbell*, "Not life;" i. e. spiritual life.

Ver. 57. *As the living Father hath sent me.*—*Campbell*, "As the Father liveth who sent me."

Ver. 61. *Doth this offend you?*—*Campbell*, "scandalize you?"

Ver. 62. *Ascend up where he was before.*—Doubtless in heaven, from whence he came.

to whom shall we go? thou hast the [a] words of eternal life.

69 And [b] we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a [c] devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' [a] feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For neither did his brethren [b] believe in him.

6 Then Jesus said unto them, My [c] time is not yet come: but your time is alway ready.

7 The [d] world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 ¶ Then [e] the Jews sought him at the feast, and said, Where is he?

12 And [f] there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And [g] the Jews marvelled, saying, How knoweth this man [h] letters, having never learned?

A. M. 4032. A. D. 28.

a Ac.5.20. 7.38

b Mat.16.6. c.1.29. 11.27.

c c.13.27.

A. M. 4033. A. D. 29.

a Le 23.34.

b Ma.3.21.

c c.2.4. 8.20. ver.8,30.

d c.15.19.

e c.11.56.

f c.9.16.

g Mat.13.54

h or, *learning*.

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and then you will find that they *are life* to your souls; whereas, to take them in a literal sense, they are most unprofitable and monstrous." This Jesus said, knowing that among those who followed him, were many who believed not, and one even of his apostles, who would *betray him*, and who probably now first began to entertain such a diabolical intention; and therefore our Lord calls him a *devil*—that is, a traitor and false accuser.

But let us hear *Peter*, whose honest heart spurned at treachery, though he afterwards proved a coward, through over confidence in his own strength. When Jesus saw one and another, who had been fed miraculously at his table, now slinking away privately from his society, till the number seems greatly to have been reduced, he said to the twelve, "Will ye also go away?" Peter, who, as we have said, scorned the thoughts of such conduct, boldly answered, "To whom, Lord, shall (or can) we go? thou hast the words of eternal life;" alluding evidently to what our Lord had just said, of his words being "spirit and life." And here we are furnished with the best possible answer to every temptation to apostacy, from whatever quarter it may arise. Does *Infidelity* tempt us to desert the standard of the cross? What has she to offer? Nothing but an awful blank to every Christian hope; eternal sleep instead of eternal bliss; and annihilation, instead of endless glory. Does the *world* tempt us to desert from Christ for its wealth, its splendour, or its joys? Alas! they pass away like a rising vapour, or the flecting clouds of summer. To *whom* then can we go? Thou, Lord, and thou *alone*, hast "the words of eternal life."

The warm-hearted apostle adds, "*And we believe, and are sure*, that thou art [the] Christ, the Son of the living God." Happy is it for us to be able to adopt this language from our hearts; but we should always bear upon our minds the sequel of Peter's history. He who now was most *sure* of Christ's character, but a short time afterwards protested that he did *not know* the man! The most forward professors are often the most cowardly; and sometimes the most diffident, the most victorious.

"A feeble saint shall win the day,
Tho' death and hell obstruct the way."

CHAP. VII. Ver. 1—13. *Jesus reproves his brethren; but follows them to the feast of Tabernacles.—After these things*, that is, after the preceding conversations, *Jesus* still *walked in Galilee*, teaching as he went, whether in the public roads or private houses, or in the synagogues on the Sabbath day; for he would not yet *walk in Jewry*, or Judea, because *the Jews sought to kill him*, and his time was not yet come to die. His brethren, however, or cousins rather, who did not cordially believe on him, though, for his mother's sake, probably, they did not choose openly to oppose him: these false friends, who are always worse than open enemies, persuade him to go directly to Judea, and there to exhibit his miracles before the Jews, who (as they probably well knew) were already plotting his destruction. "Go into Judea, (say they,) that thy disciples [there] also may see the works that thou doest: for no man doeth any thing in secret who himself seeketh to be publicly known," or noticed. "If (or since) thou [art able to] do these things, show thyself to the world," and convince them that thou art the great prophet which thou *g*ivest thyself out to be.

It should seem that many persons associated themselves among our Lord's disciples, with the expectation that he would shortly assume a public character, and promote them to situations of influence and honour, and they probably grew weary with delay, and therefore urged him to bring matters to a crisis. This might be the case in the present instance: or it may be these kinsmen of our Lord, who were going themselves to Jerusalem, hoped to see some splendid miracles wrought there, of which they had heard much in Galilee, though probably they had seen but few; our Lord always avoiding any thing like display, and always refusing to gratify an idle curiosity.

"My time is not yet come; but your time is always ready." As if our Lord had said, "I have reasons for delay which affect not your case. You are always ready to push yourselves forward to public notice, and you may do so without danger. You have not provoked them by any exposure of their crimes, or by any protest against their errors; but the case is widely different with me. I have protested both against their principles and conduct, and they therefore hate me and seek my life, the time for me to resign which is not yet come."

For these reasons Jesus refused to go up at first, and when he did go, went up privately, that he might not prematurely attract their notice. In the mean time, he heard their secret whisperings and debates respecting him. His enemies inquired for him, "Where is he?" and this bringing on a conversation respecting him, some said, "He is a good man;" others said, "Nay; but he deceiveth the people." Howbeit, "no man spake openly [in favour] of him for fear of the Jews," that is, those who were in authority—the Jewish rulers. It may seem strange that, after the lapse of eighteen centuries, there should still be the same diversity of opinions respecting the person and character of our Saviour; but so it always will be while the world is divided into saints and sinners, and while of those who profess his name, many are ashamed or afraid to own it before his enemies.

Ver. 14—27. *Jesus goes up about the middle of the feast, and justifies both his doctrine and his conduct.*—What particular circumstance might render it proper for Jesus to go up to the feast *now*, and not before, it is impossible to ascertain. No sooner, however, did he arrive, than he went up into the temple, and his teaching, as usual, soon attracted attention and admiration; and they who knew his limited education, ex-

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Ver. 70. *One of you is a devil.—Campbell*, "A spy." *Locke*, "An informer, or false accuser;" all which characters apply to Judas.

Ver. 71. *That should betray him.—Campbell*, "For it was he who was to betray him." *Doddridge*, "Had thoughts of betraying him;" which, he thinks Judas now began to entertain. From this awful circumstance it has been justly inferred, that the Almighty does foresee what we call future contingencies, even those most dependent on the human will:

"But his foreknowledge causes not the fault,
Which had no less proved certain unforeknown."

CHAP. VII. Ver. 1. *After these things.—Campbell* and others join this verse to the preceding chapter.——*Jewry.*—[*Jewry*, or *Judea*, as distinguished from Galilee and Samaria, contained the tribes of Judah, Benjamin, Simeon, and Dan, being bounded on the north by the village Annach or Dorceus, on the borders of Samaria; on the south, by a village called Jarda, in Arabia; and extending in breadth from the river Jordan to Joppa and the Mediterranean, having Jerusalem in its centre. *Josephus.*]—*Bagster*

Ver. 2. *The Jews' feast of tabernacles*—Or "of ingathering," as it is sometimes called. See Ex. xxxiii. 16. Num. xxix. 12.

Ver. 3. *His brethren.*—We have repeatedly remarked the vague and extensive sense in which this term is often used in Scripture: here it seems to intend his half brethren, or *cousins* rather, who resided in the same family.

Ver. 4. *If thou do.—Campbell*, "Since thou performest."

Ver. 6. *Your time is always ready*—i. e. you are never backward to show yourselves to the world.

Ver. 8. *I go not up yet.*—A few MSS. and versions omit the last word, *yet*; but the sense seems to require it, and the words imply it. [*Porphyry* here accuses our Lord of falsehood; but He does not say, "I will not go to this feast," but merely, "I go not *yet*," i. e. at present.]—*Bagster.*

Ver. 10. *In secret.—Campbell*, "privately."

Ver. 12. *Much murmuring.—Campbell*, "Whispering;" private inquiry among each other, which sense the word sometimes bears. This may refer more particularly to strangers from distant parts, who came up to the feast.

A. M. 4033. A. D. 29.

16 Jesus answered them, and said, My doctrine is not [i] mine, but his that sent me.

17 If [j] any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He [k] that speaketh of himself seeketh his own glory: but he that [l] seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses [m] give you the law, and *yet* none [n] of you keepeth the law? Why go ye about to kill [o] me?

20 The people answered and said, [p] Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses [q] therefore gave unto you circumcision; (not because it is of Moses, but [r] of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, [s] that the law of Moses should not be broken; are ye angry at me, because [t] I have made a man every whit whole on the sabbath day?

24 Judge [u] not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do [v] the rulers know indeed that this is the very Christ?

27 Howbeit [w] we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and [x] I am not come of myself, but he that sent me [y] is true, whom [z] ye know not.

29 But [a] I know him: for I am from him, and he hath sent me.

30 ¶ Then [b] they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many [c] of the people believed on him,

i c.8.28. 12.49. j c.8.43. k c.5.30. l Pr.25.27. m Jn.1.17. Ga.3.19. n Ro.3.10.. 20. o Mat.12.14. c.5.16,18. p c.8.48. q Le.12.3. r Ge.17.10. s or, *without breaking the law of Moses.* t Jn.5.8.

u Deu.1.16, 17. v ver 48. w Mat.13.55 x c.5.43. y Ro.3.4. z c.1.18. 8.55. a Mat.11.27 c.10.15. b Ma.11.18. Lu.20.19. c.8.37. c c.4.39.

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claimed, "How knoweth this man letters, having never learned?" This certainly cannot refer to the mere elements of reading, for every Jewish child was taught to read; but *letters* must be here taken in the higher sense of *literature*, or "learning," as our margin reads it. Not that we apprehend our Lord made any display of secular or polite literature, which was foreign to his style and manner; but he employed an easy and popular elocution, a force of reasoning, and a deep acquaintance with the Hebrew Scriptures, which eminently distinguished his discourses from those of the scribes and Pharisees, and thus excited the admiration of the people, and the envy and malevolence of their accustomed teachers.

But the great point before us is the doctrine here laid down, that the best way to understand the will of God is by studying to *obey* him; "If any man will do his will, he shall know of the doctrine [I preach] whether it be of God." But on this subject we shall present our readers with another beautiful extract from Bishop *Taylor*, of pious memory. "We (says the Bishop) have examined all ways in our inquiries after religious truth, but *one*, all but God's way. Let us, having missed in all the other, try this. Let us go to God for truth; for truth comes from God only. If we miss the truth, it is because we *will not* find it; for certain it is, that all the truth which God hath made *necessary*, he hath also made legible and plain; and if we will open our eyes we shall see the sun; and if we will 'walk in the light,' we shall 'rejoice in the light.' . . . . 'The fear of the Lord is the beginning of wisdom, and a good understanding have all they that do his commandments.' And so David says of himself, 'I have more understanding than my teachers, because I keep thy precepts.' And this is the only way which Christ has taught us. If you ask *What is truth?* you must not do as Pilate did, ask the question, and then go away from him that only can give you an answer: for as God is the author of truth, so he is the teacher of it, and the way to learn is this; for so saith our blessed Lord—'If any man will do his will, he shall know of the doctrine whether it be of God.'"

We must not, however, attribute this discovery to our own wisdom or our own strength. "There is (continues the good prelate) in every righteous man a *new vital* principle. The spirit of grace is the spirit of wisdom, and teaches us by secret inspirations, by proper arguments, by actual persuasions, by personal applications, by effects and energies: and as the soul of man is the cause of all his vital operations, so is the Spirit of God the life of that life, and the cause of all actions and productions spiritual; and the consequence of this is, what St. John tells us, 'Ye have received the *unction* from above, and that anointing teacheth you *all* things'—all things that pertain to life and godliness; all that by which a man is wise and happy. Unless the soul have a new life put into it, unless there be a vital principle within, unless the spirit of life be the informer of the spirit of man, unless there be in our hearts a secret conviction by the Spirit of God, *the Gospel itself is a dead letter.*" (*Via Intellig.* quoted in Dr. Knox's Christ. Philos. § 6.)

In thus admonishing the Jews that the way to acquire a fuller knowledge of the divine will was to practise what they already did know, our Lord strongly implies that their ignorance arose from disobedience of heart: they hated the truth, and therefore rejected him that taught it. They sought their own glory, and the honour which comes of men: they were therefore insensible to his merits, who sought not his own glory, but that only which comes from God. (See ch. v. 41.)

Our Lord then adverts to the signal miracle which he had wrought at the pool of Bethesda, as related in the beginning of chapter v., and which, while it had excited the admiration of the multitude, excited also the enmity of their rulers, under the pretence that it was a violation of the sabbath, though they themselves made no scruple of performing, on the same holy day, the rite of circumcision. "But if ye yourselves perform this work of circumcision, to prevent one duty from interfering with another, why are ye angry with me for performing such a miracle of mercy as the cure of this miserable son of Abraham on the sabbath-day." Such is the tenor of our Lord's argument, which seems for the moment to have silenced his enemies and satisfied the people. "What," said some of them, "is not this he whom they seek to kill? But, lo! he speaketh boldly, and they say nothing to him. Do the rulers know"—are they at length convinced—"that this is the very Christ?"—the true Messiah? Recollecting themselves, however, and adverting to some tradition of the elders, (as it seems to us,) they conclude he surely could not be the Messiah, on account of his parentage being so well known: "When Christ cometh, no man knoweth whence he is." This, however, could only be true in reference to his divine nature, in which they certainly did not believe; but his tribe, his family, his birth-place, were all marked out, and all exactly corresponded in Jesus, the son of Mary, though they did not know it. The fact is, they did not search the Scriptures for themselves—they did not pray for divine illumination—they did not dare reason on the evidence before them, or they must surely have concluded that he who could restore the sick and the blind must be "the very Christ"—the true Messiah.

Ver. 28—39. *Jesus proclaims his origin as sent from God and gives the promise of his Holy Spirit.*—It may seem strange that our Saviour, who was so backward to go up to the feast, should now thus expose himself to his enemies in the most public manner, by proclaiming his character and mission in the temple. But he had doubtless his reasons: and as to his enemies, "They sought to take him; but no man did

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Doddridge justly observes, this cannot be the same journey related in Lu. ix. 51—56; which see

Ver. 17. *If any man will.*—*Doddridge*, "is determined." *Campbell* and *Pearce*, "is minded to."——*Do his will, he shall know of* (*peri*, concerning) *the doctrine* (which I preach) *whether it be of* (*ek*, from) *God.*

Ver. 18. *No unrighteousness.*—*Doddridge*, "imposture, deception."

Ver. 20. *Thou hast a devil*, (or demon.)—So ch. x. 20, "He hath a devil, and is mad;" which "plainly shows, (says *Doddridge*,) that they (the Jews) thought that (at least) some of the worst kinds and degrees of lunacies proceeded from the agency of some demon; as many considerable Greek writers plainly did."

Ver. 21. *One work*—Namely, healing the infirm man at the pool of Bethesda.——*And ye all marvel* (or wonder) *on account of it.*—*Doddridge.*

Ver. 22. *Moses therefore.*—The word *therefore*, (in Greek, *dia touto*,) begins this verse in our common Greek Testaments, and is therefore included in it by our translators; but *Doddridge*, *Campbell*, *Wesley*, and most modern translators, (following *Theophylact* and *Beza*,) attach it to the preceding verse as the ground of the Jews' marvelling. Thus *Wesley*, (ver. 21,) "I did one work and ye all marvel AT IT."——*Not because* (*Doddridge*, "that") *it was of Moses, but of the fathers*—Or early patriarchs, namely, Abraham. Gen. xvii. 16.

Ver. 23. *Every whit whole*—Or sound throughout. See *Doddridge.* [Rather, "I have healed a *whole man*," and not the circumcised member only This reasoning was in perfect accordance with the principles of the Jews. So *Tanchuma*, "Circumcision, which is performed on one of the 248 members of a man, vacates the sabbath; how much more the *whole body* of a man?"]—*B.*

Ver. 24. *Judge not according to the appearance.*—Literally, according to the *face*, or outward surfaces of things; weigh the evidence before you, and judge equitably, or, righteous judgment.

Ver. 25. *He, whom they seek to kill?*—Notwithstanding some of the people affected to think Jesus *mad*, because he said, "Ye go about to kill me," yet it is very evident from this, and several other expressions in this chapter, that they really had such a design, and had made no great secret of it.

Ver. 26. *The very Christ.*—The word (*alethos*) "very," or "true," *Campbell* remarks, is wanting in many MSS. and versions, and in some early editions, and is not necessary to the sense.

Ver. 28. *Ye both know me, and ye know whence I am.*—Bishop *Chandler* who is followed by *Doddridge*, *Campbell*, and *Wesley*, reads these words interrogatively; but, we humbly conceive, without sufficient reason.

Ver. 30. *His hour was not yet come*—i. e. the time which he was to be delivered up.

and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 ¶ Then said Jesus unto them, [d] Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye [e] shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed [f] among the [g] Gentiles, and teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last [h] day, that great *day* of the feast, Jesus stood and cried, saying, If [i] any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out [j] of his belly shall flow rivers of living water.

39 (But this spake he of the [k] Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

A. M. 4033. A. D. 29.

d c.13.33. 16.16.
e Ho.5.6. c.8.21.
f Is.11.12. Ja.1.1. 1 Pe.1.1.
g or, *Greeks.*
h Le.23.36.
i Is.55.1. Re.22.17.
j Pr.18.4. Is.58.11. c.4.14.
k Is.44.3. Joel 2.28. c.16.7. Ac.2.17,33
l De.18.15, 18 c.6.14.
m c.4.42. 6.69.
n c.1.46. ver.52.
o Ps.132.11. Je.23.5.
p Mi.5.2. Lu.2.4.
q 1Sa.16.1,4
r Lu.4.22.
s Je.5.4,5. c.12.42. 1 Co.1.26.
t c.3.2.
u *to him.*
v De.17.8. Pr.18.13.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the [l] Prophet.

41 Others said, This is the [m] Christ. But some said, Shall [n] Christ come out of Galilee?

42 Hath not the scripture said, That Christ [o] cometh of the seed of David, and out of the town of [p] Bethlehem, where David [q] was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [r] Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers [s] or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, ([t] he that came [u] to Jesus by night, being one of them,)

51 Doth [v] our law judge *any* man, before it hear him, and know what he doeth?

52 They answered and said unto him, Art

(or could) lay hands on him, because his time was not yet come." They were bound by an invisible power, and he was "immortal till his work was done."

But how shall we reconcile this declaration, "Ye both know me, and whence I am," with his assertion in the next chapter, (verse 19,) "Ye neither know me nor my Father?" This we explain by the following paraphrase:—"Ye know me as the Son of Mary, the wife of Joseph the carpenter of Nazareth; but ye know me not as the Son of God from heaven; neither do ye know him that sent me; who is true, and who hath sent me in fulfilment of his promises of mercy to mankind."

Nothing is here said of any particular miracles wrought on this occasion, yet such seem to be implied on their saying, "When Christ cometh, will he do more miracles than this man hath done!" And many of the people believed on him. These he informed that he had not long to remain with them, but was going whither, in present circumstances, they could not follow him—namely, to heaven; but they understood it of his design to go among the Gentiles: "Will he leave Judea, and offer himself, as the Messiah, to the Jews scattered in the surrounding nations? or even to the Greeks themselves?"

The last day of the feast of Tabernacles (at which they were now assembled) was considered as a great and high day; and on this it was customary to draw water in the sacred vases from the fountain of Siloah, (or Siloam,) which was a little without the wall, and was brought up to the temple with the sound of trumpets and with great rejoicings, and afterwards "poured out before the Lord" at the time of the evening sacrifice. The mystical design of this ceremony has been differently explained. Some suppose it to have been designed to supplicate rain upon the seed just sown; and others, to invoke the influences of the Holy Spirit; but we see no difficulty in embracing both, as the rain itself was the established emblem of the diffusion of the Spirit, (Isa. lv. 10, 11,) which has the express sanction of our Lord's interpretation. For, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly," or from his heart, "shall flow rivers of living water;" that is, copious streams of piety and benevolence. Believers in Christ are here compared to the golden vases of the temple—they are filled with the influences of the Spirit, as were the bellies of those vases with the living waters of Siloah.

This passage undoubtedly received a signal accomplishment on the day of Pentecost, but is certainly not to be confined to that period, or to miraculous influences only, as we shall find abundant evidence, both in the sequel of our Lord's discourses with his apostles, and in the history of that event. The final remark in this section, that "the Holy Ghost was not yet given, because that Jesus was not yet glorified," teaches us that the gifts of the Spirit, both ordinary and miraculous, are the fruits of Christ's mediatorial work; and bestowed on us in consequence of his being exalted to the right hand of the Majesty on high. (See Acts ii. 33.)

Ver. 40—53. *Divers opinions of Christ: and the Pharisees exasperated by the officers refusing to arrest him.*—The discourses of Christ appear to have been equally convincing with his miracles, and sometimes even more effectual. An unction doubtless attended his ministry, and where his hearers were not converted, his addresses might often make a considerable impression, as in the case before us, for we are not told that any of them believed. Some said, "Of a truth (or truly) this is the prophet"—namely, the great prophet long foretold by Moses. (Deut. xviii. 15.) Others said, this is the Christ, or Messiah, alluding probably to David, speaking of the Lord's *Anointed,* (which is of the same import,) in the second and other Psalms. But an angry dispute, a division, here arises among the people. Some say, "Shall Christ come out of Galilee?" And others of them are learned enough to ascertain that he was to be of Bethlehem, the city of David. True; but might he not be born in Bethlehem, and yet preach in Galilee? It seems, indeed, a little strange that, though they remembered well enough the obscure parentage and education of Jesus, they seem to have no tradition of the visit of the Magi, or of Herod's subsequent cruelties at Bethlehem.

Among those who debated thus about Christ, were the *officers* sent by the Sanhedrim to apprehend him, but who were so overcome by the eloquence and unction with which he spake, that they could not execute their warrant. And when they returned, and were called to account, why they had not brought their prisoner, they honestly confessed the cause was, that, in their opinion, "Never man spake like this man." Upon this the Pharisees fly into a rage, and exclaim, "Are ye also deceived? Have any of the rulers, or of the Pharisees, believed on him?" As if truth always dwelt with the higher ranks of society; and as if the lower orders were not accountable to their Maker for either their principles or conduct, but were bound to surrender their consciences to their superiors—a sentiment now happily exploded, as equally irrational and unscriptural; for "every one of us must give an account of himself to God." (Rom. xiv. 12.)

Nicodemus, one of the rulers, is here again introduced to notice—the same who came to Jesus by night for fear of the Jews, and who now assumes a little more courage, and ventures to put in a word on his behalf:—"Doth our law"—the law of Moses and of God—"judge any man before it hear him?" Certainly not; but his wise fellow-senators, instead of answering that question, give a sneering reply—'Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet." And yet here they betray their ignorance; for the prophets Jonah and Nahum, as *Doddridge* observes, (if no others,) were both of that country. In consequence of this dissension among the people, the demur of Nicodemus,

Ver. 34. *Where I am*—i. e. where I reside; namely, in heaven.

Ver. 35. *The dispersed*—i. e. the Jews dispersed *among the Gentiles.*

Ver. 38. *As the scripture hath said.*—There is no one passage which says this *verbatim;* but there are several which speak of the blessings of the Gospel to be bestowed through the Messiah, under the image of streams of water, milk, and wine, to which all are freely invited. See Isa. lv. 1. 10, &c.——*Out of his belly*—, e. from within him, alluding to the sacred vessels. The first instance remarked of pouring out water before the Lord, occurs 1 Sam. vii. 6.

Ver. 39. *Should receive.*—This was spoken prophetically, of the effusion of the Spirit on the day of Pentecost. See Acts, ch. ii.

Ver. 43. *There was a division* (Gr. *schism*) *among the people.*—"A warm dissension"—"an angry debate;" so the word signifies, whether it be attended with separation or not.—*Doddridge.*

Ver. 44. *No man laid hands on him.*—Compare verse 30.

Ver. 46. *Never man spake,* &c.—*Doddridge* quotes from Plutarch, as a proof of the extraordinary eloquence of Mark Anthony, that when Marius sent soldiers to kill him, he addressed them with such eloquence, that he quite disarmed their resolution, and melted them into tears. But these were disarmed, not by an appeal to their passions, but their consciences.

Ver. 50. *He that came to Jesus.*—Greek, "to him:" Jesus being understood.

thou also of Galilee? Search and look: for out of Galilee [w] ariseth no prophet.

53 And every man went unto his own house.

CHAPTER VIII.

i Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine: 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now [a] Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, [b] let him first cast a stone at her.

A. M. 4033. A. D. 29.

w Is.9.1,2.

a Le 20.10.

b De.17.7. Ro.2.1,22.

c c.3.17.

d c.5.14.

e c.1.4; 9.5.

f c.12.35,46.

g c.5.31.

h c.7.28. 9.29,30.

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn [c] thee: go, and sin [d] no more.

12 ¶ Then spake Jesus again unto them, saying, I [e] am the light of the world: he that [f] followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou [g] barest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but [h] ye cannot tell whence I come, and whither I go.

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and especially the disobedience of the officers, the council appears to have broken up without coming to any determination, and every man departed to his own house. Jesus, however, retired to the Mount of Olives; but whether he spent the whole night in devotion, as he sometimes did, or retired afterwards to rest at the house of Lazarus, in Bethany, at the foot of it, we are not informed: we find him, however, in the temple early on the following morning.

CHAP. VIII. Ver. 1—11. *The woman taken in adultery, brought to Jesus.*—Notwithstanding the division among the people, and the attempt of the rulers to apprehend him, we find Jesus again in the temple early on the following morning; and no sooner does he appear, than the people again draw round him, and he sits down in one of the cloisters of the temple to instruct them. The Scribes and Pharisees, however, seeking by every possible means to ensnare him, bring before him a woman taken in adultery, whom they say Moses commanded to be stoned; but they wish to know his judgment on the case—"Master, what sayest thou?"

The case indeed seems but obscurely stated. The law of Moses (Deut. xxii. 22—24) made the crime capital only in the case of a betrothed woman, and then *both* parties were equally liable to the punishment. The woman is brought for the purpose of tempting our Saviour, that they might have somewhat whereof to accuse him. Had he consigned her to punishment, they might have censured his severity to the woman; "Is this he that came to seek and to save that which was lost?" Had he discharged her, they might have blamed him for lack of zeal for the law and for good morals: "Behold the friend of publicans and of sinners!" The snare was laid artfully, but he avoided it by his prudence. He is silent for some time, and takes no notice, as if he did not hear them, writing with his finger in the dust, until their importunity at length compels him; and then, raising himself erect, he says to her accusers, "Let him among you that is without sin, cast the first stone at her." It seems going too far to say, that all her accusers were guilty of the *same* crime, though it was, unhappily, very common; but it should seem, if not of the same, they were conscious of other enormities, though secret, which no less disqualified them to punish her with severity. At length, however, they gradually withdrew, beginning with the elders, who, first seeing the impropriety of their conduct, were of course followed by the younger.

This very unexpected answer seems to have disconcerted their design. Their consciences stung them, and they were silenced. "These men's sins, (says Bp. *Hall*,) as they had been secret, so they were forgotten. It is long since they were done, neither did they think to have heard any more news of them. And now, when time and security had quite worn them out of thought, he that shall one day be their judge, calls them to a back-reckoning.

"One time or other shall that just God lay our sins in our dish, and make us possess the sins of our youth. 'These things thou didst and I kept silence, and thoughtest that I was like unto thyself: but I will reprove thee, and set them in order before thee.' The penitent man's sin lies before him, for his humiliation; the impenitent's, for his shame and confusion.

"It is but just that there should be a requisition of innocence in them that prosecute the vices of others. The offender is worthy of stoning, but who shall cast them? How ill would they become hands as guilty as her own? What do they but smite themselves, who punish their own offences in other men? Nothing is more unjust or absurd, than for the beam to censure the mote; the oven to upbraid the kiln. It is a false and vagrant zeal that begins not first at home.

"No sooner did these hypocrites hear of their sins from the mouth of Christ, than they are gone. Had they been sincerely touched with a true remorse, they would have rather come to him upon their knees, and have said, 'Lord, we find that thou knowest our secret sins: this argues thy divine omniscience. Thou that art able to know our sins, art able to remit them. O pardon the iniquities of thy servants."

But what becomes of the woman? She is left standing among the people, struck, probably, with the wisdom of his decision, and waiting for a word of mercy to herself. She receives it, and departs; "Go, and sin no more."—"God sent not his Son into the world to condemn the world; but that the world through him might be saved." John iii. 17.

Ver. 12—32. *Christ the light of the world—the revealer of the Father's will.*—Our Lord now speaks of himself as the light of the world, under which character he is spoken of by this evangelist in the first chapter of this Gospel, ver. 4 and 5. When Christ is thus called, it must always be understood in reference to the sun, under which image he was promised by the prophet Malachi, (ch. iv. 2:) "Unto you that fear my name shall the Sun of righteousness arise, with healing in his wings:" and it is on account of this "healing under his wings," or beams, that he is called "the light of LIFE." This *true* light is not like the cold light of philosophy, which, though it may enlighten the intellect, does not affect the heart; nor is it like the sickly light of enthusiasm, which destroys the healthful

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Ver. 53. *Every man went unto his own house.*—*Wesley*, and some others, attach to this sentence the first verse of the following chapter. "But (Greek *de*) Jesus went to the mount of Olives."

CHAP. VIII. Ver. 1—11. "It is well known, (says *Doddridge*,) that this story is wanting in the Syriac version, in the Alexandrian and Bodleian copies, and in most of the oldest MSS., which engaged *Beza* to question, and *Le Clerc*, with many others, to reject its authority." But it is fully vindicated by Dr. *Mill*, Bp. *Pearce*, and the learned *Nolan*. *Doddridge* appears satisfied of its authenticity, but *Campbell* is doubtful. It is certainly more easy to account for its omission than its insertion; and many think it was omitted from a mistaken notion of our Lord being too indulgent to the adulteress. See Preb. *Townsend's* New Testament Arr. "The subject of the story, says that eminent critic, *Eusebius*, forms as convincing a proof in support of its genuineness, as it does in the subversion of the contrary notion, that it is an interpolation. There could be no possible inducement for fabricating such a passage, while there is an obvious motive for removing it from the canon. It has, besides, *internal* evidence of authenticity, in the testimony of the Vulgate, in which it is uniformly found; and *external*, in the express acknowledgment of its genuineness by St. *Chrysostome*, St. *Jerome*, St. *Augustine*, and St. *Ambrose*; and St. *Augustine* has specified the reason of its having been withdrawn from the text of the Evangelist. Add to this, that the plain and simple style is that of the Evangelist; and that every circumstance is completely in character; exactly what might be expected from the scribes and Pharisees, and from our Lord; while his answer, though perfectly suited to the purpose, would scarcely have ever been thought of by human ingenuity.]—*Bagster*.

Ver. 6. *Wrote on the ground.*—This is not uncommon in the East. Some commentators think our Lord's conduct had some reference to the law of jealousy, Nu. v. 11, &c.—to the priest's stooping to take up dust, and writing the curses pronounced upon her; but of this we are very doubtful.—As though he heard them not.—What Christ wrote we know not, and it is in vain to guess: but if these words are genuine, his writing could have no reference to her case, or they must have known he heard them. Dr. *Mill*, however, omits these words, and *Doddridge* thinks justly, as they are wanting in the most valuable MSS., and several other printed editions besides *Mill's*.

Ver. 9. *Being convicted by* their own *conscience.*—*Campbell* says this clause is wanting in many MSS., and several versions and printed editions. —*Beginning at the eldest.*—It would be straining the text too far, to suppose they all went out in exact rotation; but the elder and most respected members of the council, being self-convicted, first withdrew, and the others followed.

Ver. 11. *Neither do I condemn thee.*—Our Lord carefully avoids assuming any appearance of magisterial authority. See Luke xii 14

15 Ye judge after the flesh; I [i] judge no man.
16 And yet if I judge, my [j] judgment is true: for I [k] am not alone, but I and the Father that sent me.
17 It is also written [l] in your law, that the testimony of two men is true.
18 I am one that bear witness of myself, and the Father [m] that sent me beareth witness of me.
19 Then said they unto him, Where is thy Father? Jesus answered, Ye [n] neither know me, nor my Father: if [o] ye had known me, ye should have known my Father also.
20 These words spake Jesus in the [p] treasury, as he taught in the temple: and no man laid hands on him; for [q] his hour was not yet come.
21 Then said Jesus again unto them, I go my way, and ye [r] shall seek me, and [s] shall die in your sins: whither I go, ye [t] cannot come.
22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.
23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.
24 I [u] said therefore unto you, that ye shall die in your sins: for [v] if ye believe not that I am *he*, ye shall die in your sins.
25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.
26 I have many things to say and to judge of you: but [w] he that sent me is true; and I speak to the world those things which I have heard of him.
27 They understood not that he spake to them of the Father.

A. M. 4033. A. D. 29.

i c.3.17. 12.47.
j 1 Sa.16.7. Ps.45.6,7. 72.2.
k ver.29. c.16.32.
l De.17.6. 19.15.
m c.5.37.
n ver.55. c.16.3. 17.25.
o c.14.7,9.
p Mar.12.41.
q c.7.30.
r c.7.34.
s Joh.20.11. Ps.73.18,. 20. Pr.14.32. Is.65.20. Ep.2.1.
t Lu.16.26.
u ver.21.
v Mar.16.16.
w c.7.28.
x c.3.14. 12.32.
y c.10.42.
z Ro.2.7. Col.1.23. He.10.38, 39.
a Ho.6.3.
b Ps.119.45. c.17.17. Ro.6.14. 1*2.22. Ja.1.25. 2.12.
c Le.25.42.
d Ro.6.16, 20. 2 Pe.2.19.
e Ga.4.30.
f Is.61.1.
g Ro.8.2. Ga.5.1.
h c.14.10,24.
i Mat.3.9.
j Ro.2.28,29 9.7. Ga.3.7,29.

28 Then said Jesus unto them, When ye have lifted up [x] the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.
29 And he that sent me is with [y] me: the Father hath not left me alone; for I do always those things that please him.
30 As he spake these words, many believed on him.
31 ¶ Then said Jesus to those Jews which believed on him, If ye continue [z] in my word, *then* are ye my disciples indeed;
32 And ye shall know [a] the truth, and the truth shall make you [b] free.
33 ¶ They answered him, We be Abraham's seed, and were never in [c] bondage to any man: how sayest thou, Ye shall be made free?
34 Jesus answered them, Verily, verily, I say unto you, Whosoever [d] committeth sin is the servant of sin.
35 And the servant [e] abideth not in the house for ever: *but* the Son abideth ever.
36 If [f] the Son therefore shall make you free, ye [g] shall be free indeed.
37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
38 I [h] speak that which I have seen with my Father: and ye do that which ye have seen with your father.
39 They answered and said unto him, Abraham [i] is our father. Jesus saith unto them, If [j] ye were Abraham's children, ye would do the works of Abraham.
40 But now ye seek to kill me, a man that

vigour of the mind. It is life, and light, and joy, and peace, and happiness; and those who follow this light cannot walk in darkness; they shall neither be frozen to insensibility, nor heated to extravagance.

But he says, "I am the light of the world;" implying that, though he arose first upon the Jews, yet should he, like the natural sun, pursue his course till all nations should see and enjoy his light.

The Pharisees take offence at this discourse. "Thou bearest record of thyself," (say they,) and therefore, by thine own showing, thy evidence is invalid and inadmissible. (See chap. v. 31, and note there.) To this Jesus replies, "Though I bear witness of myself, I do not alone bear witness; my heavenly Father bears witness with me, in the doctrines which I deliver, and in the miraculous powers with which I am endowed. *I* cannot be deceived, because I certainly know whence I came, and whither I am going. Nor can *you* be deceived by me, because my witness is thus confirmed by him who 'cannot lie:' my Father himself beareth witness of me."—"Thy Father?" return the Jews,—"Where is thy Father?" Let us see him and believe. True, indeed, replies our Saviour, "Ye neither know me, nor my Father;" for, "had ye known me, ye would have known my Father also:" Had ye known my true character, ye would have known that the most high God is indeed my Father.

"These words spake Jesus in the treasury, as he taught in the temple;" and notwithstanding he spake so openly, and so boldly, claiming God to be his *own* Father, as he had done before, to their great offence and scandal, (in chap. v. 18,) yet no man laid hands on him, "for his time was not yet come."

Our Lord here repeats a sentiment which he had already advanced in the preceding chapter: "I go my way, and whither I go ye cannot come;" upon which some, more extravagant than those who had heard him before, now exclaim, "Will he kill himself," and escape to the other world, where we cannot follow him? Far be it from the Saviour of the world in any degree to countenance *suicide*. No: *they* were the murderers, and the fatal principle was already fixed in their hearts—they sought his life.

Jesus now explains the reason why they cannot enter into his views and principles. They were carnal and worldly men, and acted upon carnal and worldly principles: they "judged according to the flesh." On the other hand, He was of another world; judged and acted on far different principles; and always did and said those things which pleased God his Father.

While delivering this discourse, of which (as of all his discourses) we have only an outline, many believed on him, or at least professed to do so, to whom he said, "If ye continue in my word, then are ye my disciples indeed:" "And ye shall know the truth, and the truth shall make you free;" that is, my doctrine, which is from above, and is as true as God is true, shall set you at liberty from the slavery of ignorance and vice—ye "shall be free indeed."

> "Oh! still that needful grace impart,
> On thee my trembling soul I cast:
> Perfect thy work within my heart,
> And own my worthless name at last!"

Ver. 33—47. *The Jews boast of being Abraham's seed, and therefore free, which Jesus controverts.*—We must, for a moment, turn back to the preceding section, and notice the nature of the liberty here spoken of; which is illustrated by

Ver. 15. *Ye judge after the flesh*—That is, from outward appearances, and on carnal principles. Compare chap. vii. 24.——*I judge no man*—i. e. my present commission is to save, and not to judge. See note on verse 11.

Ver. 20. *Treasury.*—In the court of the women in the temple there was placed one chest, or more; the Jews say eleven, for receiving the voluntary contributions of the people towards defraying the charges of public worship; such as providing the public sacrifices, wood for the altar, salt, and other necessaries. That part of the area where these chests were placed was the treasury. Mark xii. 41. Perhaps the whole court, or at least the piazza on one side, with the chambers over it, in which the sacred stores were kept, was from hence called by the same name.—*Jennings's* Jew. Ant.

Ver. 24. *Ye shall die in your sins*—That is, if ye accept not the Saviour whom God has provided, ye must die without pardon or salvation. Our Lord here tells the Jews, that they should *die in their sins*, and whither he went they *could not come*. But, according to the scheme of Universalists, they might die in their sins, and yet be able to go whither he went, and inherit eternal life. Whom shall we believe? Voltaire spent his whole life in malignant but vain attempts to ridicule and overturn Christianity. He was the idol of a large portion of the French nation: but just when they were decreeing new honours for him, and loading him with fresh applause, then the hour of his ignominy and shame was fully come. In a moment the approach of death dissipated his delusive dreams, and filled his guilty soul with inexpressible horror. As if moved by magic, conscience started from her long slumbers, and unfolded before him the broad extended roll of all his crimes. Ah! whither shall he fly for relief! Fury and despair succeed each other by turns, and he has more the appearance of a demon than a man. To his physician he said, "Doctor, I will give you half of what I am worth if you will give me six months life." The Doctor answered, "Sir, you cannot live six weeks." Voltaire replied, "Then shall I go to hell, and you shall go with me;" and soon after expired.——*That I am* he—Namely, the Messiah, as I have told you—even from the beginning. See next verse.

Ver. 26. *Judge of you.—Campbell,* "Reprove in you."

Ver. 28. *When ye have lifted up*—i. e. crucified.——*Then shall ye know.*—See Luke xxiii. 46, 47.

Ver. 33. *They answered.—Campbell,* "Some answered;" i. e. not the persons who believed in him, as the context shows, but others of them who believed not. So *Doddridge.*

Ver. 34. *Whosoever committeth—Doddridge,* "practiseth"—*sin.* He thinks it exactly parallel to "worketh iniquity," and implying a course of habitual transgression.——*Is the servant—Doddridge,* "the slave"—*of sin;* which is more literal.

Ver. 36. *If the Son. . . . make you free,* &c.—Alp. *Tillotson* says, that in some cities of Greece, the son and heir had a right to adopt brethren into the family; but Dr. *Gill* thinks that this refers to a custom among the Romans, of a son, after his father's death, making free all the slaves that had been born in the house.

hath told you the truth, which I have heard of God: this [k] did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we [l] have one Father, *even* God.

42 Jesus said unto them, If [m] God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but [n] he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my [o] word.

44 Ye [p] are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode [q] not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because [r] I tell *you* the truth, ye believe me not.

46 Which of you convinceth [s] me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and [t] hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

A. M. 4033. A. D. 29.

k Ro.4.12.

l Is.63.16. 64.8.

m Mal.1.6. 1Jn.5.1.

n c.17.8,25.

o Is.6.9.

p Mat.13.38. 1Jn.3.8.

q Jude 6.

r Ga.4.16. 2Th.2.10.

s He.4.15.

t c.7.20.

u c.5.41.

v Zec.1.5.

w c.5.31,41.

x c.17.1.

y He.11.13.

z Ex.3.14. Is.43.13. c 1 1,2. Col 1 17. Re.1 8.

50 And I [u] seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. [v] Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If [w] I honour myself, my honour is nothing: it is my Father [x] that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he [y] saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, [z] I am.

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showing them the nature of sin, and the misery to which it subjects mankind, (verse 34.) "Whosoever committeth sin, is the servant (or slave) of sin." The unbelieving Jews take offence at the offer of spiritual liberty, as if it were a reflection upon their present situation. "We are Abraham's children," say they, "and never were in bondage to any man;" which cannot mean that none of the children of Abraham had ever been in bondage, for they surely could not have forgotten Egypt and Babylon; but it must refer to themselves, the present generation of Jews, as not in bondage; and even this was hardly true, for, with all their show of freedom, Judea was subject to a Roman governor and his military guard. Our Lord, however, had no reference to political circumstances: His kingdom was "not of this world;" and the liberty which he offered them was of a nature purely spiritual—a freedom from the curse of the law, and from the power of sin, to which they were now under a worse subjection than that of Rome.

They call themselves children of Abraham; and our Lord, alluding to his family, remarks, that there were slaves therein as well as children; and that the bondwoman and her son, Hagar and Ishmael, were expelled thence, while Isaac, the heir, remained to possess the inheritance: therein intimating that, if they ill-treated the Son of God, as Ishmael did Isaac, they also should be cast out of God's house, and banished to foreign lands, as indeed proved to be the case.

To understand our Lord's subsequent discourse, we must remember that Abraham had a twofold posterity—the children of his body, and of his faith. In respect of the former he admits—"I know that ye are Abraham's seed;" but in respect of the latter, he denies their relation to the patriarch: "If ye were [truly] Abraham's children, ye would do the works of Abraham;" but ye are the offspring of another father, and his deeds ye do. Ye seek to kill me, because I tell you the truth: Abraham did not thus. Ye therefore are the children, not of Abraham, but of him who was a murderer from the beginning, and an enemy to the truth. "I speak [and do] that which I have seen with my Father [God;] ye, that which ye have seen with yours [Satan.] Hence the contrariety of our conduct and character—hence I seek to enlighten you; and hence ye seek to kill me."

Ver. 40—59. *Jesus accused of being a demoniac, challenges a higher rank and antiquity than even Abraham.*—In the close of the preceding section, Jesus tells the cavilling Jews around him, "He that is of God heareth God's words; namely, those which I deliver in his name: "Ye therefore hear [them] not, because ye are not of God;" that is, not under divine influence, as he told them before. "No man can come unto me, unless the Father who hath sent me draw him." (Chap. vi. 44.) This is indeed an humbling truth, that salvation is of God alone; and, to proud hearts, the most humbling truths are the most offensive; and hence the Jews again cry out, "Say we not well, that thou art a Samaritan and hast a devil?" (or rather *demon*.) The most spiteful names they could think of are now called forth. To the former of them he makes no reply; they must know that he was a Jew: to the latter he gives a simple and dignified denial: "I have not a devil." God is my Father, and I honour him by attributing to him the glory that is his due. Ye dishonour me by such ridiculous and unfounded insinuations. Whatever you may think, I solemnly assure you, (ver. 51,) "If a man keep my saying, he shall never see death." To *see* death, and to *taste* of death, (ver. 52,) appear to be synonymous expressions, meaning to experience it; the only question is—What death is here intended? Certainly not mere mortality, for Abraham was dead, and the prophets were dead, nor did our Lord ever intimate that either himself or his apostles should be exempted from it. But there is a *second* death, for which the expression is sometimes used, (see Rev. ii. 11; xx. 6, 14;) and the phrase is evidently equivalent to that which Jesus used to Martha, the sister of Lazarus, (ch. xi. 25, 26:) "He that believeth in me shall never die;" and both phrases, literally taken, mean, "shall not die for ever."

"Now (say they) we *know* that thou hast a devil: Abraham is dead, and the prophets are dead: whom makest thou thyself?" Here our Lord introduces some expressions respecting his pre-existence and divinity, which have been the subject of no little controversy, even to the present time. But instead of offering any observations of our own, we shall present our readers with the following extract from a very superior pen:—

"The opponents of Jesus, in their virulent cavils against him, had mentioned Abraham, their national ancestor, a man so signally favoured of God, that his name served as a proverbial example of dignity and honour. They understood our Lord's declarations as involving such assumptions of superi-

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Ver. 43. *Because ye cannot hear my word.*—*Doddridge* reads the latter clause interrogatively: "Is it because ye cannot hear my word?" But *Campbell* thinks the Greek word *hear*, in this place, means to hear *patiently*, and renders it, "ye cannot *bear* my words." Compare verse 47.

Ver. 44. *He was a murderer.*—Greek, "A killer of men." He 'brought death into the world."—*He is a liar, and the father of it*—i. e. of lying. So *Campbell*.

Ver. 46. *Which of you convinceth me*—*Campbell*, "convicteth me"—*of sin?*—i. e. of falsehood, here contrasted with the *truth*.

Ver. 48. *And hast a devil.*—Greek, "Demon;" so verses 49, 52 Compare chap. vii. 20, and note. The word "devil," in the original of verse 44, is *diabolos*.

Ver. 51. *Shall never see death.*—*Campbell* admits that this refers to eternal death; but remarks, that the ambiguity of the original should be preserved, as it is by our translators, to give a just idea of the dialogue.

Ver. 53. *And the prophets are dead.*—Rather, "And the prophets [which are] dead."

Ver. 55. *I shall be a liar.*—*Campbell*, "I should speak falsely, like you."

Ver. 56. *Abraham rejoiced*—*Campbell*, "longed"—*to see my day.* Bishop *Warburton* conceives this passage refers to a prophetic vision which Abraham was favoured with at the time he offered up his son Isaac, and to which St. Paul refers, Heb. xi. 19.

Ver. 57. *Thou art not yet fifty years old.*—He could not be more than 35, (nor, we think, so much,) but "his visage was marred more than any man's." (Isa. lii. 14,) which might well give him the appearance of advanced age.

Ver. 58. *Before Abraham was, I am.*—[That our Lord by this expression asserted his divinity and eternal existence, as the great I AM, appears evident from the use of the present tense, instead of the preter, from its being in answer to the Jews, who inquired whether he had *seen Abraham*, and from its being thus understood by the multitude, who were exasperated at it to such a degree, that they took up stones to stone him. The ancient Jews not only believed that the Messiah was superior to and Lord of all the Patriarchs, and even of angels, but that his celestial nature existed with *God*, from whom it emanated, before the creation, and that the creation was effected by his ministry.]—*Barnes*. A celebrated foreign Professor remarks, that the common "interpretation is required by the tenor of the discussion. The objection turned upon existence; therefore the reply must refer to existence also. The objection was, 'Thou canst not have seen Abraham, for thou art not yet fifty years old; thou wast not then born.' Jesus answered, 'I was before he was.' Thus the reply corresponds to the objection." *Rosenmuller*.—*I am.* This clause, according to Dr. *Smith*, is attended with some difficulty. We shall give an outline of his remarks.—1. Some suppose it alludes to Exodus iii. 14, but the Hebrew is in the future. 2. The predicate of the proposition may be left to be supplied by the minds of the hearers—*I am* [the Christ.] Compar.

59 ¶ Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1 The man that was born blind restored to sight. 3 He is brought to the Pharisees. 15 They are offended at it, and excommunicate him: 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that [a] the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I [b] am the light of the world.

6 When he had thus spoken, he [c] spat on the ground, and made clay of the spittle, and he [d] anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of [e] Siloam, (which is by interpretation, Sent.) He [f] went his way therefore, and washed, and came seeing.

A. M. 4033. A. D. 29.

a c.11.4.

b c.1.5,9. 8.12. 12.35,46.

c Ma.8.23.

d or, *spread the clay upon the eyes of the blind man.*

e Ne.3.15.

f 2 Ki.5.14.

g ver.6,7.

h ver.31. c.3.2.

i c.7.12,43.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made [g] clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How [h] can a man that is a sinner do such miracles? And [i] there was a division among them.

17 They say unto the blind man again, What

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ority, that they demanded, "Art thou greater than our father Abraham? Whom makest thou thyself?" With his characteristic calmness he assured them, that Abraham had indeed regarded him as a superior; that, guided by supernatural revelation, the patriarch had really enjoyed such a mental prospect of the time when the Messiah should appear, and of the blessings of his reign, as filled him with pleasure and exultation! "Your father Abraham earnestly desired that he might see my day; and he did see it and rejoiced." This turned the conversation. The Jews, not understanding, or affecting not to understand, that Jesus spake of an anticipative vision, exclaimed, "Thou art not yet fifty years old, and hast thou seen Abraham?"—Now, therefore, the question was brought to the single point of *co-existence*. It was necessary for Jesus either to deny the assumption, or to admit and confirm it. He did not do the former; but he gave an answer which his opponents viewed as being either directly or constructively impious and blasphemous, *i. e.* as admitting their imputation." (*Smith's* Messiah.)

The last declaration of our Lord, that he existed before Abraham, so enraged his enemies, that they took up stones to stone him; but he was not to die by stoning, nor was his time yet come: Jesus therefore concealed himself for the moment, and then mixing in the crowd, (and having nothing peculiar in his dress,) he passed through the midst of them without being perceived, and thus again for the present escaped the malice of his enemies.

CHAP. IX. Ver. 1—21. *Jesus gives sight to a man born blind.*—Whether this event followed on the same day after Jesus left the temple, or on a subsequent one, is neither certain nor important, only we know that it was on the sabbath. The question of the disciples seems to have reference to some previous conversation which they had held with the Scribes and Pharisees, on the subject of the transmigration of souls, which some of their Rabbies had borrowed from the Pythagoreans; or, perhaps, as Dr. *Lightfoot* suggests, they might have imbibed the stranger notion, that an infant might commit sin even in his mother's womb. Our Lord, however, always avoided such curious questions; and merely replies, that this blindness had happened to the man, neither for his own sins nor for those of his parents, but that an opportunity might be afforded to display the power of God through him. "As long as I am in the world," says he, "I am the light of the world;" and, in perfect harmony with that character, he proceeds to give sight to this poor man who had been born blind, and who had never yet seen the sun: and knowing that his time was short, he sets us an example that well illustrates his own precept—to work while it is called *to-day!* The day of our Saviour's labours was hastening to a close, and so is ours. The night is coming, when we can no more work either for God's glory, or our own salvation. "There is no work, nor device, nor knowledge, nor wisdom, in the grave," whither we all are hastening. (Eccles. ix. 10.)

This blind man was a *beggar*; on which circumstance Bp. *Hall* beautifully remarks:—"Those that have eyes, and hands, and feet of their own, may be able to help themselves; those that want these helps must be beholden to the eyes, hands, and feet of others. The impotent are cast upon our mercy. Happy are we, if we can lend limbs and senses to the needy. Affected beggary is odious: that which is of God's making justly challengeth relief."

The cause of this man's affliction is uncharitably supposed to be some personal transgression of either the man himself or of his parents. Though sin was, indeed, primarily the cause of all the misery in the world; yet it is both uncharitable and unjust to refer the misfortunes of the afflicted to their personal transgressions. Afflictions are often sent for our benefit, and to exercise our patience under them, or to display the glory of God in our deliverance from them.

We are not disposed to allegorize away the facts of Scripture history; yet we may often derive useful and important reflections from the analogy between natural and spiritual objects. There is a mental blindness, to which our whole race is subjected through sin; for we are born spiritually blind, and it is Christ alone, who is the light of the world, that is able to enlighten our minds in the knowledge of himself and of divine truth. The means used in the recovery of spiritual sight, are often as strange and unpromising as the clay plaster on this poor man's eyes. The efficacy is, in this case, in the physician, and not in the remedy employed.

But to return to our history. The object in sending this

Mark xiii. 6, with Mat. xxiv. 5. 3. The present, "I am," may be taken in the sense of the past, "I was." This is not unusual. *Doddridge* and *Campbell* render it, "Before Abraham was born I am;" which is perfectly literal.

Ver 59. *Going through the midst*, &c.—This latter part of the verse is wanting in some MSS. and versions, and is omitted by some learned Editors.

CHAP. IX. Ver. 1. *And as* Jesus *passed by.*—The omission of this name in the original, seems to intimate a connexion between this event and the preceding. The New Testament, (any more than the Old,) we must recollect, was not divided into verses, or even chapters, by the inspired writers. This chapter may therefore connect with the preceding, thus—Jesus, "going through the midst of them [the multitude,] passed by [them,] and as he passed on [or 'passing by] he saw," &c.

2. *Who did sin?*—If this question, as is generally supposed, referred to the Pythagorean notions, it may be illustrated by the following note from Dean *Prideaux*:—"As to lesser crimes, [i. e. those which might not require everlasting punishment,] their opinion was, that they were punished in the bodies, which the souls which committed them were next sent into. According to this notion it was that the disciples asked Christ, in the case of the man who was born blind, who had sinned, that he should be born blind." Bishop *Pearce* renders this, "Who sinned? This man that he is *become* blind? or his parents, that he was *born* blind?" But we doubt much if this can be justified.

Ver. 3. *Neither hath this man sinned, nor his parents*—That is, so as to be the occasion of his misfortune: this seems necessarily implied.

Ver. 5. *I am the light of the world.*—[Our Lord here claims one of the titles given by the Jews to the Divine Being. So in *Bammidbar Rabba* "The Israelites said to God, O Lord of the universe, thou commandest us to light lamps to thee, yet thou art *the light of the world.*" It was also a title of the Messiah, (see Isa. xlix. 6; lx. 1;) and in a remarkable passage of *Yalkut Rubeni*, fol. 6, it is said, on Gen. i. 4, "From this we learn, that the Holy and Blessed God saw the *light of the Messiah*, and his works, before the world was created; and reserved it for the Messiah and his generation, under the throne of his glory. Satan said to the Holy and Blessed God, For whom dost thou reserve that light which is under the throne of thy glory? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come, and see him. When he saw him, he was greatly agitated, and fell upon his face, saying, Truly this is the Messiah, who shall cast me and idolaters into hell."] —*Bagster*

Ver. 6. *He spit . . . . and made clay.*—Several Eastern travellers, particularly Captain *Light*, speak of a superstitious notion of the use of saliva in curing bad eyes, and other disorders, but none of them speak of a *clay* salve for that purpose: this, indeed, seems more calculated to destroy sight than to restore it.

Ver. 7. *Go, wash*—i. e. "wash thine eyes" *in the pool of Siloam.*—This was supplied by a fountain of the same name, which arose in the south-west part of Jerusalem. *Siloam* is by interpretation *sent*—and therefore tallies with the circumstance of his being sent thither.——He *washed and came seeing.*—There is this remarkable difference between cures wrought naturally and miraculously; the former, effected by some surgical operation, always require great caution to prevent relapse: the eyes, for instance, must be

sayest thou of him, that he hath opened thine eyes? He said, He is a [j] prophet.

18 But the Jews did not believe [k] concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they [l] feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he [m] should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God [n] the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

A. M. 4033.
A. D. 29.

j c.4.19.

k Is.29.11.

l Pr.29.25. c.7.13. 12.42.

m ver.34. c.16.2.

n Jos.7.19. Ps.50.14, 15.

o 1 Pe.2.23.

p Ps.103.7. He.3.5.

q c.8.14.

r c.3.10.

s Ps.119.18. Is.29.18, 19. 35.5. 2 Co.4.6.

t Job 27.9. Ps.66.18. Pr.28.9. Is.1.15. Je.11.11. Eze.8.18. Mi.3.4. Zec.7.13.

u Ps.34.15. Pr.15.29.

v ver.2.

w or, *excommunicated him*

x Is.66.5.

y 1 Jn.5.13.

z c.4.26.

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled [o] him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know [p] that God spake unto Moses: *as for* this *fellow*, we [q] know not from whence he is.

30 The man answered and said unto them, Why [r] herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened [s] mine eyes.

31 Now we know that God [t] heareth not sinners: but if [u] any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 ¶ They answered and said unto him, Thou [v] wast altogether born in sins, and dost thou teach us? And they [w] cast him [x] out.

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe [y] on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and [z] it is he that talketh with thee.

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poor man to Siloam was evidently to excite public attention to this miracle, and to spread the report of it in the temple, from which persons were continually coming and returning from Siloam; and this publicity was necessary to introduce the subsequent conversation, on the poor man's case, between himself and the Pharisees, in which the former discovers uncommon shrewdness.

They first inquire how the miracle was wrought, and affecting not to believe his own account, attempt to catechise his parents, who very prudently refer them back to him, as they do not appear to have been present at the time; and, besides, the Pharisees had threatened with exclusion from the synagogue, any person who should own Jesus to be the Christ. Therefore they said, "He is of age, ask him."

But the great offence with which they charge our Lord, is that of working this miracle on the sabbath, as it appears to have been contrary to their traditions, to use eye-salves, &c. on that holy day; and it was for this reason, probably, that our Lord used the clay, as it would have been as easy for him to have wrought the cure by a word speaking only, but that he set his face steadfastly against those traditions by which they established their own paramount authority, and made void the law of God.

Having ascertained the identity of the man, and the reality of the cure, the great point in dispute is, whether a good man and a prophet would work miracles on the sabbath day. Some of the Pharisees said, "This man is not of God, because he keepeth not the sabbath day;" not distinguishing between their own traditions and the divine commands. Others very naturally asked, "How can a man that is a sinner"—that is, a wicked man, or an impostor—"do such miracles?" Thus was there a division among the people, and as it should seem, (by ver. 16,) among the Pharisees themselves.

On the difference between the Christian doctrine of the Sabbath, and that of the Rabbies, we have offered some remarks on Matt. xii. 1—21, which we shall not here repeat. It is remarkable, certainly, that our Lord so often chose this day for the performance of his miracles, and it may serve to teach us, that active benevolence to the souls and bodies of our fellow-creatures ought to be blended with our devotions As this is the day in which God blesses us, we cannot choose a better for blessing others. "I will bless thee, and make thee a blessing." (Gen. xii. 2.)

Ver. 22—41. *The Pharisees reproach Jesus, and excommunicate the blind man whom he had cured.*—The man's parents having declined to answer any questions about their son, he is again called before the Pharisees, who exhort him to "give God the praise;" which Doddridge thus paraphrases: "*Give glory to God*, by a free confession of the fraud, if there be any collusion in this affair; or if the cure was really wrought in the manner thou affirmest, acknowledge the power, sovereignty, and goodness of the Divine Being, in working by so unworthy an instrument; *for we* certainly *know that this man*, Jesus of Nazareth, *is a sinner*." The man wisely answered, "Whether he be a sinner, I know not: one thing I know, that whereas I was blind, now I see;" an answer that may be employed to silence the cavils of others besides these Pharisees. In the course of our Christian experience, difficulties may often arise which we may not be able to explain: but if we can say, "Whereas I was once blind to my own state, and the excellence and necessity of Christ the Saviour, *now I see;* now is my mind enlightened duly to appreciate his salvation, it is well: let us not deny what he hath done, nor doubt his power and grace to complete the work."

But to return to the Pharisees: they cross-question the poor man, in hopes of detecting something inconsistent or contradictory in his answers, but in vain. He tartly replies—for he does not appear to be now before any public authorities who had a right thus to question him—"I told you before, and ye did not (or would not) hear: will ye also be his disciples?" Upon this they revile both him and his deliverer:—"We are Moses' disciples: as for this fellow, we know not from whence he is." The man again shrewdly retorts upon them, that it was very strange that they, the teachers and guides of the people, could not tell whence he was, when he had wrought so extraordinary a miracle, whereas a plain man like him was satisfied by the work itself, that he must be of God, for "if he were not of God, he could do nothing." Upon this they lose their temper, reprove his supposed insolence, and excommunicate, or cast him out of their synagogue. "Thou wast altogether born in sins, and dost thou teach us?" by which expression we do not understand them as referring to the Scripture doctrine of original sin, but the Pythagorean figment of the transmigration of souls, already mentioned.

As to the argument in favour of Christ's mission, we do not found it on his miracles, *separately* considered; but as taken in connexion with the whole of his character—the purity of his doctrine and of his life. At the same time, though bad men may have done "many wonderful works," there is not in the records of history any thing like the series of miracles recorded of our Lord, either in the power or benevolence which they displayed: neither the miracles of Moses or Elijah, much less those of their pretended prophets or impostors, can be brought into competition with his miracles

Our Lord hearing that the poor man was expelled the synagogue, which, of course, deprived him of all aid from Jewish charity, sought him out, as the first confessor who had suffered on his account, and instructs him privately, as it should seem, in the mysteries of his kingdom. "Dost thou believe in the name of the Son of God?" And he answered, "Who is

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guarded against too sudden a display of light, and, in general, very gradually exposed to it; but this man came *seeing*—i. e. in the full possession of his eyesight, without either shade or guard.

Ver. 17. *That he hath opened.—Doddridge*, "Since he hath opened"—*thine eyes.*

Ver. 27. *And ye did not hear.—Campbell*, "And did ye not hear?"

Ver. 32. *Since the world began, &c.—Campbell*, "Never was it heard before, that any man gave sight to one born blind."—[That there are cases in which a person born blind may be restored to sight by *surgical means*, we know; but it is perfectly evident that no such means were used by our Lord And it is worthy of remark, that, from the foundation of the world, no person *born blind* had been restored to sight, even by surgical operation, till about the year 1728; when the celebrated Dr. *Cheselden*, by couching the eyes of a young man, 14 years of age, restored them to perfect vision. This was the

38 And he said, Lord, I believe. [a] And he worshipped him.

39 ¶ And Jesus said, For [b] judgment I am come into this world, that they which see not [c] might see; and that they which see might be made [d] blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we [e] blind also?

41 Jesus said unto them, If [f] ye were blind, ye should have no sin: but now ye say, We see; therefore [g] your sin remaineth.

CHAPTER X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works, that he is Christ the Son of God: 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

VERILY, verily, I say unto you, [a] He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the [b] door is the shepherd of the sheep.

3 To him [c] the porter openeth; and the sheep hear his voice: and he calleth [d] his own sheep by name, and leadeth [e] them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his [f] voice.

5 And a stranger will they not follow, but will flee [g] from him: for they know not the voice of strangers.

6 [i] This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I [h] am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

A. M. 4033. A. D. 29.

a Mat.14.33
b c.5.22,27. 12.47.
c 1 Pe.2.9.
d Mat.13.13 c.3.19.
e Ro.2.19. Re.3.17.
f c.15.22,24.
g Is.5.21. Lu.18.14. 1 Jn.1.8,10.
a Ro.10.15. He.5.4.
b ver.7,9.
c Re.3.20.
d Eze.34.11. Ro.8.30.
e Is.40.11.
f Ca.2.8. 5.2.
g 2 Ti.3.5 Re.2.2.
h Ep.2.18.
i He.13.20. 1 Pe.2.25.
j Eze.34.2. 6. Zec.11.17
k 2 Ki.2.19.
l 1 Jn.5.20.
m Mat.11.27
n c.15.13. Is.53.4,5.
o Is.49.6. 56.8.
p Eze.37.22. Ep.2.14.
q Is.53.7..12 He.2.9.
r Ph.2.6..8.
s c.2.19.
t c.6.38.
u c.7.20.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I [k] am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and [k] know my *sheep*, and am known [l] of mine.

15 As [m] the Father knoweth me, even so know I the Father: and [n] I lay down my life for the sheep.

16 And [o] other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and [p] there shall be one fold, *and* one shepherd.

17 Therefore doth my Father love me, because [q] I lay down my life, that I might take it again.

18 No man taketh it from me, but [r] I lay it down of myself. I have power to lay it down, and I [s] have power to take it again. This [t] commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He [u] hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of

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he, Lord, that I might believe on him?" Jesus replied, "Thou hast both seen him, and it is he that talketh with thee." The man had been prepared for this discovery. He was convinced by the miracle of which he had been the subject, that Jesus was indeed a prophet, and has no hesitation in admitting this farther discovery of his glory—"Lord, I believe;" and as a proof thereof, he fell down and "worshipped him."

Some persons had now collected round them, and our Lord says in their hearing, "For judgment am I come into this world, that they which see not might see;" and that they which boast that they "do see, may be made blind,"—or have their blindness discovered and exposed. This occasioned some of the standers by, who were Pharisees, to exclaim, What! and "are we blind also?" To whom our Lord calmly replied, "If ye were blind," as this poor man was, or if you had no means of information, "ye should have," comparatively, "no sin:" but since ye think yourselves wise, and boastingly "say, We see; therefore your sin remaineth" without excuse, and without remedy.

CHAP. X. Ver. 1—21. *Jesus the door of God's sheep-fold—and the Good Shepherd himself.*—In part of this allegory, Jesus Christ speaks of himself as the only *door*—the only *way* by which men can enter into the true church, or fold of God. The allusion is to the gate by which the shepherd leads his sheep into the blessed pastures. When he says, "All who came before me are thieves and robbers," he does not reflect on the prophets of the Old Testament, who made no pretensions to be themselves the *way*, or the *door*, unto eternal life, but pointed only to the Messiah as such. The thieves and robbers here alluded to, were those false teachers who pretended to point out some *other* way of life and salvation, than through his mediation and atonement: whether by men's own moral obedience, or by a course of ritual ceremonies and observances.

But Christ is also here spoken of as "the Good Shepherd," which is an allegory much more familiar to us than the preceding. Under this figure he is repeatedly represented to us by the prophets, (see Isa. xl. 11. Ezek. xxxiv. 23. Zech. xiii. 7, &c.,) as well as in the latter parts of the New Testament. As the Good Shepherd, he is distinguished from "the hireling, who careth not for the sheep," as well as from the robber, who comes to steal them. He is the Good Shepherd, as that character expresses his tenderness towards them:—"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young." (Is. xl. 11.) A good shepherd will also risk his life in defence of the sheep, as David did when he kept his father's sheep, (1 Sam. xvii. 34—36;) but THE Good Shepherd not merely risked, but *gave*, or, as it is here expressed, *laid down* his life for his sheep. Jesus is not only the Good Shepherd, but "the *Great* Shepherd of the sheep." (Heb. xiii. 20.' "The Chief Shepherd," (1 Pet. v. 2,) "whose own the sheep are," having "purchased them with his own most precious blood."

We are farther informed, that this Good Shepherd intimately knows his sheep, and is known of them: He calls them all by name—they know his voice and follow him; but will not follow strangers, for they know not the voice of strangers; all which circumstances relate to the divine communion which subsists between Christ and true believers; being drawn to him by the Father's grace; as he hath said, "No man can come unto me unless the Father which hath sent me draw him." (Ch. vi. 44.)

But Christ has other sheep beside those of the Jewish fold. Blessed be God, his sheep are not confined to one quarter of

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effect of well directed surgery: that performed by Christ was wholly a miracle, effected by the power of God. The simple means employed could have had no effect in this case; and were merely employed as symbols.—*Bagster.*

CHAP. X. Ver. 1. *That entereth not by the door*—That is, by the *gate* of the sheepfold. The sheepfold was an inclosure sometimes in the manner of a building, and made of stone, or fenced with reeds. In it was a large door, at which the shepherd went in and out, when he led in or brought out the sheep. At tithing, which was done in the sheepfold, they made a little door, so that two lambs could not come out together. To this inclosure there is an allusion in these words.—*Orient. Cust.* No. 1293.

Ver. 2. *He that entereth in by the door is the shepherd*—That is, thieves and robbers are not allowed to enter in by the door, but those only who belong to the sheepfold.

Ver. 3. *He calleth his own sheep by name.*—In Judea, and other Eastern countries, the shepherds give names to their sheep, who answer to them, as do our dogs and horses, following them when called.—*Macknight.*

Ver. 4. *The sheep follow him: for they know his voice.*—Not only is this the case in the East, but *Polybius* mentions, that in Italy the shepherds were accustomed to sound a horn and the sheep would follow them.—*Orient. Cust.*

Ver. 8. *All that ever came before me.*—*Campbell* says, the words "before me," are wanting in some of the most ancient, and in a great number of other MSS. and in some ancient versions of early editions. He reads, "All who have entered in another manner." The double comparison of Christ to a sheep door and to a shepherd, introduces a confusion of metaphor, not uncommon in the East.

Ver. 12. *But . . . . a hireling.*—"It is not the bare *receiving* hire which denominates a man a *hireling*; for the labourer is worthy of his hire, (Jesus himself being Judge, Luke x. 7,) but the loving *hire* more than the work—the working *for the sake* of hire." *Westey.*

Ver. 14, 15 *And know my* sheep, &c.—*Campbell* reads, (we think preferably,) "I both know my own, and am known by them, (even as the Father knoweth me, and I know the Father,) and I give my life for the sheep."

Ver. 18. *No man taketh it—Campbell*, "No man forceth it"—*from me.* See chap. xix. 11.

Ver. 20. *He hath a devil, and is mad.*—They suppose him mad in consequence of being possessed.

Ver. 20, 21. *Hath a devil.*—The Greek in both these verses is not *diabolos* but *daimon*, or demon.

him that hath a devil. Can a devil open [v] the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's [w] porch.

24 Then came the Jews round about him, and said unto him, How long dost thou [x] make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: the [y] works that I do in my Father's name, they bear witness of me.

26 But [z] ye believe not, because ye are not of my sheep, as I said unto you.

27 My [a] sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they [b] shall never perish, neither shall any *man* pluck them out of my hand.

29 My [c] Father, which gave [d] *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

30 I [e] and *my* Father are one.

31 ¶ Then [f] the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

A. M. 4033.
A. D. 29

v c.6.9, &c.

w Ac.3.11. 5.12.

x or, *hold us in suspense.*

y c.5.36.

z c.8.47. 1Jn.4.6.

a ver.4.

b c.17.12. 18.9. He.7.25

c c.14.28.

d c.17.2.

e c.17.11,22

f c.8.59.

g c.5.18. ver.30. Ps.82.6. Ro.13.1.

h Is.11.2,3. 49.1,3. c.6.27.

i Ph.2.6.

j c.14.10,11 15.24

k c.1.28.

l Mat.3.11, 12. c.3.30..36.

a Lu.10.38, 39.

b Ma.14.3. c.12.3.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath [h] sanctified, and sent into the world, Thou blasphemest; because I said, I am [i] the Son of God?

37 If I [j] do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place [k] where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake [l] of this man were true.

42 And many believed on him there.

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus lieth himself. 55 At the passover they inquire after him, and lay wait for him.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of [a] Mary and her sister Martha.

2 (It was *that* Mary which [b] anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

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the world; he hath a flock in almost every country of the globe, which it is the object of his gospel ministry gradually to collect into one sheep-fold, under the great Chief Shepherd of our souls. For these he hath laid down his life, and taken it again, as he told the Jews, according to "the command" or commission, which he received from his Father.

At this the Jews were startled, and some profanely said, "He hath a demon and is mad: why hear ye him?" while others shrewdly asked, "Can a demon open the eyes of the blind?" or can madmen perform miracles like this?

Ver. 22—42. *Jesus disputes with the Jews in Solomon's porch.*—According to Josephus, this porch was the eastern part of a gallery erected on the inside of the outer court of the temple. It was the custom of the ancients to teach and converse walking; and it being now winter, it is probable that Jesus and the Jews resorted thither for protection from the wind and rain. There has been some dispute, however, what could be intended by this Feast of Dedication. *Doddridge* concludes that it could not refer to the dedication of Solomon's temple, for that was in autumn, (1 Kings viii. 2:) nor that of Nehemiah, which was in spring, (Ezra vi. 15, 16;) but that of Judas Maccabæus, on his having purified the temple and altar from the profanations of Antiochus Epiphanes. This was kept annually for eight days, in the month of December.

This conversation originated with the Jews themselves, who affecting not clearly to understand the character under which our Lord wished to be considered, "If thou be the Christ, (said they,) tell us plainly." Jesus replies, "I have told you, and ye believed not;" referring, probably, to the preceding discourse, in which he had represented himself as the Good Shepherd, a character (as we have seen) specially appropriated by the prophets to Messiah. "But ye believe not, (said he,) because ye are not of my sheep; as I said unto you, [but just now,] My sheep hear my voice," &c. It is to us fully evident, that by Christ's *sheep* are meant his *true* disciples—who are humble, simple, and affectionate, as sheep are—and follow Christ as (in that country at least) sheep do their shepherd. Of these he says, "I give unto them eternal life; and they shall never perish, neither shall any (one) pluck (or wrest) them out of my Father's hand."

This conversation leads directly to the subject of our Lord's divinity, which doctrine was not only a stumbling-block to the Jews, but has been so to many in every succeeding age. The argument seems somewhat obscure, but we shall attempt to illustrate it by a short analysis. The Jews very clearly understood, from the manner in which our Lord spake of his heavenly Father, that he claimed the character of *Son of God* in a sense in which it would be blasphemy for any mere man to do, (see on chap. v. 17—30;) and if he had not meant to assume such equality, it would have been most easy to have silenced them by such an explanation: on the other hand, had he openly avowed such an equality, it would have required a miracle to have restrained them from stoning him, as they proposed. He therefore pursues a middle course. He remarks that the term God is, in an inferior sense, applied to magistrates and princes. (Ps. lxxxii. 1, 6.) How, then, could it be blasphemy for Jesus to assume the character of God's Son, especially when the works which he did contained the demonstration of a divine power, and fully justified the claim? "If I do not the works of my Father, believe me not: but if I do, though ye believe me not" on my own assertion, "believe the works" which you behold done, and from them ye may be convinced "that the Father is in me, and I am in the Father." But these men, instead of being softened to attend either to reason or to fact, took up stones to throw at the divine speaker, and drove from their temple the Lord thereof, and who would have been its highest glory.

"These (says the eloquent Massillon) were the returns of *gratitude* which Jesus Christ received of men: these the *consolations* with which heaven permitted him to be exercised in the painful course of his ministry. At one time they treated him as a Samaritan, as one that had a devil; at another they 'took up stones to stone him.' And thus the Son of God passed the whole time of his life, always exposed to the most obstinate contradictions, meeting with almost none but such as were insensible of his benefits, and rebellious against his preaching; and all this without his letting fall the least sign of impatience, or the least complaint."

Our Lord retreated now beyond Jordan, into the place where John at first baptized; and the seed which he had then sown now appeared, for "many believed on Jesus there," and resorted to him, saying, "John did no miracle: but all things which John spake of this man were true."

CHAP. XI. Ver. 1—19. *The sickness and death of Lazarus.*

Ver. 24. *How long dost thou make us to doubt*—i. e. hold us in suspense.

Ver. 28. *Neither shall any man pluck.—Campbell*, "Neither shall any one wrest." The noun "man" is certainly improperly supplied, (as in many other places:) and Dr. *Campbell's* version is more literal.

Ver. 29. *To pluck.—Campbell*, "to wrest," as before.

Ver. 30. *I and my Father.—Doddridge*, "The Father;" for the pronoun is not in the original, nor is it wanted.——*Are one.*—Not *eis*, one person, but *en*, one thing; meaning one divine Being—one God.

Ver. 34. *In your law*—i. e. in the sacred books; thus the Psalmist himself used the term frequently. Ps. cxix.

Ver. 35. *The word of God came.*—Some refer this to the divine decree which made them magistrates, or judges; but *Doddridge* refers it rather to the divine message, "I said, Ye are gods." Ps. lxxxii. 6.——*And the scripture cannot be broken.*—We should prefer reading these words as *Doddridge* does, in a parenthesis, thus—"If he called them gods to whom the word of God came, (and the scripture cannot be broken,) Say ye" &c.

Ver. 36. *Whom the Father hath sanctified.*—This term, "sanctify," does not always mean to make holy; but often, especially in the Old Testament, to devote to a sacred purpose or office.

CHAP. XI. Ver. 1. *A certain man.—Doddridge*, "There was one Lazarus."—[The raising of Lazarus from the dead, being a work of Christ beyond measure great, the most stupendous of all he had hitherto performed, and beyond all others calculated to evince his divine majesty, was therefore purposely recorded by the Evangelist John; while it was omitted by the other Evangelists, probably, as *Gratius* supposes, because they wrote their histories during the life of Lazarus; and they did not mention him for fear of exciting the malice of the Jews against him; as we find from chap. xii. 10, that they sought to put him to death, that our Lord might not have such a monument of his power and goodness remaining in the land.]—*Bagster.*

Ver. 2. *It was that Mary which anointed the Lord.—Doddridge*, "who (afterwards) anointed;" as mentioned in the next chapter, ver. 3.—[This is said by *prolepsis*, or anticipation, and may be rendered "she who (some time

3 Therefore his sisters sent unto him, saying, Lord, behold, he [c] whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but [d] for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late [e] sought to stone thee; and goest thou thither [f] again?

9 Jesus answered, Are there not twelve hours in the day? If [g] any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the [h] night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [i] sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, If he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, [j] about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to [k] comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever [l] thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the [m] resurrection at the last day.

25 Jesus said unto her, I am the [n] resurrection, and the [o] life: he that believeth in me, though [p] he were dead, yet shall he live:

26 And whosoever [q] liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister [r] secretly, saying, The Master [s] is come, and calleth [t] for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The [u] Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if [v] thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and [w] was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus [x] wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this

A. M. 4033. A. D. 29.

c He.12.6. Re.3.19.

d c.9.3. ver.40.

e c.10.31.

f Ac.9.23.

g c.12.35.

h Ec.2.14.

i De.31.16. Ac.7.60. 1 Co.15. 18,51.

j i. e. *about two miles.*

k 1 Ch.7.22. Job 2.11. 42.11. Ro.12.15. 1 Th.4.18.

l c.9.31.

m c.5.29.

n c.6.10,44.

o Is.38.16. c.14.6. 1 Jn.1.2.

p Joh.19.26. 1 Pe.1.9. Re.1.17.

q c.3.15. 4.14.

r c.21.7.

s c.13.13.

t Ma.10.49.

u ver.19.

v c.4.49. ver.21,37.

w *he troubled himself.*

x Is.63.9. Lu.19.41. He.2.16, 17.

—"Sickness (says Bishop *Hall*) is the common preface to death: no mortal nature is exempted from this complaint; even Lazarus, whom Jesus loved, is sick. . . . . It was a stirring message that Mary sent to Jesus: 'Lord, he whom thou lovest is sick:' as if she would imply that his part was no less deep in Lazarus than hers. Neither doth she say, 'He that loves *thee* is sick;' but 'He whom *thou* lovest:' not pleading the merits of Lazarus' affection to Christ, but the mercy and favour of Christ to him.

"Jesus well heard the first groan of his dear Lazarus; every short breath that he drew, every sigh that he gave, was upon account; yet this Lord of life lets his Lazarus sicken, and languish, and die. . . . . .

"What a happy family was this! I find none upon earth so much honoured! 'Jesus loved Martha, and her sister, and Lazarus.' . . . . But, O, Saviour, how doth this agree? Thou lovedst this family, yet, hearing of their distress, thou heldest off two days more from them. Canst thou love those thou regardest not? Canst thou regard them from whom thou willingly absentest thyself in their necessity? Behold, thy love, as it is above ours, so it is oft against ours. Even out of very affection art thou not seldom absent. None of thine, but have sometimes cried, *How long, Lord?*"

A few other particulars may be here observed:

1. Our Lord says, "This sickness is not unto death," when he well knew that Lazarus was dying; but the meaning evidently is, that it should not *terminate* in death, but "in the glory of God," by his resurrection from the grave.

2. Jesus, we may remark, delayed his visit to Bethany till after Lazarus was dead and buried, and his body (in that climate particularly) must in the natural course of events, have begun to decay, and the smell become so offensive as to satisfy every one of the certainty of its dissolution.

3. The gentle manner in which our Lord informs his disciples of the decease of Lazarus: first he says, "Our friend Lazarus sleepeth, but I go that I may awake him." Believers *sleep* in death; but, in the resurrection, they *awake* in the Saviour's likeness. Shortly afterwards he explains himself: "Lazarus is dead;" but he adds immediately, "I am glad for *your* sakes, that I was not there, to the intent ye may believe."

4. We have an affectionate proof of the attachment of the apostles to their Lord and Master. No sooner does he speak of going back to Judea, than Thomas, one of the most affectionate, proposes to his fellow-disciples to go with him; and anticipating the Jews would do him some mischief, he says, with a mixture of love and desperation, "Let us also go, that we may die with him."

Ver. 20—40. *Jesus converses with the sisters of Lazarus.*—The news that Jesus was coming, soon spread itself in the neighbourhood, and Martha immediately set out to meet him, and left Mary weeping in the house. Immediately as she sees Jesus, she laments that he had not come sooner, saying, "Lord, if thou hadst been here, my brother had not died: but even now"—What! after he had been dead four days, and the corpse had become offensive to the smell? Yes, even now, "I know that whatsoever thou wilt ask of God, God will give it

afterwards) anointed," &c. By rendering thus, we avoid the error of supposing that Mary the sister of Lazarus was the same as Mary Magdalene, and her who is termed a sinner.]—*Bagster.*

Ver. 4. *Not unto death.*—*Campbell,* "Will not prove fatal."

Ver. 7. *Let us go into Judea.*—From the country east of Jordan, whither he had retired some time before, when the Jews sought to stone him; ch. x. 39, 40.

Ver. 9. *Are there not twelve hours in the day?*—The Jews divided the space from sunrise to sunset, were the days longer or shorter, into twelve parts: so that the hours of their day were all the year the same in number, though each shorter in winter than in summer

Ver. 10. *No light in him.*—*Campbell,* "In it;" i. e. in the night.

Ver. 16. *Thomas*—In Hebrew, as *Didymus* in Greek, signifies a twin.

Ver. 18. *About fifteen furlongs*—i. e. nearly two miles.

Ver. 19. *And many of the Jews.*—Their usual time of mourning (as well as feasting) lasted seven days, during which, as it was passover time, there would be many coming and going.

Ver. 20. *Mary sat* still.—*Campbell,* "Mary remained." The word "still is better omitted, as equivocal, and not in the original.

Ver. 26. *Shall never die.*—See note on John viii. 51.

Ver. 33. *Groaned in the spirit*—Or in spirit; i. e. inwardly.

man, which [y] opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away [z] the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time [a] he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said [b] I not unto thee, that, If thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and [c] said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And [d] he that was dead came forth, bound hand and foot with grave-clothes: and his face [e] was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen [f] the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then [g] gathered the chief priests and the Pharisees a council, and said, What [h] do we? for this man doeth many miracles.

48 If we let him thus alone, all [i] *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* [j] Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is [k] expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not [l] for that nation only, but that also he should gather together in one the children of God that were [m] scattered abroad.

53 Then from that day forth they took counsel together [n] for to put him to death.

54 Jesus therefore walked no more openly [o] among the Jews; but went thence unto a country near to the wilderness, into a city called [p] Ephraim, and there continued with his disciples.

55 ¶ And [q] the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

A. M. 4033. A. D. 29.

y c.9.6.
z Ma.16.3.
a Ps.49.7,9. Ac.2.27.
b ver.4,23.
c c.12.28,30.
d 1Ki.17.22. 2 Ki.4.34, 35. Isa.7.14, 15. Ac.20.9, 12.
e c.20.7.
f c.2.23. 10.41,42. 12.11,18.
g Ps.2.2.
h Ac.4.16.
i c.12.19.
j Lu.3.2. c.18.14. Ac.4.6.
k Lu.24.46.
l Is.49.6. Ro.3.29. 1 Jn.2.2.
m c.10.16. Ep.2.14,17.
n Ps.109.4,5
o c.7.1. 18.20.
p 2 Sa.13.23 2 Ch.13.19
q c.2.13. 5.1. 6.4.

thee." Jesus here, as it were, put words into her mouth; "Thy brother shall rise again:" as if he had said, "Ask then the life of thy brother:" but she understands him of a distant resurrection at the end of the world: "I know that he shall rise again in the resurrection at the last day." Jesus now announces himself as "the resurrection and the life;" and encourages her to believe, that even yet her brother might be restored to her through his almighty power. And he goes farther—"He that believeth on me, though he were [spiritually] dead, yet shall he [spiritually] live: and he that [thus] liveth, and believeth in me, shall never die"—that is, shall not die for ever; shall not suffer the pain of a second, an everlasting death. "Believest thou this?" said he: she replies, "Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world:" and having thus said, she instantly runs to tell her sister Mary secretly, what doubtless was the fact—"The Master is come, and calleth for thee;" and Mary as suddenly and privately leaves her company—those who had come to mourn with her—and they very naturally conclude that she was gone to her brother's grave, as the custom was, "to weep there." She went not, however, to "seek the living among the dead;" but she flies to her adored Lord—she casts herself at his feet, overwhelms him with her tears, and repeats the same gentle complaint as her sister—"Lord, if thou hadst been here, my brother had not died."

Jesus inquires now for the tomb of Lazarus, and as they lead him thither—"JESUS WEPT."

We attempt no comment on these interesting words: those inclined to do so, might observe that these *Tears* were—Tears of affection to Lazarus—of sympathy to his sisters—and of compassion to the Jews.

The remark of the Jews was certainly very natural: "Behold, (said they,) how he loved him!" And some of them who had witnessed his late miracle on the man born blind, said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" but none of them seem to have anticipated the miracle now about to be performed. The Lord Jesus, "groaning in himself, cometh to the grave"—doubtless still weeping over his be loved Lazarus. He then orders the stone to be removed from the mouth of the cave in which he had been buried, as was the Jewish custom. Martha objects to this, perhaps thinking it dangerous, as she observed the body must be so far putrified as to emit an unpleasant, and perhaps infectious smell; but our Lord rebukes this attempt to disannul his order: "Said I not unto thee, if thou wouldest believe thou shouldest see the glory of God?" Alas! how much of the glory of God do we lose the sight of through our unbelief!

Ver. 41—57. *The resurrection of Lazarus, and its effect upon the Jews.*—The stone at the cave's mouth being removed by some of the bystanders, Jesus, after a short but inaudible address to his heavenly Father, that the people might know in whose name he acted, and with whose sanction he acted, "He cried with a loud voice, Lazarus, come forth!" He came forth from the tomb where his body had been laid; but being, of course, entangled and encumbered with his grave-clothes, the Lord commanded, "Loose him, and let him go"—that is, set him at liberty.

In this miracle we remark, 1. Its extraordinary nature: it was the restoration of life to the dead. 2. The decisive evidence of this fact: the body had lain in the tomb four days. 3. The manner in which it was wrought, by a word speaking; but not till after a solemn address to the Deity. 4. The witnesses: not only the sisters themselves, but also the Jews who came to condole and to mourn with them; some of whom, it appears, had also witnessed the cure of the man born blind.

We are now to consider the effects of this miracle. 1. On the witnesses of the miracle, many of whom believed on him. 2. On others, who did not believe, who went immediately and informed the Scribes and Pharisees. 3. The debate among his enemies: "What do we?" say they, for this man doeth many miracles, and if we let him alone all men will believe on him. 4. The alarm excited: "If all men believe on him, the Romans shall come and take away both our place and nation:" that is, supposing the nation to own him as Messiah, the jea-

Ver. 39. *He hath been* dead *four days.*—Ver. 17, it is said, "he had lain four days in the grave." The Jews generally buried their dead on the same day on which they died.

Ver. 41. *I thank thee that thou hast heard me.*—It does not appear that Christ uttered any prayer audibly; but God "heareth the desire of the humble." Ps. x. 17.

Ver. 42. *I said* it.—*Doddridge.* "I speak [thus:]—i. e. I thank thee, that the people may know that I act by commission from thee."

Ver. 44. *Bound hand and foot.*—["Swathed about with rollers," or *bandages*, long strips of linen, a few inches in breadth, brought round the sheet of linen in which the corpse was involved, and by which the spices were kept in contact with the flesh.]—*Bagster.* The Jewish sepulchres were generally caves or rooms hewn out of rocks. And as the Jews did not make use of coffins, they placed their dead separately in niches or little cells cut into the sides of these caves or rooms. (*Maundrell's* Travels.) This form of the Jewish sepulchre suggests an easy solution of a very important difficulty in the history of Lazarus's resurrection. It is said, that when Jesus called upon Lazarus to come forth, *he came out bound hand and foot.* But deists, talking of this miracle, commonly ask with a sneer, how he could come out of a grave who was bound in that manner? The answer, however, is obvious. The Evangelist does not mean that Lazarus walked out of the sepulchre, but that, laying on his back, he raised himself into a sitting posture, then putting his legs over the edge of his niche or cell, slid down, and stood upright upon the floor; all which he might easily do, notwithstanding his arms were close bound to his body, and his legs were tied strait together by means of the shroud and rollers with which he was swathed. Accordingly, when he was come forth, it is said, that Jesus ordered them to loose him and let him go; a circumstance plainly importing, that the historian knew that Lazarus could not walk till he was unbound.—*Macknight's* Harmony.

Ver. 48. *And take away both our place and nation.*—"The meaning is, that then the Romans would no longer protect them in their religion and laws; but send an army to destroy them, as rebels and enemies."—*Lardner.* who refers to *Josephus'* Antiq.

Ver. 49. *High priest that same year.*—*Lardner.* "that year;" i. e. at that time. Pontius Pilate was governor of Judea ten years, and Caiaphas was put into the priesthood by Valerius Gracchus, Pilate's predecessor, and continued in it till after Pilate's removal.—*Lard.* Cred.

Ver. 54. *A city called Ephraim.*—[*Ephraim* appears to be the same city which is called *Ephraim*, 2 Chron. xiii. 19, and *Ephron*, Jos. xv. 9, which was situated eight miles north of Jerusalem, near Bethel, and apparently between that city and Jericho. Accordingly, we find that a *desert*, or *wilderness*, extended from Jericho to Bethel. (Jos. xvi. 1,) called the wilderness of Beth-aven, (Jos. xviii. 12,) in which Joshua and the Israelites slew the inhabitants of Ai. Jos. viii. 24.]—*Bagster.*

Ver. 55. *Purify themselves*—By some preparatory services, before they are the Passover.

56 Then [r] sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not [r] come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 Therefore Jesus calleth earnestly for confession of faith.

THEN Jesus six days before the passover came to Bethany, where [a] Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha [b] served: but Lazarus was one of them that sat at the table with him.

3 Then [c] took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a [d] thief, and had [e] the bag, and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For [f] the poor always ye have with you; but [g] me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also [h] to death;

11 Because that [i] by reason of him many of the Jews went away, and believed on Jesus.

12 On [j] the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, [k] Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is [l] written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things [m] understood not his disciples at the first: but when Jesus was [n] glorified, then remembered [o] they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

[r] c.5.18, 10.39, ver.8.

a c.11.1,43.

b Lu.10.38-42.

c Mat.26.6, &c. Mar.14.3, &c.

d 2 Ki.5.20.. 27 Ps.50.18

e c.13.29.

f De.15.11. Mat.26.11 Mar.14.7.

g Ca.5.6. c.8.21, ver.35 c.13.33, 16.5-7.

h Lu.16.31.

i c.11.45. ver.18.

j Mat.21.8, &c. Mar.11.8, &c. Lu.19.36, &c.

k Ps.118.25, 26.

l Zec.9.9.

m Lu.18.34.

n c.7.39.

o c.14.26.

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lousy of the Romans would be excited, and they would put an end to the Jewish polity. Pilate, however, appears to have had no suspicion of this nature, when he heard Jesus declare, that his kingdom was not of this world. (See chap. xviii. 36.) On the other hand, the rejection of Jesus really brought on the destruction both of their temple and city. 5. The advice and prediction of Caiaphas, the High Priest, that it were better to sacrifice one man, however innocent, than to risk the safety of the nation. As a maxim of political expediency this may be admitted, and has been often acted upon: but there are many things approved and acted upon in human governments, which will not bear the scrutiny of the great Supreme, who judges all actions either just or unjust, without any regard to political considerations.

This iniquitous advice, however, was approved by the great majority, and from that day they determined on his death. His time, however, was not yet come; Jesus therefore retreated to an obscure town, at some considerable distance from the metropolis, for a time; and the people debated among themselves whether he would be likely to attend the approaching Passover, in which case the Pharisees had strictly charged them, that if any one saw him, he should give them notice, that he might be apprehended.

But the chief difficulty in this chapter regards the prophecy of Caiaphas. "This he (Caiaphas) spake not of himself;" that is, he did not understand his own prediction, which, through the overruling providence of God, was accomplished in a manner far beyond his meaning or comprehension. Yes; blessed be His name! Jesus did die for the nation—even for his murderers—and for all the children of God (whom the Father had given into his hands) that were scattered abroad throughout the world.

CHAP. XII. Ver. 1—11. *Jesus anointed by Mary, the sister of Lazarus.*—It has been doubted whether this is the same anointing mentioned by Matthew, (ch. xxvi. 6, &c.) and by Mark, (xiv. 3;) but the reasoning of Preb. *Townsend* (who follows *Doddridge* and *Michaelis*) has fully satisfied us that it is; and the few circumstances which seem to disagree will be explained in our notes. (See New Test. Arran.) The entertainment, as Matthew says, was "at the house of Simon the leper," who probably was a wealthy man, whom Jesus had cured; Martha, whose character is elsewhere given by Luke, as "cumbered about much serving," (chap. x. 40,) here also seems to have superintended the preparations: Lazarus was one of the guests, and Mary, as before, was wholly occupied with her beloved Lord, whom she anointed, first by breaking open the box, and pouring part of its precious contents upon his head, as stated by Matthew; but also, as John informs us, with the same ointment of spikenard, she bathed his feet.

On this account we may remark:—1. The publicity of the miracle which had been wrought on Lazarus, in raising him from the dead. For "much people (or many) of the Jews" came, "not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." The report, therefore, must have been widely spread in a short period. 2. We remark the grateful attentions of Mary to the Lord, and the precious ointment wherewith she anointed him, which some think was the remainder of what she had purchased to anoint her own brother at his funeral: and which could not now be better bestowed than in expressing her gratitude for his resurrection. 3. The surly reproof of Judas, in which he appears, for the moment, to have been joined with other disciples, though not from the same motive; for Judas carried the bag. 4. The defence which the Lord made for Mary, as if he had said, "Talk not now of the poor; them you have always with you, and can at any time relieve; me ye have not always. I am about to leave you, and she hath done this very opportunely, just before my departure." "Against the day of my burial hath she kept this;" and these words will have an additional force, if we adopt the above supposition, that some of the same ointment had been used at the burial of her brother. 5. We remark the effects and consequences of this meeting of the Jews with Lazarus, and of the circumstances which attended it. "Many of the Jews went away" from the entertainment, as we understand it, and believed on Jesus; though some think the expression "went away," (ver. 11,) means they deserted from the Pharisees, with whom they had been connected. 6. And lastly, we observe how liberally our Lord rewards acts of kindness and sympathy in his people. "She hath done what she could" to honour me; and "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that this woman hath done, shall be spoken of for a memorial of her." (Matt. xxvi. 13.)

Ver. 12—19. *Jesus enters Jerusalem in triumph.*—This circumstance is mentioned by all the Evangelists, and upon the narrative of Matthew we have offered some remarks: to those

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Ver. 56. *What think ye, that he will not come,* &c.—*Doddridge, Campbell,* and other critics, point this as two questions, thus: "What think ye? [Do ye think] that he will not come up to the feast?"

CHAP. XII. Ver. 1. *Six days before the Passover.*—From the account of Matthew, it should seem not to have been more than *two* days. To us it seems probable, that though Jesus came to Bethany six days before the Passover, yet the entertainment might not be given till four days afterwards.

Ver. 2. *Lazarus . . . . sat at the table.*—This describes him as a guest, and not as master of the house: for Matthew tells us, it was "in the house of Simon the leper," that is, who had been a leper. If it be asked, "Why was not this entertainment given at the house of Lazarus?" it may be replied, Probably for fear of interruption from the Jews; for John informs us, (ver. 10,) that the chief priests were already plotting to destroy Lazarus also.

Ver. 3. *Spikenard.*—[*Spikenard* is a highly aromatic plant growing in India, whence was made a very valuable unguent or perfume, used at the ancient baths and feasts. It is identified by Sir *W. Jones* with the *sumbul* of the Persians and Arabs, and *jatamansi* of the Hindoos; and he considers it a species of the *Valerian*, of the triandria monogynia class of plants. The root is from three to twelve inches long, fibrous, sending up above the earth between thirty and forty ears or *spikes*, from which it has its name; stem, lower part perennial, upper part herbaceous, suberect, simple, from six to twelve inches long; leaves, entire, smooth, four-fold, the inner radical pair petioled and cordate, the rest sessile and lanceolate; pericarp, a single seed crowned with a pappus.]—*Bagster.*

Ver. 4. *Judas Iscariot.*—See note on Luke vi. 16.

Ver. 6. *Had the bag*—i. e. he was steward and treasurer to the whole family.

Ver. 10. *Consulted that they might.*—*Campbell,* "Determined (or resolved) to put," &c. Compare chap. xi. 49.

Ver. 11. *Went away*—Namely, from the company of Lazarus. But *Campbell* renders it, "forsook them;" namely, the Pharisees, and joined themselves to Christ's disciples.

18 For [p] this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive [q] ye how ye prevail nothing? behold, the world is gone after him.

20 ¶ And there were certain [r] Greeks among them that [s] came up to worship at the feast:

21 The same came therefore to [t] Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is [u] come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, [v] Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He [w] that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If [x] any man serve me, let him follow me; and where [y] I am, there shall also my servant be: if [z] any man serve me, him will *my* Father honour.

A. M. 4033.
A. D. 29.

p ver. 11.
q c. 11. 47, 48
r Ac. 17. 4.
Jos. 1. 16
s 1 Ki. 8. 41, 42.
t c. 1. 44.
u c. 13. 32 17. 1
v 1 Co. 15. 36
w Mat. 10. 39 16. 25. Mar. 8. 35. Lu. 9. 24. 17. 33.
x Lu. 6. 46. c. 14. 15. 1 Jn. 5. 3.
y c. 14. 3. 17. 24. 1 Th. 4. 17.
z 1 Sa. 2. 30. Pr. 27. 18.

a Mat. 26. 38. 27. Lu. 12. 50. c. 22. 44.
b c. 18. 37.
c Mat. 3. 17.
d c. 11. 42
e Lu. 10. 18. 1 Jn. 3. 8. Ac. 26. 18. Ep. 2.
f c. 16. 33.
g Ro. 5. 18.
h c. 8. 32
i Ps. 89. 36, 37 110. 4 Is. 9. 7
j Ro. 5. 18.
k c. 12
l Je. 4. 16.
m c. 11. 10.

27 Now [a] is my soul troubled; and what shal I say? Father, save me from this hour: but [b] for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice [c] from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but [d] for your sakes.

31 Now is the judgment of this world: now shall [e] the prince of this world be cast out.

32 And I, if I be lifted [f] up from the earth, will draw all [g] *men* unto me.

33 This he said, signifying [h] what death he should die.

34 The people answered him, We have [i] heard out of the law [j] that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light [k] with you. [l] Walk while ye have the light, lest darkness come upon you: for he [m] that walketh in darkness knoweth not whither he goeth.

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we shall here add a few others. This event, we have already remarked, was in the fulfilment of an ancient prophecy, (see on Matt. xxi. 1, &c.;) and it has been already shown by an eminent prelate and acute writer, (Dr. *Sherlock*,) "that the figure of Jesus riding on an ass, was not only *not* contemptible in any degree, but strongly descriptive of his [Messiah's] character as the King of Israel. He (Bishop S.) observes, that the Israelites, by their law, were forbidden the use of horses, and that this statute was complied with for a long course of time; during which, neither for the purposes of war nor of state, were those animals ever employed. On occasions of the greatest solemnity, we find the Judges and Kings of Israel riding upon asses. We see Absalom, when aspiring to the crown, and in the day of battle, riding upon a mule, the colt of an ass; and Solomon, on the day of his accession, riding through Jerusalem on the King's mule, amidst the joyful acclamations of the people. In many respects this illustrious Prince was a type of the Messiah. In the appearance of Jesus upon this occasion, the resemblance was so very striking, that the multitude could not avoid observing it. Accordingly they saluted him as the Son of David, the King of Israel, that came in the name of the Lord.

"This transaction is dignified by the particular description given of it, long before its accomplishment, and in terms so clear and expressive, as if the prophet kimself had been a spectator. Warmed with the prospect, he breaks out into an exclamation, glowing with the majesty of the person described: 'Rejoice greatly, O daughter of Zion: behold thy King cometh unto thee,' &c. . . . . The following particulars in the prophecy are clear and determined:—1. That the prophet is describing a King or Prince, the very character in which the Jews expected their Messiah. 2. The peculiar relation of this person to them: '*Thy* king cometh to thee.' 3. The distinguishing features of his character and government: 'He is just, and having salvation.' 4. His external appearance; *lowly*, (or meek,) to correct their notions of a temporal Messiah. And lastly, as a mark of distinction from all other kings, easy to be apprehended, 'Riding on an ass, even a colt, the foal of an ass.' In short, a king, not only superior to their kings, who lived nearest the age of the prophet, but to those of the highest antiquity and renown in their nation."

Several things have been alleged to pour contempt on the acclamations of the multitude: "They are easily attracted by novelty, fickle in their attachment, and tumultuary in their manner." In the present instance they were excited, not by parade or show, but by what they had seen and heard of the miracles of Jesus, and particularly "for that they heard of the miracle of calling Lazarus from the grave." (ver. 17, 18.)

Their language in the present instance had nothing in it either vulgar or profane, but clearly expresses their sentiments:—"1. That Jesus was the Son of David. 2. That he was a king. 3. That he was a king by divine ordination. 4. That he came on purpose to save them. Lastly, we have their wishes and their prayers that the ends of his coming might be accomplished.

"The impression made by this event on the enemies of Jesus, is a circumstance that dignifies it very considerably. When we behold the city of Jerusalem moved, and in some measure alarmed, with his approach—when we see the Pharisees, his watchful enemies, compelled to stand on their defence, diffident of themselves, and jealous of his growing influence, can we allow ourselves to think meanly of the appearance or of the person, whose figure in it is the most considerable? Can we, consistently with common sense, ascribe effects so great to any trivial cause? .... Or must we not rather ascribe it to the presence of him, who is described in the following majestic character—consuming his enemies [with the breath of] his mouth, and destroying them with the brightness of his coming."—Dr. *D. Hunter's* Observ.

Ver. 20—36. *Certain Greeks desire to see Jesus, who predicts his own sufferings and death.*—These Greeks, we may reasonably conclude, had forsaken the idolatry of their ancestors, and, as some suppose, had submitted to circumcision; but the latter is by no means certain. They desired, however, to see Jesus, we may hope with the best motives, and Philip and Andrew introduced them to him. He immediately announces to them the necessity of his death and resurrection, by both which he was to be glorified, and to glorify his heavenly Father. He illustrates this by the simile of a grain of corn being cast into the ground, without which it bears no fruit, but on being sown it appears to die, (as St. Paul says, 1 Cor. xv. 36;) but in so doing really vegetates, and, in the end, brings forth much fruit. So Christ dying upon the cross, glorified the divine perfections by his obedience and sufferings; and in like manner his disciples, by resigning the present temporary life, would secure to themselves one, unfading and eternal. His faithful servants in the present world should be honoured by his Father with an admission into the heavenly state—and "so be for ever with the Lord."

Jesus now approaches the last great hour of trial, and begins to feel the bitter pangs of suffering for our sins. "Now is my soul troubled, (exclaims he,) and what shall I say? Father, save me from this hour! but for this cause came I unto this hour," and cannot shrink from my covenant engagements. "Father, glorify thy name." therefore, whatever be the expense of suffering I may incur. Upon this, the Eternal Father announced from heaven the acceptance of the Saviour's prayer, in these remarkable words—"I have both glorified it, [by thy entrance into this hour,] and will glorify it again," by thy passing through it. It may reasonably be concluded that St. John, who records these words, heard them distinctly, and perhaps the other apostles with him. To the bystanders, however, it was a sound only. Some said it thundered, and possibly it did; and others took it for the voice of an angel. This Dr. *Lightfoot* observes, is the third time that Jesus had the sanction of a voice from heaven, the others being at his baptism and transfiguration; and of the others, as well as of this, it might be said, "This voice came, not because of me," or for my satisfaction, "but for your sakes," that is, for the confirmation of their faith.

The salvation of believers implies the condemnation of the world: when Satan, the prince of fallen spirits, is cast down from the throne which he has usurped, then shall the Saviour draw all men (that is, men of all nations) round him; raise them from the degradation into which they have been sunk by

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Ver. 20. *Certain Greeks.*—"These Greeks were foreign Jews and proselytes, who spoke the Greek language: these were called Greeks, or Hellenists."—Dr. *Benson* in *Doddridge*.

Ver. 27. *What shall I say?—Campbell* inserts [Shall I say] Father save me, &c.—*But for this cause.—Campbell*, "But I came on purpose for this hour."

Ver. 32. *And I, if I be lifted*, &c.—That is, "And I, being crucified, will, by that means, bring a great part of the whole world to believe on me, Gentiles as well as Jews."—*Hammond*.

Ver. 34. *Out of the law*—i. e. the Scriptures. See chap. x. 34, where the Psalms are included under this term, *law*, as they are here also. See Psalm lxxxix. 4, 36, 37, &c.

Ver. 35. *Yet a little while is the light with you*, &c.—Compare ch. viii 12 ix. 5, &c.

36 While ye have light, believe in the light, that ye may be [n] the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he [o] spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said [p] again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when [q] he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but [r] because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For [s] they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He [t] that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I [u] am come a light into the world, that whosoever believeth on me should not abide in darkness.

A. M. 4033. A. D. 29.

n Eph.5.8.

o Is.53.1.

p Is.6.9,10.

q Is.6.1.

r c.9.22.

s c.5.44. Ro.3.29.

t Ma.9.37. 1 Pe.1.21.

u c.1.5. 3.19.

v c.3.17.

w De.18.19. Lu.9.26.

x 1 Jn.3.23.

a Mat.26.2, &c.

b c.17.1,11.

c Je.31.3. Ep.5.2. 1 Jn.4.19. Re.1.5.

d Lu.22.3, 53. c.6.70.

e Mat.28.18 He.2.8.

f c.17.11.

47 And if any man hear my words, and believe not, I judge him not: for I came [v] not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my [w] words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment [x] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 Jesus washeth the disciples' feet: 14 exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

NOW [a] before the feast of the passover, when Jesus knew that his hour [b] was come that he should depart out of this world unto the Father, having [c] loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the [d] devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;

3 Jesus knowing [e] that the Father had given all things into his hands, and that [f] he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a basin,

idolatry and vice, and make them his willing subjects. Christ had many conflicts with the enemy, both before and during his public ministry: but his great triumph was on the cross. Thereon he "spoiled principalities and powers, and made a show of them openly, triumphing over them in (or upon) it." (Col. ii. 15.) The Jews being utterly ignorant, both as to Messiah's death and resurrection, knew not how to reconcile his abiding for ever with the idea of his sufferings; but now those sufferings are accomplished, and succeeded by his ascension to glory, this difficulty is completely solved. "He triumphed when he fell.'

Ver. 37—50. *The infidelity of the Jews remarked and accounted for.*—The last words of the preceding section were certainly addressed to the Jewish multitude, who, though Christ had done so many miracles before them, "believed not on him." To this, however, we must admit various exceptions. Not only a considerable number of the common people believed on him, but also "many individuals" even among the Sanhedrim, though they had not courage to acknowledge it. How shall we account for these things? 1. As to those who refused to believe upon the testimony of their own eyes and ears, we can only account for their obduracy from the language of the prophet Esaias, (or Isaiah, ch. vi. 9,) which has been already considered in our exposition of Matt. xiii. 14; and which commentators generally explain of a judicial hardening. So *Wesley:* "By the just judgment of God, for their obstinacy, and wilful resistance of the truth, they were at length so left to the hardness of their hearts, that neither the miracles nor doctrine of our Lord could make any impression upon them." 2. As to the rulers, though it is admitted that many individuals among them were convinced of the truths of Christ's miracles and doctrine, so much were they in love with the praise of men, so much afraid of public censure, that they dared not own their conviction; for they loved the honours which come from men more than those which come from God: in which there is evidently a reference to their fondness for honorary titles, as *Rabbi*, or doctor; and to their love of greetings, or the flattering notice taken of them in the markets and other public places. So our Lord had remonstrated with them in the early part of his ministry—"How can ye [truly] believe, which receive honour one of another, and seek not the honour that cometh from God only?" (Chap. v. 44: see also Matt. xxiii. 6—10.) They were likewise afraid of persecution, for the Pharisees, who were evidently the ruling party, had threatened that whoever did confess his belief in Jesus, should be put out of the synagogue, (chap. ix. 22;) which certainly implied the loss of many privileges, and seems to have been equally dreaded with excommunication from the Church of Rome in modern times.

The language of the two following verses is evidently elliptical, in which some words must be supplied, as thus: "Jesus cried and said, He that believeth on me, believeth not on me [only,] but [also] on him that sent me: and he that seeth me, seeth [also] him that sent me." (See Mark ix. 37.) This refers not simply to bodily sight, but to a believing view by faith and is a necessary result from the doctrine before laid down, "I and the Father are one," (ch. x. 30;) and which we shall find farther confirmed in the next chapter to which we come.

A like ellipsis to what we have just remarked occurs in verse 47 of this chapter. "If any man.... believe not, I judge him not, [now;] for I came [now] not to judge the world, but to save the world."—Christ shall *come again* to judge the quick and dead at the last day. (Ver. 48.)

As our Lord Jesus made the commandment of the Father the rule of all his words and conduct, let us imitate him also in all we say or do.

> "Such was thy truth, and such thy zeal,
> Such deference to thy Father's will;
> Such love, and meekness so divine,
> I would transcribe, and make them mine."—*Watts.*

CHAP. XIII. Ver. 1—17. *Jesus, at the Paschal supper, washes the feet of his disciples.*—Of the institution of the Passover we gave an account in our exposition of Exod. xii. 1—28; and on this celebration of it, some observations will be found in our exposition of Matt. xxvi. 17—30. We shall here subjoin, in order to throw farther light upon the subject, a few particulars relative to the manner of its celebration, collected by *Ainsworth* from the most learned Rabbies, and abridged by *Doddridge* for the same purpose. "The master of the family began the feast with a cup of wine, which being solemnly blessed,.... he divided among the guests, (Luke xxii. 17,) and afterwards washed his hands. Then the supper began with unleavened bread and bitter herbs, which, when the master and the rest of the family had tasted, one of the younger persons present (generally a child) asked the reason of what was peculiar in that feast, (according to Exod. xii. 26,) which introduced the *haggadah*, that is, the *showing forth*, or declaration of it, (alluded to 1 Cor. xi. 26.) Then the master rose up and took another cup, and washed his hands again, before the lamb was tasted; and in this interval I suppose (says *Doddridge*) Christ also washed the feet of his disciples. Then, after eating the Passover, followed another cup, which, after

Ver. 36. *Jesus departed, and did hide himself from them.*—*Campbell*, "He withdrew himself privately from them."

Ver. 38. *That the saying .... might be fulfilled.*—*Doddridge*, "So that the saying .... might be fulfilled." So *Campbell, Wesley*, &c.

Ver. 40. *He hath blinded*, &c.—Dr. *Gill* explains this of a judicial blindness.

Ver. 42. *Among the chief rulers also many.*—*Campbell*, "several;" certainly far from the majority.

Ver. 43. *The praise of men*, &c.—*Campbell*, "the approbation." The word is of extensive meaning. Chap. v. 44, it is properly rendered *honour*, and sometimes glory. Lu. xiv. 10, it is translated *worship*, meaning high respect, reverence.

Ver. 48. *Hath one that judgeth.*—*Campbell*, "Hath what condemneth him:" namely, "the word" or doctrine which Christ delivered. So *Doddridge*, "That (very word) shall judge him."

CHAP. XIII. Ver. 2. *Supper being ended.*—Rather, "come." So Drs. *Hammond, Doddridge, Guise*, and *Jennings*; but *Campbell* reads, "while they were at supper," which is to the same effect.—*The devil.*—The word here is *diabolos*, meaning Satan; not a demon.

Ver. 4. *His garments*—[That is, his gown, or upper coat, with the girdle by which it was girded close to his *tunic*, or inner coat; and instead of this girdle, he tied a *towel* about him, that he might have it in readiness to dry their feet, and that he might appear as a *servant*. Indeed the whole action was a *servile* one; and never performed by a superior to an inferior.]—*Baxter.*

and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and [g]Peter said unto him, Lord, [h]dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If [i] I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For [j] he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye [k] call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For [l] I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

A. M. 4033. A. D. 29.

g *he*

h Mat.3.14.

i 1 Co.6.11. Ep.5.26. Tit.3.5.

j c.6.64.

k Mat.23.8, 10. Ph.2.11.

l 1 Pe.2.21.

m Jas.1.25.

n Ps.41.9.

o or, *from henceforth.*

p c.14.29. 16.4.

q Mat.10.40.

r Mat.26.21. Mk.14.18. Lu.22.21.

s c.20.2. 21.7,20.

t cr, *morsel.*

u Lu.22.3.

17 If [m] ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all: I know whom I have chosen: but that the [n] scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 [o] Now I tell [p] you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, [q] He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When [r] Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one [s] of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a [t] sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after the sop Satan [u] entered into him. Then said Jesus unto him, That thou doest, do quickly.

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having delivered to each a piece of [unleavened] bread, was the sacramental cup at this supper. Then, after some pious and friendly discourse, the whole family, after having drank at least a fourth cup, sang some Psalms of praise; (see note on Matt. xxvi. 30;) and so the solemnity ended." (*Doddridge.*) We return now to our evangelist, John.

Jesus knowing that his time on earth was nearly expired, was desirous, by some significant action, to show his unabated love toward his apostles: he therefore rose from table before the feast was concluded, girded himself with a towel, and, according to the ancient laws of hospitality, began to wash his disciples' feet, and wipe them with the towel with which he was girded. On this narrative we subjoin a few remarks.

1. That the love of Jesus was not diminished, either by the cruelty of his enemies or the baseness of his pretended friends, who had gradually deserted him on every appearance of persecution. There were, indeed, still a faithful few who continued steady to him and to his cause; and to these his attachment continued, under every change of circumstances, unabated. He did not show the fickleness common to earthly masters, who often grow weary and change their servants: there is no instance of his dismissing one of them; but having loved them at the first, he loves them to the last: not to the end of his life only, but for ever.

2. So much, however, cannot be said of his servants or disciples. One had even now deserted and betrayed him. Another, he well knew, would not only desert, but deny him in the hour of danger: and he even foresaw that, of the whole twelve, not one of them would have the courage to speak in his behalf, or even to attend him at his trial.

3. The action he fixes upon, as a mark of his continued attachment, and as a model for their conduct towards each other, was that of washing their feet, a well-known instance of hospitality in eastern countries, of which we have several examples in the life of Abraham. (Gen. xviii. 4; xix. 2; xxiv. 32.) It afterwards became the office of the lowest menial servants, (1 Sam. xxv. 41,) but was not wholly discontinued during the times of Scripture, nor is even now in those countries where shoes are not worn.

4. We must notice the conduct of Peter, who thinks the washing of his feet such an act of degradation to his Master, that he determines never to consent to it—"Thou shalt not wash my feet:" yet, when he finds obedience indispensable to his discipleship, his language is instantly changed: sooner than lose his part in Christ, he cries, "Not my feet only, but also my hands and my head." Jesus, however, gives Peter to understand that, as he had doubtless bathed before the feast, he needed to wash only those parts (his feet) which might have contracted defilement since. Peter at length submits, under the assurance, "what I do thou knowest not now; but thou shalt know hereafter." A maxim of primary importance to us all; for there are many things in the present state incomprehensible, with which it is yet our duty to comply without inquiring into the reason.

5. We observe a mystical or figurative intention in the sign here used. If Jesus wash us not by his Spirit and by his blood, we have no part in him. *Jay* justly observes, "Our Saviour was accustomed to teach by facts and imagery; to pass from the body to the mind; to ascend from particular hints to general truths; and to express more than is immediately perceived, in order that it might be discovered by repeated meditation, or illustrated by subsequent events."

6. The action was not merely figurative, it was exemplary. "I have given you an example, that you should do as I have done to you:" that is, condescend to the meanest offices that may contribute to the comfort and the happiness of your brethren, though it were to "wash each other's feet." "Nothing short of perfect affection, (says *Ward*,) and a disposition to do the meanest offices for each other, comes up to the standard laid down in the New Testament. Nor should these tempers prevail among members of the same society merely, but be cultivated toward all who are in actual communion with the Father and his Son, Jesus Christ."

Ver. 18—38. *Jesus predicts the treachery of Judas, and the cowardice of Peter.*—It is evident that Jesus suffered much in his own mind from the contemplation of these painful events—"He was troubled in spirit." Both events have been anticipated by the other evangelists; and some observations on them will be found in our exposition of Matt. xxvi. throughout, and Luke xxii. 14—30. We shall therefore only add a few additional remarks on the opposite characters of *Judas* and of *Peter*. The crime of the former, no doubt, sprang from covetousness and ambition, as we have already observed; and his treachery was carried on with that secrecy and address, which show him to have been an accomplished villain. Satan seems to have entered first into his heart in the form of Mammon. Hearing that the chief priests and scribes sought life of his Master, it is likely that he expected a much larger reward for his treachery than he obtained; but it was not till he was reproved for his conduct in censuring the sister of Lazarus, for her costly attentions to his Master, that his mind appears to have been fully made up to his crime; then both resentment and covetousness urged him to commit the fatal deed: but this was no sooner completed, than his conscience reproached

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Ver. 10 *He that is washed.*—*Doddridge* and *Campbell*, "He that hath been bathing." Yet as the feet might be soiled in going from the bath, they might need washing.

Ver. 13. *Master.*—(Greek, *didaskalos,*) i. e. "teacher." So *Campbell.*

Ver. 19. *I tell you before,* &c.—Christianity derives much support from a fulfilment of the New Testament prophecies, particularly from those of our Lord respecting the destruction of Jerusalem.

Ver. 23. *Leaning on Jesus' bosom.*—This was John, who was accustomed to sit next to Jesus, and in the leaning attitude then customary, reclined as it were on his bosom; but in this, as in many other instances, he modestly omits his own name.

Ver. 24. *Beckoned.*—*Doddridge*, "nodded." The word implies a motion of the head.

Ver. 26. *Dipped the sop.*—*Buxtorf* and others inform us, that at this feast the Jews have a thick kind of sauce, called *charoseth*, which is made of dates, raisins, and other ingredients, to about the consistence of a thick paste, to represent the clay with which their fathers wrought in Egypt. In this sauce it is supposed that our Lord dipped the sop which he gave to Judas.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, [v] because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now [w] is the Son of man glorified, and God [x] is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and [y] as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new [z] commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but [a] thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will [b] lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven, 6 professeth himself the way, the truth, and the life, an 1 one with the Father: 13 assureth their prayers in his name to be effectual: 15 requireth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.

LET [a] not your heart be troubled: ye believe in God, believe [b] also in me.

A. M. 4032. A. D. 29.

v c.12.6.

w c.12.23. 17.1. 6.

x c.11.13. 1 Pe.4.11.

y c.7.34. 8.21.

z Le.19.18. c.15.12,17. Ep.5.2. 1 Th.4.9. Ja.2.8. 1 Pe.1.22. 1 Jn.2.7,8. 3.11,23. 4.20,21.

a c.21.18. 2 Pe.1.14.

b Mat.26. 35, &c. Mu.14.29, &c. Lu.22.33, &c.

a Is.43.1,2. ver.27. 2 Th.2.2.

b Is.12.2,3. Ep.1.12, 13. 1 Pe.1.21.

c He.6.20. 9.8,24. Re.21.2.

d He.9.28.

e c.12.26. 17.24. 1 Th.4.17.

f Is.35.8,9. c.10.9. He.10.19, 20.

g c.1.17. 15.1.

h c.1.4. 11.25.

i Ac.4.12.

j Col.1.15.

k Mat.21.21

l 1 Jn.5.14.

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go [c] to prepare a place for you.

3 And if I go and prepare a place for you, I will [d] come again, and receive you unto myself; that [e] where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the [f] way, the [g] truth, and the [h] life: no [i] man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he [j] that hath seen me hath seen the Father, and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 ¶ Verily, verily, I say unto you, He [k] that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And [l] whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

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him both as a villain and a fool—the former, for betraying "innocent blood;" and the latter, for doing it for a sum so inadequate to his crime!

From this confession, however, an ingenious Scottish clergyman (*Bonar*, of Perth) derives an important argument in favour of Christianity. His confession that Jesus was *innocent*, implies his conviction that Jesus was not only a good man, but the character he assumed to be, namely, the Messiah; for an impostor could never be an innocent and good man. It implies, also, that he (Judas) was privy to no design of sedition or rebellion against either the Jewish or Roman government: that Jesus was no magician, and had no dealings with impure spirits, as his enemies had pretended. Had he been guilty of either of these charges, we can hardly think the remorse of Judas would have gone so far as to lead him to hang himself, for bringing a criminal to justice!

But let us turn to *Peter*. He was naturally impetuous in temper, warm in his attachments, and most sincere in his professions; but weak in faith, and irresolute in action; yet not a little vain and self-confident. In the absence of danger, bold as a lion; but soon as it appeared, timid as a deer. Such was Peter in himself. He sinned awfully—wept bitterly—and was freely pardoned. If we view, however, the sequel of his life, we find what grace can do. No apostle was more courageous, more determined, more faithful. He was faithful unto death, and received the crown of martyrdom and glory.

The *new* commandment here mentioned (ver. 34) will come more fully under our notice in the following chapters, where it is somewhat amplified, and explained to be founded on, and measured by the Saviour's love to his disciples.

CHAP. XIV. Ver. 1—14. *Jesus encourages and comforts his disciples.*—In these last discourses of our Saviour, he endeavours to comfort his apostles by a variety of considerations, at which we can only glance. "Let not your heart be troubled: ye believe in God, believe also in me:" that is, ye believe in the power and goodness of my heavenly Father; rely no less on my promises of grace and mercy: "I and the Father are one."

He then assures them, that though he is about to leave the world, and that in the most awful way, by a cruel and ignominious death, yet will he not finally forsake them. He is only going home to his Father's house, where there are "many mansions" of bliss and glory, that he may prepare a place for them to reside with him for ever. Thomas, with the same difficulty to understand, and reluctance to believe, that he manifested in another case, affects not to know whither his Lord is going, nor yet the way: and Philip, uniting with him, seems to require a corporeal sight of God, and of these heavenly mansions of which he speaks: "Lord, show us the Father, and it sufficeth us." Jesus then exhibits himself as the way to the Father—the true and living way, as he had before taught them, (chap. x. 9, &c.;) the only way by which men can have access to God and heaven.

He farther informs them, (as before,) that such a union subsists between the Father and himself, that whosoever seeth the Son seeth the Father also. There is such an intimate union between these divine persons, that whosoever communeth with the one, communeth with the other also.

Jesus then addresses the twelve, and as Elijah said to Elisha—"Ask what I shall do for thee, before I am taken from thee:" so Jesus says, "If ye ask any thing in my name, I will do it." Let this then encourage us to pray in the name of Jesus, who is not only our intercessor, but our agent. "Whatsoever ye shall ask in my name, that will *I do*, that the Father may be glorified in the Son." This extensive promise, however, must be limited within the boundaries of common sense. It is not to be supposed that our Lord would sanction the extravagancies of enthusiasm, much less of crime: the con-

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Ver. 33 *Little children.*—A term of endearment; dear as if they were his own little children.

Ver. 34. *A new commandment.*—(The Mosaic law commanded men to "love their neighbour as themselves;" and this implied that reciprocal and social love of believers of which our Lord spake: but this was now to be explained with *new* clearness, enforced by *new* motives and obligations, illustrated by a *new* example, obeyed in a *new* manner, and carried to a *new* extent. They were required to love each other for his sake, and in imitation of him,—"even as I have loved you,"—and be ready on all occasions to lay down their lives for each other. By this the primitive Christians were particularly known among the Gentiles; "See, said they, how they love one another: and are ready to lay down their lives for each other." *Tertullian* in Apol.]—*Bagster.*

CHAP. XIV. Ver. 1. *Believe in God.*—The original is ambiguous, and may be rendered either as by our translators, or as by *Doddridge* and *Campbell*, "Believe in God, believe also in me;" or, "Ye believe (or believe ye) in God, and ye believe in me."

Ver. 5. *We know not whither thou goest.*—By this answer of Thomas, it should seem that this apostle thought our Lord was about to retreat to some distant part of the country to avoid his enemies; or, as *Doddridge* suggests, to some other country, to set up his kingdom.

Ver. 12. *Because I go unto my Father.*—This refers to the day of Pentecost, when Christ, having ascended up on high, poured forth therefrom the gifts he had received of the Father for that purpose. (See Acts ii.) Archbp. *Fenelon* beautifully remarks on the simple language Christ here uses. So a prince, educated in his father's palace, would speak of it as perfectly familiar to him,—as going home,—without being dazzled with the contemplation of its splendours.

15 ¶ If [m] ye love me, keep my commandments.
16 And I will pray the Father, and he shall give you another [n] Comforter, that he may abide with you for ever;
17 *Even* the Spirit of truth; whom [o] the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and [p] shall be in you.
18 I will not leave you [q] comfortless: I [r] will come to you.
19 Yet a little while, and the world seeth me no more; but ye see me: because [s] I live, ye shall live also.
20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.
21 He [t] that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
22 Judas [u] saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and [v] we will come unto him, and make our abode with him.
24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

A. M. 4033. A. D. 29.

m c.15 10,14 ver.21,23. 1 Jn.5 3.
n c.15 26.
o 1 Co.2 14.
p Ro.8 9 1 Jn.2 27.
q or, *orphans.*
r ver.3,28.
s He.7.25.
t ver 15,23.
u Lu.6 16.
v 1 Jn.2 24 Re.3.20.
w ver.16.
x c.16.13. 1 Jn.2.20, 27.
y Ep.2.14,. 17. Ph.4.7.
z ver.12.
a 1 Co.15. 27,28.
b c.16.11. Ep 2 2.
c 2 Co.5.21. He.4 15. 1 Jn.3.5.
d Ps.40.8. Ph.2.8.
a Is.4.2.
b Ca.8.12.

25 These things have I spoken unto you, being *yet* present with you.
26 But [w] the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he [x] shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
27 ¶ Peace [y] I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I [z] go unto the Father: for [a] my Father is greater than I.
29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
30 Hereafter I will not talk much with you: for the prince [b] of this world cometh, and hath nothing [c] in me.
31 But that the world may know that I love the Father; and as [d] the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I [a] AM the true vine, and my Father is the [b] husbandman.

cluding phrase, indeed, limits it to things in which "the Father may be glorified through the Son." Many "ask and have not, because they ask amiss." (James iv. 2, 3.)

Ver. 15—31. *Our Lord enjoins a strict obedience to his commands, and promises another Comforter.*—Love is the true *source* of Christian obedience, and that obedience is the great test of love: "If ye love me, keep my commandments." In that case I will ask the Father, and he will send you another *Comforter*, Advocate, and Friend, who will more than supply the loss of my bodily presence; and he shall remain with you, not for a few years, as I have been, but for ever. The primary idea of the original term (*Paraklete*) appears to be that of an *Advocate*, or a person called upon to plead one's cause in a court of judicature; and as the same is also the adviser or counsellor of his client, and being thus the means of great support and consolation, he may be also called a *Comforter*. Thus our Lord Jesus, who is the great Advocate, and wonderful Counsellor of his people, is also their *Comforter*, in all cases of difficulty and affliction; and hence the Holy Spirit here promised is called *another* Comforter. There is this difference, however, between these illustrious Advocates: Christ is our Advocate with his Father in the court of heaven; but the office of the Holy Spirit is rather to instruct, advise, and assist us here below, and thus he becomes our *Comforter* on earth. And this he does in perfect harmony with the work of Christ himself; nor is there more harmony in the operations of the Father and the Son, than there is between those of the Son and the Holy Spirit: for as the Son doth nothing of himself, or independent of the Father, so also the Holy Spirit, in all the consolations which he offers, (as it is afterwards expressed,) takes of "the things of Christ," and exhibits them to his people. In fact, all the comforts which the Holy Spirit administers to believers are derived from the doctrine and work of Christ—his obedience and sufferings; his death and resurrection.

This Holy Spirit is also called the Spirit of Truth, because it is his office to reveal truth, and to apply it to the consolation of the human mind, nor is any consolation derived from him but what is founded in truth and righteousness. The Spirit also teaches and instructs us, by bringing to our recollection, and impressing on our minds—not *new* truths, but those which Christ himself taught: for as Christ himself taught nothing but what he had heard and learned of the Father, (chap. viii. 26, 40,) so, it is said, "the Holy Spirit shall speak nothing of himself, but whatsoever he shall hear" from the Father and from Christ, "that shall he speak," and reveal to men, (ch. xvi. 13.) These things we introduce by way of anticipation, in order to show that there is, in all the operations of the Divine Persons, the most perfect harmony that can be conceived, and even more than creatures *can* possibly conceive; and yet, in the economy of our redemption, each has a distinct department.

In the eastern countries, on entering a house, (and we believe also in departing,) it is usual to pronounce a *Salaam*, that is, a wish of *Peace;* and it is, we presume, in conformity with that custom that our Lord made this his parting blessing: "Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you." How does the world give? In a cold, complimentary, heartless manner. How does Christ give? All the blessings which he bestows are sprinkled with his blood. "He laid down his life" for us. Let not, therefore, our hearts be troubled; neither let us be afraid.

Our Lord proceeds, (ver. 28:) "Ye have heard how I have said unto you I go away, and come again unto you: If ye loved me as ye ought to do, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I." Far be it from us to attempt to dive into the mysteries of the divine nature, which must necessarily be incomprehensible. That God is greater than man seems a truism unworthy of the occasion: but where there is a perfect equality of *nature*, we may easily conceive a gradation in rank between a son and his father—between a messenger and him that sent him. In all the offices of Christ, as Prophet, Priest, and King, he evidently sustains a rank below the Father. But what ground of joy could it afford to Christ's disciples that he was going to his Father? Plainly this: That as he was about to be advanced to higher honours, so he had promised to his disciples that they should be with him to behold and partake his glory. "Because I live, ye shall live also." When I am raised from the dead, ye also shall be raised to newness of life. When I am raised to the right hand of God, ye shall sit with me in heavenly places. I will not (long) leave you *orphans*, without hope and comfort; but will provide you a home in my Father's house, that where I am there shall ye be also. "He that loveth me shall be loved of my Father; and I will love him and manifest myself unto him."

Judas (not Iscariot) saith unto him, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" This is a question that leads us into the very essence of vital religion, into the doctrine of communion with God through Christ. "If any man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." This is what the same Evangelist means, in his Epistles, by "Fellowship with the Father, and with his Son, Jesus Christ." (1 John i. 3.)

Chap. XV. Ver. 1—11. *Christ the true Vine, and his disciples the branches.*—Dr. *Doddridge* supposes the following discourse was also delivered in the guest-chamber, where our Lord partook the Passover, and instituted the Holy Supper; others, as *Hammond* and *Guise*, suppose it delivered in their way through some *vineyards* to the garden of Gethsemane; and we know that our Lord was used to converse walking with his disciples. It is very possible, however, on the former supposition, that the guest-chamber might have a view over some neighbouring vineyards, which the Passover full-moon would enable them to contemplate with advantage; and we know that it was our Lord's custom to notice any natural objects which might present themselves, in order to deliver spiritual truths under the most instructive figures.

Ver. 18. *Comfortless.*—Margin, "Orphans," the most "comfortless" part of society—having none to help, and none to care for them.

Ver. 30. *The prince of this world*—i. e. Satan, (chap. xii. 31;) elsewhere called "the god of this world." 2 Co. iv. 4.—*Hath nothing in me*—i. e. according to *Doddridge*, "No guilt of mine, to give him power over me; nor any inward corruption, to take part with his temptation."

Ver. 31. *Arise, let us go hence.*—This leads to the supposition, that the following conversation took place on the way to Gethsemane

2 Every [c] branch in me that beareth not fruit he taketh away: and every *branch* that [d] beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now [e] ye are clean through the word which I have spoken unto you.

4 Abide [f] in me, and I in you. As [g] the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: [h] for without me ye can do nothing.

6 If [i] a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye [j] shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If [k] ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* [l] your joy might be full.

12 ¶ This [m] is my commandment, That ye love one another, as I have loved you.

13 Greater [n] love hath no man than this, that a man lay down his life for his friends.

14 Ye [o] are my friends, if ye do whatsoever I command you.

A. M. 4033. A. D. 29.

c Mat.15.13
d He.12.15. Re.3.19.
e c.17.17. Ep.5.26. 1 Pe.1.22.
f 1 Jn.2.6.
g Ho.14.8. Ga.2.20. Ph.1.11.
h or, *severed from me.*
i Mat.3.10. 7.19.
j c.16.23.
k c.14.21,23
l c.16.24. 17.13.
m c.13.34.
n Ro.5.7,8.
o ver.10.

p Ja.2.23.
q 1 Jn.4.10, 19.
r Ep.2.10.
s ver.7. c.14.13.
t ver.12.
u 1Jn.3.1,3.
v c.17.14.
w Mat.10.24 Lu.6.40. c.13.16.
x Ese.3.7.
y c.16.3. Mat.10.22 24.9.
z c.9.41.
a Ja.4.17.
b or, *excuse.*
c c.7.31.
d Ps.35.19. 69.4.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you [p] friends; for all things that I have heard of my Father I have made known unto you.

16 Ye [q] have not chosen me, but I have chosen you, and ordained [r] you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever [s] ye shall ask of the Father in my name, he may give it you.

17 These [t] things I command you, that ye love one another.

18 ¶ If [u] the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore [v] the world hateth you.

20 Remember [w] the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if [x] they have kept my saying, they will keep yours also.

21 But [y] all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If [z] I had not come and spoken unto them, they had not had sin: but [a] now they have no [b] cloak for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works [c] which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They [d] hated me without a cause.

The Old Testament frequently represents to us the Jewish church under this image; but here we are not to understand the church, but Christ himself, as the true Vine; and the members of his Church, including all true believers, as branches of this vine: and as the branches can only live and bear fruit while existing in and deriving sap from the parent vine, so Christ's disciples, whatever they profess, can only bear fruit in virtue of communion with him, and grace derived from him.

Sweetly instructive as is this allegory, it has produced some bitter controversy; but in arguing theological truths from parables, as this is, we should be very cautious not to go beyond first principles. It is very certain that both churches and individuals, though branches of this vine, may need pruning; and some divines, we think too hastily, have inferred the final apostacy of real believers, from the circumstance of branches being separated from this vine, in which we think one material circumstance has been overlooked. Believers are not naturally branches of this vine, but are engrafted into the stock, which is Christ, and form a vital union with him. The grafting of vines, though not usual, is sometimes practised, and probably in the vine countries much more frequently. Now we know that grafting does not always succeed, and the branch grafted can only be considered as stuck on, till it becomes united with the stem. If it do not thus unite in due time, as it can bear no fruit, so it is thrown away as useless, and fit only for the fire: but if it properly unites, then it becomes fruitful; but still is liable to the pruning knife, that it may bring forth more fruit.

But the great doctrine of the parable is, "Without me," that is, severed from or independent of me, "ye can do nothing;" that is, bear no fruit: and the great use of the doctrine is to guard Christians against self-confidence, and its natural effect—apostacy. It is not necessary here to enter far into the doctrine of final perseverance. Three things are certain; first, that we cannot be saved without it: "He that endureth to the end, the same shall be saved." 2. That grace to persevere can be derived from Christ only; "Without me ye can do nothing." 3. That it is extremely dangerous to trust our salvation to former experiences, without competent evidence from the fruit we bear, that we still belong to Christ. "Herein is my Father glorified, that ye bring forth much fruit; so shall ye be my disciples."

Ver. 12—27. *The great law of Christianity.—Farther promises respecting the Holy Spirit.*—"These things I command you, (says our Saviour,) that ye love one another;" on which passage we offer two brief remarks—the authority enjoining, and the nature of the command. 1. "I command you," says the Saviour: angels and prophets spake "in the name of the Lord;" and nothing like this, in matters of religion, occurs, except when God himself speaks, in all the Old Testament. And not only does Christ command in his own name, but delegates to apostles and evangelists to act and to command in his name, from whom all their authority was derived. Does not this place the authority of Christ above both men and angels? Is it not assuming the style of Deity?

2. The command is also worthy of the authority—a precept the most unexceptionable that heaven ever gave. This, in another place, (chap. xiii. 34,) our Lord calls a *new* commandment; not that it was absolutely so, for love to God and man, we have seen, was the substance of the ten commands. But, 1. It was a *neglected* command. *Doddridge* remarks, (from Raphelius,) that Xenophon calls the laws of Lycurgus *very*

CHAP. XV. Ver. 2. *Every branch in me that beareth not fruit.*—By this it is evident, that to be *in* Christ, implies only a profession; for those who bear *no* fruit cannot be real Christians: that such are taken away, argues, therefore, nothing against the perseverance of true believers. In allusion to the practice of grafting, it may be observed, that persons may be grafted into the Christian profession, without being vitally united to Christ by faith, though none can be thus united without being grafted, since we are not naturally so. We may be grafted by baptism, or by education, but it requires the quickening influences of the Holy Spirit to produce a vital union and fruitful branches. As to grafting vines, that this was formerly, and still is the practice in certain cases, we may safely infer from the directions given for its performance in works of husbandry.—*He purgeth it*—i. e. by pruning; the only way in which a vine can be purged.

Ver. 3. *Now ye are clean*—Or purged: the same word as is used in the preceding verse. The expression may refer to chap. xiii. 10—"Now ye are clean, but not all;" Judas being then present; but now he was gone out, they were all clean.

Ver. 4. *Abide in me, and* [I will abide] *in you.*—The expression is evidently elliptical, and must be thus explained.

Ver. 5 *Without me.—Doddridge*, "Separate from me."

Ver. 6. *Cast forth*—i. e. thrown away.—*And is withered.—Campbell*, "which is withered;" a Hebrew idiom, the copulative often supplying the place of the relative.

Ver. 7. *Unto you.—Doddridge*, "for you."

Ver. 8. *So shall ye be*—i. e. evidently appear to be.

Ver. 9. *Continue ye in my love*—i. e. according to *Campbell*, "Study to maintain your place in my affections."

Ver. 11. *That my joy might remain in you.—Doddridge*, "That my joy in you might continue." *Campbell*, "That I might continue to have joy in you."

Ver. 16. That *your fruit should remain*—i. e. that ye should continue to bear fruit even in old age. Ps. xcii. 14.

Ver. 18. *Hated me before* it hated *you.—Lardner*, 'Hated me, your chief;" which *Doddridge* approves, but *Campbell* strenuously opposes.

Ver. 20. *My saying.—Campbell*, "My word."

Ver. 24. *But now have they both seen and hated*, &c.—Compare chapter xiv. 9.

Ver. 25. *But* this cometh to pass.—*Doddridge*, "This is permitted" these words, indeed, are merely supplementary, not being in the original; yet are properly supplied.

26 ¶ But when the Comforter [e] is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he [f] shall testify of me:

27 And [g] ye also shall bear witness, because [h] ye have been with me from the beginning.

CHAPTER XVI.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, [a] that whosoever killeth you will think that he doeth God service.

3 And [b] these things will they do unto you, because [c] they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 ¶ But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow [d] hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you but if I depart, I will send him unto you.

8 And when he is come, he will [e] reprove the world of sin, and of righteousness, and of judgment:

9 Of [f] sin, because they believe not on me;

10 Of [g] righteousness, because I go to my Father, and ye see me no more;

11 Of [h] judgment, because [i] the prince of this world is judged.

12 I have yet many things to say unto you, but [j] ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he [k] will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he [l] will show you things to come.

A. M. 4033. A. D. 29.

e c.14.17.
f 1 Jn.5.6.
g Lu.24.48. Ac.2.32. 1 Jn.5.6. 1 Pe.1.16.
h 1 Jn.1.2.
a Ac.26.9.. 11.
b c.15.21.
c 1 Co.2.8. 1 Th.4.13.
d ver.21.
e or, *convince.* Ac.2.37.
f Ro.3.20. 7.9.
g Is.42.21. Ro.1.17.
h Ac.17.31. Ro.2.2. 2 Th.1.5. 2 Pe.2.9. 1 Jn.4.17. Re.16.5, 7. 19.2, 11.
i c.12.31.
j 1 Co.3.2. Heb.5.12.
k c.14.26.
l Re.1.1, 19

new laws, several ages after they were made; because, though widely known, they had been little acted upon. So the Scribes and Pharisees had, by their traditions, in great measure made void this first and great command. 2. It was a renewed law: our Lord had largely explained, and amply illustrated it, in his Sermon on the Mount, and on other occasions which we have noticed. 3. It was newly illustrated and enforced by his *own* example, which was made the future model of their obedience: "This is my commandment, that ye love one another *as* I have loved you;" namely, by laying down their lives for one another, if required, as he had done for them.

Our Lord then places his attachment to his disciples in another point of view: it was not only compassion, but it was friendship. He had treated his disciples, and particularly the apostles, as *friends*, to whom he had communicated his mind freely and fully, and not with that reserve which men exercise toward their slaves or servants. "All things which I have heard from my Father I have declared to you." He had recently opened to them the mystery of his sufferings and death, and the glory which should follow, both to him and them. He admonishes them, also, that they were indebted to his grace and favour for all the privileges which they enjoyed. They had not chosen him for a Master or a Saviour; but he had chosen them for disciples, and ordained them to bring forth much fruit, and that in continuance, to the divine glory. He prepares them, however, for the hatred of the world, and for the persecution which would necessarily arise out of it; reminding them that he had sustained and conquered both. The world had hated both him and the Father, which implies not only the absence of love, (as the expression is sometimes used,) but an enmity of heart against those truths and duties which the gospel enjoined upon them. They shut their eyes that they might not see the former, and they hardened their hearts that they might not feel the latter.

CHAP. XVI. Ver. 1—15. *The office of the Holy Ghost—the Comforter.*—Our Lord, in the beginning of this chapter, repeats the warning which he had previously given to his apostles against persecution from the world, with this addition: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service." A remarkable instance of this occurs in the case of Paul, who, before his conversion, "verily thought" —that is, conscientiously—that he "ought to do many things contrary to the name of Jesus of Nazareth," whose disciples he persecuted to prison and to death. (Acts xxvi. 9, 10.) And we doubt not but other Jewish persecutors might be equally conscientious. And, even in more modern times, we are persuaded that many persecutors in the Romish Church thought that they were doing God service when burning his saints under the name of heretics. But it is to be observed that Paul never urges this in apology for his conduct: on the contrary, though one of the most successful and accomplished of the Apostles, he never thought himself worthy of the name, because he had persecuted the church of God. (1 Cor. xv. 9.) Ignorance, arising from depravity, is no excuse for sin.

The predicted sufferings of their Lord, and the persecutions they were warned to expect, having filled their hearts with sorrow, the apostles seem to have sunk into silent grief, asking no farther questions: our Lord, however, recalls their attention to the mission of the Great Comforter whom he had promised to send, but who, according to the economy of redemption, and the tenor of prophecy, could not come till after his death and resurrection. "It is expedient for you that I go away: for if I go not away the Comforter will not come; but if I depart, I will send him unto you." Our Lord then goes on to explain more particularly the office of the Holy Spirit in the conversion of the world. "He will reprove," or, more properly, *convince* the world (1) of *sin*—and especially of unbelief, because they rejected the Messiah and Saviour of the world: (2) Of *righteousness*—that is, of Christ's personal innocence and purity; "because (says he) I go to my Father, and ye see me no more;" intimating that, were he the least defiled with sin, the Father would not accept the sacrifice he offered, nor receive him into glory. (3) Of *judgment—i. e.* of the divine judgment already inflicted upon Satan, the prince of this world, and soon after to fall upon a guilty nation, who have been led by him into the deepest of all crimes. (See exposition of chap. xii. 31.)

The Holy Spirit is then spoken of as their Guide into "all the truth"—that is, evangelical or divine truth; for this promise hath no reference to other truths, whether natural or scientific. But he endowed them with the spirit of prophecy; and revealed to them the character, the offices, and work of the Saviour, and thus promoted his glory: it being, as the Scriptures assure us, a constant object with the divine persons to promote each other's glory: the Father glorifies the Son, the Son the Father, and the Holy Spirit both.

When our Lord subjoins, "All things that the Father hath are mine," it implies an assumption of the divine perfections utterly unjustifiable in a mere creature; but it has here reference more particularly to the great scheme of human redemption, revealed by the Father to the Son, by both to the Holy Ghost, and by him to the apostles and first preachers, and through their means to all succeeding ages.

But the sanctifying and consoling influences of the Holy Spirit must not be confined to the first preachers only, nor to the apostolic age. The learned *Calvin* remarks on this passage: "He [the Holy Spirit] shall receive of mine, and shall show it unto you:" that "the words imply, that we may receive the Spirit to this end, that we may enjoy the benefits of Christ. And what does the Spirit confer on us? To be washed in the blood of Christ; to have sin removed and abolished in us by his death and passion; to have our *old man* crucified; and to experience the power of his resurrection, by causing us to walk in newness of life; in short, to be made partakers of all his blessings. The Spirit then bestows nothing on us that was not in Jesus Christ, of whom he receives it to give to us. In the same manner we ought to think of the doctrine; for he does not enlighten us with the view of leading us the least astray from the Son of God; but he displays and opens to us the treasures which are hid in Jesus Christ. In short, the

CHAP. XVI. Ver. 1. *Not be offended,—Campbell*, "ensnared." Literally, "scandalized:" i. e. that persecution should not, by coming unexpectedly, prove a stumbling-block to their faith.

Ver. 2. *They shall put you out of—Campbell*, "expel you from." This refers to Jewish excommunication.—*Whosoever killeth you.*—The highest degree of excommunication included a forfeiture both of property and life.—*Will think he doeth God service.—Doddridge*, "Will think he offereth [acceptable] service to God." *Campbell*, "Offereth sacrifice to God." This explains Rom. viii. 36: "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Paul says, Acts xxvi. 9—11, "I verily thought I ought to do many things contrary to the name of Jesus of Nazareth, which thing I did in Jerusalem: and many of the saints did I shut up in prison, and when they were put to death I gave my voice against them." (See note, Rev. xvii. 6.)

Ver. 7. *It is expedient for you that I go away.*—The presence of the Comforter is *now* more to be desired in a church than the bodily presence of Jesus Christ.

Ver. 8. *He will reprove.—Doddridge* and *Campbell*, "Convince." So it often signifies.

Ver. 12. *I have yet many things to say*—That is, much farther instruction to give; but as you are not yet prepared to receive it, the Holy Spirit shall be given to instruct you after my resurrection.

Ver. 13. *When he, the Spirit of truth.—Hervey* long since remarked the strong evidence which this passage affords to the personality of the Holy Spirit: for though the Greek word for Spirit (*pneuma*) is neuter, all the pronouns are masculine—*He, himself*, &c. which he thinks can only be accounted for by the personality of the Holy Spirit. Letters No. 24. See also Dr *Smith's* Messiah, where the argument is ably justified.

14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and show *it* unto you.

16 ¶ A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew [m] that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A [n] little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye [o] shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A [p] woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And [q] ye now therefore have sorrow: but I will see you again, and [r] your heart shall rejoice, and your joy [s] no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: [t] ask, and ye shall receive, that [u] your joy may be full.

25 These things have I spoken unto you in [v] proverbs: but the time cometh, when I shall no more speak unto you in [v] proverbs, but I shall show you plainly of the Father.

26 At [w] that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For [x] the Father himself loveth you, because ye have loved me, and have believed that [y] I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [z] proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 [a] Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to [b] his own, and shall leave me alone: and yet [c] I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in [d] me ye might have peace. In [e] the world ye shall have tribulation: but be of good cheer; I have overcome the world.

A. M. 4033. A. D. 29

m c.2.24,25.

n ver.16. c.7.33. 13.33. 14.19.

o Lu.24.17, 21.

p Is.26.17.

q ver.6.

r Lu.24.41, 52. c.20.20.

s 1 Pe.1.8.

t Mat.7.7,8. Ja.4.2,3.

u c.15.11.

v or, *parables.*

w ver.23.

x c.14.21,23.

y ver.30. c.17.8.

z or, *parable.*

a Mat.26.31. Ma.14.27.

b or, *his own home*

c Is.50.7,9. c.8.29.

d c.14.27. Ro.5.1. Ep.2.14.

e c.15.18., 21. 2 Ti.3.12.

a c.12.23. 13.32.

CHAPTER XVII.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity 17 and truth, 20 to glorify them, and all other believers with him in heaven.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the [a] hour is come; glorify thy Son, that thy Son also may glorify thee:

Holy Ghost bestows on us no other riches than those of Jesus, to the end that he may manifest the glory of Christ, and magnify it in all and by all."

Ver. 16—33. *Christ farther discourses of his death and resurrection, and of the trials awaiting his Apostles.*—In our last section we affirmed that the gift of the Holy Spirit was by no means confined to apostolic times, but is, and was intended to be continued, so long as Christ shall have a church on earth. We now resume this most important topic, in order to show, by a brief quotation, that this was most decidedly and explicitly the doctrine of the Reformers of the Church of England, to prove which we shall quote one of the Homilies which they published, and ordered to be read in that Church:—

"Our Saviour Christ, departing out of the world unto his Father, promised his disciples to send down another Comforter, that should continue with them for ever, and direct them into all truth; which thing to be faithfully and truly performed, the Scriptures do sufficiently bear witness. Neither must we think that this Comforter was either promised, or else given, only to the Apostles, but also to the universal Church of Christ, dispersed through the whole world. For unless the Holy Ghost had been always present, governing and preserving the church from the beginning, it could never have sustained so many and great brunts of affliction and persecution, with so little damage and harm as it hath. And the words of Christ are most plain in this behalf, saying, that 'the Spirit of Truth should abide with them for ever; that he would be with them always, (he meaneth by grace, virtue, and power,) even to the world's end.'

"Also in the prayer that he made to his Father, a little before his death, he maketh intercession, not only for himself and his apostles, but indifferently for all them that should believe in him through their words, that is, to wit, for his whole church. And again, St. Paul saith, 'If any man have not the spirit of Christ, the same is not his.' Also, in the words following: 'We have received the spirit of adoption, whereby we cry, *Abba*, Father.' Hereby, then, it is evident and plain to all men, that the Holy Ghost was given, not only to the Apostles, but also to the whole body of Christ's congregation, although not in like form and majesty as he came down at the feast of Pentecost."

In the following words our Lord expresses himself somewhat enigmatically: "A little while and ye shall not see me." The meaning of which we take to be, that for a little while he should be taken from their view by death, but soon return; and then they should see him again, after his resurrection: but this also would be only for a *little* while, because he must go to the Father, and they should see him ascend. This is called a *proverb*; but more properly a *parable*, or enigma, which our Lord, finding their minds thus perplexed, elucidates by another. He compares their situation, during the time of his death, to that of a woman in travail, full of anxiety and pain till she is delivered, and then filled with a reverse of joy and transport, which must undoubtedly have been the case, when they beheld their risen Saviour, and saw him ascend to glory. "And in that day ye shall ask me nothing;" that is, after our Lord's resurrection and ascent to glory, they should need to make no more personal inquiries; and so it was: for in a few days afterwards, the miraculous influences of the Holy Spirit were poured down in such a wonderful manner, as to furnish them with all the wisdom and knowledge requisite to their important office.

Previously to this conversation, our Lord had instructed his disciples to offer their petitions to the almighty Father in his name; but it should seem that they had done, as we too often do, neglected to use their privilege; for "hitherto they had asked" little or "nothing" in that name. He therefore now encourages them thus to ask, by assuring them (if we rightly understand the 26th verse) to this effect; that the Father would be so well pleased to receive their petitions in his Son's name, as a proof of their attachment to him, that (if of a proper nature) he would immediately grant them, without any particular application from him to second it. "For the Father himself loveth you, because ye have loved me." Having said these things for their encouragement, he concludes with telling them—"In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

"Yes: the promis'd tribulation,
Saviour, in the world we find;
Find the pledge of pure salvation
In a patient, cheerful mind.
"We on all our foes shall trample,
Sharers of thy victory;
Followers of thy great example,
Conqueror of the world through thee."—*C. Wesley.*

CHAP. XVII. Ver. 1—12. *Christ's prayer, both for himself and his disciples.*—Supposing, as we are much inclined to do, that our Saviour left the supper-room, when he said, (chap. xiv. 31,) "Arise, let us go hence," we are not to conceive of the conversation in chap. xv. and xvi. taking place in the streets of Jerusalem; but rather that our Lord hastened without the walls with his disciples, while the Jews were all busily

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Ver. 25. *In proverbs.*—(Twice.) Margin, "Parables." So *Doddridge.* Though this is not the same word usually rendered *parables*, it is sometimes used as synonymous with it for the eastern proverbs are often highly figurative and enigmatical

Ver. 30. *That any man should ask thee*—That is, "so plain, that no man need ask thee for an explanation."

Ver. 32. *To his own.*—Margin, "His own home." The Greek is equivocal and may comprehend house, family, occupation, &c. &c.

2 As thou hast given him power over all flesh, that [b] he should give eternal life to as many as thou hast given him.

3 And this [c] is life eternal, that they might know [d] thee the [e] only true God, and Jesus Christ, whom [f] thou hast sent.

4 I [g] have glorified thee on the earth: I [h] have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I [i] had with thee before the world was.

6 ¶ I [j] have manifested thy name unto the men which thou [k] gavest me out of the world: thine they were, and thou gavest them me; and they have kept [l] thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words [m] which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the [n] world, but for them which thou hast given me; for they are thine.

10 And all [o] mine are thine, and thine are mine; and I [p] am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through [q] thine own name [r] those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture [s] might be fulfilled.

A. M. 4033. A. D. 29.

b c 5.27. ver. 24.
c 1 Jn.5.11.
d Je.9.23,24.
e 1 Th.1.9.
f c.10.36.
g c.14.13.
h c.19.30. 2 Ti.4.7.
i c.1.1,2. Ph.2.6. He.1.3,10.
j Ps.22.22. ver. 26.
k Ro.8.30. ver.2,9,11.
l He.3.6.
m c.6.68. 14.10.
n 1 Jn.5.19.
o c.16.15.
p Ga.1.24. 1 Pe.2.9.
q 1 Pe.1.5. Jude 1.24.
r Pr.18.10.
s Ps.109.8. Ac.1.20.

engaged within; and choosing the most retired way, by the side of the brook Kedron, he might walk to some distance before he found it conveniently fordable, (as there was often much rain about this season,) and during that time might hold this conversation with them; and in some secret and retired spot, (possibly in some house of prayer—see Luke vi. 12, expos.) close it with the following prayer, to which, as it was undoubtedly offered in their hearing, and contained much instructive and consolatory truth, they might listen with a pious pleasure.

It has been properly remarked, that our Lord, having in the preceding discourses discharged the office of a prophet, is now commencing his priestly office, by praying for his disciples, previously to offering his atoning sacrifice.

The opening of the prayer shows the earnestness and solemnity with which it was uttered. The Jewish High Priest had to offer, "first for his own sins, and then for the sins of the people;" (Heb. vii. 27;) but our great High Priest had no sins of his own to atone for; yet he prayed for himself as man and Mediator, as well as for his apostles and disciples. Nor must his petitions be confined to his disciples of that age or country, any more than the Holy Spirit which he promised, as we shall find clearly expressed in verse 20. We shall, however, consider the petitions as they occur.

The first petition is, in substance, that as the Son had glorified the Father while on earth, so, that the Father would glorify the Son with the glory which he had enjoyed with him "before the world was," that is, with heavenly glory; for we can no way reconcile this with the notion of Christ having no existence previous to his incarnation. 2. Our Lord prays that he may be glorified on earth also, by the diffusion of his gospel through the world. "As thou hast given him power over all flesh, that he should give eternal life"—not to all flesh, but —"to as many as thou hast given him." Calvinistic expositors generally explain this expression of the decree of election; or refer it to the stipulations of the covenant of redemption, as the excellent Dr. *Doddridge*—"*That he may give eternal life to all that thou hast given him* by that covenant, to be redeemed and saved." But others think, if we allow our Lord to be his own interpreter, his words may more directly intend, all those who had been "drawn" by the Father's grace to believe on him, chap. vi. 44. This, in the first place, intends the apostles; and in the next, those other disciples who had been drawn by the same grace also to believe on him. To them he had manifested the Father's name, and to them delivered the Father's message, and they had kept his words. But the petition is afterwards extended to all who should believe in him throughout the world, and to the end of time.

Unitarian writers lay great stress upon the third verse, as appropriating the term "true God" to the Father *only;* but as most of the august epithets applied to God the Father (including every thing great, and wise, and good) are also applied to the Son, (see, for instance, John xxi. 17. Rev. ii. 23. Mat. xviii. 20; xxviii. 20, &c.,) so we conclude that the term *only* was not intended to exclude the Son of God, but merely the false gods of the Gentiles, who had no just title to the name. This may seem a little strange to us, who "know that an idol is nothing in the world;" but it must have appeared different in that age, when the far greater part of the world were accustomed to apply many of the same epithets to Jupiter, and other "gods major" of the heathen. But, surely, if Jesus Christ be not truly God, to associate the knowledge of him with that of the Father, and to make it equally essential, is highly indecorous; and is, if we may be allowed to use a commercial term, putting the Creator and the creature in the same *firm*.

But how is this knowledge "life eternal?" Of scientific knowledge it has been said, that "knowledge is power," because it enables men to effect what mere bodily strength never could: much more so is the knowledge of the true God, and Jesus Christ his Son. This directs the conduct and purifies the heart: this guides us in every difficulty, and supports us under every trial; and when death draws his black veil over every object of earthly comfort or enjoyment, this opens to us a view into the celestial world, and points to him that sits upon the throne and to the Lamb. This knowledge prepares us for eternal life, and directs us thither.

In connexion with our Lord's prayer for his disciples, occurs this remarkable expression, which has occasioned much theological debate:—"I pray for them: I pray not for the world; but for them which thou hast given me, for they are thine." The question is, who constitute the *world* for which Christ did *not* pray? We apprehend it intends the unbelieving Jewish nation, out of which his own disciples had been selected; and, in this view, we may see a reason why he refused to pray for them, for he had charged them with the sin against the Holy Ghost, which, in its own nature is unpardonable; (Mat. xii. 31, 32, &c.;) and concerning which sin, as many think, the same evangelist (1 John v. 16) has this remarkable expression—"I do not say that he shall pray for it." These men also (many of them at least) had, in the most awful manner, imprecated upon themselves the vengeance of the Almighty—"His blood be on us and on our children;" (Mat. xxvii. 25;) and our Lord accordingly tells them, that upon them should come the punishment "of all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias." (Mat. xxiii. 35.)

This, however, does not exclude from our Saviour's prayers, or from the Father's mercy, *all* who were *then* unbelieving, but only the finally impenitent; for we know that he prayed for his murderers while on the cross; and we know also that St. Peter preached the doctrine of pardon to them on the day of Pentecost; when many "looked on him whom they had pierced," and mourned for him, (Zech. xii. 10,) and were consequently forgiven, and received into the bosom of his church; but of the mass of Scribes and Pharisees, and Priests, it is much to be feared that, with few exceptions, they died impenitent, and perished. "Our Lord knew (says Dr. *Boothroyd*) that they were to be rejected for their hardness of heart, impenitency, and unbelief; and hence submitted to the will of the Father, in this, as on all other occasions."

There is, however, another difficulty in this section of Scripture, which, as it is an essential part of our plan to obviate difficulties, we cannot pass unnoticed. Speaking of his Apostles more particularly, our Lord says, "I kept them in thy name," and none of them is lost but the son of perdition, that the Scripture might be fulfilled. 1. We cannot suppose that this has any reference to the divine decrees, or that any one soul could be lost whom God had predestined to salvation; nor, 2. does it appear that Judas ever gave any proof of being drawn by the Father's grace: his character, though artfully concealed, was perfectly consistent, and was most decidedly that of a worldly-minded man. The text is, therefore, thus judiciously paraphrased by Dr. *Doddridge*,—"*None of them is lost, unless it be* counted, as a kind of exception, that *the son of perdition* perishes by his iniquity—that the Scripture might be fulfilled." (See Ps. cix. 8. Acts i. 20.) For this man, therefore Christ offered up no prayer.

For the faithful eleven, however, and for all other sincere disciples associated with them, our Lord presents this simple and earnest petition: "Holy Father, keep, through thine own name, those whom thou hast given me, that they may be one, as we are;" united in heart, in object, and design: but the full import of this prayer we can never comprehend till we understand the union between the Father and the Son. It is enough that we know, that to be like God, and to be conformed to the image of the Saviour, constitute complete and eternal happiness.

CHAP. XVII. Ver. 2. *To as many as.*—*Doddridge* and *Campbell*, "To all that."

Ver. 4. *I have finished*—i. e. I am upon the point of finishing.

Ver. 11. *And now I am no more*—*Doddridge*, "No longer."—*That they may be one.*—Not one person, but *thing*. See note on chapter x. 30.

Ver. 12. *But the son of perdition.*—"The son of perdition," is one who deserves to be destroyed: so, "a son of death," is one who deserves to die. 2 Sam. xii. 5.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and [t] the world hath hated them, because they are not of the world, even as I am not of the world.

15 ¶ I pray not that thou shouldest take them out of the world, but [u] that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 ¶ Sanctify [v] them through thy truth: thy [w] word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And [x] for their sakes I sanctify myself, that they also might be [y] sanctified through the truth.

20 ¶ Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be [z] one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

A. M. 4033. A. D. 29.

t c.15.18,19.

u Ga.1.4.

v Ac.15.9. Ep.5.26. 2 Th.2.13.

w Ps.119. 151.

x 1 Co.1.2, 30.

y or, *truly sanctified*

z Ro.12.5.

a 2 Co.3.18.

b 1 Th.4.17.

a 2 Sa.15.23

22 And [a] the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be [b] with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare *it:* that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook [a] Cedron, where was a garden, in the which he entered, and his disciples.

Ver. 13—26. *Our Lord continues to pray for his disciples, that they may be preserved in peace, and truth, and love.*—Our Lord here gives his disciples to understand that the reason of his praying for them thus audibly was, the comfort and satisfaction they might derive from hearing the interest which they had in his affections and his prayers; that their joy in him might be complete and perfect. (See note on verse 13.)

The term *sanctify*, (ver. 17 and 19,) as applied to Christ and to his people, must be somewhat differently explained. Christ being himself without sin, could need not to be sanctified, in the usual meaning of the term: but for their sakes, who were sinners as we are, he *sanctified*, devoted, or (as some express it) *consecrated* himself as an atoning sacrifice to God in their behalf, that through their cordial belief in this *truth*, they might be sanctified, both in their personal experience, and in their ministerial character and be devoted to the circulation of the truth and the conversion of the world.

Our Saviour then extends his prayers beyond his present disciples—beyond the limits of the then present age, and beyond the boundary of the Jewish church:—"Neither pray I for these alone, but for them also that shall believe on me through their word: that they be *one*—that is, perfectly united in heart and affection, in a like holy and mysterious manner as thou, Father, art with me: "that they also may be one in us: that the world [Gentile as well as Jewish] may believe that thou hast sent me."

This passage presents some very interesting inquiries, which we have only room to suggest to the meditations of our readers. 1. How does the word of God become the means or instrument of our sanctification? Undoubtedly by the perusal and contemplation of the Scriptures, under the influences of the Holy Spirit. The doctrines of Scripture show its nature and indispensable necessity; the precepts urge and enforce it on us; the promises animate and encourage us to pursue it; and its histories present us with the purest and most instructive examples. David was sanctified thereby, as he informs us at large in the 119th Psalm. 2. How do love and unity among Christians promote the conversion of the world? Certainly nothing has a more direct tendency thereto, if we consult either reason or matter of fact. Love and union are things in themselves so estimable, that they are readily acknowledged by all men to be divine: and what did the heathen say when they saw this in the lives and conduct of the primitive Christians? "See how these Christians love!" And it is much to be feared that the schisms and animosities among Christians have made more infidels than the writings of all the sceptical philosophers in the world. Few men can argue deeply, but all men can read our lives.

But to proceed with our exposition.—It may be asked, "What is that glory which the Father gave to Christ," and which he in like manner gave to his apostles? (Verse 22.) Some refer this to the miraculous powers with which, as man, Jesus was endued, and which he conferred on his apostles; others to that Christian love and unity spoken of in the preceding verse, and which, wherever they prevail, are truly the glory of Christianity; but we are inclined to think it should be understood more literally, of that glory to which Christ himself was about to be advanced; to which he had promised to advance them, and concerning which he thus speaks in the next verse: "Father, I *would* that they whom thou hast given me be with me where I am [going,] that they may behold [and participate] my glory." For wherever our Lord speaks of his disciples *beholding* his glory, it is, we believe, always with the understanding that they were to participate in the glory which they beheld: and this glory is here expressly stated to be that which our Lord himself enjoyed with the Father "before the foundation of the world." This most interesting prayer concludes with requesting that the love which the Father had shown to him, as Mediator, might also be shown to them, and that they might enjoy the indwelling residence both of the Father and of the Son—according to his former promise: "If any man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (Ch. xiv. 23.)

CHAP. XVIII. Ver. 1—18. *Jesus betrayed, and carried before the High Priest.*—Our Lord had no sooner concluded his address to his disciples, and the prayer which followed, than he crossed the brook Kidron, and entered his favourite retreat, the garden of Gethsemane; and as Judas might have heard, or at least strongly suspected, that Jesus was going thither, he thither came with the Jewish officers, who were appointed to apprehend him, and with the Roman guard. Jesus, knowing that his hour was now come, instead of withdrawing, as on former occasions, now came forward and demanded, *Whom seek ye?* and when they answered, Jesus of Nazareth, he immediately replied, "I am he." Upon this, whether confounded by the courage and majesty with which our Saviour expressed himself, or whether alarmed by suddenly recollecting the conduct of Elijah, who, when Ahab sent to arrest him, suddenly struck the men dead with lightning—so it was, that upon hearing these words, "they drew back, and fell to the ground before him." Jesus then repeating his avowal, that he was the person they sought, added, "If ye seek me, let these go their way." This, it should seem, was acceded to, when Peter rashly drew his sword, and cut off the ear of Malchus, one of the High Priest's servants. This was immediately restored by the miraculous power of our Lord. But the incident probably occasioned some confusion, when the Roman soldiers, who had remained hitherto in the back ground, came forward to assist the Jews; and our Saviour suffered himself to be bound by them, and led away, first to Annas, and then to Caiaphas, who had already predicted that he should die for the people, and who was now active to fulfil his own prediction.

We must not, however, pass over our Lord's reproof of Peter—"Put up thy sword;" which applies, not only to military heroes, who delight in blood; but, more especially to religious zealots, who, like Saul of Tarsus, "breathe out threatening and slaughter" against all who differ from them in religion. It is "the sword of the Spirit" only, which becomes the hand of an apostle, or Christian minister. Our Lord adds these memorable words—"The *cup* which my Father giveth me, shall I not drink it?" This was the dreadful "cup" from which our Saviour prayed to be, *if possible*, delivered: but if he had not drank it, the whole human race must have drank it to the dregs, and have drank it in everlasting misery. But what a lesson is this to us, in our comparatively tasteless cup of woe?

Ver. 13. *That they might have my joy fulfilled in themselves.—Campbell,* "That their joy in me may be complete," or fulfilled.

Ver. 15. *From the evil*—viz. the evil that is in the world.

Ver. 17. *Sanctify them through thy truth.*—Some ancient MSS. and versions read, "the truth;" and *Mill* and other critics reject the pronoun as unnecessary.

Ver. 24. *Father, I will.—Campbell* "I would." So *Beza, Witsius,* &c., and compare Mark vi. 25: x. 35. *Doddridge* includes both senses—"I importunately ask, and in consequence of the mutual transactions between us, am bold to claim." It is a petition founded on a previous engagement.

CHAP. XVIII. Ver. 1. *The brook Cedron.*—Kedron, or Kidron, is a rivulet running between Jerusalem and mount Olivet, which empties itself into the Dead sea. It is a narrow stream, with little water, except in the rainy season, when it carried off all the filth of the city and temple into the Dead sea

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas [b] then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing [c] all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of [d] Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they [e] went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he:* if therefore ye seek [f] me, let these go their way:

9 That the saying might be fulfilled, which [g] he spake, Of them which thou gavest me have I lost none.

10 ¶ Then [h] Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the [i] cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas [j] first; for he was father-in-law to Caiaphas, which was the high priest that same [k] year.

14 Now Caiaphas was he, which gave counsel [l] to the Jews, that it was expedient that one man should die for the people.

A. M. 4033. A. D. 29.

b Matt.26. 47,&c. Mar.14.43, &c Lu.22.47, &c.

c c.10.17,18. Ac.2.23.

d Mat.2.23. c.19.19.

e Ps.27.2. 40.14.

f Is.53.6. Ep.5.25.

g c.17.12.

h Mat.26.51 Mr.14.47 Lu.22.49, 50.

i Mat.20.22 26.39,42

j Lu.3.2.

k *And Annas sent Christ bound unto Caiaphas the high priest.* ver.24.

l c.11.49,50

m Mat.26. 58,&c Mr.14.54. Lu.22.54.

n Lu.4.15. c.7.14,26, 28. 8.2.

o Ac.26.26.

p Job 16.10. Je.39.2. Ac.23.2,3.

q or, *with a rod.*

r 1 Pe 2.19., 20.

s See ver.13.

15 ¶ And [m] Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then said the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themelves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake [n] openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and [o] in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck [p] Jesus [q] with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but [r] if well, why smitest thou me?

24 Now [s] Annas had sent him bound unto Caiaphas the high priest.

25 ¶ And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

Whatever portion of affliction Providence may present to us, shall we not drink it from our Father's, and especially from our Saviour's hand, who drank for us that cup of wrath which our sins had merited? We may pray submissively to have the cup removed, but it is base ingratitude to refuse it.

Peter, it should seem, now put away his sword for ever, and followed his Master in disguise, as though he had been a stranger, with another disciple, who being known at the palace, procured admission; but Peter stood without till that other disciple (supposed to be John himself) interceded for his admission with the woman who kept the door, and who, upon his admission, directly challenged him with being a disciple; but Peter promptly denied this, and, no farther notice being taken for the present, he stood and warmed himself with the servants, at a fire which they had kindled for the occasion.

It is mentioned that the officers first took Jesus to Annas, who had been previously High Priest, and perhaps still acted occasionally in that office for his son-in-law, on whom the office had been since conferred: but Annas seems to have taken no cognizance of the affair, but sent him immediately to Caiaphas, from whom he had the first hearing. In our next section we shall follow them into the hall, and see the Lord of life and glory arraigned before a time-serving Jewish priest.

Ver. 19—28. *Jesus examined before Caiaphas.*—Of this previous examination the only account is here given by the Evangelist John, and this merely states that he was questioned, by the High Priest, of his disciples and his doctrine; in answer to which he appealed to those who had heard him, denying that he had taught any secret doctrines, (as the Greek philosophers were known to do,) or formed any private faction. But speaking, as the Messiah, with more freedom than the under officers of the Court thought becoming the rank of their master, one of them presumed to strike our Saviour, with this reproof—"Answerest thou the High Priest so?" The reply of our Lord may, perhaps, be thus paraphrased:—"If now, or on any other occasion, I have spoken what is contrary to the law, bear witness against me, (as I just now said;) but if not, why strikest thou me uncondemned?" (See Acts xvi. 37.) Here John closes this part of his narrative; probably because the other evangelists had related the process of our Lord's trial before the Sanhedrim, which immediately followed.

But Peter is here again brought before us, and we see the

The name signifies *dark* or *black*, and it was so called, as some suppose, from the darkness of the narrow valley through which it runs; but others think, from the blackness of its waters.

Ver. 3. *A band* of men.—*Campbell*, "The Cohort," a Roman troop of about 500 men, to guard against a rescue.

Ver. 4. *Went forth.*—[Our Lord not only knew in general, says Dr. *Doddridge*, that he should suffer some great evil, and even death itself, but was acquainted also with all the particular circumstances of ignominy and horror that should attend his sufferings: which, accordingly, he largely foretold, (see Mat. xx 18, 19,) though many of these circumstances were as contingent as can well be imagined. It is impossible to enter aright into the heroic behaviour of our Lord Jesus Christ, without carrying this circumstance along with us. The critics are in raptures at the gallantry of Achilles in going to the Trojan war, when he knew, according to *Homer*, that he should fall there: but he must have a very low way of thinking, who does not see infinitely more fortitude in our Lord's conduct on this great occasion, when this circumstance, so judiciously, though so modestly suggested by St. John, is duly attended to.]—*B.*

Ver. 5. *Judas . . . . stood with them.*—Judas was probably aware of Peter's rashness, and thought it safest to shelter himself among the officers.

Ver. 6. *They went backward.*—[Doubtless by the interposition of Divine power; and it was thus shown that Jesus voluntarily resigned himself into their hands.]—*Bagster.*

Ver. 9. *Have I lost none.*—This shows that Judas was not one whom the Father had really given to Christ. See note on ch. xvii. 12.

Ver. 11. *Put up thy sword.*—See Mat. xxvi. 52, 53.——*The cup.*—See note on Mat. xxvi. 39.

Ver. 12. *The captain.*—The Greek (*Chiliarkos*) is properly the commander of 1000 men, and answers to our term colonel. The Romans called them Military Tribunes

Ver. 13. *And led him away to Annas first.*—In the margin of our larger Bibles, ver. 24 is here introduced, which seems to be its natural place, with the omission only of "had:" "And Annas sent Christ bound unto Caiaphas the high priest."]

Ver. 15. *The palace*—(Greek, *aulen,*) which means an open court or hall; which the late Mr. *Taylor* understood of a part of the temple appropriated to his use.

Ver. 16. *Her that kept the door.*—Among the ancients, (and probably the Jews,) women were often employed as door-keepers.—*Orient. Lit.* No 1372.

Ver. 18. *A fire of coals.*—Not pit-coal, we suppose, but wood or charcoal *Campbell* reads, "Now the servants and officers stood near a fire which they had made, because it was cold," &c. The nights at this season were often very cold, though the days were hot.—*Harmer.*

Ver. 20. *I spake openly.*—The *Gemera* of Babylon mentions proclamation being made by a public crier for any one who could witness the innocence of a prisoner to come forward, before punishment was executed, and that this was done forty days before the death of Jesus; but we know this to be false.

Ver. 22. *Struck Jesus with the palm of his hand.*—Some explain this word (*rapisma*) of a blow with a staff or stick; so *Beza;* but *Doddridge* says, "the word is used apparently for *any blow.*" So *Campbell.*

Ver. 24. *Now Annas.*—[*Annas* was dismissed from being high priest, A.D. 23. after filling that office for fifteen years, (*Josephus*, Ant. l. xviii. c. 2;) but being a person of distinguished character, and having had no less than five sons who had successively enjoyed the dignity of the high priesthood, and the present high priest Caiaphus being his son-in-law, he must have possessed much authority in the nation. It was at the palace of Caiaphus where the chief priests, elders, and scribes, were assembled the whole of the night to see the issue of their stratagem.]—*Bagster.*

Ver. 26. *Being* his *kinsman*—i. e. the kinsman of Malchus. See ver. 10.

27 Peter then denied again: and [t] immediately the cock crew.

28 ¶ Then [u] led they Jesus from Caiaphas unto [v] the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest [w] they should be defiled; but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us [x] to put any man to death:

32 That the saying of Jesus might be fulfilled, which he [y] spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own [z] nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus [a] answered, My [b] kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear [c] witness unto the truth. Every one [d] that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

A. M. 4033. A. D. 29.

t Mat.26.74 Mar.14.72 Luke 22.60. c 13.38.

u Mat.27.2, &c. Mar.15.1, &c. Lu.23.1, &c.

v or, *Pilate's house.*

w Ac.10.28.

x Ge.49.10. Eze.21.27.

y Mat.20.19 Lu.18.32, 33.

z c.19.11. Ac.3.13.

a 1Ti.6.13.

b Da.4.3,6. Lu.1.33. Re.5.10. Zec.9.9 Lu.12.14. c 6.15 Ro.14.17 Col.1.13.

c 1Ti.6.13. Re.1.5. 3.14.

d c.8.47. 1Jn.4.6.

a Mat.27. 26, &c. Mar.15.15, &c.

b Is.53.5.

c c 18.38. ver.6.

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 26 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

THEN [a] Pilate therefore took Jesus, and scourged [b] *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that [c] I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and offi-

danger of running uncalled into the way of temptation. Had Peter boldly come forward as a witness to justify his Master, he might probably have died for him, as he proposed; (chap. xiii. 37;) and he would have anticipated Stephen in the honour of being the first Christian martyr; but for this he disqualified himself by his rash attack on Malchus. Had he then staid without, and waited the issue of his Master's trial, he might have avoided the temptation to deny him, which he was not able to resist, and saved himself from many bitter tears.

Ver. 29—40. *Jesus examined by Pilate, the Roman governor.*—Here the first circumstance which strikes us is the hypocrisy of the priests and other members of the Sanhedrim, who, though (in a body, as it should seem) they led Jesus from Caiaphas to Pilate, dared not enter into the Roman hall of judgment, lest they should be defiled by mixing with the Gentiles. They were not alarmed at the guilt of shedding innocent blood, but they were afraid of entering the house of a Gentile, lest they should be polluted during all the feast. And even here, it is to be remarked, they were not afraid lest they should be incapacitated from offering sacrifices to God; but lest they should be prevented from *eating* that part of the sacrifices to which *they* were entitled, which was considerable. (See Numb. xxviii. 19—24.)

Pilate so accommodated himself to their wishes, that he came out to the door of the hall, probably, to hear what they had to say. At this, however, they seem to take offence; for they wish him to take it for granted, that the prisoner was guilty of a capital offence, or they would not have brought him; and therefore, had thought it not necessary (or at least prudent) to bring him any account of their proceedings. On this, Pilate tells them to take him back again, and judge him according to their own law, as he did not wish to interfere. They are now obliged to confess that they wanted not his judgment on the case, but merely that he would order the execution, which they were not allowed to do. Upon this, Pilate went back into the hall, and called Jesus to him, (under custody, doubtless, of their officers,) and began himself to question him.

It is evident that the only charge they had brought against him was, that he made himself "King of the Jews?" and upon this, therefore, he examines him—"Art thou the King of the Jews?" Jesus, wishing to draw from him the fact, that the Jews had reported this, in reply asked, "Sayest thou this thing of thyself, or did others tell it thee of me?"—Pilate rejoins, "Am I a Jew? Thine own nation (the Jews) and the chief priests have delivered thee unto me under that charge: confess what thou hast done to occasion it." Jesus now takes an opportunity to explain the nature of his kingdom, which he does in such a manner as disarms the jealousy of the Roman governor: "My kingdom is not of this world," &c., as if he had said, "I interfere not with your authority, neither am I an enemy to Cesar. I assume no worldly state nor riches: my throne is on high, and surrounded with celestial guards. Were I indeed about to institute a temporal kingdom, these would fight for me, and even Roman legions would in vain oppose celestial hosts. But mine is a kingdom of truth, and righteousness, and peace; and I came from heaven to proclaim this truth on earth, and to prepare the world for its establishment."

Pilate understood enough of this discourse to perceive that Jesus interfered not with his authority, nor with the prerogatives of his royal master. He asks, indeed, "What is truth?" but recollecting he had nothing to do with truth, instead of waiting for an answer, he goes back to the Jewish priests, who were waiting still without, and frankly tells them, "I find no fault in him; but as you have a custom that I should release to you a prisoner at the Passover, will you that I release unto you the King of the Jews, as you call him?" This, however, only made them more clamorous—"Not this man, but Barabbas"—a man convicted both of sedition and murder. To silence their importunity and violence, having heard that Jesus had chiefly preached and wrought his miracles in Galilee, he hopes to get rid of the business by sending him to Herod, whose curiosity Jesus refusing to gratify, he sends him back again to Pilate, without any judgment on the case. Pilate again calls together the chief priests and rulers, and tells them that neither he nor Herod had found him guilty of any capital offence; he proposes, therefore, to scourge him, and let him go.

CHAP. XIX. Ver. 1—15. *Christ's last hearing before Pilate.*—It appears by St. Luke, (chap. xxiii. 22,) that Pilate proposed to scourge Jesus, and let him go: it has been thought, therefore, that by this severity, and the cruel mockery which

Ver. 28. *The hall of judgment.—Campbell*, "The Pretorium."—*Lest they should be defiled; but that, &c.—Doddridge*, "Lest they should be polluted, and prevented from eating the Passover;" i. e. the sacrifices which followed the paschal supper, during the feast of unleavened bread.

Ver. 30. *If he were not a malefactor, &c.*—"These words import, 1. If the crime he is charged with were not capital, we should have punished him ourselves, and not have come to you. 2. If he were not guilty, we should not have accused him."—*Lardner's* Cred.

Ver. 31. *It is no lawful for us to put any man to death*—That is, a criminal we cannot punish according to his deserts. "It is not one of the lesser faults, for which we are wont to scourge men, or to cast out of the synagogue; but he is guilty of blasphemy, which by our law is punishable with death. And since we cannot be permitted to punish any man capitally, we have brought him to your tribunal, where alone we can have satisfaction."—*Lardner's* Cred.

CHAP. XIX. Ver. 2. *A crown of thorns.*—[These words, some would render *an acanthine crown*, or wreath formed out of the branches of the herb *bear's foot*, a prickly plant, though not like thorns; but this version is solidly refuted by *Campbell*. The Gr. word *akanthinos*, in sacred use and classical, plainly denotes *thorny*, and never made of *bear's foot*: and it was so understood by all the ancient and modern translators, and by the Greek and Latin Fathers. "The *Nabk* or *Nabkes* of the Arabians," says *Hasselquist*, "is, in all probability, the tree which afforded the crown of thorns put on the head of Christ: it grows very common in the East. This plant was very fit for the purpose, for it has many sharp spines, which are well adapted to give pain; the crown might be easily made of these soft, round, and pliant branches: and what, in my opinion, seems to be the greatest proof is, that the leaves much resemble those of the ivy, as they are of a very deep green."]—*Bagster.*—*A purple robe.*—See note on Mat. xxvii. 28. Perhaps so decayed that the colour was scarce distinguishable.

cers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We [d] have a law, and by our law he ought to die, because [e] he made himself the Son of God. [f]

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But [f] Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest [g] thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou [h] couldest have no power *at all* against me, except it were given thee from [i] above: therefore he [j] that delivered me unto thee hath the greater [k] sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever [l] maketh himself a king speaketh against Cesar.

13 When [m] Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And [n] it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We [o] have no king but Cesar.

16 Then [p] delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And he bearing his cross [q] went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And [r] Pilate wrote a title, and put *it* on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

A. M. 4033. A. D. 29

d Le.24.16.
e c.5.18. 10.33.
f Ps.38.13. Is.53.7. Mat.27. 12,14. Ph.1.28.
g Da.3.14, 15.
h Lu.22.53. c.7.30.
i Ps.39.9.
j Mat.14.14. c.18.3.
k He.6.4..8. Ja.4.17
l Lu.23.2. Ac.17.7.
m Pr.29.25. Ac.4.19.
n Mat.27.62
o Ge.49.10.
p Mat.27. 26,&c. Mar.15.15, &c. Lu.23.24, &c.
q Nu.15.36. He.13.12.
r Mat.27.37 Mar.15.26 Lu.23.38.

followed, that he might hope to impress the Jews with some feelings of humanity, and therefore did he bring forth an object as pitiable as misery, without guilt, could render him—and pointing to him in the robes of mock royalty, covered with blood—he cries, "Behold the man!"—Vain hope! as well might he impress compassion on the marble *pavement* on which he stood. All they had to say was comprised in two words,—"Crucify him! Crucify him!"

The chief priests aimed, in the first instance, to prejudice the governor against the prisoner, by pretending that he was an enemy to Cesar, for every man that made himself a king, they said, was so. (Verse 12.) But when they saw this had no effect, they said, "We have a law, and by that law he ought to die, because he made (that is, represented) himself to be the Son of God." It is doubtful whether Pilate understood what they meant by this title. Many of the heathen emperors represented themselves as of immortal origin, and it is possible he might think Jesus aimed at such an honour; or, if he understood the term as equivalent to *Messiah*, he might be aware that all pretenders to that character had hitherto mixed with it more or less of political ambition—"he was (therefore) the more afraid," and thus addressed our Saviour, "Whence art thou?" From our Lord's giving no answer to this question, we conclude that it was improper, though we do not perceive the reason.

When, however, Pilate adds, "Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus replies immediately, to correct his error; "Thou couldest have no power at all against me, except it were given thee from above"—that is, from heaven—"therefore," subjoins our Lord, "he [Caiaphas] that delivered me unto thee hath the greater sin." In this reply our Lord gives the heathen governor a lesson on the doctrine of Providence; that all power is from God alone, who says to governors and kings, as he does to the waves of the sea, "Hitherto shall ye come, but no farther." (Job xxxviii. 11.) Knowing, therefore, what was determined concerning him, and the great object to be accomplished by his sufferings, namely, the salvation of his church and people, he was willing to endure, (as he had undertaken,) whatever might be necessary to accomplish that object, and to satisfy the demands of eternal justice. As to the governor's conduct in this affair, he gives him to understand that, though nothing could justify him in condemning the innocent, the wicked High Priest, and his Jewish confederates, had certainly the greater sin to answer for.

This reply not only softened Pilate's resentment, but led him to make one more effort to save him from crucifixion; but it was a weak one, and shows that he was worried out by the priests, and had not the courage to follow the dictates of his conscience at the expense of his secular interest. We might have pitied this man's weakness more, had we not known that this was not the only instance in which he violated justice. In fact, though he was thus obsequious to the Jews in this instance, they procured from Rome his recal and banishment, for many acts of cruelty and oppression, but a very few years after this; and such was his mortification, that he soon after committed sucide.

We have now closed the trial of our Saviour, and shall conclude this section with two or three brief remarks upon it.

In examining the trial of any person of celebrity, we naturally look to the character of the judges and the witnesses. In this case, the great majority of the members of the Sanhedrim had shown themselves decidedly prejudiced against the prisoner, and they had held repeated meetings to concert his death; and the judge himself (Caiaphas) had openly avowed the necessity of it, as a measure of political expediency. They had even bribed one of his disciples to betray him, and had effectually intimidated any others from speaking in his behalf; while, at the same time, they had suborned false witnesses respecting words uttered three years before, whose evidence they could not reconcile, (Mark xiv. 57—59,) or, if reconciled, it did not amount to any capital charge against him; so that the Roman governor, with the utmost disposition to oblige them, was fully satisfied of his innocence, and would have gladly dismissed the prisoner, but that they threatened to accuse him as an enemy to Cesar. Jesus was not only acquitted by his judge, and justified by the false disciple who betrayed him; but his subsequent resurrection and the triumphs of his gospel put the question out of doubt. Many of those who crucified him repented of their crime, and afterwards became his faithful disciples; and we look with anxious hope for the promised day when the great body of the Jewish nation shall do the same.

Ver. 16—30. *The crucifixion and death of Christ.*—No sooner had Pilate given the fatal word of consent, than the

Ver. 6. *Take ye him.*—[Pilate neither did nor could say this seriously; for *crucifixion* was not a Jewish but a Roman mode of punishment. The cross was made of two beams, either crossing at the top, at right angles, like a T, or in the middle of their length, like an X: with a piece on the centre of the transverse beam for the accusation, and another piece projecting from the middle, on which the person sat. The cross on which our Lord suffered was of the former kind, being thus represented in all old monuments, coins, and crosses. The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by nailing the hands; and the person was frequently permitted to hang in this situation, till he perished through agony and lack of food. This horrible punishment was usually inflicted only on slaves for the worst of crimes.]—*Bagster.*

Ver. 8. *He was the more afraid.*—*Lardner*, on this text, quotes *Beza*, as saying, "He was not without reason afraid, that an open sedition might happen, if he did not comply with the multitude."

Ver. 12. *Maketh himself a king*—i. e. represents himself as such.

Ver. 13. *The Pavement.*—A curious tesselated pavement, such as are often found among Roman antiquities, formed of small stones, in various forms, on which possibly the seat of judgment might be erected, as the Hebrew name *Gabbatha* implies elevation.

Ver. 14. *The preparation of the passover.*—*Campbell*, "Of the Paschal Sabbath." He says it occurs six times in the New Testament, and always means the day before the Sabbath, (Friday.) So Dr. *Jennings.*—*And about the sixth hour.*—We cannot but suspect with *Doddridge*, and for the reasons which he gives, that a slight error has here crept into the text, and that we should here read with Mark xv. 25, "the third hour," which has the sanction of some good MSS.; otherwise we must suppose the Evangelists used different ways of reckoning, which is very possible.

Ver. 17. *Bearing his cross.*—Whether the cross was put together, or in two separate pieces, it appears to us, (on mature reflection,) that they compelled Jesus to drag it to the gate of the city nearest Calvary; at which gate they met Simon of Cyrene, and finding Jesus unable to proceed with it, they compelled this countryman to carry it the rest of the way to Calvary. Compare note on Mat. xxvii. 32.—*Golgotha.*—[*Golgotha*, of which the Greek *Kranion*, and *Calvaria*, are merely translations, is supposed to have been a hill, or a rising on a greater hill, on the north-west of Jerusalem.]—*Bagster.*

Ver. 19. *Wrote a title and put it on the cross.*—"This was the usual custom of the Romans, when any were condemned to death, to affix to the instrument of their punishment, or to order to be carried before them, a writing expressing the crime for which they suffered: and this writing was called in Latin, *Title.*—*Lardner's* Cred. [The apparent discrepancy between the accounts of this title given by the Evangelists, which has been urged as an objection against their inspiration and veracity, has been most satisfactorily accounted for by Dr. *Townson*; who supposes, that, as it was written in Hebrew, Greek, and Latin, it might have slightly varied in each language; and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the Greek inscription; that St. Matthew, addressing the Jews, would use the Hebrew; and that St. Mark, writing to the Romans, would naturally give the Latin.]—*Bagster.*

Ver. 20. *Nigh to the city.*—The cross stood by the way-side, where persons were continually passing, and where it was usual to erect crosses to make public examples of malefactors, to deter others from committing the like

A. M. 4033.
A. D. 29.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, [a] woven [t] from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which [u] saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of [v] [w] Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, [x] whom he loved, he saith unto his mother, [y] Woman, behold thy son!

27 Then saith he to the disciple, Behold thy [z] mother! And from that hour that disciple took her unto his own [a] *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture [b] might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It [c] is finished: and he bowed his head, and gave [d] up the ghost.

31 ¶ The Jews therefore, because it was the [e] preparation, that the bodies should not remain [f] upon the cross on the sabbath day, (for [g] that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout [h] blood and [i] water.

35 And [j] he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture [k] should be fulfilled, A bone of him shall not be broken.

37 And again another scripture [l] saith, They shall look on him whom they have pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for [m] fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also [n] Nicodemus, which at the first came to Jesus by night, and [o] brought a mixture of myrrh and aloes, about a hundred pound *weight*.

a or, *wrought*.
t Ex.39.22.
u Ps.22.18.
v or, *Clopas*.
w Lu.24.18.
x c.13.23.
y c.2.4.
z 1 Ti.5.2.
a c.16.32.
b Ps.69.21.
c c.17.4.
d Is.53.10,12 He.2.14, 15.
e ver.42.
f De.21.23.
g Le.23.7,8.
h He.9.22, 23. 1 Jn.5.6,8.
i 1 Pe.3.21.
j 1 Jn.1.1..3
k Ex.12.46. Nu.9.12. Ps.34.20.
l Ps.22.16. Zec.12.10. Re.1.7.
m c.9.22. 12.42.
n c.3.1,2. 7.50.
o 2 Ch.16.14

Priests were ready (notwithstanding it was Passover time) to hurry our Saviour to the dreadful death of crucifixion, which he had himself repeatedly predicted, and which was brought about by a remarkable train of providences. This was not a Jewish punishment, and would hardly have been adopted, had they not been under restraint, as to the power of life and death, which made it necessary to obtain his consent; but for the necessity of which, it is not likely that Pilate would have interfered. This, however, obliged the Jews themselves to confess that the sceptre was indeed departed from Judah, and that *Shiloh* was now come. (See Gen. xlix. 10.) Another remarkable circumstance is, the title which Pilate put upon the cross, proclaiming him *King of the Jews*, whom they now crucified. This, indeed, sorely displeased the Jews, who would fain have had it altered: but Pilate, who had sacrificed, as himself owned, an innocent man to please them, would not, from the same motive, alter a line or a letter of what he had himself written; and though the different inscriptions seem in some respects to have varied, they all agreed in this obnoxious sentence, "The King of the Jews," and proclaimed in the three chief tongues of the then known world, that the Jews had crucified their king, for whom they had so long wished and prayed. In this event several remarkable prophecies were fulfilled, as we shall presently observe; in the meantime we must notice the affectionate language which Jesus uses towards his mother and his beloved Apostle John. Though, upon his apprehension, his disciples generally were each scattered to his own home, an exception must be made for Peter and John: the former, indeed, had better have fled with the rest, than have stopped to deny his Master; but the latter, who was the youngest of them, kept hovering about him during the trial, and, when that was over, secured a station as near as he could to the foot of the cross, with our Lord's mother and other pious women, whom neither danger nor disgrace could separate from him. Jesus, in the midst of his acute sufferings, could not contemplate with indifference the forlorn situation of his mother, now a widow, as is generally believed, and a sword having pierced through her own bowels, as had been predicted. (See Luke ii. 35.)

While, therefore, he calls her attention to his own sufferings, he calls also the attention of the young apostle to his mother; and he so well understood the Saviour's hint, that from that hour he took her to his own home: it is also believed, on the authority of an early tradition, that she lived and died with him. Jesus now recollecting that there was one prophecy respecting him yet unfulfilled said, "I thirst;" and the soldiers themselves fulfilled the prediction of the patriarch David, by giving him vinegar to drink. He now said, "It is finished:" and bowing down his head, "gave up the ghost."

Thus closes the awful history of our Saviour's sufferings, in which grief rapidly follows grief, like as wave follows wave in the agitated ocean. Well, indeed, might the Saviour cry, "O my God, my soul is cast down within me. . . . . All thy waves and billows are gone over me." (Ps. xlii. 7.) Let us hastily recount his successive scenes of misery. He celebrated the Passover on the Thursday evening at Jerusalem—at midnight was arrested in the garden, and carried before the High Priest, and then the Sanhedrim—about six in the morning of Friday taken before Pilate, who, after several vain attempts to pacify the Jews, surrendered him to their fury—nailed to the cross at nine—at noon came on the miraculous darkness, which continued till three, when he expired; and the same evening about sunset was entombed. *Addison* describes the closing scene in the following few, but, striking lines:—"See where they have nailed the Lord and giver of life! How his wounds blacken, his body writhes, and his heart heaves with pity and with agony! O, Almighty sufferer, look down, look down from thy trumphant infamy! Lo, he inclines his head to his sacred bosom!—Hark, he groans!—See, he expires!—The earth trembles; the temple rends; the rocks burst; the dead arise—which are the quick?—which are the dead?—Sure Nature, all Nature, is departing with her Creator."

Ver. 31—42. *Circumstances which followed the death of Christ, including his entombment.*—We confine our remarks here to the circumstances related by St. John: for those related by the other Evangelists, see our remarks on Matt. xxvii. and Luke xxiii. It was not only by a special Providence, for the fulfilment of prophecy, that the legs of Jesus were preserved unbroken, and his side pierced, but there seems also a mystical design, as our Evangelist afterwards explains it in his first epistle, (ch. v. 6;) "This is he that came by water

crimes. Alexander the emperor ordered a eunuch to be crucified by the way-side, in which his servants used commonly to go to his country-house.—*Orient. Cust.* No. 1305.

Ver. 23. *Without seam.*—*Josephus* represents the tunic of Aaron as wove in this manner; nor is this unusual. See *Orient. Lit.* No. 1376.

Ver. 29. *A vessel full of vinegar*, &c.—See notes on Mat. xxvii. 34, 48. [This *hyssop* is termed a *reed* by Matthew and Mark; and it appears that a species of hyssop with a *reedy* stalk, about two feet long, grew about Jerusalem. See *Bochart*.]—*Bagster*. But some think the herb itself was mixed with the vinegar upon the sponge, before being raised by a reed. *Harris's* Nat. Hist.

Ver. 30. *It is finished.*—These do not appear to have been absolutely the last words of our Saviour, for the three other Evangelists state, "That he cried again with a loud voice, Father, into thy hands I commend my spirit," and then gave up the ghost.

Ver. 31. *That the bodies should not remain.*—See Deut. xxi. 22, 23.—*A high day.*—Not only a Sabbath, but the second day of the feast of unleavened bread, on which they offered the sheaf of new corn.

Ver. 32. *Brake the legs.*—[*Lactantius* says, that it was a common custom to break the legs of criminals upon the cross; which was done, we are told, at the instep, with an iron mallet; and appears to have been a kind of *coup de grace*, the sooner to put them out of pain.]—*Bagster*.

Ver. 34. *Blood and water.*—Blood from the heart itself, and water from the *pericardium*, or bag which contains the heart. [It appears from this, that the spear went through the pericardium, and pierced the heart; and that the *water*, or aqueous humour, proceeded from the former, and the *blood* from the latter. It affords the most decisive evidence that Jesus died for our sins; and thus the conduct of the soldiers was overruled to take away all pretences to the contrary, by which his enemies might have attempted to invalidate the reality of his resurrection; and to accomplish two most important prophecies.]—*Bagster*.

Ver. 36. *A bone of him shall not be broken.*—See Exod. xii. 26; also Psal. xxxiv. 20.

Ver. 37. *They shall look.*—See Zech. xii. 10.

Ver. 39 *A hundred pound* weight.—This has been thought incredible; but

40 Then took they the body of Jesus, and wound [p] it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There [q] laid they Jesus therefore because [r] of the Jews' preparation *day;* for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity and confession of Thomas. 30 The scripture is sufficient to salvation.

THE [a] first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom [b] Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter [c] therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun [d] Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in,* saw the linen clothes [e] lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the [f] napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the [g] scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, *and looked* [h] into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and [i] saw Jesus standing, and knew not [j] that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and [k] I will take him away.

16 Jesus saith unto her, Mary. [l] She turned [m] herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my [n] brethren, and say unto them, I [o] ascend unto my Father, and [p] your Father; and *to* my [q] God, and your [r] God.

18 Mary Magdalene [s] came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

A. M. 4033
A. D. 29

p Ac.5.6.
q Is.53.9. 1 Co.15.4.
r ver.31
a Mat.28.1, &c. Mk.16.1, &c. Lu.24.1, &c.
b c.13.23. 19.26. 21.7,24.
c Lu.24.12.
d Lu 13.30.
e c.19.40.
f c.11.44.
g Ps.16.10 Ac.2.25, 31. 13.34,35.
h Mk.16.5.
i Mat.28.9. Mk.16.9
j Lu.24.16, 31. c.21.4.
k Ca.3.2
l Is.43.1. c.10.3.
m Ca.3.4
n Ps.22.22 Ro.8.29 He.2.11
o c.16.28
p Ro.8.14, 15 2 Co.6.18. Ga.4.26 4.6,7.
q Ep.1.17.
r Ge.17.7,8. Ps.43.4,5. 48.14 Is.41.10. Je.31.33. Eze.36.28. Zec.13.9. He.11.16. Re.21.3.
s Mat.28.10

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and blood;" on which we shall only at present remark, that we conceive the fact had a figurative allusion to those two great doctrines of the Christian system—atonement by the blood of Christ, and the washing of regeneration and the renewal of our nature by the influences of the Holy Spirit. So Dr. *Watts* explains it:—

> "Our Saviour's pierced side
> Pour'd out a double flood.
> By water we are purified,
> And pardon'd by the blood."

We have already hinted at the many prophetic allusions accomplished in this great event. "To him give all the prophets witness," (Acts x. 43;) and none more copiously than the patriarch David, who by the prophetic spirit clearly anticipated this day of sorrows, when he cried, "My God, my God, why hast thou forsaken me?" and when he speaks of himself as exposed to public scorn and ridicule—"I am a worm and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head; saying, 'He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighteth in him'.... For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture." (Ps. xxii. 1, 6, 7, 16—18.) "They gave me gall for my meat; and in my thirst they gave me vinegar to drink."

But the most important words of Jesus in this part of the narrative, and nearly the last which he uttered, were, "It is finished"—meaning, not only that his prophetic and mediatorial work, but the whole series of types and prophecies respecting him, was accomplished.

"In this hour the long series of prophecies, visions, types, and figures, was accomplished; this was the centre in which they all met; this the point towards which they had tended and verged throughout the course of so many generations. You behold the law and the prophets standing, if we may speak so, at the foot of the cross, and doing homage. You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols, assembled together to receive their consummation. Without the death of Christ, the worship and ceremonies of the law would have remained a pompous, but unmeaning institution. In the hour when he was crucified, 'the book with the seven seals' was opened. Every rite assumed its significancy, every prediction met its event, every symbol displayed its correspondence." (*Blair's* Sermons, vol. i. Ser. 5.)

CHAP. XX. Ver. 1—18. *Jesus appears to Mary Magdalene at the sepulchre.*—Besides Mary Magdalene, Matthew mentions another Mary, (meaning, most probably, Mary the wife of Cleopas, who stood with her at the foot of the cross, chap. xix. 25,) and Mark mentions *other women;* so that it appears there were at least three: but John's narrative concerns one only, though at the same time her language implies that there was at least another; for she says, verse 2, "We know not," &c. Notwithstanding all that Jesus had intimated about rising from the dead, it does not appear that any one of his disciples, male or female, anticipated such an event; and how they interpreted his language on such occasions, is to us incomprehensible. It should seem as if Providence had cast, as it were, a mist over the eyes of their minds, that they might fall under no suspicion of acting a part to deceive others. Had they but suspected that he were risen, they would not have carried spices to embalm him, nor would they have been under any anxiety about rolling away the stone; much less would they have been alarmed when they found the stone removed, lest the body should have been stolen. Nor does even Mary Magdalene, with all her sanguine attachment to him, seem to have entertained an idea of his resurrection, till Jesus spoke to her; and then, though she did not recollect his person, (perhaps not being dressed as usual,) she in a moment recognised his voice, the well known sound of which vibrated with rapture on her ear, and perhaps she was eager to embrace him; but he desires her not to stop at present, for he was not yet ascended, nor about immediately to leave them. Shortly, how-

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the Talmud says, eighty pounds were used at the funeral of Rabbi Gamaliel the elder. At the funeral of Herod, *Josephus* says, five hundred domestics followed, carrying spices.—*Orient. Cust.* No. 1308.

Ver. 40. *As the manner of the Jews is to bury.*—*Campbell,* "Which is the Jewish manner of embalming."

CHAP. XX. Ver. 1. *Cometh Mary Magdalene.*—[Mary Magdalene, as well as Peter, was evidently at the sepulchre *twice* on the morning of the resurrection. The *first* time of her going was some short time before her companions, the other Mary and Salome, (Mat. xxviii. 1;) and observing that the stone had been removed, she returned to inform Peter and John. In the mean time, the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way, followed by Mary Magdalene, who staid after their return. This was her *second* journey, when she saw two angels, and then Jesus himself, as here related; and immediately after, Jesus appeared to the other women, as they returned to the city. (Mat. xxviii. 9, 10.) In the meantime, Joanna and her company arrived at the sepulchre, when two angels appeared to them, and addressed them as the one angel had done the other women. (Lu. xxiv. 1—10.) They immediately returned to the city, and by some means found the apostles before the others arrived, and informed them of what they had seen: upon which, Peter went a *second* time to the sepulchre, but saw only the linen clothes lying. Lu. xxiv. 12.]—*B.*

Ver. 8. *Saw, and believed.*—Were convinced that he must indeed be risen from the dead.

Ver. 10. *Unto their own home.*—*Doddridge* and *Campbell,* "To their companions."

Ver. 17. *Touch me not.*—*Sherlock,* "Hang not about me." *Doddridge,* "Embrace me not." *Campbell* says, "The verb (*haptesthai*) in the use of the LXX., denotes not only to touch, but to cleave to, as in Job xxxi. 7. Ezek. xli. 6, and other places." The sense here plainly is, "Do not detain me at present.... Lose not a moment in carrying the joyful tidings of my resurrection to my disciples."

19 ¶ Then [t] the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, he showed unto them *his* hands and his side. Then [u] were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace [v] *be* unto you: as *my* Father hath sent me, even so [w] send I you.

22 And when he had said this, he breathed on *them*, and saith unto them, Receive [x] ye the Holy Ghost:

23 Whose soever [y] sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But [z] Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he [a] said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace [b] *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy [c] hand, and thrust *it* into my side: and be [d] not faithless, but believing.

28 And Thomas answered and said unto him, My [e] Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed [f] *are* they that have not seen, and *yet* have believed.

30 ¶ And [g] many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But [h] these are written, that ye might believe that Jesus is the Christ, the Son of God; and [i] that believing ye might have life through his name.

A. M. 4033.
A. D. 29.

t Mat.28.1.
Mar.16.14.
Luc.24.36.
1 Co.15.5.
u c.16.22.
v c.14.27.
w Mat.28.19
c.17.18.
2 Co.2.2.
Heb.2.1.
x Ac.2.4,38.
y Mat.16.19
18.18.
z c.11.16.
a Ps.78.11,
32.

b Lu.24.36.
c 1 Jn.1.1.
d 1 Th.5.14.
e Ps.118.28.
c.5.23.
1 Ti.5.16.
f 1 Pe.1.8.
g c.21.25.
h Lu.1.4.
i c.3.15,16
5.24.
10.10.
1 Pe.1.9.

ever, he should "ascend to his Father and their Father—to his and their God." The text does not say that she *did* not touch him; her laying hold of him might be the reason of his desiring her not to hold him at the present.

Ver. 19—31. *Jesus again appears to his disciples, and afterwards to Thomas, and shows them his hands and his feet.*—It is worthy of observation, that while our Lord Jesus shows the utmost anxiety to satisfy his own disciples of the reality of his resurrection, by repeated appearances and conversations, accompanied by circumstances decidedly miraculous, as in the present instance, he does not in any one instance appear to his enemies, the priests and unbelieving Jews. This has been objected to by infidel writers as a suspicious circumstance: it should be considered, however, that he had in his lifetime, and even at his death, wrought a great number of miracles, the which, when they could not deny their reality, they perversely attributed to demons, though at the same time they were of the most benevolent character: and, after all this, not only refused to credit them, but persecuted him to death on account of them. What claim could these men have to more miracles?

In the next place, it should be considered that this is in harmony with the conduct of God, as respects the principles of what is called *natural* religion. On the doctrine of a future state, for instance, though reason furnishes a variety of arguments sufficient to convince men who are not unwilling to believe it, yet is the evidence not of that overwhelming nature as to preclude the possibility of doubt, or to counterbalance the influence of the corrupt passions of mankind. As it is hard in secular things to convince a man against his will, so is it difficult to convince a libertine that he will be called to account before the bar of God, when his hopes, his wishes, his passions, all say—No! Those who *would not* be convinced, were justly left to perish in their sins.

But let us consider the incidents here related. The evening of the same day on which our Lord had appeared early in the morning to Mary Magdalene and others, he appeared to the body of his disciples, who were assembled with closed doors, on account of the Jews. A report had been raised that these disciples had stolen the body of their Master, and it was natural to expect that the Jews would prosecute them with the same virulence as they had done him. The doors being fastened, however, seems mentioned for the purpose of showing that our Saviour's entrance among them was miraculous; and the exhibition of his wounds was evidently designed to demonstrate the identity of his person. The *Salaam* he pronounced, "Peace be unto you!" was in perfect harmony with his farewell discourse, (chap. xiv. 27,) in which he promises them peace and happiness. At first, however, Luke informs us (ch. xxiv. 37) they were much alarmed, under the idea that it was his ghost, till he allowed them to handle his limbs and inspect his wounds. "A spirit hath not flesh and bones, as ye see me have;" and, for their farther conviction, he did eat before them, (Luke xxiv. 42, 43;) for it must be recollected that, though our Lord was raised from the dead as Lazarus and others had been his body, probably, did not undergo its final change, so as to become spiritual and glorified, till the time of his ascension into glory. Then, as St. Paul says of those who shall be found alive at the sounding of the last trumpet, "in a moment, in the twinkling of an eye," that mysterious change might be induced.

On the same occasion our Lord breathed upon them, as indicative of the gift of the Holy Spirit, which, not many days after this, they were to receive, and whereby they were qualified to "discern spirits," or to read the hearts of men, and to announce their pardon, or otherwise, as the case might be. Farther than as every minister of God's word is authorized to denounce his judgments against all sin, and promise pardon to all penitent believers. This clearly refers to miraculous powers, and is confined to apostolic times.

But to return to our history.—Thomas not being present on the above occasion, was so incredulous as to protest against the truth of what was stated to him by the other apostles; but Jesus, knowing his objection did not arise from infidelity of heart, but from a fear that the news was (as we sometimes say) too good to be true, was pleased to appear to them again on that day week, when Thomas himself was present; and so far was he from persevering in his objection, that he no sooner saw the Lord than he both confessed and adored him—Thomas answered, "My Lord, and my God!"

These words have indeed been variously explained, and to avoid the evidence resulting from them in favour of our Lord's divinity, some have supposed this to be the language merely of surprise and astonishment; a vain, and, indeed, a profane exclamation! But the text says, "Thomas answered and said *unto him*," that is, unto Christ himself—"My Lord, and my God!" and our Lord himself plainly so understood it, for he replies, "Thomas, because thou hast seen me thou hast believed." So the learned Reformer, *Beza:* "From the pronoun *to him*, it appears that the words which follow are not merely the expression of the Apostle's admiration, as the Nestorians used to evade this passage; but the words represent him addressing Jesus himself as the true God and his Lord: . . . . and there is not a more express instance in the Gospels, of the invocation of Christ as the true God." (See Dr. *Smith's* Messiah.)

It is not necessary to suppose that Thomas's incredulity so far prevailed as to induce him to *feel* the Saviour's wounds, but rather the contrary; for Jesus adds, "Because thou hast *seen* me thou hast believed: blessed are they that have not seen, and yet have believed"—that is, as *Doddridge* judiciously explains it, who "have believed on the credible testimony of others; for they have shown a greater degree of candour and humility, which renders the faith it produces so much the more acceptable."

The chapter closes with stating that Jesus did many more things than are stated in this Gospel, (or indeed in all the Evangelists,) and the end of all is—not to gratify curiosity, or furnish an amusement, as is the case of most other writings; but that we "may believe that Jesus is the Christ, and that believing we may have life through his name;" for "the end" of all true "faith is the salvation of our souls."

Ver. 19. *Same day at evening.*—This verse, compared with ver. 1, may help to settle the question as to the time when the Christian Sabbath commences. 'Mary went early the *first* day"—this verse says, evening of the same day: this was the evening of the Christian Sabbath.

Ver. 23. *Whose soever sins ye remit.*—The ministerial sentence of absolution, except where it relates to ecclesiastical censures, is merely a declaration of what God has done.

Ver. 26. *And after eight days*—i. e. on the eighth day, or the first of the following week. So "*after* three days," Mat. xxvii. 63; Mark viii. 31, means evidently on the third day.

Ver. 28. *My Lord and my God.*—[The disbelief of the apostles is the means of furnishing us with a full and satisfactory demonstration of the resurrection of our Lord. Throughout the divine dispensations, every doctrine and every important truth is gradually revealed; and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event. The empty sepulchre confirms the women's report. Christ's appearance to Mary Magdalene showed that he was alive; that to the disciples at Emmaus proved that it was at least the spirit of Christ; that to the eleven showed the reality of his body; and the conviction given to St. Thomas, proved it the self-same body that had been crucified. Incredulity itself is satisfied; and the convinced apostle exclaims, in the joy of his heart, "My Lord and my God!"]—*Bagster*

CHAPTER XXI.

1 Christ appearing again to his disciples, was known of them by the great draught of fishes. 12 He dineth with them. 15 earnestly commendeth Peter to feed his lambs and sheep. 18 foretelleth him of his death. 22 rebuketh his curiosity touching John. 25 The conclusion.

A. M. 4033. A. D. 29.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and [a] Nathanael of Cana in Galilee, and the *sons* [b] of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew [c] not that it was Jesus.

5 Then [d] Jesus saith unto them, [e] Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast [f] the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 ¶ Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus [g] then cometh, and taketh bread, and giveth them, and fish likewise.

14 This [h] is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more [i] than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed [j] my lambs.

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my [k] sheep.

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved [l] because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou [m] knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, [n] When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall [o] gird thee, and carry *thee* whither thou wouldest not.

19 This spake he, signifying [p] by what death

a c.1.45.
b Mat.4.21.
c c.20.14.
d Lu.24.41.
e or, *Sirs.*
f Lu.5.4..7.
g Ac.10.41.
h c.20.19,26
i Mat.26 33,35.
j Is.40.11. Jer.3.15. Ezek.34.2.. 10 Ac.20.28. 1 Pe.5.2,4.
k He.13.20. 1 Pe.2.25.
l Lu.3.33.
m c.16.30.
n c.13.36. Ac.12.3,4.
o Ac.21.11.

CHAP. XXI. Ver. 1—14. *Jesus appears again to his disciples at the sea of Tiberias.*—This sea was no other than the lake of Gennesareth, so often mentioned in the Gospels. It is evident from this narrative, that the greater part of the disciples had returned to their former occupation, that of fishing, and perhaps were compelled to do so for their support. Their dreams of temporal honour were now vanished, and it does not appear that they yet understood any thing of their future destination or employment. It was a night scene, (or rather very early in the morning,) like that in which Jesus once before appeared to them, walking on the water—now they saw him standing on the shore. The moon beams silvered over the waves, and they were probably lamenting, as they had once done before, that after toiling all night they had caught nothing. A voice from the shore now directed them to cast the net on the right side of the ship, when, lo! they were not able to draw it ashore, from the multitude of fishes which it enclosed. The similarity of these circumstances to those of the former miracle, to which we have above alluded, probably led the beloved disciple, John, to conclude that it was the same voice that had before given them the like success, and he intimated this to Peter, who, with his usual impetuosity, threw an upper garment over him, and, jumping into the water, waded eagerly through it somewhat more than the distance of a hundred yards, while the other disciples in the boat dragged the full net with them to the shore. Upon the land they found a fire with fish laid to broil thereon, and bread with it. They were now directed to bring some of the fresh caught fish, when Peter ran hastily to fetch them from the boat, and though the net was so heavily laden it did not break; another circumstance that must call to mind the former miracle, and confirm the opinion they had formed. This opinion must arrive to certainty when Jesus, in his usual manner, distributed to them food, and ate with them—the great pledge of friendship among the eastern nations. This was as much as to say—You may now rely upon me for the pardon of all your offences, and the continuance of my favour.

Ver. 15—25. *Our Lord puts the attachment of Peter to the test, and reproves his curiosity. The conclusion.*—Dinner being over, our Lord thus addresses Peter: "Simon, son of Jonas, lovest thou me more than these?" Than these what? The expression has been generally understood as referring to the other disciples; "Simon, lovest thou me more than Thomas, and Nathanael, and the sons of Zebedee?" If so, "feed my sheep." But it may bear another interpretation:—"*Lovest thou me more* than thy means of livelihood? Canst thou again forsake thy boats and nets, and, abandoning those means of support, devote thyself to *feed my* scattered *sheep?*" And Peter's reply may be thus understood: "Lord, notwithstanding my cowardice and ingratitude, in forsaking and denying thee, *thou knowest that I love thee.*" The repetition of this question seems designed to give him time to reflect on his former conduct. Thrice had he denied his Master, thrice therefore is he put upon considering: as if his Lord had said—"Simon, be not hasty in thy reply—consider what it may cost thee to be my disciple." Peter was now wounded to the quick, and replied, with all his energies, "*Lord, thou knowest all things*—thou knewest that I should deny thee; and now thou knowest, notwithstanding all my cowardice—thou *knowest* that I love thee."—"Jesus saith unto him, (again,) Feed my sheep."

Our Lord then adds this alarming prediction: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake Jesus Christ testifying by what death Peter should glorify God." Ecclesiastical History informs us that this was fulfilled in Peter's crucifixion, about A.D. 68; and that, by his own request, he was executed with his head downward, con-

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CHAP. XXI. Ver. 1. *After these things.—Grotius* and *Le Clerc* have a strange notion, that this chapter was written by some elders of the Church of Ephesus, from a verbal relation they had received from the apostle. But Dr. *Mill* has refuted this notion, which seems sufficiently contradicted by verse 24 of the text itself.—*After these things*, does not mean immediately, but some days after.

Ver. 5. *Children.—Doddridge* and *Campbell*, "My lads."—*Have ye any meat?—Campbell*, "victuals." *Doddridge*, "any thing to eat?" i. e. have ye caught any fish?

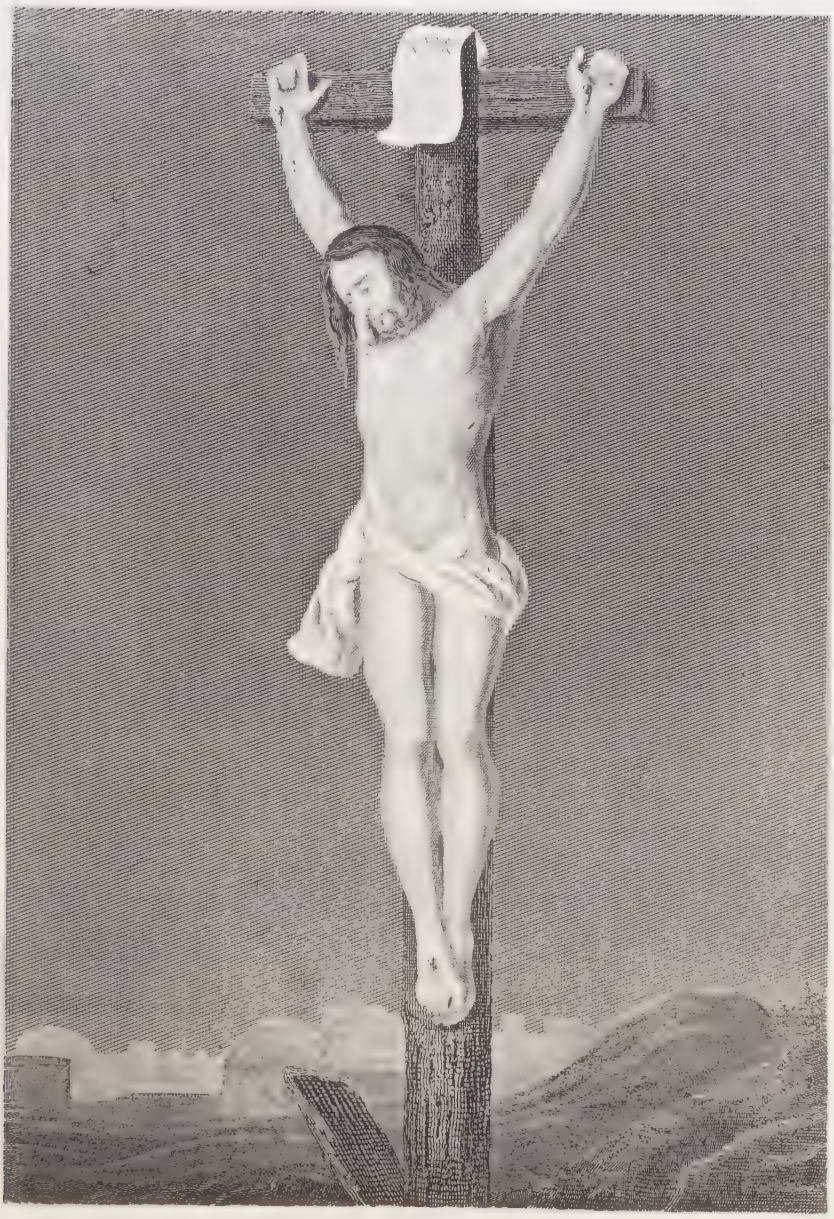
Ver. 7. His *fisher's coat.—Doddridge*, "his coat." *Campbell*, "upper garment;" we might say more characteristically, "his jacket."—*He was naked*—[That is, he was only in his *vest*, or under garment; for *gumnos*, naked like the Hebrew, *arom*, is frequently applied to one who has merely laid aside his outer garment. To which may be added what we read in the LXX. Job xxii. 6: "Thou hast taken away the covering of the *naked*," the *plaid* or blanket, in which they wrapped themselves, and besides which they had no other. In this sense *Virgil* says, *Nudus ara, sere nudus*, "plough naked, and sow naked." i. e. strip off your upper garments.]—*Bagster.*

Ver. 9. *And fish laid thereon.*—"It was common to dress fish on the sea shore."—*Harmer.*

Ver. 12. *Come and dine.*—Bishop *Pearce* prefers, "Come (and) breakfast," because it was early in the morning. *Doddridge*, "Come, refresh yourselves." *Wesley*, "Come, eat." The ancients had usually but two meals, dinner and supper; the word here used strictly means the former, whether taken sooner or later. Times change; "Our ancestors," says *Campbell*, "dined at eleven, and supped at five."

Ver. 14. *The third time.—Grotius* understands this of the third *day* of our Lord's appearing; *Doddridge*, of the third time of his appearing to such a number of disciples.

Ver. 18 *Stretch forth thy hands.*—It was customary in the ancient combats



CHRIST ON TH[illegible]

p he should glorify God. And when he had spoken this, he saith unto him, Follow q me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man *do*?

22 Jesus saith unto him, If I will that he tarry till I r come, what *is that* to thee? follow s thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 ¶ This is the disciple which testifieth of these things, and wrote these things: and t we know that his testimony is true.

25 And u there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the v books that should be written. Amen.

A. M. 4073. A. D. 29

p 2 Pet. 1. 14.

q No. 11. 21. Isa. 12. 20. Mat. 19. 28. c. 12. 26.

r Mat. 25. 31. Rev. 1. 7. 22. 20.

s ver. 19.

t c. 19. 35. 3 Jn. 12.

u c. 20. 30.

v Am. 7. 10.

sidering himself unworthy to suffer in the same manner as his Lord. (*Cave's* Lives of the Apostles, and *Milner's* Church Hist.)

Peter being ordered to follow Jesus, turned round and saw John also following with him, and had the boldness to ask, "Lord, and what shall this man (do)?" or, as Dr. Campbell translates it, "Lord, what shall become of this man?" which certainly better suits the answer, "If I will that he tarry till I come, what is that to thee? follow thou me." We need not wonder, however, if this saying be now misunderstood, since it was so at the time by those who heard it; for "then went this saying abroad among the brethren, that *that* disciple should not die;" yet Jesus said not so. By *tarrying* till Christ should *come*, is generally understood, till the destruction of Jerusalem. This is sometimes called Christ's coming, which the apostle John is believed to have survived many years.

The last verse—the world itself "could not contain the books that should be written," to record every minute circumstance of the Saviour's life, is generally considered as a strong *hyperbole*, and expressions of the like kind may be found in Nu. xiii. 33. Ju. vii. 12. 1 Ki. x. 27. Matt. xix. 24. Jn. xii. 19, &c. The words are, however, capable of a more literal interpretation, and are thus explained by Dr. *Doddridge*:—"The world itself (that is, its inhabitants) would not receive them;" that is, they would neither purchase nor read the voluminous records, much less could we expect them to be believed.

for the vanquished person to stretch out his hands to the conqueror, signifying that he declined the battle, acknowledging that he was conquered, and submitting to the direction of the victor. *Orient. Cust.* No. 1308.

Ver. 25. *The world could not contain*, &c.—[This is a very strong eastern expression to represent the number of miracles which Jesus wrought. But however strong and strange it may appear to us of the Western world, we find sacred and other authors using hyperboles of the like kind and signification. See Nu. xiii. 33. De. i. 28. Dan. iv. 11. Eccle. lxvii. 15. *Easnage* gives a very similar hyperbole taken from the Jewish writers; in which Jochanan is said to have "composed such a great number of precepts and lessons, that if the heavens were paper, and all the trees of the forests so many pens, and all the children of men so many scribes, they would not suffice to write all his lessons."]—*B.*

"Could we with ink the ocean fill,
And were the skies of parchment made:
Were every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above,
Would drain the ocean dry;
Nor could the scroll contain the whole,
If stretch'd from sky to sky."

CONCLUDING REMARKS ON THE GOSPEL OF ST. JOHN.

[ST. JOHN is generally considered, with respect to language, as the least correct writer in the New Testament. His style indicates a great want of those advantages which result from a learned education; but this defect is amply compensated by the unexampled simplicity with which he expresses the sublimest truths. Though simplicity of manner, says *Campbell*, is common to all our Lord's historians, there are evidently differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of his readers, by employing in the expression of them, both an affirmative proposition and a negative. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase.]—*Bagster.*

A SHORT HARMONY OF THE LAST AND MOST IMPORTANT EVENT, OUR LORD'S RESURRECTION.

MATTHEW XXVIII.	MARK XVI.	LUKE XXIV.	JOHN XX.
Fact No. I. Ver. 1. In the end of the sabbath, as the first day of the week began to dawn, came Mary Magdalene, and the other Mary, to the sepulchre, and found the stone rolled from the mouth of the sepulchre.	*Fact* No. I. Ver. 1. When the sabbath was past, Mary Magdalene, and other women, brought spices to the sepulchre, just as the sun was rising, and	*Fact* No. I. Ver. 1. Very early the first day of the week Mary Magdalene and other women came to the sepulchre, and	*Fact* No. I. Ver. I. The first day of the week Mary Magdalene came to the sepulchre while it was yet (somewhat) dark, and she seeth the stone rolled away from its mouth.
II. (Omitted.)	II. (Omitted.)	Ver. 2. Found the stone rolled away from its mouth. II. (Omitted.)	II. Ver. 2—10. She runs immediately to the apostles Peter and John, both of whom run to the sepulchre: John gets there first, and looks in; Peter comes up and goes first in, and then John follows; both see nothing but the tomb and grave clothes, and both return home.
III. Ver. 5—7. They see an angel, who comforts them, that Jesus was risen, and gone to Galilee, where his disciples should meet with him.	III. Ver. 5. Entering the sepulchre, she sees an angel, who, Ver. 6, 7. Comforts the women, and assures them Jesus would meet his disciples in Galilee.	III. Ver. 4—8. Entering the sepulchre, they see two angels, who comfort the women, assuring them that Jesus would meet his disciples in Galilee.	III. Ver. 11—13. Mary Magdalene having this while stood weeping without, now looks in, and sees two angels, who endeavour to comfort her; but
IV. They run, with a mixture of fear and joy, to the disciples; but meet Jesus by the way.	IV. Ver. 8, 9. They run away trembling to the disciples, but by the way he appears to Mary. Ver. 10. 11. Mary goes and tells the rest of the disciples, but they believe not.	IV. Ver. 9, 10. They return to tell the rest of the disciples, who believe not.	IV. Ver. 14—18. Turning back, she sees Jesus, whom she takes for the gardener, till he discovers himself. Then Mary goes to tell the other disciples that she had seen the Lord.
V. (Omitted.)	V. (Omitted.)	V. Ver. 12. But Peter runs (a second time) to the sepulchre, sees only the clothes, and returns wondering.	V. (Omitted.)
VI. (Omitted.)	VI. Ver. 12. He appears to two disciples going into the country. Ver. 13. They report it to the rest of the disciples, who still believe not.	VI. Ver. 13—32. Jesus appears to two disciples going to Emmaus, and stops to sup with them. Ver. 33—35. They return to Jerusalem, and acquaint the rest.	VI. (Omitted.)
VII. Ver. 16, 17. The disciples go to Galilee, where they see him, as was appointed, and he commissions them to preach.	VII. Ver. 14, 15. He appears to the apostles and disciples at supper, and commissions them to go and preach.	VII. Ver. 36. Jesus appears to the apostles and others, and commissions them to preach the Gospel, beginning at Jerusalem.	VII. Ver. 19. The same evening Jesus appears to his apostles, &c., and particularly addresses Peter.

The leading facts are here reduced to seven, which are marked with numerical letters, I. II., &c. On No. I. it may be proper to remark, that, on comparing the different Evangelists, it seems that the women did not come all to the sepulchre at one time, but some at day-break, and the other women not till sun-rise. None of them seem to have been aware, that Nicodemus had brought spices on the night before, or that the sepulchre had been sealed and guarded.

On Fact III. we may remark, that Matthew and Mark mention the appearance of *one* angel—Luke and John, two. Perhaps one only spoke, and appeared the principal.

THE ACTS OF THE APOSTLES.

THIS is the last of the historical books of the New Testament, and forms a link of connexion between the Gospels and Apostolical Epistles. *The Acts*, or transactions *of the Apostles*, is the title given to this book in the *Codex Beza*, and in all the modern versions or editions.

That St. Luke was the author of this Book, as well as of the Gospel which bears his name, "is evident," as *Hartwell Horne* remarks, "both from the introduction, and from the unanimous testimonies of the early Christians. Both are inscribed to Theophilus, and, in the very first verse of the Acts, there is a reference made to his Gospel, which he calls the *former* Treatise. . . . . From the frequent use of the first person plural, it is clear that he was present at most of the transactions he relates. He appears to have accompanied St. Paul to Philippi; he also attended him to Jerusalem, and afterwards to Rome, where he remained two years during that Apostle's first confinement. Accordingly we find St. Luke particularly mentioned in two of the Epistles written by St. Paul, from Rome, during that confinement. And as the Book of Acts is continued to the end of the second year of St. Paul's imprisonment, it could not have been written before the year 63; and as the death of that Apostle is not mentioned, it is probable that the book was composed before that event, which is supposed to have happened A. D. 65." *Michaelis*, Dr. *Lardner*, Dr. *Benson*, *Rosenmuller*, Bp. *Tomline*, and the generality of critics, therefore, assign the date of this book to the year 63 or 64. The history, as it gives the only credible account of the rise and spread of Christianity, furnishes, at the same time, abundant evidence of its truth, and of its happy effects wherever it was received, in raising and improving the character of man.

CHAPTER I.

1 Christ preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.

A. M. 4033.
A. D. 29.

THE former treatise [a] have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until [b] the day in which he was taken up, after that he through the Holy Ghost had given commandments [c] unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many [d] infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And, [e] being assembled together with *them*, commanded [f] them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye [g] have heard of me.

5 For John [h] truly baptized with water; but ye shall be baptized with the Holy [i] Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt [j] thou at this time restore [k] again the kingdom to Israel?

7 And he said unto them, It [l] is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive [m] power, after that the Holy Ghost is come upon you: and ye [n] shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 ¶ And while they looked steadfastly toward heaven as he went up, behold, two [o] men stood by them in white apparel;

11 Which also said, Ye men [p] of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into

a Lu 1 1-4
b Lu.24.51. ver.9. 1 Ti.3.16.
c Mat.28.19 Mar.16.15 .19
d Lu 24.15 Jn.c.20.21
e or, *eating together.*
f Lu.24.49.
g Jn.c.14, 15,16.
h Mat 3 11.
i c.2.1. 10.45. 11.15.
j Mat 24 3, 4
k Is 1.26 Da. 7.27
l Mat 24.36 1Th 5 1,2.
m or, *the power of the Holy Ghost coming upon you.*
n Lu 24 47 19 Mat.28.19
o Jn.20.12.
p c.2.7. 13.31.

CHAP. I. Ver. 1—11. *Our Lord's ascension.*—The excellent M. *Claude* remarks, that here "the Evangelist [Luke] speaks of the things that 'Jesus began both to *do* and to *teach*.' Now he says the same of Moses: 'He was mighty in words and in deeds,' (Acts vii. 22.) . . . . These two things joined together, *doing* and *teaching*, are distinguishing characters of a true prophet, who *never* separates practice from doctrine." We may remark, however, that there was a great difference between Moses and Jesus, both in their teaching and doing. "One taught justice, the other mercy; one abased, the other exalted; one terrified, the other comforted. There was also a great difference between the *deeds* of the one and of the other. Most of the miracles of Moses were miracles of *destruction*, with which he chastised the Egyptians: but the miracles of Jesus Christ were always miracles of *benevolence*, raising the dead, giving sight to the blind," &c. (*Claude's* Essay.)

This practice of teaching and working miracles our Lord continued through the whole course of his ministry, "going about" preaching and "doing good," "until the day that he was taken up" to heaven; which, however, was not until "after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen," relative to their conduct after his departure. "To whom also (says Luke) he showed himself alive, after his passion, by many infallible proofs; being seen of them" at different times for "forty days," and at each time speaking to them "of the things pertaining to the kingdom of God." He particularly commanded them that they should not depart from Jerusalem, but "wait for the promise of the Father,"—the baptism of the Holy Ghost,—till they should receive it. In one of his last interviews with them (within about ten days of the day of Pentecost) the eleven seem to have agreed to ask him, "Lord, wilt thou at this time restore the kingdom to Israel?" and assume thy throne among them as the Messiah?

As this was a question rather of curiosity than of any practical utility, it receives a gentle reproof instead of a direct answer. "It is not for you to know the times, or the seasons, which the Father hath put (or reserved) in his own power." In this question of the disciples, as *Calvin* remarks, "There are as many errors as words. They dream of an *earthly* kingdom—they assign the time, *this time*—they shut out the Gentiles, restraining the kingdom to *Israel*. Again, they would fain know what was not revealed; whereas, true wisdom is to stop in learning where Christ, our Master, pauses in teaching. Hence we see the absurdity of aiming to be 'wise above what is written;' or to deal in mysteries, which are either not revealed at all, or but doubtfully and obscurely."

Our Lord Jesus, though he refused to gratify the curiosity of his apostles, gave them to understand that, in a very short time, they should be properly instructed in their duty; and, by the effusion of the Holy Spirit, be fully qualified to become witnesses for him, not only "in Jerusalem, and in all Judea, and in Samaria," but also among the Gentiles, even unto the uttermost parts of the earth.

We now come to another most interesting scene, that of the Saviour's ascension into heaven. After the conversation above referred to, and the commission given to the apostles, as related by St. Matthew, ch. xxviii. 18—20, which evidently took place at or near Jerusalem, St. Luke informs us he led them out as far as the boundaries of Bethany, which was by the foot of Olivet, or the Mount of Olives, (Luke xxiv. 50,) and there "he blessed them;" and probably from that side of the Mount nearest to the village, which was the eastern side, he gradually ascended in a cloud sent down to receive him, while his disciples stood below, lost in wonder and admiration. Dr. *R. Richardson*, a pious physician, who has lately visited the Holy Land, and particularly this mountain, offers the following excellent remarks on this event:—

"What a dreadful separation—Christ and his disciples! No parting on earth was ever like unto this. Those who enjoyed his visible presence, and heard the heavenly instruction that flowed from his lips, could best describe their bereavement; but they were stunned and speechless; and who shall attempt to take up the theme? It is like the interruption of the divine intercourse in Paradise, the greatest privation that ever was sustained by man. Yet how unlike! The separation in Paradise left wrath and tribulation, and the curse of a broken law; . . . . but the separation on the Mount of Olives left peace and blessing, and the promises of consolation—a restoration of the intercourse with God, since Christ had healed up the breach by which they were divided. The eyes of the apostles gaze up into heaven; the eye of the body is speedily obscured in a heavenly pursuit; but for the spirit of the Christian, in this line of vision there is no vanishing point; it shoots along the tract with its ascending Saviour, enters in his presence the mansions of the blessed, and appears, for the first time since the fall, in the presence of a reconciled God. This was an ecstasy not soon to be recovered from; the spirit enjoyed it, but the flesh was unconscious. The apostles stood gazing up into heaven, till two of its messengers in white apparel recalled their spirits to the scene of their terrestrial operations: 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him

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CHAP. I. Ver. 1. *The former treatise.*—Or, as *logos* may be rendered, *account, history, or narration*; which most evidently refers to the Gospel written by St. Luke, which he also inscribed to his friend Theophilus.

Ver. 4. *Being assembled together.*—Margin, "Eating together with them;" and we know that our Lord did eat with his disciples, even after his resurrection. (Luke xxiv. 42.) But the original word seems applicable to any friendly or social meeting.—Saith he.—These words, though not in the original, are evidently implied. See *Doddridge*.

Ver. 6. *Wilt thou at this time restore.*—From our Lord's promise, that the Holy Spirit should convince the world of sin, &c., (John xvi. 8,) it is possible that the apostles expected that this effect would immediately follow the gift of the Holy Ghost. See *Doddridge*.

heaven, shall [q] so come in like manner as ye have seen him go into heaven.

12 ¶ Then [r] returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

13 And when they were come in, they went up into an upper room, where abode both [s] Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, and Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the [t] women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about a hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which [u] the Holy Ghost by the mouth of David spake before concerning Judas, which was guide [v] to them that took Jesus.

A. M. 4033. A. D. 29.

q Jn 14.3. 1 Th 4.16.

r Lu 24.52

s Lu 6.13. 16.

t Lu.23.49, 55 24.10.

u Ps 41.9 Jn 13.18

v Mat.26.47 Jn 18.3.

w Lu.6.16.

x Mat.27.5 ..10.

y 2 Pe.2.15.

z Ps.69.25

a Ps.109.8.

b or, *office*, or,*charge*

c Lu.10.1,2. Jn.15.27.

d c.15.22.

17 For he [w] was numbered with us, and had obtained part of this ministry.

18 Now [x] this man purchased a field with the reward [y] of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let [z] his habitation be desolate, and let no man dwell therein: and [a] his [b] bishoprick let another take.

21 Wherefore of these men [c] which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called [d] Barsabas, who was surnamed Justus, and Matthias.

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go into heaven.' He shall not come as the avenging God, that planted the flaming sword to keep the way of the tree of life in Paradise; but as a reconciled and a blessing God, for he was taken up into heaven in the act of bestowing his blessing, and in like manner we are assured he is to return. Such heavenly strains did not fall ineffectual; the apostles worshipped their God and Saviour, and returned to Jerusalem with great joy."—(Dr. *Richardson's* Travels in the Mediterranean.)

Archbishop *Tillotson* beautifully "considers the cloud in which Jesus ascended as a designed contrast to the fiery chariot of Elijah; as an emblem of that mildness which distinguished the character and ministry of the one, in opposition to the boldness and rudeness of the other. But we suspect it was chiefly intended to convey an idea of that divine majesty which Jesus chose to exhibit to his disciples, when about to part with them, and to preserve that idea lively upon their minds."

The connexion of this event with the second coming of Jesus, is also a circumstance which exhibits its majesty; a connexion not wholly formed by the present juncture, nor by the authority of the heavenly messengers; but by the purpose of God, and by the repeated affirmations of Jesus: "The Father judgeth no man; but hath committed all judgment to the Son. The Son of man shall come in all his glory, and his holy angels with him." The two events are described to be similar in several circumstances, and they reflect a lustre upon each other. Indeed, nothing could give a more grand idea of the ascension to the admiring spectators, than the following address of the angel: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye see him go." (Dr. D. *Hunter's* Observations.)

"Surely as he shall come, so he went," says Bishop *Hall:* and we know that, when he ascended up on high, he was attended by "thousands of angels, as at Sinai," though only two of them might appear to his disciples. (See Ps. lxix. 17.) As it was at Sinai, so was it at Olivet, and so shall it be at the last day. Behold, he cometh with clouds—and with ten thousands of his holy ones. (Rev. i. 7. Jude 14.)

Ver. 12—26. *Matthias chosen into the Apostleship.*—After reading of our Lord's leaving his disciples and ascending up to heaven, we are naturally prepared to hear of their lamentation and regret: but no such thing occurred—"they returned to Jerusalem with *great joy.*" (Luke xxiv. 52.) How shall we account for this? During the period of his crucifixion, and until they were satisfied of his resurrection, they seem to have sunk into sullen grief and disappointment—"We trusted (said they) that it had been he that should have redeemed Israel." How, then, shall we account for this reverse of feeling? Oh, now they found it *was* him; that he had redeemed them by his death, and, as he had promised, that he had not only risen from the dead, but was gone to take possession of his kingdom; and that not for himself only; but that he was gone "to prepare a place for them, that where he is they might be also."

When arrived at Jerusalem, in an upper room probably of some friend, they all assembled for devotional purposes, together with the holy women, and especially Mary, the mother of Jesus, amounting to 120 persons of both sexes. On one of these occasions Peter stood up and addressed the meeting, relative to the apostacy of Judas, and the necessity of appointing some other person to succeed him in the apostleship. On the character of Judas we have already offered some remarks in our exposition of Mat. xxvii., Luke xxii., and John xiii. We shall endeavour to avoid repetition, but three things now demand our notice—the miserable fate of Judas—the Scriptures which predicted it—and the means by which his place was here supplied:

1. We advert to the death of Judas; but when and where did this take place? It was not till Jesus had been condemned by the Jews, and delivered over to Pilate, when it was very natural to suppose his death certain, (as he had himself predicted,) that Judas repented, and returned the money he had received; but if we may be allowed such a conjecture, he probably did not actually hang himself till the awful hour when "the sun was turned into darkness"—a darkness which made even the heart of a Roman centurion tremble. This awful phenomenon, which must have thrown the whole city into confusion and alarm, might probably appear, both to him and others, as the approach of the day of judgment, and he might seek to hide himself in death from the presence of his judge. Whether the cord itself, or the projection to which it was fastened, now gave way, we presume not to determine; if his fall were from the walls of the city or the battlements of the temple, as has been supposed, the dreadful effect here mentioned might very naturally occur.

2. The Scriptures here quoted have been already considered in our exposition of Psalms lxix. and cix. We only here add, that we consider David's imprecations of judgment on his enemies (some of whom, indeed resembled Judas) as predictive of the judgments which befell Judas, and those priests and Pharisees who acted with him; and not them only, but likewise all those who involved themselves in the same guilt, by their awful imprecations—"His blood be upon us and upon our children!"

Ver. 12. *A sabbath day's journey*—[Was seven and a half furlongs from Jerusalem; and the town of *Bethany* was fifteen. But the first region or tract of mount Olivet, called Bethphage, extended from the city a sabbath day's journey, where the tract called *Bethany* began; and from this place our Lord ascended. See *Lightfoot.*]—*Bagster.*

Ver. 13. *An upper room.*—This was either a room in the temple, or (more likely, as we think,) in the house of some friend. Upper rooms were generally large, and adapted for social meetings; and often used, according to *Lightfoot*, for religious purposes. See note on chap. ii. 46.

Ver. 15. *The number of the names*—i. e. of the persons. So Rev. iii. 4. and xi 13. Greek.

Ver. 16. *Men* and *brethren.*—This phrase, Dr. *Campbell* remarks, is used thirteen times in this book, and always without the copulative, which he thinks should always be omitted in the translation, together with the word *men*, which he thinks merely idiomatic. He would translate only "brethren," or "brethren and fathers," as the words may be. See note on chap. iii. 14.

Ver. 18. *This man purchased a field.*—It is true that he was not the purchaser, but it was purchased with his money, and at his expense. So persons in scripture are often charged with the evils which their conduct had occasioned; as for instance, Zedekiah with the burning of Jerusalem Je. xxxviii. 23.

——*Falling headlong.*—The Greek (*prenes*) strictly means, to fall forward, or on the face. *Raphelius, Elsner, Parkhurst.*

Ver 19. *And it was known, &c.*—Both *Doddridge* and *Townsend* consider this as a parenthesis, and the language of the Evangelist. From an ancient inscription, it seems that the fate of Judas became a proverbial form of uttering. See *Doddridge.*——*Aceldama*—[Also called the *Potter's Field*, is situated about half way down the ravine between mount Zion, and the Hill of Evil Counsel, on the side of the hill, and south of Jerusalem. It is described by *Maundrell*, (Journey, April 6,) as "a small piece of ground, not above thirty yards long, and half as much broad. One moiety of it is taken up by a square fabric, twelve yards high, (an oblong square cavern, about twenty-six paces long, twenty broad, and about twenty feet deep, says *Pococke,*) built for a charnel house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported."]—*Bagster.*

Ver. 20. *His bishoprick.*—(Greek, *Episcope.*) Our translators, who use *Bishopric* in the text, put "office," or "charge," in the margin, which *Ainsworth* gives as the sense of the Hebrew here quoted. A *bishop*, according to its derivation, he says, is the common name of all overseers. *Hammond* shows it was applied to any persons in authority, civil as well as ecclesiastical, and here means "apostolic power."

Ver. 23. *Joseph, called Barsabas.*—Supposed to be the *Joses* (for it is the same name) mentioned Mat. xxvii. 56, the brother of at least two apostles *Doddridge*

24 And they prayed, and said, Thou, Lord, which [e] knowest the hearts of all *men*, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel, and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.

AND when the day of Pentecost [a] was fully come, they [b] were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled [c] all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all [d] filled with the Holy Ghost, and began [e] to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now [f] when this was noised abroad, the multitude came together, and were [g] confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak [h] Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them

A. M. 4033. A. D. 29.

e Je.17.10. Re.2.23.

a Le.23.15.

b c.1.14.

c c.4.31.

d c.1.5.

e Ma.16.17. c.10.46.

f *when this voice was made.*

g or, *troubled in mind.*

h c.1.11.

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3. We are to notice the means taken to fill up the vacancy which the apostacy and death of Judas made among the apostles. When it is said, "Let another take his bishoprick," the margin reads, consistent with the Psalm from which the words are quoted, "office" instead of *bishoprick*, (compare with Ps. cix. 8,) for Judas was not a bishop, but an apostle; and the former term can only be applied to him in its general signification, as an "overseer." But by what means was this choice to be determined? It should seem that the eleven, or perhaps the body of believers present, pointed out two persons who had accompanied our Lord and his apostles during the whole of his ministry, and who had doubtless also seen him since his resurrection, as proper persons to fill the vacancy; and then, after solemn prayer to God for his interference, they appealed to the *lot*, as an ancient and solemn mode of deciding in such cases. By lot, the expiatory goat was chosen, and the other dismissed. (Levit. xvi. 8, 10.) By lot, the land of Canaan was divided, and the Levites had their cities assigned, and their turns of service regulated, &c. The lot was considered by the Jews as an appeal to God, equally solemn with an oath; and was regarded as no less sacred by the Greeks, as appears by various parts of Homer. The primitive church, therefore, forbade games of chance or hazard, as calculated to lessen our reverence for divine Providence; God himself claiming it as his prerogative to decide the *lot:* "The lot is cast into the lap, but the whole disposing thereof is of the Lord." (Prov. xvi. 33.) But it is not on this account *only* that we think idle games of all sorts ought to be discountenanced among Christians; it is a waste of time, when we know not that we have an *inch* of time left; for who can say that he has yet an hour to live? And as to relaxation from business or study, reading and the liberal arts afford far better relaxation, without either debasing the mind or wasting time—for they improve both.

CHAP. II. Ver. 1—13. *The gift of tongues on the day of Pentecost.*—"The next thing to be observed, (says Pres. *Edwards*,) is the enduing the apostles and others with the extraordinary and miraculous gifts of the Holy Ghost; such as the gift of tongues, the gift of healing, of prophecy, &c. The Spirit of God was poured out in great abundance in this respect: so that not only ministers [of the Gospel] but a great number of [private] Christians through the world, were endued with them, both old and young; not only officers and more honourable persons, but the meaner sort of persons, servants and handmaids, agreeable to Joel's prophecy, of which the Apostle Peter takes notice, that it is accomplished in this dispensation. . . . . This was a great means of the success of the Gospel in that age, and of establishing the Christian church in all parts of the world; and [that] not only in *that* age, but in all ages to the end of the world: for Christianity being by this means established through so great a part of the known world by miracles, it was after that more easily continued by tradition: and then by means of these extraordinary gifts of the Holy Ghost, the apostles, and others, were enabled to write the New Testament, to be an infallible rule of faith and manners to the church to the end of the world. Furthermore, these miracles stand recorded in those writings, as a standing proof and evidence of the truth of the Christian Religion to all ages." (Hist. of Redemp.)

The manner in which this miracle was effected next demands our notice. When the day of Pentecost was fully come, that is, fifty days after the Passover, and being the first day of the week, the apostles, with doubtless all the disciples which could possibly attend, "were all with one accord in one place," which was probably the *upper room* before mentioned, (chap. i. 13,) when suddenly there came a sound from heaven, as of a mighty rushing wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, resembling a divided flame, and it (*i. e* one of these flames) "abode upon each of them." The *tongues* being emblematic of the gift of languages with which they were now endowed—the wind being our Lord's established emblem of the Holy Spirit, (John iii. 8,) and the fire expressive of the extraordinary zeal and energy with which they were henceforward animated.

An event like this was not to be long kept secret. The "mighty rushing wind" probably first excited attention to the place, when the tongues of fire (or divided flame) would naturally increase the surprise of the spectators; and when the pious Jews were collected together, who came to the feast from "every nation under heaven"—(for so widely were the Jews scattered)—and heard the apostles speak, each "in his own language," they were "all amazed, and marvelled, saying, Behold! are not all these which speak *Galileans?* and how hear we every man in our own tongue wherein we were

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Ver. 24. *Thou, Lord.*—*Burgh* (a learned layman) gives several reasons for believing that this prayer was addressed personally to the Lord Jesus; but that the case should be doubtful, from the same language being indiscriminately addressed to both the Father and the Son, is with us a most decisive argument for the divinity of the latter. "That *Lord* here means the Lord Jesus, seems evident from verses 21, 22. It is the usual appellation, moreover, which the book of Acts gives to the Saviour."—*Stuart's Letters.*

Ver. 25. *That he might go to his own place.*—"If we are right," says Preb. *Townsend*, "in interpreting the language of the New Testament in the same sense as it was understood by those to whom it was addressed, and no canon of criticism seems more certain, we must adopt the common rendering of this passage. It was a common sentiment among the Jews, that 'he that betrayeth an Israelite hath no part in the world to come.' And *Lightfoot* quotes a similar expression from *Baal Turim*, in Nu. xxiv. 25: 'Balaam went to his own place, i. e. into *hell*.'" After various other quotations, Mr. T. adds, 'After such evidence, we may agree with *Doddridge*, that the interpretation of *Hammond*, *Le Clerc*, and *Œcumenius*, is very unnatural, when they explain it of a successor going into the place of Judas." New Testament Arrangement.

Ver. 26. *The lot fell.*—According to *Grotius*, the method was, to put their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank, and the word "apostle." In drawing these out of the urns, the blank came up with the name of Joseph, and that on which was written "apostle," with Matthias.—*Orient. Cust.* No. 485. On the lawfulness of Lots, see *Pike's* Cases of Conscience, No. 3.

CHAP. II. Ver. 1. *Pentecost*—Or feast of weeks, was observed the 50th day after the 2d of the feast of unleavened bread, which, being a week of weeks, or 49 days, occasioned its being called *feast of weeks*, one of the three great Jewish festivals, in which all the males were required to appear before God, at the tabernacle or temple. It was a festival of thanks for the harvest, which commenced immediately after the passover.—*Fully come.*—The day began on the evening preceding; but on the morning following it was *fully* come.—*In one place.*—This place has been much disputed, many supposing that they obtained an apartment of the temple; but we conceive that they neither dared to ask such a favour, nor would they by any means be so indulged, as they lay at this time under the charge of having stolen the body of their Master. See Mat. xxviii. 11—15.

Ver. 3. *Cloven tongues*—i. e. (says *Doddridge*) "bright flames in a pyramidical form, which were so parted as to terminate in several points, and thereby to afford a proper emblem of the marvellous effect—a miraculous diversity of languages."

Ver. 4. *With other tongues*—i. e. with foreign tongues, to which they had not been accustomed.

Ver. 5. *Dwelling at Jerusalem*—i. e. during the feast.—*Of every nation under heaven.*—This is evidently spoken hyperbolically, and is exactly parallel to Deut. ii. 25. The western hemisphere, it may be recollected, was not then discovered; but there were individuals present from all the countries here named, and probably many more.

Ver. 6. *When this was noised abroad.*—Greek, "When the voice was made;" i. e. when it was reported.—*Every man heard them speak in his own language.*—From this expression, some have supposed that the miracle consisted in these different persons hearing in their own language what was spoken only in the Syro-Chaldaic, or vulgar Hebrew of that age. But this, besides multiplying the miracle more than twenty-fold, would be the gift of *ears*, and not of tongues.

Ver. 9. *In Judea*—Where the popular dialect is thought to have been very different from that of Galilee.

Ver. 10. *Of Rome, Jews and proselytes.*—"It appears from *Josephus*, &c that great numbers of Jews dwelt at Rome about this time, and made many proselytes."—*Doddridge.*

speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, [j] What meaneth this?

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing [k] it is *but* the third hour of the day.

16 But this is that which was [l] spoken by the prophet Joel;

17 And it shall come to pass in the last days, saith God, I will pour out [m] of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they [n] shall prophesy:

19 And I will show wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke:

20 The [o] sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever [p] shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by [q] miracles and wonders and signs, which God did by him in the midst of you, as ye [r] yourselves also know:

23 Him, being [s] delivered by the determinate counsel and foreknowledge of God, ye [t] have taken, and [u] by wicked hands have crucified and slain:

24 Whom [v] God hath raised up, having loosed the pains of death: because it was not possible [w] that he should be holden of it.

25 For David speaketh [x] concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, [y] let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being [z] a prophet, and knowing that God had sworn [a] with an oath [b] to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this [c] before spake of the resur-

A. M. 4033. A. D. 29.

i 1 Co. 12. 10, 28.

j c. 17. 20.

k 1 Th. 5. 7.

l Joel 2. 28.. 32.

m Is. 44. 3. Eze. 36. 27.

n c. 21. 4, 9, 10. 1 Co. 12. 10

o Mat. 13. 24. 2 Pe. 3. 7, 10

p Ps. 86. 5. Ro. 10. 13. 1 Co. 1. 2. He. 4. 16.

q Jn. 14. 10, 11. He. 2. 4

r Jn. 15. 24.

s Lu. 22. 22. 24. 44. c. 3. 18

t c. 5. 30.

u Mat. 27. 1.

v Lu. 24. 1. c. 13. 30, 34. 1 Co. 6. 14. Ep. 1. 20. Col. 2. 12. 1 Th. 1. 10. He. 13. 20. 1 Pe. 1. 21.

w Jn. 10. 18.

x Ps. 16. 8.. 11.

y or, *I may.*

z 2 Sa. 23. 2.

a 2 Sa. 7. 12, 13. Ps. 132. 11.

b He. 6. 17.

c 1 Pe. 1. 11, 12.

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born—the wonderful works of God?"—It is no wonder, therefore, that they were amazed, and said one to another, "What meaneth this?" But at the same time that the more religious Jews were thus struck with admiration, others, doubtless "of the baser sort," exclaimed, "These men are full of new (or sweet) wine;" that is, they are intoxicated. Thus it is that strangers to vital religion, burlesque it under the name of fanaticism and enthusiasm:—"They speak evil of things which they know not," (Jude 10,) nor can they understand till enlightened from the same divine source.

Various opinions have been advanced respecting this miracle of Pentecost. The most rational, and the most general is, that the gift of tongues lasted during the ministry of the apostles, and was gradually withdrawn towards the close of the first century; but on this subject we take leave to transcribe the following passage from Mr. Prebendary *Townsend's* New Testament arranged.

"The extraordinary gifts of the Holy Spirit being vouchsafed for one especial purpose only, the benefit of the Christian church, as soon as that church was established, and the canon of Scripture completed, they were gradually withdrawn; while the ordinary operations, without which no child of Adam can 'be renewed unto holiness,' are to be continued for ever, 'even unto the end of the world.' This was the consoling and gracious promise our Lord gave to his disciples before he was visibly parted from them. . . . . 'Lo, I am with you always, even unto the end of the world.' This most merciful promise was at first given to the apostles, and through their ministry to the Universal Church; Christ himself having appointed outward means of grace, by which he has engaged to maintain a constant communion with his church, through the operations of the Holy Ghost. . . . .

"Every amiable feeling and affection, every virtue, and every grace, are the fruits of the Holy Spirit. He alone, by a secret and internal operation, changes and transforms the 'spirit of our mind,' and enlarges and improves every faculty of our soul. . . . . 'He,' to use the words of the eloquent Barrow, 'sweetly warmeth our cold affections, inflaming our hearts with devotion towards God; he qualifieth us, and encourageth us to approach the throne of grace, breeding in us faith and humble confidence, prompting in us fit matter of request, becoming our advocate and intercessor for the good success of our prayers.'"

Ver. 14—36. *The Apostle Peter's sermon on the day of Pentecost.*—Without repeating any part of this extraordinary discourse, we shall offer two or three general remarks.

1. The texts on which St. Peter discourses have been already noticed in our exposition on the second chapter of Joel, and of the 16th and 110th Psalms. It may be seen in our notes, that the Jews themselves applied the former to the days of the Messiah, which, as we have repeatedly remarked, they called the *latter* or *last* days; and one in particular asserts—"In the days of the Messiah all the house of Israel shall prophesy, as it is said in Joel ii. 28." But it is on the inspired authority of our apostle only that we refer the latter to him, for it does not appear that the Jews so understood it: we are not, however, to go to the avowed enemies of our Lord to learn the interpretations of the prophecies respecting him and his kingdom, though, at the same time, we may justifiably quote them when consistent with the New Testament, as concessions in his favour.

2. This extraordinary effusion of the Holy Spirit, accompanied with the miraculous gift of tongues, is here stated as the fulfilment, not only of Old Testament prophecies, but of our Lord's promise of sending them another Comforter.—"Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Verse 33.) And in this promise both the ordinary and extraordinary gifts of the Spirit must be included; since we find that, while the apostles were by the latter enabled to address the people in their various languages, the great truths which they delivered were applied with a saving efficacy to their minds, so that no less than 3000 persons were converted under this sermon.

3. We see how well adapted are the means used by Divine

Ver. 13. *New wine.*—*Hammond* and *Doddridge*, "sweet wine." *Plutarch* says, the ancients had methods of preserving their wines long sweet, and that they were very intoxicating. *Doddridge, Calmet.* These men alluded probably to the wine provided for the feast.

Ver. 15. *The third hour*—That is, about eight in the morning. See note on chap. iii. 1.

Ver. 19. *I will show wonders.*—See Mat. xxiv.

Ver. 20. *Notable.*—*Doddridge*, "illustrious."

Ver. 23. *Foreknowledge.*—"*Grotius*, as well as *Beza*, observes, that *prognosis* must here signify decree; and *Elsner* has shown that it has the same signification in approved Greek writers." *Doddridge.*

Ver. 25. *I foresaw.*—Ps. xvi. 8, "I set." *Doddridge*, "I have regarded the Lord as always," &c.

Ver. 27. *My soul in hell.*—The apostle Peter here, and Paul in Acts xiii. 35—37, explain these words of David, found in the 16th Psalm, as applicable exclusively to our Saviour Christ. In the present translation there is some ambiguity. The word rendered *Hell* is in the Hebrew *Sheol*, and means both the *grave* and the invisible world. Our translators frequently render it by the former word, as Gen. xlii. 38; xliv. 31. 1 Kings ii. 9. Job xvii. 13, 14, and often *Hell*, as here, Job xxvi. 6. Psalms ix. 17. But it is generally admitted to include (like *Hades*) the invisible world in general. Bishop *Pearson* says, "It appeareth that the first intention of putting these words into the Creed was only to express the burial of our Saviour, or the descent of his body into the grave." It is most certain, however, that the phrase was afterwards explained, even by the Christian fathers, of Christ's descent into the place of punishment. See 1 Peter iii. 18. "But that it was actually so, or that the apostle intended so much," the Bishop confesses is "not manifest." See also Professor *Witsius*, who contends, "that Christ descended into hell, (the place of torment,) is no where expressly affirmed in Scripture, nor in the most ancient creeds. The creeds which mentioned the descent, were generally silent with respect to the burial; nor was it without some mistake that both were afterwards joined together." Dr *J. P. Smith* renders the first clause of Ps. xvi. 10, "Thou wilt not leave my life in the grave;" which nearly corresponds with Dr. *Kennicott's* version, "Thou wilt not abandon my life to the grave."—[The word *hell*, from the Saxon *hillan* or *helan*, to *hide*, or from *holl*, a *cavern*, though now used only for the place of torment, anciently denoted the *concealed* or *unseen place* of the dead in general.]—*Bagster.*

Ver. 30. *That of the fruit of his loins, according to the flesh, he would*

rection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This [d] Jesus hath God raised up, whereof [e] we all are witnesses.

33 [f] Therefore being by the right hand of God exalted, and having [g] received of the Father the promise of the Holy Ghost, he hath shed forth [h] this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD [i] said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house [j] of Israel know assuredly, that [k] God hath made that same Jesus, whom ye have crucified, both [l] Lord and [m] Christ.

37 ¶ Now when they heard *this*, they were pricked [n] in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what [o] shall we do?

38 Then Peter said unto them, [p] Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise [q] is unto you, and to your children, and [r] to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And [s] they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many [t] wonders and signs were done by the apostles.

44 And all that believed were together, and [u] had all things common;

45 And sold their possessions and goods, and [v] parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread [w] from

A. M. 4033. A. D. 29.

d ver 24.
e Lu 24.48. f c 5.31 Ph 2.9. g Jn 16.7, 14. c 1.4. h c 10.45. Ep 4.8. i Ps 110.1. Mat 22.44 j Zec 12.1 k c 5.31. l 1 Jn 2.22. m Ps 2.2,6. n Zec 7.10. Zec 12.10 o c 9.6 p Lu 24.47. c 3.19

q Joel 2.28 r Ep 2.13, 17. s 1 Co 11.2 He 10.25. t Ma 16.17. u c 4.32,34 v Lu 18.22 2Co 8.9 1 Jn 3.17. w or, *at home.*

Providence to effect the designed end. The end was to convert the nations, the means employed was preaching; but as it was quite useless to preach to any in an unknown tongue; so, in the *then* state of learning, it must have been the work of many years, for the preachers to acquire a knowledge of all the languages of those whom they would have to address. At present the case is somewhat different. Such facilities have been afforded for acquiring languages, that miraculous powers seem no longer necessary; unless it be considered as a miracle that God has raised up men with such extraordinary abilities for acquiring *new* languages, as in the instances of Carey, Morrison, Martin, Lee, and others; who have already been able to translate the Scriptures into the languages of more than half the globe. This circumstance, in connexion with many others, as the invention and recent improvements in printing and navigation, has already performed wonders, and shows in how many unexpected ways, God is able to effect his designs, and fulfil his promises.

4. This leads us to notice a remark of the Apostle Peter in the sermon now before us, relative to the mysterious fulfilment of the divine councils in the sufferings and death of the Lord Jesus. He was "delivered" up to his enemies "by the determinate counsel and foreknowledge of God," as himself said to the Roman governor, "Thou couldest have no power against me, except it were given thee from above." (John xix. 2.) But being so delivered, they took him, and "by *wicked* hands" he was "crucified and slain;" so that neither God's foreknowledge, nor decree, in any degree lessened the wickedness of those who acted in this dreadful tragedy. They fulfilled the divine purposes unintentionally; yea, contrary to their intention; and were fighting against God with all their might and malice, while (poor, feeble creatures) they were in every instance fulfilling his decrees. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth." (Dan. iv. 35.)

Ver. 37—47. *The happy effects of Peter's sermon.*—Though we would be far from condemning a sermon from its not producing any sensibly good effects upon the hearers, for our Lord himself often "stretched forth his hands in vain;" yet when a sermon is eminently blessed, as God seldom blesses the ministry which he disapproves, it seems justifiable for preachers themselves to look back on such discourses as models for their own future ministry. In looking at Peter's sermon in this point of view, the following particulars strike us as its prominent characteristics.

1. It is full of Christ:—His divine mission—his holy character—his extraordinary powers—his vicarious sufferings—his meritorious death—his triumphant resurrection, and exaltation to the right hand of the Majesty on high, where he receives the adoration of his people, and whence he bestows his blessings on them. 2. It is full of the doctrine of divine influences—that Holy Spirit promised by the Saviour, and now poured out upon his hearers; and that, as every other blessing, by the gift of the Father and the Son. 3. These and every other point of doctrine incidentally stated, are urged with energy, and in reference to its practical tendency and effects. Thus, for instance, the death of Christ is not merely a fact; it is a crime which the preacher charges home upon the consciences of his hearers: "Him YE have crucified and slain, and that with *wicked* hands." Again, the Spirit is poured out from on high. This also is a fact; but it is not to be considered as a fact only. Here are divine influences poured around, and every man is invited to partake of them. "If any man thirst, let him *come* and drink." Nor is this all: the Spirit is compared, not only to a spring rising up unto everlasting life, but to a stream perpetually flowing; and it is required of every one that partakes of these blessings, that he should himself labour, by prayer and exhortation, to communicate them to others; for the promise is to you and to your children, and to all that are afar off—either in respect of situation or date—though it be to the end of the world, or to the end of time.

Nor is this all: there is a harmony in these truths that connects and combines them in the Christian system. "If you stand self-convicted as murderers of the Lord of Glory, repent, fall before him, and implore his mercy. He prayed for his murderers on the cross, and you may claim an interest in that prayer. Present yourselves to be baptized in his name, and you shall receive remission of sins, and the gift of the Holy Ghost. For whosoever calleth on the name of the Lord [Jesus] shall [through grace] be saved."

Such is the strain in which they were addressed, and what was the effect? They were "pricked," or pierced, to the heart, and cried out, "Men, brethren! what shall we do?" The advice and encouragement which Peter gave them, we have already considered; but we have only an outline of his discourse; for "with many other words did he exhort [them,] saying, Save yourselves," or rather, "Be ye saved, from this untoward or perverse generation;" that is, from the awful judgments about to come upon them.

Such were the wonderful effects of Peter's sermon, or rather of the divine influences which attended it, that nearly three thousand persons were thereby converted, and united to the church by Christian baptism. As, however, Peter could speak but in one language at a time, and was evidently addressing the Jews of Jerusalem in the Syriac tongue, it is well conjectured by Dr. *Doddridge*, that other apostles or disciples might be at the same time employed either in translating Peter's sermon, or in giving similar addresses to the Jews of other countries,

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raise up Christ) *to sit on his throne.*—The words here placed between brackets are wanting in the Alexandrian and Ephrem MSS., and in the Cambridge by correction; also in the Vulgate, Syriac, and other ancient versions. *Boothroyd* reads, therefore, after *Griesbach*, "That of the fruit of his loins should ONE sit on his throne."

Ver. 33 *By.*—*Hammond* and *Doddridge*, "To the right hand."—*See and hear*—That is, witness the effects of.

Ver. 34. *David is not ascended*—i. e. in his body, which is still entombed. *Jerome* mentions the remains of David's sepulchre, and a place is shown as such, even *to this day.*—*The Lord said*, &c.—Ps. cx. 1.

Ver. 35. *Thy foes thy footstool.*—It was customary for conquerors formerly to put their feet on the necks of the vanquished, Josh. x. 24. In the close of the negotiations, after a late expedition to Algiers, the Dey refused to give up two prisoners, until at length he was obliged, and then he said, "His foot is on my neck, and what can I do." *Orient. Lit.* No. 1386.

Ver. 37. *They were pricked in their heart.*—*Doddridge*, "pierced to the heart." If Christ and his Apostles believed and taught the salvation of all men, how account for the fact, that their preaching *so much alarmed the fears and awakened the enmity of wicked men.* The fact is unquestionable. Christ rarely preached a sermon, which did not excite uneasiness in the minds of sinners, and send them away dissatisfied and murmuring against the preacher. The same is true of the Apostles. Under their preaching sinners were "pricked in their hearts."

Ver. 38 *Repent, and be baptized.*—They could only prove the sincerity of their repentance by a public profession, of which baptism was the appointed sign.

Ver. 39. *As many as the Lord our God shall call*—That is, all of every age and country, to whom the gospel shall be sent.

Ver. 40. *Save yourselves*—Or, "Be ye saved." Drs. *J. Edwards* and *Doddridge.*

Ver. 41. *Three thousand souls*—i. e. persons; so ver. 43.

Ver. 44. *Were together.*—*Doddridge*, "In the same;" certainly not in the same room, nor the same house, but in a quarter of the town probably where their friends chiefly resided.

Ver. 45. *And sold their possessions.*—"That this unbounded liberality was not commanded by St. Peter, is evident from his address to Ananias, chap. v. 4. And that it was not intended as a precedent, is equally clear from all the Epistles, in which frequent mention is made of the distinction between rich and poor," &c.—*Townsend's* New Test. Arr.

Ver. 46. *They, continuing daily*—That is, they daily visited the temple.—*Breaking bread from house to house.*—*Lightfoot*, *Pearson*, and others, understand this phrase, "breaking bread," as signifying the Eucharist, or Lord's Supper; but the words following, "did eat their meat," &c. strongly inclines us to refer the expression to their social meals, as in Luke xxiv. 35. So *Doddridge.* The learned *Joseph Mede* translates the Greek phrase (*kat' oikon,*) "on the house," meaning, in the upper room; and supposes that, after the death of Christ, the apostles held their religious meetings in the room where Jesus had kept the Passover &c.—that there our Lord repeatedly met with

house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having [x] favour with all the people. And [y] the Lord added to the church daily such as should be saved.

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 protesteth the cure not to have been wrought by his or John's own power, or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures, 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together into the temple at [a] the hour of prayer, *being* the ninth *hour*.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate [b] of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In [c] the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

A. M. 4033. A. D. 29.

x Lu.2.52. Ro 14.18.

y c.5.14. 11.24.

a Ps.55.17. Da.6.10.

b Jn.9.8.

c c.4.10.

d Is.35.6.

e Jn.10.23. c.5.12.

f 2 Co.3.5.

g Mat.22.32

h c.5.30,31.

i Jn.17.1. Ep.1.20., 22. Ph.2.9,11. He 2.9. Re.1.5,18.

j Jn.19.15.

k Mat.27.17 ,25. Lu 23 16., 23.

l Ps.16.10. Lu.1.35.

m c.7.52. 22.14.

n or, *author.* Jn 1.4. 1 Jn.5.11.

o Mat.28.2 ,5. Ep.1.20.

p c.2.32.

8 And he leaping [d] up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch [e] that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own [f] power or holiness we had made this man to walk?

13 The God [g] of Abraham, and of Isaac, and of Jacob, the God of our [h] fathers, hath glorified [i] his Son Jesus; whom ye delivered up, and denied [j] him in the presence [k] of Pilate, when he [k] was determined to let *him* go.

14 But ye denied the Holy [l] One and the [m] Just, and desired a murderer to be granted unto you;

15 And killed the [n] Prince of life, whom God hath raised [o] from the dead; whereof [p] we are witnesses.

16 And his name through faith in his name hath made this man strong, whom ye see and

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who would naturally form themselves into different parties, according to their different languages.

What follows also evidently refers to successive days—"they *continued* steadfast in the apostles' doctrine and fellowship;" which seems to imply, that they met with some temptations to the contrary, probably from unbelieving Jews. Commentators are not exactly agreed, whether by breaking of bread is here to be understood the observance of the Lord's Supper, or their eating together in a friendly way at their devotional assemblies, to which the words following strongly incline us; "they did eat their *meat* with gladness," &c. Their meals seem to have been provided at the common charge.

As to the community of goods, we apprehend it originated in the poverty of some, and the benevolence of others. Many poor Jews and proselytes who came from far, and were detained by the extraordinary things they saw, and desirous to see and hear more, probably found their money exhausted, and knew not what to do, as there was no hope of their receiving from the priests, who had the command of the public treasury, any of that friendly assistance or accommodation which had at other times been granted: the more wealthy converts therefore generously came forward, and shared their property with them; and those who had not money sold their goods, and in some cases, as we shall presently see, their possessions or estates, to enable them to supply the necessities of their poorer brethren. Thus did they eat together as they needed, "with gladness and singleness (or simplicity) of heart; praising God, and having favour with all the people; and the Lord added to the church daily such as should be," or rather, "such as were saved," by the grace of God, "from the wrath to come."

CHAP. III. Ver. 1—11. *A lame man healed by Peter and John, in the name of Jesus.*—Peter and John going up to the temple at the usual hour of evening prayer, which at this season (the latter end of May) must have been about four o'clock in the afternoon, they found there a poor lame man, whose friends daily carried him to lie by the side of the *beautiful* brazen gate which Herod had presented to the temple, to receive the alms of the charitable and religious. Peter and John performed on him a perfect cure, as the Lord Jesus had done some time before on the paralytic and the impotent man at Bethesda, in like circumstances.

On this miracle we remark:—1. That there is no ground for the infidel insinuation, that the apostles enriched themselves by the sale of the property of their converts; for, immediately after that sale, we see that two of the chief of them had neither gold nor silver. 2. We notice the similarity between this miracle and some wrought by our Lord Jesus, particularly the paralytic in Mat. ix., and the impotent man in John v., to both whom our Lord addressed the same words—"Arise, take up thy bed and walk!" and was instantly obeyed. 3. Yet we may remark also a striking difference in the manner of address. Jesus wrought all his miracles in his *own* name; but the apostles in *his* name—"In the name of Jesus Christ of Nazareth, (saith Peter,) rise up and walk." How shall we account for this, but on the principle of our Lord's divinity? It is the duty of a mere creature, however elevated, to render glory to his Maker; and of a sinner to render honour to his Saviour. Peter and John did both, and were particularly careful to take no honour to themselves: "Why look ye upon us, (said Peter,) as though by our *own* power we had made this man to walk!" But when did Jesus express a fear lest his disciples should do him too much honour? 4. We remark the attachment of this poor healed cripple to the instruments of his cure, and his gratitude to the author. He *held* Peter and John that they might not leave him, and seems to have been active in collecting the people around him, that they might see what God had done for him: and at the same time, that they might not confine their attention to the instruments, he "entered with them into the temple, walking, leaping, and praising God." (Ver. 8.) While we feel due gratitude to those by whom we receive our blessings, at the same time we should not forget the great Author, from whom they ultimately come.

Ver. 12—26. *Peter's second sermon.*—What we have said respecting Peter's first sermon, in the preceding chapter, will in great measure apply to this. He was a most ardent and zealous preacher, and his heart was full of the great subject of his ministry, "Christ, and him crucified." The present discourse, as the reader will observe, arises out of the miracle wrought on the man lame from his birth, and the amazement excited by that event: and from the important circumstance of the miracle being wrought in "the name of Jesus Christ of Nazareth," he presses upon them the enormity of their guilt, in having rejected, persecuted, and finally crucified this illustrious person; for, after all, had it not been for the clamour of the multitude, "Crucify him, crucify him," Pilate would certainly have released him, (ver. 13.) And their guilt in this is highly aggravated by the consideration that the man whom they preferred, and of whom they obtained the release, was a notorious murderer, (Luke xxiii. 19;) whereas him whom they virtually crucified, was the Author and Prince of Life—the Captain of our Salvation. (See note, ver. 15.)

The apostle, indeed, admits that they sinned through igno

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them, and that there they assembled on the day of Pentecost, and afterwards. See *Townsend's* New Test. Arr.

Ver. 47. *Such as should be saved.—Doddridge*, "Those who were saved." *Dr. J. Edwards*, "The saved."

CHAP. III. Ver. 1. *Together.*—[Rather, "at the same time," or "at that time," referring to the time when the transactions took place, which are mentioned at the close of the preceding chapter.]—*Bagster.*——*The ninth* hour—i. e. (with us) about four in the afternoon. "The Jews divided the time, from the rising to the setting of the sun, into twelve hours, which were consequently, at different times of the year, of unequal length. The third hour was (therefore) the middle space between sun-rise and noon;" (*Doddridge*;) the ninth was consequently the medium point between noon and sunset, which at this time of the year (the latter end of May, when the sun does not set till near eight) must have been about four. P. M. The passover full moon fell this year April 3, according to Sir *I. Newton*, and the Pentecost, seven weeks after.

Ver. 2. *The gate . . . . called Beautiful.*—This gate, which was added by Herod to the Court of the Gentiles, was 30 cubits high, and 15 broad, and made of Corinthian brass.

Ver. 14. *A murderer.*—Gr. "a man, a murderer." So Luke xix. 7, "a man, a sinner;" xxiv. 19. (Gr.) "a man, a prophet."

Ver. 15. *The Prince of life.*—The original term is variously used; for Prince, chap. v. 31; Captain, Heb. ii. 10; Author, Heb. xii. 2.

Ver. 16. *And his name, through faith,* &c.—That is, by virtue of his name, and through faith therein; meaning, the faith not only of the apostles, but also of the man on whom the miracle was wrought, who himself doubtless became a believer in the Lord Jesus

know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance [q] ye did *it*, as *did* also your rulers.

18 But those [r] things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye [s] therefore, and be [t] converted, that your sins may be [u] blotted out, when the times of refreshing [v] shall come from the presence of the Lord;

20 And he [w] shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times [x] of restitution of all things, which God hath spoken [y] by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A [z] prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul, which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye [a] are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And [b] in thy seed shall all the kindreds of the earth be blessed.

26 Unto [c] you first God, having raised up his Son Jesus, sent him to bless you, in turning away [d] every one of you from his iniquities.

A. M. 4033. A. D. 29.

q Lu.23.34. Jn.16.3. 1 Co.2.8

r Lu.24.44. c.26.22,23

s c.2.38.

t Is.1.16..20 Joel 2.13.

u Is.43.25.

v Je.31.23.. 25. Zep.3.11.. 20. Re.21.4.

w c.1.11. He.9.28.

x Mat.17.11

y Lu.1.70.

z De.18.15.. 19.

a Ro.9.4. 15.8.

b Ge.22.18.

c Mat.10.5. Lu.24.47.

d Is.59.20. Mat.1.21. Tit.2.11.. 14.

a or, *ruler.*

b Mat.22.23 c.23.8.

c c.28.21

d Jn.18.13.

e Mat.21.23

f c.7.55.

CHAPTER IV.

1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and shewing the same lesson, 13 they command him and John to preach no more in that name, adding also threatening. 23 Whereupon the church flieth to prayer. 31 And God, by moving the place where they were assembled, testifies that he heard their prayers, confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the [a] captain of the temple, and the [b] Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now even-tide.

4 Howbeit many [c] of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas [d] the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By [e] what power, or by what name, have ye done this?

8 Then Peter, filled [f] with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

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rance, for, "had they known, they would not have crucified the Lord of glory:" but it was a most culpable ignorance; for they shut their eyes against evidence, arising both from Scripture and from fact. They were grossly ignorant of the writings of their own prophets, and they were wilfully blind with respect to the miracles wrought before their own eyes. The Saviour, however, had prayed for his murderers, who *knew not* what they did: there was, therefore, "hope in Israel concerning this matter." "You have the Scriptures of the prophets still before you, which you have fulfilled in his cruel sufferings and death; and you have the evidence of miracles renewed, which, being wrought in his name, give no less evidence to the divinity of his character than if you saw them wrought by himself."

Upon these grounds, therefore, does the apostle urge his hearers to repentance, that their sins might be blotted out, and that "times of refreshment" and seasons of consolation might be experienced by them, through the effusion of the Holy Spirit, as refreshing to the soul as cooling breezes to the body, which are peculiarly desirable in warm climates. Nor are such seasons to be confined to the apostolic age, since ecclesiastical history records many similar periods of divine influence, (as, for instance, the Reforma ion,) and we look forward to many more prior to his second coming, to regulate all the affairs of his kingdom upon earth, and to judge the world in righteousness.

This coming of Jesus Christ, first to save and then to judge the world, God had predicted by the mouth of all his holy prophets, from Samuel to John the Baptist; and, as he has accomplished the former, so certainly will he do the latter. In the mean time the great object of this glorious dispensation, the Messiah, is to free them from their iniquities, first, by the atonement offered in his death; and, secondly, by the gift of his Holy Spirit, to renew their hearts and minds.

Upon this discourse of Peter we offer only one farther observation, namely, that it affords a fine model of the most direct and pointed application to the consciences of his hearers, blended with the most affectionate solicitude for their salvation. Here many fail. Some thunder the denunciations of God's wrath against sinners, but they merely terrify them; others, on the contrary, are so fearful of offending, that they deal only in gentle admonitions and consolations. The former probe the wound, but apply no balm: the latter apply the balm before the wound is probed. The latter fault may proceed from want of courage, but both discover want of skill.

CHAP. IV. Ver. 1—22. *Peter and John arrested, and examined by the rulers.*—While Peter was preaching to the people, as reported in the preceding chapter, information was sent to the priests and rulers of his proceedings, who accordingly sent a military party to arrest him and his brother apostle, John. They were accordingly committed for trial on the next day. Before we attend to their trial, however, we may remark the party by whom they were arrested and imprisoned—the *Sadducees*. These men, we have seen in the Gospels, were a sort of half infidels, who indeed professed to believe the five books of Moses, but neither a separate state nor resurrection, (Matt. xxii. 23.) Much has been said formerly of infidel liberality; but the events that followed the French Revolution have, we believe, completely settled this point. Neither Pope nor Turk was ever more intolerant. They have also boasted much of their love of science and of useful knowledge; and so far as would promote their secular interests, they might be

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Ver. 17. *I wot*—i. e. "I know."——*That through ignorance*—Namely, of the true character of Jesus. See 1 Co. ii. 8.

Ver. 19. *When.—Doddridge* and others, "that;" as the same word is rendered in Luke ii. 35. Acts xv. 17, &c.——*The times of refreshing shall come.*—Perhaps we might be justified in supplying the adverb *farther*—"that [farther] times of refreshing may come;" referring back to the outpouring of the Spirit on the day of Pentecost, (which was introduced by a "mighty rushing wind,") and forward, to other similar dispensations of divine grace, as in chap. x.

Ver. 20. *And he shall send.—Hammond* and *Doddridge*, "and that he may send;" that is, again send.——*Jesus Christ, which before was preached unto you*—That is, in the types and prophecies. But *Hammond, Doddridge, Wesley*, and many others, read, "That he may send unto you Jesus Christ, who was before appointed," or "designated,"—namely, to be our Saviour. So read the Alexandrian and many other valuable MSS. and ancient versions; some Christian Fathers, *Beza, Vitringa*, &c.

Ver. 21. *The times of restitution of all things.*—That the word means to restore, or regulate, is indisputable, and in this sense we have properly applied it to Elias, Mat. iii. 3; xvii. 11. But in all languages there are many words which, in different connexions, require to be differently rendered; and, on mature consideration, in this place we prefer the rendering of *Hammond* and *Campbell*. "The completion," or rather, "the consummation," (i. e. the fulfilment,) of all things which God hath spoken, &c. "The restitution here spoken of," says *Dr. Hawes*, "does not mean the restoration of all men to holiness and happiness, but simply the *completion, accomplishment, fulfilment*, (so the word is rendered by the best Greek scholars) of all that God has predicted by his prophets respecting the kingdom and glory of Messiah. The passage does not say a word respecting the salvation of all, or of any of mankind. It only asserts the completion of all the predictions contained in the ancient prophecies. But whether the restoration of all men to divine favour is one of those predictions, remains to be proved."

Ver. 22. *For Moses truly said*, &c.—*Doddridge* remarks, that both Dr. *Bullock* and Mr. *Jeffery* have excellently shown, that this promise does indeed primarily refer to the Messiah. See Bp. *Chandler's* Defence of Christianity.

Ver. 26. *To bless you, in turning away every one of you from his iniquities.—Doddridge*, "To bless you, every one of you turning from his iniquities."

CHAP. IV. Ver. 1. *Captain of the temple.*—A Jewish officer, who had the command of the division of Levites then in waiting. "The temple had always a guard of Levites, who kept watch in it by turns, day and night." *Campbell.* Compare note on Luke xxii. 52.

Ver. 4. *About five thousand.—Doddridge* includes those before converted in this number.

Ver. 6. *Annas the high priest.—Campbell* thinks it probable that at this time Annas and Caiaphas might hold the office by turns annually. *Campbell* in Luke iii. 2.——*John.*—[Dr. *Lightfoot* supposes, with much probability, that this was *Jochanan ben Zaccai*, (i. e. John the son of Zaccai,) who was very famous at that time in the Jewish nation. He was a scholar of the celebrated Hillel, and was president of the Sanhedrim after Simeon the son of Gamaliel, and lived to be 120 years old. It is said that a little before this time when the gates of the temple flew open of their own accord, he foretold its destruction; which he lived to see accomplished.——*Alexander.*—This was probably, as several learned men suppose, Alexander Lysimachus, alabarch or governor of the Jews at Alexandria, and brother of the famous Philo Judæus. He was

10 Be it known unto you all, and to all the people of Israel, that [g] by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone [h] which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for [i] there is none other [j] name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were [k] unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing [l] against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, [m] What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no farther among the people, let us straitly threaten them, that [n] they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to [o] hearken unto you more than unto God, judge ye.

20 For [p] we cannot but speak the things which [q] we have seen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, because [r] of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

A. M. 4033. A. D. 29

g c. 3.6,16

h Ps.118.22. Is.28.16. Matt.21.42

i c.10.43. 1 Ti.2.5,6

j Ps.45.17.

k Matt.11.25 1 Co.1.27.

l c.19.36.

m Jn.11.47.

n c.5.10.

o c.5.29.

p Je.20.9.

q c.22.15. 1 Jn.1.1,3.

r Matt.21.26 c.5.26.

s c.2.44..46.

t 2 Ki.19.15.

u Ps.2.1,2.

v Lu.23.1 &c.

w c.3.18.

x Pr.21.30. Is.46.10. 53.10.

y ver.13,31. c.11.3. 28.31 Ep.6.19.

z c.2.43. 5.12.

a c.2.2,4. 16.26.

b ver.29.

c Ro.15.5,6. 2Co.13.11. Ph.2.2. 1 Pe.3.8.

d c.2.44.

e c.1.8.

f Lu.1.48, 49. c.1.22.

g Jn.1.16.

h ver.37. c.5.2

i c.2.45. 6.1.

23 ¶ And being let go, they went [s] to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, [t] thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David hast said, Why [u] did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both [v] Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For [w] to do whatsoever thy hand and thy counsel determined [x] before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all [y] boldness they may speak thy word,

30 By stretching forth thy hand to heal; and that [z] signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, [a] the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and [b] they spake the word of God with boldness.

32 And the multitude of them that believed were of one [c] heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but [d] they had all things common.

33 And with great power [e] gave the apostles witness [f] of the resurrection of the Lord Jesus: and great grace [g] was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And [h] laid *them* down at the apostles' feet: and [i] distribution was made unto every man according as he had need.

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friends to learning; but they were *grieved* that these men taught the common people; and particularly, that they preached "Jesus, and the resurrection from the dead." Jesus they hated equally with the Pharisees, and the resurrection from the dead formed no part of their creed. They therefore laid hands on the preachers, and the evening now drawing on, they were committed till the next morning. In the mean time we may remark, the Church continued to increase. Previous to the day of Pentecost we hear of only 120 believers in Jerusalem, though it is probable there were many more in Galilee: 3000 were at that time added, and 2000 more soon after.

Next morning the High Priest, with his relations and friends, (for he seems to have secured all the votes he could,) assembled in the council chamber, and called Peter and John before them, and demanded of them, "By what power, or by what name have ye done this?" Peter, filled with the Holy Ghost, and armed with Christian courage, boldly answered, "Be it known unto you all, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Thus did Peter not only preach the same doctrine to the High Priest and the Sanhedrim that he had before preached to the common people, but he applied it in the same pointed terms—"Jesus of Nazareth, whom YE crucified, whom God raised from the dead. . . . He is become the *head of the corner*, (a phrase which they must, or at least ought, to have understood,) neither is there salvation in any other."

And is this Peter, who was but lately so alarmed at the question of a servant-maid, that he denied his Master? Yes; but he had now been filled with the Holy Ghost, and affords a happy example of what a change grace can make in men's characters and tempers. "Now, when they saw the boldness of Peter and John," well might they marvel; and especially when they "perceived that they were *illiterate* men," who had received no learned education; and persons "in private stations:" plain fishermen, the disciples of no Rabbi. But they recognised them as the disciples of Jesus Christ, who had been with him during the whole course of his ministry; and, as they doubtless stated, had seen him since he was risen from the dead. They beheld also the man which was healed standing before them, and they could say nothing against it. They were therefore puzzled and confounded; and, when they had sent them out of court, they considered among themselves what they should do; and resolved, as their only resource, to threaten and command them to speak no more in this name.

To this Peter and John nobly replied, as a model to all innocent and persecuted men, "Whether it be right in the sight of God, to hearken unto you more than unto God, *judge ye* For we cannot but speak the things which we have both seen and heard." This was an appeal to justice and to common sense that could not be denied, and it may afford a lesson to all the disciples of the same Master, that they ought by no means to conceal or disguise the truth—

> "But tell to all the nations round,
> What a great Saviour they have found."

Ver. 23—37. *The Apostles being set at liberty, return to the brethren, who unite with them to bless God for their deliverance.*—"Being let go, they returned to their own company." The liberated bird returns to the fields or to the woods, where he resumes his former melody. So these apostles no sooner

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one of the noblest and richest men of his time, and in great favour with Claudius Cesar, and adorned the gates of the temple with plates of gold and silver. *Josephus.*]—*Bagster.*

Ver. 13. *Unlearned and ignorant men.*—*Doddridge*, "Illiterate men, and in private stations of life." So *Lardner*, who remarks that they were, however, well acquainted with the Scriptures. *Boothroyd*, "Unlearned and obscure men."

Ver 17. *Straitly threaten*—i. e. severely or strongly threaten.

Ver. 25. *Who by the mouth of thy servant David.*—See Ps. ii. 1,

Ver. 26 *Against his Christ*—i. e. his *Anointed*—the Messiah

Ver. 27. *Thy holy child.*—(Gr. *pais.*)—This term may probably be here used to intimate that the opposition commenced in our Saviour's infancy; and Herod the Great, as well as Herod the Tetrarch, may be here understood.

Ver. 28. *Determined.*—*Doddridge*, "predetermined." Compare chap. ii. 23, with Luke xxii. 22.

Ver. 31. *The place was shaken.*—See chap. ii. 2. This appears to have been the prelude to a further outpouring of the Spirit

Ver. 35. *And laid* them *down at the apostles' feet*—i. e. for their distribution. This shortly after occasioned them so much secular employment, that they were overwhelmed with it. See chap vi. 1, &c.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and [a] brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan [b] filled thy heart [c] to lie to [d] the Holy Ghost, and to keep [e] back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but [f] unto God.

5 And Ananias hearing these words [g] fell down, and gave up the ghost: and great [h] fear came on all them that heard these things.

6 And the young men arose, wound [i] him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed [j] together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then [k] fell she down straightway at his feet,

A. M. cir. 4034.
A. D. cir. 30.

a c.4.34,37.

b Lu.22.3.

c or, *to deceive.*

d ver.9.

e Nu.30.2. De.23.21. Ec.5.4.

f Ps.139.4.

g ver.10,11.

h Ps.64.9.

i Jn 19.40.

j Ps.50.18. ver.3.

k ver.5.

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return to the church than they unite together in a hymn of praise, doubtless dictated to them by the Spirit of inspiration, and in which, therefore, they were unanimous—a hymn particularly worthy our attention, and on which we therefore proceed to remark—

1. That the apostles, in all their devotional exercises, recur to the Old Testament as their only model, both of sentiment and expression; and we have no hesitation in saying, that the more our prayers are imbued with Scripture sentiment and language, the more sublime and beautiful will they be in themselves, and, if uttered from the *heart*, the more acceptable to God. 2. In the time of our Saviour's incarnation, there was a grand confederacy against him, both of Jews and Gentiles; Caiaphas and the Priests, with Herod and Pontius Pilate, all conspired against him. 3. That the very object of their combination, though they knew it not, was the matter of the divine decrees, namely, the sufferings and death of the Lord Jesus; and all they did was but an undesigned fulfilment of the divine predictions.

"Look round, (says Bp. *Hurd*,) look round on the shifting scenes of glory which have been exhibited on the theatre of this world, and see the success of mighty conquerors, the policy of states, the destiny of empires, depend on the secret purpose of God in his Son Jesus; before whom all the achievements and imaginations of men must bow down; and to whose honour all the mysterious workings of his providence are *now*, have hitherto *been*, and will for ever *be* directed."

But to return to the contemplation of this primitive and parent church at Jerusalem: its distinguishing internal characteristics were unanimity and charity. "This section (says Preb. *Townsend*) presents us with a picture of what every Christian church ought to be, ... and probably will be, when the fulness of the Spirit shall be poured out in the last days. ... Here we meet with no factions or divisions on the part of the people: no jealousy—no party spirit—no desire of distinction disturbed the pure harmony of the primitive church. The apostles, as the spiritual fathers of God's household, without opposition, superintended all things, and directed the disposal of the extensive and benevolent contributions of the faithful. The first law of their divine Master was fulfilled—mutual and holy love was the sacred bond of their union, the ruling principle of their life and actions."

As to the *community of goods*, mentioned in chap. ii. 44, &c., and again here, it by no means appears to have been intended for a standing practice in the Christian church, for it is no where enjoined: nor is it desirable, for it would supersede the exercise of the most amiable grace of charity: for if the members of the church were all alike, rich or poor, they would have no opportunity to relieve each other; but our Lord told his apostles, "The poor ye have with you always, and, whensoever ye will, ye may do them good." (Mark xiv. 7.)

On the present case, Mr. *Scott* observes, that "Many of the converts were strangers, [as we before hinted,] who probably were detained at Jerusalem longer than they intended, in order to get a farther insight into the religion which they had embraced; and others were poor: the more affluent, therefore, of the company, were contented to share their abundance in common with their poorer brethren. This was a remarkable evidence of their indifference about the world; of their joy and confidence in the Lord; in his providential care, as well as in his mercy and grace; of their love and gratitude to him, and of their cordial affection to one another, though just before they had been strangers. ..... What a lovely exhibition [does this give us] of genuine Christianity, when applied and blessed by the Spirit of God! What excellent, and what happy characters does it form!" (Comm. in Acts ii. 44—47.)

Among the most liberal on this occasion was a Levite, afterwards known as the friend and companion of St. Paul, and who was surnamed *Barnabas*, which is rendered "a son of consolation;" but which, according to the Hebrew idiom, we should be inclined to explain "a kind-hearted man." This he evinced in being one of the first and most liberal contributors to this charitable fund, and it often, doubtless, appeared in his subsequent conduct. The estate he sold, however, could not be his patrimony as a Levite, but probably some estate in Cyprus, which he now left to devote himself to the ministry of the Gospel.

CHAP. V. Ver. 1—16. *The sin and punishment of Ananias and Sapphira, with the consequences thereof.*—The opening of this chapter furnishes us, in the instance of Ananias and Sapphira, with a distressing contrast to the pious liberality of Barnabas, in the close of the preceding. From the distinct notice taken of his donation to the church, it is naturally supposed that the estate which he sold was somewhat considerable, and excited much attention. There are many professors who love applause, and when they find it excited by acts of generosity, will endeavour to *ape* them by an appearance of charity, without the principle; by certain acts of liberality adapted rather to draw the admiration of their brethren, than to relieve the necessities of the poor. This is hypocrisy; but hypocrisy was not the only crime of this unhappy pair; they also "lied to the Holy Ghost:" for, knowing that the apostles were inspired and acted under his influence, the deception which they attempted to practise upon them, was virtually an attempt to deceive Him, under whose influence, and by whose authority they acted. Therefore, said Peter, "Why hath Satan filled thy heart, to lie to the Holy Ghost?" That is, "Why hast thou suffered Satan thus to fill thy heart? for he is an enemy to be resisted, and ought to be resisted." The crime is then clearly stated. It was keeping back *part* of the purchase-money, and tendering the other part as the whole, in order to excite commendation. He was not *obliged* to sell: those who did, acted voluntarily, and from a principle of charity and kindness: when he had sold, he was not required to bring the money; or if he had brought part of it *as a part*, the rest would not have been required; it was bringing a part *as the whole*, and thereby attempting to deceive men who acted under the immediate influence of the Holy Spirit, that constituted the essence of their crime.

Ananias, who took the lead in this crime, was first punished, and in the most exemplary manner, for the deterring of others. He, in whose hands our life and breath is, has certainly the right to withdraw them when he pleases. O that we might think of this whenever Satan comes to tempt us: Sapphira coming in soon after her husband's death, (of which she was plainly ignorant,) had an opportunity to save herself, had she confessed the truth; but by confirming his falsehood, she participated in his crime.

> "Nothing but truth before his throne
> With honour can appear;
> The painted hypocrites are known
> Through the disguise they wear."—*Watts.*

Ver. 36. *Joses* (Heb. Joseph) . . . *surnamed Barnabas.* . . . . . *The son of consolation.*—But "the son of consolation" needs also interpretation; and we think the Heb. idiom will justify us in explaining, "a kind-hearted man." So on the other hand, "a son of Belial" is a morose and wicked man. 1 Sam. xxv. 17.——*Cyprus.*—[*Cyprus* is one of the largest islands of the Mediterranean, distant from the main land of Syria about 100 miles, and about 60 from Cilicia; extending in length from east to west about 200 miles, and in breadth 60; between lat. 34° 30′ and 35° 30′ N. and lon. 32° and 34° 35′ E. It was celebrated for its fertility, being, say *Strabo* and *Ammianus*, sufficiently provided with all things within itself; but it was as infamous for the worship of Venus, hence called *Kypris*, or *Cypria*, and for the luxury and debauchery of the inhabitants. The Jews were very numerous in this island.]—*Bagster.*

CHAP. V. Ver. 3. *To lie to the Holy Ghost.*—Marg. "to deceive." *Doddridge*, "To impose on the Holy Spirit." But this attempt to *impose* (or deceive) was by telling a falsehood: we therefore prefer the common rendering.

Ver. 4. *Unto men*—i. e. "unto men only." Compare Exod. xvi. 8. 1 Sam viii. 7.

Ver. 5. *Gave up the ghost.—Doddridge*, "Expired." So ver. 10. *Voltaire* so celebrated for wit and vice, has dressed up the story to make it ridiculous just as Nero did some of the Christians in pitch jackets, to burn them. If any

and yielded up the ghost: and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And [l] great fear came upon all the church, and upon as many as heard these things

12 ¶ And by the hands of the apostles were [m] many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch.

13 And [n] of the rest durst no man join himself to them: but [o] the people magnified them.

14 And believers were the more added to the Lord, multitudes [p] both of men and women.)

15 Insomuch that they brought forth the sick [q] into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing [r] sick folks, and them which were vexed with unclean spirits: and [s] they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the [t] Sadducees,) and were filled with [u] indignation,

18 And laid their hands on the apostles, and put them in the common [v] prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all [w] the words [x] of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But [y] the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and [z] the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for [a] they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we [b] straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood [c] upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We [d] ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged [e] on a tree.

31 Him hath God exalted [f] with his right hand *to be* a [g] Prince and a [h] Saviour, for to give repentance to Israel, and forgiveness of sins.

A. M. cir. 4034.
A. D. cir. 30.

l c.2.43.
m c.4.30. Ro.15.19. He.2.4.
n Jn.12.42.
o c.4.21.
p c.2.47.
q or, *in every street.*
r Ma.16.17, 18. Jn.14.12.
s Ja.5.16.
t c.4.1,2.
u or, *envy.*
v c.12.5..7. 16.23..27.
w Ex.24.3.
x Jn.6.63,68 17.8.
y c.4.5,6.
z c.4.1.
a Mat.21.26
b c.4.18.
c Mat.27.25 c.2.23,36. 3.15. 7.52.
d c.4.19.
e Ga.3.13. 1 Pe.2.24.
f Ph.2.9.
g Is.9.6.
h Mat.1.21.

The consequences of these awful judgments from God were such as might naturally have been expected. "Great fear fell upon all the church," and not upon them only, but also "upon as many (others) as heard these things;" none of "the rest," therefore, who were not sincere converts, dare unite themselves with the believers. Another effect of this awful judgment was, that the people, fully satisfied of the miraculous powers of the apostles, brought their sick and demoniacs for cure, and, consequently, many signs and wonders were wrought among the people—all contributing to the enlargement and glory of the Christian church, which by this time was increased to 5000, or more persons, as stated in the preceding chapter, (verse 4.)

Ver. 17—42. *The Apostles again imprisoned, and called to account before the Sanhedrim.*—It is shocking to learn from *Josephus* himself, that many of the high priests were Sadducees; and from this man being surrounded with persons of that sect, it is very natural to suppose that this High Priest was one of them—God's high priest, believing neither in angel nor spirit, nor in the resurrection from the dead! (Acts xxiii. 8.) "The Sadducees (says the late excellent *Milner*) appear at this time to have had the chief sway in the Jewish state. These formed a licentious, worldly-minded sect; and in their opinions, they were the most corrupt of all those which at that time were maintained in Judea. The High Priest and his party were of this sect, and were filled with indignation to see the progress of the gospel. Their first step was to imprison the apostles, who by night, through the ministry of an angel, were set free, and ordered to preach in the temple. The next morning a full Sanhedrim was convened, and the apostles were ordered to be brought into court. An angel had opened the prison doors, and the court was astonished to find that the prisoners had escaped: they were, however, informed, that they were preaching in the temple. The favourable regard of the common people obliged the Sanhedrim to use some address in conducting their prisoners in a gentle manner before the court. The High Priest upbraids them with their disobedience to the former injunction of silence; to whom they returned their former answer, that they "ought to obey God rather than men." They bore witness to the resurrection of Christ, and declared that "God had exalted him with his right hand, to be a prince and a Saviour, to give repentance to Israel, and forgiveness of sins;" and that the Holy Ghost, "whom God bestows on those who obey him, witnessed" the same thing. With such plainness did these first Christians lay open the real nature of the gospel, and exhibit it as something extremely different from a mere system of morals, though it included all good morality in its nature. The testimony of Jesus, the forgiveness of sins through his blood, and the operations of the Holy Ghost, as they were doubtless the peculiarities of Christianity, so they were those things which most offended the Jewish rulers; and have been, indeed, the chief object of the enmity of unconverted men in all ages."

"The spirit of persecution was proceeding to exercise itself in violent counsels. There was, however, one Gamaliel among them, a Pharisee; of a sect not, indeed, inimical to the doctrine of a resurrection, and by no means so heterodox, in general, as the Sadducees, though, on the whole, agreeing with them in the hatred of Christianity. This man was judicious, learned, and respectable, and possessed much worldly prudence. Providence made an important use of him at this time, to prolong twelve most valuable lives, who were designed to spread the gospel through the world; and by their inspired writings (not one of which was yet published) to speak to us at this day. Gamaliel, by some authentic historical precedents, instructed the members of the court, that persons who rose up to propagate new sects, if not sent of God, were soon annihilated. He wished them to exercise forbearance

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persons wish to see his misrepresentations exposed, they may see this completely done in Dr. *Finday's* Vindication of the Sacred Books.

Ver. 11. *And great fear.*—There is some difficulty and obscurity in the arrangement of this and the following verses, to ver. 17. *Doddridge*, following our translators, places a part of verse 12, ("And they were all," &c.) to the end of verse 14, in a parenthesis, connecting verse 12 with verse 15, thus: "And by the hands of the apostles were many signs and wonders wrought; insomuch that they brought," &c. Dr. *A. Clarke*, and Preb. *Townsend*, arrange the verses thus:—11, 13, 14, 12, 15, &c. Bishop *Sherlock*, thus:—Verse 11 to 14, 12 part 2, 13, 12 part 1, 15, &c.

Ver. 12. *Solomon's porch.*—[*Josephus* informs us, that Solomon, when he built the temple, finding the area of Mount Moriah too small to answer his magnificent plan, filled up a part of the adjacent valley, and built an outward portico over it toward the east. This is what was called *Solomon's Porch:* it was a most noble structure, supported by a wall 400 cubits high, and consisting of stones of a vast bulk, being 20 cubits long, and six cubits high. It was probably left standing because of its grandeur and beauty; and *Josephus* speaks of it as continuing even to the time of Albinus and Agrippa.]—*B.*

Ver. 16. *Them which were vexed with unclean spirits.*—See note on Luke iv. 33.

Ver. 17. *The sect of the Sadducees.*—Are there now none, high in the church, and yet infidel in heart?

Ver. 20. *The words of this life*—i. e. of the eternal life they were commissioned to preach.

Ver. 23. *We found no man within.*—This shows that the apostles were put into a part of the prison by themselves.

Ver. 29. *We ought to obey God.*—[There is a passage, says *Doddridge*, on chap. iv. 19. which bears some resemblance to this, in the apology of *Socrates*, as recorded by *Plato*, which appears to me among the finest of antiquity. When they were condemning him to death for teaching the people, he said, "O ye Athenians, I embrace and love you; but I will obey God rather than you; and if you would dismiss me, and spare my life, on condition that I should cease to teach my fellow-citizens, I would rather die a thousand times than accept the proposal." What are ten thousand subtleties of the ancient philosophers, when compared with a sentiment like this!]—*Bagster*

Ver. 31. *With his right hand.*—*Doddridge*, "At his right hand."

32 And we are his witnesses [1] of these things; and *so is* also the [j] Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they [k] were cut *to the heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named [l] Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days [m] rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [n] obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he [o] also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: [p] for if this counsel or this work be of men, it will come to nought:

39 But if [q] it be of God, ye cannot overthrow it; lest haply ye be found even to fight [r] against God.

40 And to him they agreed: and when they had called the apostles, and [s] beaten *them*, they commanded [t] that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing [u] that they were counted worthy to suffer shame for his name.

42 And daily [v] in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

A. M. cir. 4034.
A. D. cir. 30.

1 Lu.24.47.
j c.2.4
k c.7.54.
l c.22.3.
m *In the 3d year before the account called A. D.*
n or, *believed.*
o Lu.13.1,2.
p Pr.21.30. Isa.8.10. Mat.15.13
q Job 34.29.
r c.9.5. 23.9.
s Mat.10.17
t c.4.18
u Mat.5.12. 23.34. 10.17. Lu.6.22. Jn.15.20. 1 Pe.4.13,14. 16
v 2 Ti.4.2.

A. M. 4035
A. D. 31.
a c.9.29. 11.20.
b c.4.33.
c Ex.18.17, 26
d De.1.13.
e c.6.2. 1 Ti.3.7,8, 10.
f 1 Ti.4.15.
g c.11.24.
h c.8.5,26. 21.8.
i Re.2.6,15.
j c.4.31.
k c.9.17. 13.3. 1 Ti.4.14. 5.22. 2 Ti.1.6.
l Is.55.11. c.12.24. 19.20.
m Ps.132.9, 16 Jn.12.42.

CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven persons chosen from 5 of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who, by reason of those, whom he confoundeth in disputing, 13 and after falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians [a] against the Hebrews, because their widows were neglected in [b] the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It [c] is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look [d] ye out among you seven men of [e] honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will [f] give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full [g] of faith and of the Holy Ghost, and [h] Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and [i] Nicolas a proselyte of Antioch:

6 Whom they set before the apostles: and when [j] they had prayed, they [k] laid *their* hands on them.

7 ¶ And [l] the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests [m] were obedient to the faith.

8 ¶ And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and

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and moderation towards the apostles, whose influence would soon come to nothing, if it were merely human; if divine, to attempt its destruction would be equally foolish and impious. This sage advice was followed, and the apostles were dismissed; but not without stripes, and a severe charge given them, no more to preach in the name of Jesus. They ceased not, however, to "teach and preach Jesus Christ; and rejoiced that they were counted worthy to suffer shame for his name."

We must not here forget to remark, that this Gamaliel was the tutor of St. Paul, who was brought up at his feet, and perhaps had not yet finished his Jewish studies: but how little did this man think that he was now training up a youth, who, but in little more than a year, should come forward as the champion of that Jesus, and that Gospel, which they were now considering the best means to suppress. Perhaps even Saul himself was now present, attending on his master: perhaps in his own mind censuring his cautious coolness, and anticipating the day when he might be at liberty to persecute the professors of this new sect. But Jesus was exalted on high, "to give repentance to Israel;" and the hour of Saul's conversion was fast approaching.

Though Gamaliel was evidently an enemy of Jesus, yet the temper and moderation of his advice, in this instance, has been commended more frequently than copied; but we have more to admire in the providence of God, who now raised up to the disciples of Jesus an unexpected advocate, and one who, by his prudence, for a while checked the fury of his brethren. "So does God sometimes use the good sense and temper of those who do not themselves receive the Gospel, for the protection of those who are faithfully devoted to his service." *Doddridge.*

CHAP. VI. Ver. 1—15. *Seven deacons chosen, and why.—Stephen* (one of them) *falsely accused.*—The church was now much enlarged, consisting partly of native, and partly of foreign Jews, who used the Greek language, (and were) on that account called *Hellenists*, or Grecians. These supposed that, in the daily supply of the poor, the apostles had not ministered equal relief to their widows as to those of the Hebrews. Men who know any thing of the work of God, in the visitation of his Holy Spirit, and have any acquaintance with the fulness of employ, which Christian ministers have in great and populous cities, in instructing, warning, consoling, and directing awakened and serious minds, will not wonder, if, through inadvertence, some temporary neglects might have taken place. The apostles, however, with great mildness and wisdom, soon regulated this affair. They informed the disciples that the ministry of the word of God must be attended to in the first place, and must not be neglected for the sake of providing for the poor. They therefore advised the disciples to look out for seven holy and wise men, to whom this business should be committed. "But we (say they) will give ourselves continually to prayer, and to the ministry of the word." . . . . . The whole multitude consented with pleasure, and seven deacons were amicably elected, who are above enumerated, and who, from their Greek names, are

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Ver. 33. *They were cut* to the heart—i. e. with vexation; not *pierced to the heart* with conviction, as those in chap. ii. 37, but as it were *sawn* (to the heart) with vexation. (See *Parkhurst* in Diaprio.)

Ver. 34. *Gamaliel.*—The elder of that name, a man in so high honour among the Jews, that *Onkelos* (author of the Targum) is said to have burnt 70lbs. weight of perfumes at his funeral. Nay, it is said, the honour of the law failed in him.—*Doddridge.*

Ver. 36. *Theudas.*—[This was probably the same with the *Judas*, (for *Jude* is called *Thaddeus*, Mat. iii. 18.) of whom *Josephus* says, that "a little after the death of Herod the great, he raised an insurrection in Galilee, and aimed at getting the sovereignty of Judea," and that he was defeated and put to death.]—*Baxter.*

Ver. 37. *Judas of Galilee.*—[*Judas* the *Gaulonite*, as he is termed by *Josephus*, opposed the levying of taxes by Cyrenius; but he was soon cut off, and all his followers dispersed.]—*Baxter.*

Ver. 42. *In every house.*—It was long after this before any places of worship were expressly built for Christians; but in every house there was a worshipping family; frequently several of them united, and thus, by degrees, the house became a church. See 1 Co. xvi. 19.

CHAP. VI. Ver. 1. *The Grecians*—Commonly called *Hellenists*; namely, foreign Jews, who used the Greek language, both in their synagogues, and in their common conversation; whereas those called Hebrews used the then Hebrew, or Syro-Chaldaic. So *Doddridge, Campbell, Scott*, and most others.

Ver. 3. *Among you*—i. e. among the body of believers: so Drs *Hammond* and *Whitby*; but Preb. *Townsend* and others think they were chosen from the seventy disciples, of which, however, we have no decisive proof. We incline to think, they were chosen specially from among the complaining Hellenists, since the names seem all of Greek extraction.

Ver. 5. *Nicolas, a proselyte of Antioch*—Might be chosen to gratify certain proselytes among those who had complained.

Ver. 6. *Laid* their *hands on them*—As expressive both of their approbation, consecration, and their blessing; not of conferring on them the Holy Spirit; the electors were to choose only men "full of the Holy Ghost." Verse 3.

Ver. 7. *A great company.*—The priests, on their return from captivity, were between four and five thousand; Ezra iii. 36—39; and the number was probably much increased.

Ver. 8. *Full of faith*, &c.—*Doddridge*, "Full of grace," &c.; who adds, "so many valuable copies, read *grace* instead of faith, that I thought myself obliged to follow them." So *Boothroyd.*

Ver. 9. The synagogue *of the Libertines*, &c.—This appears to us to be a synagogue for foreigners of the different countries here named. The *Libertines* are admitted to be liberated slaves, or their children, at Rome, of which there appear to have been so great a number, that 4000 were sent to Sardinia, others to different parts, and the rest banished to Judea; but the synagogue does not appear to have been restricted to these, but was frequented by Cyrenians, Alexandrians, &c., some of whom had probably a taste for the Greek philosophy. *Lardner* thinks that each of these parties had a synagogue, which is not unlikely, if, as the Jews say, they had 480 synagogues in Jerusalem

of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able [n] to resist the wisdom and the spirit by which he spake.

11 Then they suborned [o] men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For [p] we have heard him say, that this Jesus of Nazareth shall [q] destroy this place, and shall change the [r] customs which Moses delivered us.

15 And all that sat in the council, looking steadfastly on him, saw his [s] face as it had been the face of an angel.

CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 showeth that Abraham worshipped God rightly, and how God chose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 41 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reproveth their rebellion, and murdering of Christ, the just One, whom the prophets foretold should come into the world: 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and bowing by prayeth for them.

THEN said the high priest, Are these things so?

2 And he said, [a] Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

3 And said [b] unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then [c] came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised [d] that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That [e] his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four [f] hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve [g] me in this place.

8 And [h] he gave him the covenant of circumcision: and so [i] *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac [j] *begat* Jacob; and Jacob [k] *begat* the twelve patriarchs.

9 ¶ And the patriarchs, moved with [l] envy, sold Joseph into Egypt: but [m] God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he [n] made him governor over Egypt and all his house.

11 Now [o] there came a dearth over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance.

12 But [p] when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph [q] was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all [r] his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

A. M. 4035.
A. D. 31

n Lu.21.15.

o 2Ki.21.10, 13. Mat.26.59,60.

p c.25.8.

q Da.9.26.

r or, *rites.*

s Ex.34.30, 35.

a c.22.1.

b Ge.12.1.

c Ge.12.5.

d Ge.13.15

e Ge.15.13, 16.

f Ex.12.40, 41.

g Ex.3.12.

h Ge.17.9., 11.

i Ge.21.1..4

j Ge.25.26.

k Ge.29.32, &c.

l Ge.37.28. Ps.105.17.

m Ge.39.2, 21.

n Ge.41.40.

o Ge.41.54.

p Ge.42.1,2.

q Ge.45.4,16

r Ge.46.27. De.10.22.

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supposed to have been all (or most of them) Hellenists. "In this easy way (says *Milner*) the first appearances of contention were blasted in the church; and seven coadjutors were appointed to the apostles, some of whom, at least, were of signal service, not only in temporal, but also in spiritual things."

It has been doubted whether these were all employed in the Christian ministry. Those who think so, consider them as chosen from among "the seventy," of which, however, there is no direct proof: others observing them as chosen expressly to "serve tables" and provide for the poor, consider them as merely laymen, though some of them were afterwards called to the exercise of the Christian ministry, particularly Stephen and Philip.

Wishing, as we do, to avoid all unnecessary controversies, we shall merely observe, that, in this age of inspiration, the Holy Spirit was so generally poured out on believers, that we feel it difficult to conceive of any persons eminent for wisdom and piety, not being employed, more or less, in the edification of the church and the propagation of the Gospel; but we shall not take upon us to say how far this is to be considered as a model to present times.

Stephen, however, one of the deacons, was evidently endowed with the talents and spirit of an apostle, which exposed him, not only to a share in their persecutions, but raised him to the honour of being the first Christian martyr.

We now find the church of God rapidly increasing, particularly at Jerusalem, where a great (or considerable) number of the priests believed, which has been thought incredible. But "why should it be thought incredible that God should raise the dead" spiritually, any more than literally? (Acts xxvi. 8.) Indeed, the manner in which the apostles were enabled to explain the prophecies, in which we may naturally suppose the priests to be conversant, would naturally lead to such an expectation, especially when all the discourses of the apostles were confirmed by miracles, and miracles generally of the same benevolent character as those of their divine Master.

Stephen also, though not an apostle, we have remarked, ranks in every point of view on a level with them; for he was "full of faith and power, and did great wonders and miracles among the people." There was, however, in the city, a synagogue, or perhaps several synagogues, of foreign Jews, some of whom (particularly those from Alexandria) might have a fondness for dispute, and therefore eagerly engaged in controversy with St. Stephen; but, being foiled, were so aggravated, that they sought revenge in charging him with blasphemy in predicting the ruin of the temple and city; but were probably guilty of the same kind of misrepresentation as those who accused our Lord himself before Caiaphas. (See Mat. xxvii. 61.) When men are determined, right or wrong, to make good a charge, it is not difficult to put their own construction on almost any thing. But they must have been sadly disconcerted, when, "looking steadfastly on his countenance," they saw in it a sweet and divine placidness, like that of a celestial being; in addition to which, some have supposed it to have been surrounded with a heavenly radiance.

CHAP. VII. Ver. 1—29. *Stephen's defence before the sanhedrim.*—Stephen being now called upon to make his defence before the highest court of the Jews, proceeds as follows:

First, he begins by endeavouring to convince the Jews of their mistake relative to the promise given to Abraham and his seed, which they interpreted solely in relation to temporal blessings; but he endeavours to demonstrate to them, by "a recapitulation of the history of the patriarchs, that such could not have been the meaning of the prediction; for even their father, Abraham, (he argues,) to whom the land [of Canaan] was first promised, had none inheritance in it; no, not so much as to set his foot on." The other patriarchs, in the same manner, passed a life of pilgrimage and affliction, and never attained to the blessed inheritance. Abraham, the father of the faithful, and the friend of God, had no possession till his death; then only he began to take possession of his purchase, [*i. e.* "the grave which he had bought." Gen. xxv. 9:] clearly intimating the spiritual signification of the promised Canaan. Moses had a prospect of that land, but he

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Ver. 11. *Blasphemous words.*—*Campbell*, would render it, "reviling words," as they did not amount to blasphemy. True; but they might represent them as such in aggravation.

CHAP. VII. Ver. 2. *When he was in Mesopotamia.*—[Both *Ur* of the Chaldees, and *Haran*, were, properly speaking, in Mesopotamia, though Haran was much nearer to Canaan than Ur was.]—*Bagster.*——*Charran*—Or "Haran," Gen xi. 31, 32.

Ver. 4. *When his father was dead.*—[From Ge. xi. 26, it appears that Abraham was born when Terah was 70 years of age; and he departed from Haran when 75, (Ge. xii. 4;) while Terah lived to the age of 205 years, (Ge. xi. 32.) Instead of 205, however, the Samaritan has 145, which reconciles this discrepancy; but it is not improbable, that Abram was in reality born when his father Terah was 130 years old; and that he is merely mentioned *first* in Ge. xi. 26. by way of *dignity*.]—*Bagster.*

Ver. 5. So much as *to set his foot on.*—To this it is objected, that he purchased a family grave of the sons of Heth; Gen. xxv. 17. True; but, 1. A grave is a place for a man to lay his bones, and not to set his feet. 2. Even this he *bought*, notwithstanding the whole country had been made over to him by Divine promise. 3. The expression is evidently proverbial, and means that he had no ground whereon he might either build or walk.

Ver. 6. *Four hundred years.*—[Stephen here uses the round number 400, leaving out the odd tens; for it is evident, from the parallel passages, as well as *Josephus*, that the real number of years was 430.]—*Bagster.*

Ver. 14. *Threescore and fifteen.*—[In the Hebrew text, the number of per-

16 And [s] were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem.

17 ¶ But when the time of the promise drew nigh, which God had sworn to Abraham, the people [t] grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtly with our kindred, and evil entreated our fathers, so [u] that they cast out their young children, to the end they might not live.

20 In which time Moses [v] was born, and was [w] exceeding fair, and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and [x] nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and [y] was mighty in words and in deeds.

23 And [z] when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 [a] For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And [b] when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the [c] God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put [d] off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the [e] angel which appeared to him in the bush.

36 He brought them out, after [f] that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty [g] years.

37 ¶ This is that Moses, which said [h] unto the

A. M. 4035.
A. D. 31.

[s] Jos.24.32.

[t] Ex.1.7..9.

[u] Ex.1.22.

[v] Ex.2.2, &c.

[w] or, *fair to God.*

[x] Ex.2.10.

[y] Lu.24.19.

[z] Ex.2.11, &c.

[a] or, *Now.*

[b] Ex.3.2, &c.

[c] Mat.22.32 He.11.16.

[d] Jos.5.15. Ec.5.1.

[e] Ex.14.19. Nu.20.16.

[f] Ex.c.7,8, 9,10,11,14.

[g] Ex.16.35.

[h] De.18.15, 18. c.3.22.

died before he could attain to it; and all those who came out of Egypt with him, without even a glimpse of it, fell through unbelief in the wilderness. The righteous only hath hope in his death. The eminent characters here brought forward by Stephen, may be considered (as Mr. *Jones*, of Nayland, remarks) as signs so exactly suited to the thing signified, as if the truth itself had been acted beforehand. In Joseph, says Preb. *Townsend*, we see a man wise, innocent, and great, hated by his brethren, and sold for a slave to heathen Egyptians. In his humiliation he was exalted. Heathens, to whom he had been given over, bowed the knee before him—his own family were preserved from perishing—he became the Saviour of all—administering to them bread, the emblem of life; and to him every knee bowed, both of his own kindred and of strangers. He was tempted, and triumphed; he was persecuted and imprisoned under a malicious and false accusation; he was not actually crucified, but he suffered with two malefactors, and promised life to one of them, and delivered himself by the Divine Spirit that was given to him. He was seen twice by his brethren: the first time they knew him not, but the second he was made known unto them. And thus, we trust, it will be at some future day, when the brethren of Jesus Christ shall become like the brethren of Joseph, sensible of their crime, and say with them, in the bitterness of their souls, "We are verily guilty concerning our brother, in that we saw the anguish of his soul.... and we would not hear: therefore have all our evils come upon us."—(*Townsend's* New Test. Arr.)

This strain of typical reasoning may seem strange to us, but was perfectly familiar to Jewish Priests and Rabbies, and would have been received as demonstration on any point that did not oppose their worldly prejudices and preconceived opinions. Of this we have sufficient evidence in what follows respecting Moses; for when he avenged his countryman in Egypt, and smote the offender, "He (Moses) supposed his brethren would have understood, how that God by his hand would deliver them." He intended it as an allegorical and prophetic action, such as was common among the Hebrews; "but they," having lost their Hebrew notions and modes of reasoning, "understood not" his design, but said, "Who made thee a ruler and a judge over us?" as the Jews did virtually to the Messiah; and thus the fathers protracted their deliverance, as their descendants have since done, to a long future day. For though the Jews who crucified their Lord, as a nation "brought upon themselves swift destruction;" yet is there hope in Israel "concerning this matter: for the Lord hath not" finally nor totally "cast away his [ancient] people." (Rom. xi. 1, &c.)

Ver. 30—53. *The continuation of Stephen's defence.*—Taking up this discourse where we left it, Stephen now comes to the delivery of the law at mount Sinai—their passage through the wilderness, and their entrance on the promised land; and he endeavours to prove to his persecutors, that they were following the same perverse course by which their fathers had formerly brought the most awful judgments upon themselves. This they did in rejecting him whom God had sent to be "a Prophet like unto Moses"—"a Prince and a Saviour," to deliver them from their sins. And whereas their fathers were perpetually falling back into idolatry, making to themselves gods of their own choice to worship; and this both when they knew Moses was gone up into the divine presence on mount Sinai, and even during all the forty years they were wandering through the wilderness; when, it seems, they secretly carried their idols with them, even as their mother Rachel had formerly done, unknown to Jacob, when she left her father's house. (Gen. xxxi. 19, &c.)

"It is evident (says Preb. *Townsend*) that, through every part of this discourse, the object Stephen had in view was, to represent to his countrymen the nature of Christ's religion, and to set before them, in the most touching manner, his sufferings, and their own conduct, which was an aggravated completion of the crimes of their ancestors. For *which*, says the martyr, with indignant eloquence, 'Which of the prophets have not your fathers persecuted? and they have slain them

sons is *threescore and ten;* but Stephen quotes from the Septuagint, which adds the *five* sons of Ephraim and Manasseh to the account.]—*Bagster.*

Ver. 16. *That Abraham bought.*—[Of the two burying places of the patriarchs, one was at Hebron, the cave and field which Abraham purchased of Ephron the Hittite, (Gen. xxiii. 16, &c.;) the other in Sychem, which Jacob (not Abraham) bought of the sons of Emmor, (Gen. xxxiii. 19.) To remove this glaring discrepancy, *Markland* interprets *para, from,* as it frequently signifies with a genitive, and renders, "And were carried over to Sychem; and afterwards *from* among the descendants of Emmor, the father, or son, of Sychem, they were laid in the sepulchre which Abraham bought for a sum of money." This agrees with the account which *Josephus* gives of the patriarchs; that they were carried out of Egypt, first to Sychem, and then to Hebron, where they were buried.]—*Bagster.*

Ver. 20. *Moses*—The illustrious legislator and prophet of the Hebrews, who led the Israelites to the borders of the promised land.—*Exceeding fair.*—"Fair to God:" where the name of God is considered as an adjective, and might perhaps be rendered "*divinely* fair." See Exod. ii. 2.

Ver. 22. *All the wisdom of the Egyptians.*—This may be fairly inferred, from his being educated as the son of Pharaoh's daughter. See Heb. xi. 24.

Ver. 23. *Forty years old.*—[This was a general tradition among the Jews:—"Moses was forty years in Pharaoh's court, forty years in the land of Midian, and forty years he served Israel."]—*Bagster.*

Ver. 29. *Madian*—Or, "Midian." Ex. ii. 16.

Ver. 30. *Mount Sina*—Or "Sinai." See Ex. iii. 2, &c.; called also Horeb, a famous mountain of Arabia the Rocky, thought to be about 10,000 feet in height.

Ver. 34. *I have seen.*—[Literally, "Seeing I have seen;" a Hebraism for "I have surely seen." This varies considerably from the Septuagint, and also from the Hebrew; but gives the general meaning very clearly and faithfully.]—*Bagster*

children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, [i] like unto me; him [j] shall ye hear.

38 This [k] is he, that was in the church in the wilderness with the angel [l] which spake to him [m] in the mount Sina, and *with* our fathers: who [n] received [o] the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying [p] unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf [q] in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave [r] them up to worship the [s] host of heaven; as it is written [t] in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, [u] speaking unto Moses, that [v] he should make it according to the fashion that he had seen.

A. M. 4036. A. D. 31.

or, *as myself*

[j] Matt.17.5.
[k] He.2.2.
[l] Is.63.9. Ga.3.19.
[m] Ex.19.3, 17.
[n] De.5.27, 31. Jn.1.17.
[o] Ro.3.2.
[p] Ex.32.1
[q] De.9.16. Ps.106.19, 20.
[r] Ps.81.12.
[s] De.4.19. 2Ki.17.16 Je.19.13.
[t] Am.5.25, 26.
[u] or, *who spake.*
[v] Ex.25.40. 26.30 He.8.5.

[w] Jos.3.14.
[x] or, *having received.*
[y] Ne.9.24. Ps.44.2. 78.55.
[z] 1 Sa.16.1.
[a] 1 Ch.22.7.
[b] 1 Ki.6.1, &c. 8.20.
[c] 1 Ki.8.27. c.17.24.
[d] Is.66.1,2.
[e] Ex.32.9. Is.48.4.
[f] Le.26.41. Je.9.26. Ro.2.28, 29.
[g] 2 Ch.36.16 1 Th.2.15.
[h] c.3.14
[i] Ga.3.19.
[j] c.5.33.
[k] c.6.5.

45 Which [w] also our fathers [x] that came after brought in with Jesus into the possession of the Gentiles, whom [y] God drave out before the face of our fathers, unto the days of David;

46 Who found favour [z] before God, and desired [a] to find a tabernacle for the God of Jacob.

47 But Solomon [b] built him a house.

48 [c] Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven [d] *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 Ye [e] stiff-necked and [f] uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.

52 Which [g] of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the [h] Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by [i] the disposition of angels, and have not kept *it*.

54 ¶ When they heard these [j] things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being [k] full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

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which showed before the coming of the Just One; of whom YE have been now the *betrayers* and *murderers*.' The truth and justice of the dying Stephen's appeal was too severely .... felt, for the Jews not to have a perfect knowledge of its intention and individual application; and unless it is considered in this light, it will be difficult to account for the powerful sensation it occasioned."

The holy martyr having adverted to the temple built by Solomon; reminds them, that the Most High confines not his presence to temples made with hands; as he has said, "Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord, and where is the place of my rest?" Intimating that he was under no obligation to them for their temple, though it had been as splendid as that of Solomon; nor must they trust to it for protection, since it was built by human hands, and might be shivered to atoms in a moment, by Him who made "the earth his footstool."

"The destruction of the Jewish temple imparts this impressive lesson to every christian nation and individual, that the trueness of a church does not constitute its safety; but that the continuance of the divine blessing is only secured by the maintenance of a pure faith and consistent conduct. The temple itself was to be esteemed and valued as the habitation of the divine presence, making the building holy—in the same way that our bodies are sanctified and purified, and are made the temples of the Holy Ghost, by the Spirit of grace within us. If, with the Jews, ... we resist the holy influences of God, his presence will be withdrawn from us, and we shall bring down upon our earthly tabernacle the same fearful and inevitable destruction which was poured down upon the temple of Jerusalem. We shall be delivered over to the hand of the enemy." (New Test. Arr.)

Ver. 54—60. *The death of Stephen.*—The last sentence Stephen was allowed to utter was in connexion with the charge of murdering the Son of God; and this was done by you (as if he had said) who "received the law by the disposition of angels, and (yet) have not kept it."—That is, though the law was delivered with so much awful majesty that Moses "exceedingly quaked and trembled;" (Heb. xii. 21;) yet no sooner had the thunder ceased and the lightnings been withdrawn, than they totally neglected the commands that had been delivered. And thus, at the death of our Lord, though the most stout-hearted must have been appalled, as the Roman centurion was, at the earthquake and the thick darkness; yet, perhaps, they so far misinterpreted the signs of heaven, as to consider these indicative of the frowns of God upon the illustrious sufferer. However this might be, no sooner was the awful scene closed, than these hardened priests went to Pilate, to obtain means to secure the body which they had crucified. This charge of obduracy and rebellion against God, roused all their evil passions. They were "*sawn* (as it were) to the heart, and gnashed on him with their teeth;" while he, "full of the Holy Ghost," and favoured with a celestial vision, calmly said—"Behold! I see the heavens opened, and the Son of man standing on the right hand of God!"

They could now refrain no longer, but with a loud voice, and stopping their ears against reply, rushed upon him with one accord, and driving him without the gates of the city, stoned him. So "they stoned Stephen, calling upon, and saying, Lord Jesus, receive my spirit!" and then kneeling down, he added, "Lord, lay not this sin to their charge:" after this he fell asleep, and thus died, in the very act of worshipping Jesus Christ.

The eccentric, but admirable *Lavater*, thus depicts the feelings of Saul on this occasion:—

"Stephen, I confess, was such a man as I never before beheld: he appeared as innocent as a child, wise as gray-headed age, courageous as a hero, and true to what he deemed the truth as a prophet of old. His learning was great, his eloquence powerful, his conviction inflexible, his fortitude unshaken. His love for Jesus, the Son of man, (as he called him,) was most pure. Could I have forgotten he was a Nazarene, I would have fallen on his neck and kissed him. What most affected me (I tell thee all, even what appears to make against me) was his look in the assemblies of priests; still more when he was led out to death: but, above all, when the witnesses against him took off their garments; that look which he cast on those, who, as I believe, were with justice most inveterate against him. On *me*, in particular, he turned his eyes more than once with such affection, so sorrowfully tender, so tremblingly compassionate, as if he would have called me, with his looks, from the brink of an abyss. I cannot, I will not deny, that this look pierced me to the heart; that for a moment I seemed to forget myself, and shuddered, while the thought darted like a flash of lightning through my mind: 'Thus a holy one of God might look: thus one of the prophets, whom Israel put to death!' But as we instantly draw back our foot when we see an adder in the path, I shuddered at these thoughts and feelings, the natural effects of humanity. I collected all the strength of religion and virtue I possessed, to quell whatever might move me toward the worshipper of one who denied God: for a mere man, who makes himself a god, denies God." (*Lavater's* Letters of St. Paul.)

If such were the feelings of Stephen's persecutors, they

Ver. 38. *This is he.*—Compare Ex. xix. 19, 20.

Ver. 40. *Wot not*—i. e. "Know not."

Ver. 43. *Moloch.*—A heathen deity worshipped by the Ammonites, whose principal sacrifices were human victims.——*Remphan.*—The Coptic name of Saturn.——*Babylon.*—(In the passage of Amos, to which Stephen refers, it is *beyond Damascus;* but as Assyria and Media, to which they were carried, were not only *beyond Damascus*, but *beyond Babylon* itself, he states that fact, and thus fixes more precisely the place of their captivity.)—*Bagster.*

Ver. 45. *Brought in with Jesus*—Meaning Joshua.——*Into the possession of the Gentiles*—i. e. into Canaan, then in possession of the Canaanites.

Ver. 51. *Uncircumcised in heart and ears.*—To circumcise the heart, is to remove its obduracy; Ezek. xxxvi. 26. To circumcise the ears, is to remove the backwardness in men to attend to divine things: it is compared to removing the hardened wax, which sometimes destroys the hearing. To circumcise these, is to give "the hearing ear, and the understanding heart."—*Ye do al ways resist.*—Sinners resist and provoke the Holy Spirit, and Christians *grieve* him. Gen. vi. 3.

Ver. 53. *By the disposition of angels.*—*Wesley*, "by the ministration of angels." *Doddridge*, "through ranks of angels." See Gal. iii. 19.

Ver. 54. *Cut to the heart.*—The same word which is used in ch. v. 33, with the words, "to the heart," inserted in the original, which in the former passage have been supplied.

56 And said, Behold, I see the [l] heavens opened, and [m] the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast [n] *him* out of the city, and stoned *him:* and the witnesses [o] laid down their clothes at a young man's feet, whose name was [p] Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive [q] my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, [r] lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, and miracles, am i baptized many, among the rest Simon the sorcerer, a great seducer of the people. 14 Peter and John come to confirm and enlarge the church, where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the gift of it, 20 Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with 25 him preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach and baptize the Ethiopian eunuch.

AND [a] Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered [b] abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he [c] made havoc of the church, entering into every house, and haling men and women committed *them* to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip [d] went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord [e] gave heed unto those things which Philip spake, [f] hearing and seeing the miracles which he did.

7 For [g] unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with [h] palsies, and that were [i] lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used [j] sorcery, and bewitched the people of Samaria, giving out [k] that himself was some great one:

10 To whom [l] they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched [m] them with sorceries.

12 But when they believed [n] Philip preaching the things [o] concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the [p] miracles and signs which were done.

14 ¶ Now when the apostles which were at

A. M. 4033.
A. D. 29.

l Eze.1.1.
m Da.7.13.
n Lu.4.29. He.13.12, 13.
o c.6.13.
p c.8.1,3. 22.20.
q Ps.31.5. Lu.23.46
r Mat.5.44. Lu.23.34

A. M. 4036.
A. D. 32.

a c.7.58.
b c.11.19.
c c.26.10,11. Ga.1.13.
d c.6.5.
e 2Ch.30.12
f Jn.4.41,42
g Ma.16.17.
h Ma.9.3. 11. c.9.33,34
i Mat.11.5.
j c.13.6. Re.22.15
k v.9,10. 2Th.2.3,4,5
l 2Co.11.19
m Ga.3.1.
n ver.37 c.2.41.
o c.1.3
p signs and great miracles.

must naturally consider him as a blasphemer, when they heard his prayer to the Lord Jesus. "I shall always insist (says Bp. *Horsley* in his answer to *Priestley*) that the blessed Stephen died a martyr to the Deity of Christ. The accusation against him was 'his speaking blasphemous things against the temple and the law.' You have forgotten to add the charge of blasphemy 'against Moses and against God.' The blasphemy against the temple and the law, probably consisted in a prediction that the temple was to be destroyed, and the ritual law, of course, abolished. The blasphemy against Moses was, probably, his assertion that the authority of Moses was inferior to that of Christ. But what could be the blasphemy against God? What was there in the doctrine of the apostles which could be interpreted as blasphemy against God, except it was this, that they ascribed divinity to one who had suffered publicly as a malefactor? That this was the blessed Stephen's crime, none can doubt who attends to the conclusion of the story:—'He looked up steadfastly into heaven,' says the inspired historian, 'and saw the glory of God, (that is, he saw the splendour of the Shechinah; for that is what is meant when the glory of God is mentioned, as something to be seen,) and Jesus standing on the right hand of God.' He saw the man Jesus in the midst of this divine light. His declaring what he saw, the Jewish rabble understood as an assertion of the divinity of Jesus. They stopped their ears; they overpowered his voice with their own clamours; and they hurried him out of the city, to inflict upon him the death which the law appointed for blasphemers. He died as he had lived, attesting the Deity of our crucified Master. His last breath was uttered in a prayer to Jesus; first for himself, and then for his murderers. 'They stoned Stephen, calling upon (God) and saying, Lord Jesus, receive my spirit: and he cried with a loud voice, Lord, lay not this sin to their charge.'"

Only one other circumstance in this chapter calls for our remark, namely, the vision which Stephen had of the Lord Jesus, which we consider of a nature similar with those of the prophets Isaiah and Ezekiel, and certainly intended for his support and encouragement in the hour of death; and it is remarkable that, in this instance, the Lord Jesus is not represented in the usual posture of sitting, but as *standing*, as if in the act of intercession; or, perhaps, as intimating to the dying martyr, that he was ready to receive the precious deposit he was committing to his hands.

CHAP. VIII. Ver. 1—25. *The church being dispersed by persecution, carry the gospel with them. The sin and danger of Simon Magus.*—It may appear paradoxical, but there seems truth in the intimation of *Milner*, that this persecution was, in great measure, owing to the Romans having taken off all restraint from the priestly government of the Jews, who seem now to have vented their rage against the Christians without control. Among the agents in this cruel business, the most active and zealous was a young man already mentioned, whose name was Saul; and though, perhaps, he was not actually engaged in stoning Stephen, as not being one of the witnesses; yet he took care of their clothes while so engaged, and was not only content, but *well pleased* with the execution. So much so, that he now signalized himself as the chief persecutor of the time, and made havoc of the church, as a wild beast does of a flock, when he breaks into a sheep-fold. He entered into every house he could find where the Christians held their assemblies, and "haling" thence "men and women," without regard to age or sex, committed them. The prisons would, however, at this time, contain only a small part of the Christians; but the others being threatened, were scattered abroad throughout the surrounding country. Thus the wrath of man fulfilled the purposes of God; and the very means used to suppress the gospel contributed to its wider propagation.

Among others, Philip, one of Stephen's fellow-deacons, went down into Samaria, and there preached and wrought miracles, which occasioned great joy in that city. A certain man, called *Simon Magus*, (or the Magician,) had resided there some time, and by practising the arts of sorcery, had so far bewitched the people, that he was considered by them an extraordinary person—"the great power of God!" When, however, they heard Philip, they soon perceived a vast difference; and the spirit of God attending his ministry, they were converted, and then baptized. Even Simon himself was so

Ver. 59. *They stoned Stephen.*—Dr. *Lardner*, whose opinion we have before cited, John xviii. 31, considers this and all other similar instances, as riotous and unlawful acts. He says, "The Jewish people, at this time, seem to have made no scruple of stoning a man immediately, without any trial." Mr. *Milner* accounts for their conduct in the following manner. He says, "Pilate having been disgraced, Judea seems at this time to have been without a procurator; and Vitellius, the governor of Syria, was a man of great moderation toward the Jews . . . . . who were now left to themselves, at least in religious concerns, and Stephen was their first Christian victim."

CHAP. VIII. Ver. 1. *And Saul.*—[This clause evidently belongs to the conclusion of the preceding chapter: there is scarcely a worse division of chapters than this.]—*Bagster.*

Ver. 3. *He made havoc of the church.*—The word which our translators have rendered "made havoc," properly signifies to ravage as a wild beast. It is thus used in the Septuagint, Dan. vi. 22, of lions; and in Ps. lxxix. 14, of the wild boar.—*Townsend.*

Ver. 5. *The city of Samaria.*—[Rather, "To a city of Samaria," for the city of Samaria had been utterly destroyed by Hyrcanus, and the city built by Herod on its site was called *Augusta*, in honour of Augustus. *Samaria* comprised the tract of country formerly occupied by the tribes of Ephraim and Manasseh west of Jordan, lying between Judea and Galilee; beginning, says *Josephus*, at Ginea in the great plain, and ending at the toparchy of Acrabateni.]—*Bagster.*

Ver. 7. *Unclean spirits, crying*, &c.—Compare Matthew x. 1. Mark iii. 11, &c.

Ver. 9. *And bewitched*—Rather, "astonished." This is the same word that, in ver. 13, is rendered, "wondered," and implies, that he excited great astonishment, as magicians and conjurors are wont to do. Simon was affected by Philip's miracles, as the people had been by Simon's wonders; and perhaps thought him a practitioner in the same art, but of higher attainments. See ver. 19.—*Some great one.*—Probably wishing it to be understood, that he was the Messiah, in opposition to Jesus. Some of the fathers say, that to different characters he represented himself under the names of the three persons of the Trinity: but this, we conceive, must have been after his apostacy. See *Doddridge.*

Ver. 13. *Then Simon.*—[This *Simon* was probably, as several learned men suppose, the same who is mentioned by *Josephus*, as persuading Drusilla to leave her husband, and live with Felix.]—*Bagster.*

A. M. 4036. A. D. 32.

Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as [q] yet he was fallen upon none of them: only they were [r] baptized in the name of the Lord Jesus.)

17 Then laid [s] they *their* hands on them, and they received the Holy Ghost.

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them [t] money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because [u] thou hast thought that the gift [v] of God may be purchased with money.

21 Thou hast neither part [w] nor lot in this matter: for [x] thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if [y] perhaps the thought of thy heart may be forgiven thee.

23 For I perceive that thou art in the gall of [z] bitterness, and *in* the bond [a] of iniquity.

24 Then answered Simon, and said, Pray [b] ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto [c] Gaza, which is desert.

27 And he arose and went: and, behold, a man of [d] Ethiopia, a [e] eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come [f] to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then [g] the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest [h] thou what thou readest?

31 And he said, How [i] can I, except some man should [j] guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was [k] this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began

q c.19.2.
r c.2.38. 10.48. 19.5. 1 Co.1.13.
s c.6.6. He.6.2.
t 1 Ti.6.5.
u 2 Ki.5.15, 16. Mat.10.8.
v c.10.45. 11.17.
w Jos.22.25.
x Ps.78.36, 37. Eze.14.3.
y Da.4.27. 2 Ti.2.25.
z Je.4.18. He.12.15.
a Ps.116.16. Pr.5.22. Is.28.22.
b Ex.8.8. Nu.21.7. 1 Ki.13.6. Jo.12.8. Ja.5.16.
c Jos.15.47.
d Zep.3.10.
e Is.56.3-5.
f 2 Ch.6.32, 33.
g Is.65.24. He.6.3
h Mat.13.23. Ep.5.17.
i Ro.10.14.
j Ps.25.9.
k Is.53.7,8.

overwhelmed with the evidence of a truly divine power in Philip, that he was convinced of the truth of the gospel, and became one of his followers. What, however, most surprised him, and eventually discovered his hypocrisy, was, that when the apostles Peter and John came to visit Philip and the new converts, upon their praying for, and laying their hands upon them, the same extraordinary gifts were bestowed on others also. Astonished at this, anxious to possess these gifts, and finding that the apostles did not offer to do the same for him, (being probably suspicious of him,) he offered money to be endowed with the like powers that the apostles were; intending, no doubt, to make thereof a profit. Peter, on hearing this, exclaimed with a holy indignation, "Thy money perish with thee! because thou hast thought that the gift of God may be purchased with money! . . . . I perceive that thou art in the gall of bitterness, and bond of iniquity;"—or, in other words, that thou art a hypocrite. And yet, notwithstanding this, he exhorts him to penitence and prayer, with a "perhaps the thought of thy heart may be forgiven thee." On this Simon very properly replies, "pray for me, that no awful judgments come upon me;" but that he was ever truly converted, we have no account; indeed, on the contrary, ecclesiastical history describes him as having become decidedly an apostate, and bitter enemy to the gospel.

"From this infamous attempt [of Simon] to bargain for the power of conferring the Holy Spirit, (says *Scott*,) all mercenary contracts for church benefices, and other methods of turning the concerns of religion into a lucrative trade, are called *Simony*; of which there have been, and are, a great variety of species; and will be, so long as men continue covetous and ambitious, and verily suppose that gain is godliness." But there is a species of Simony, or, at least, according to an eminent and learned prelate, it borders on it, against which all ministers, and even students, should be guarded.

"It was Simon Magus's error (says Bp. *Sanderson*) to think that the gift of God might be purchased with money; and it hath a spice of his sin, and so may go for a kind of Simony, to think that spiritual gifts may be purchased with labour. You may rise up early and go to bed late, and study hard, and read much, and devour the marrow of the best authors, and, when you have done all, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. It is God that both ministereth seed to the sower, and multiplieth the seed sown; the principal and the increase are both his."

"It is clear that all Christian virtues and graces, though wrought immediately by us, and with the free consent of our own wills, are yet the fruit of God's Spirit working in us. That is to say, they do not procced originally from any strength of nature, or any inherent power in man's free-will; nor are they acquired by the culture of philosophy, the advantages of education, or any improvement whatsoever of natural abilities, by the helps of art or industry; but are, in truth, the proper effects of that supernatural grace which is given unto us by the good pleasure of God the Father, merited for us by the precious blood of God the Son, and conveyed into our hearts by the sweet and secret inspirations of God the Holy Ghost. Love, joy, and peace, are the fruits, not at all of the flesh, but merely of the Spirit."

Ver. 26—40. *The conversion of an Ethiopian eunuch of great rank.*—"It is well known, that persons attached to the Jewish religion were found in all the countries around Judea, and that among these were many persons of considerable distinction. In this way the Old Testament scriptures were extensively known, and we may hope that their influence was not inconsiderable. These persons often came to Jerusalem, (as others go on pilgrimage,) especially at the great festivals. We have before us an interesting narrative of an Ethiopian eunuch, treasurer to the queen of Ethiopia, who had been to Jerusalem to worship the one God: he was returning home in his chariot through a desert place, and was reading, as he

Ver. 16. *Baptized in the name of the Lord Jesus.*—So ch. ii. 38. Commentators are not agreed whether this is an abridged form of *expression*, instead of naming the three persons of the Trinity; or an abridged form of *administering* the ordinance to Jews, who had already been initiated into the doctrine of the Trinity in the Old Testament. (See exposition of Gen. i. 24—31.) It is observable, that where the command is given to baptize in the name of the three persons, it seems to have particular reference to the Gentiles—"all nations." Mat. xxviii. 19.

Ver. 20. *Thy money perish with thee.—Doddridge,* "Thy money go with thee to destruction." Not an imprecation, wishing it might do so, which he knew to be impossible, but an expression of alarm and danger. See note on Mark ii. 7.

Ver. 22. *If perhaps.*—This expression is thought to intimate, in Peter, a fear lest Simon should have committed the unpardonable sin—the sin against the Holy Ghost. See 1 John v. 16.

Ver. 23. *The gall of bitterness.*—This is bitterness, or misery itself.—*The bond of iniquity*—is slavery to lust, particularly the lust of covetousness, called the lust of the eye. (1 John ii. 16.) The bond of iniquity is explained by *Hammond* of a league with Satan, probably referring to the magical arts which he had practised.

Ver. 24. *None of these things.*—Peter probably enlarged upon the awful consequences Simon might expect.

Ver. 26. *Which is desert*—i. e. the way through the desert, or wilderness of Judea. *Doddridge.* It is probable, that we should refer *desert*, not to *Gaza*, but to the *way;* though Gaza was situated at the entrance of the desert, and the ancient city was in ruins, being destroyed by Alexander. *Strabo*, l. xvi.

Ver. 27. *A eunuch.*—A term of office. See note on Gen. xxxvii. 36.—*Candace, queen of the Ethiopians.*—"Candace" is said to be a name common to the queens of Ethiopia, as Cæsar was of the Roman emperors.—*Ethiopia,* —from *Aithomai*, to burn, and *ops*, the face. The Ethiopia here mentioned is upper Ethiopia, or Habesch, lying south of Eygpt, on the Nile, and including the island Meroë.

Ver. 30. *Heard him read.*—A late respectable traveller, in allusion to this very passage, remarks, that in Syria "they usually go on reading aloud, with a kind of singing voice; moving their heads and bodies in time, and making a kind of monotonous cadence at regular intervals." *Jowett's* Christian Researches. The ancient chariots were generally open, like our common chaises.

Ver. 33. *In his humiliation his judgment was taken away.*—This, which is quoted from the Septuagint version of these verses, seems to mean, "In his degraded state, justice was denied:" but compare Isaiah as above. Prebend. *Townsend* proposes a change in the punctuation of the original, connecting verses 32 and 33 thus:—"Like a lamb dumb before his shearer, so opened he not his mouth because of affliction; and his just judgment was taken away." The learned reader will judge of this matter for himself. See New Test. Arr

[l] at the same scripture, [m] and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth [n] hinder me to be baptized?

37 And Philip said, If [o] thou believest with all thy heart, thou mayest. And he answered and said, I [p] believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the [q] Lord caught away Philip, that the eunuch saw him no more: and he went on his way [r] rejoicing.

40 But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

1 Saul, going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and raiseth Tabitha to life.

AND Saul, yet [a] breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of [b] this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And [c] as he journeyed, he came near Damascus: and [s] suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou [d] me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick [e] against the pricks.

6 And he trembling and astonished said, Lord, what [f] wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, [g] but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named [h] Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this [i] man, how much evil he hath done to thy saints at Jerusalem:

14 And here he [j] hath authority from the chief priests to bind all that call [k] on thy name.

15 But the Lord said unto him, Go thy way: for [l] he is a chosen vessel unto me, to bear my name before [m] the Gentiles, and [n] kings, and the [o] children of Israel:

A. M. 4036.
A. D. 32.

1 Lu.24.27.
m c.18.6.
n c.10.47.
o Ma.16.16. ver.12.
p Jn.11.27. 1 Co.12.3. 1 Jn.4.15.
q Mat.1.1-12 Luke 1.6, 14.
r Ps.119.14, 111.
A. M. cir. 4037
A.D. cir. 33.
a c.8.3. Ga.1.13.
b *the way.*
c 1 Co.15.8.
d Mat.25. 40,45.
e c.5.39.
f c.16.30.
g Da.10.7.
h c.22.12.
i 1 Ti.1.13.
j ver.21.
k 1 Co.1.2. 2 Ti.2.22.
l c.13.2. Ro.1.1. 1Co.15.10. Ga.1.15. Ep.3.7,8.
m Ro.11.13. Ga.2.7,8.
n c.25.23, &c.
o c.28.17, &c.

passed along, a part of the prophecies of Isaiah; but he read it as a sealed book: he knew not the person of whom the prophet spake. But God, who accepts all in every nation who fear him and work righteousness, did not permit him to remain ignorant of Christ; though it does not appear that his late journey to Jerusalem had made him acquainted with any of the disciples of our Saviour. How many, who have some correct views, and some appearances of good desire, are kept from the knowledge of real Christians by their peculiar situations or prejudices! By an extraordinary commission, Philip, the deacon, was sent to this Ethiopian; and, beginning at the 53d of Isaiah, he explains to him the whole doctrine of Christ: the eunuch listens, believes with all his heart, is baptized, and goes on his way rejoicing. What a vast body of new and most interesting facts had been made known to him in one short hour! He is going into a dark region; he is a man of influence; perhaps he may be able to lead his queen and her court to the knowledge of Jesus, and their example may have vast influence on the future spread of the gospel in Ethiopia. Surely here was enough to fill his mind with gratitude, and make him go on his way rejoicing." (*Ward's* Reflections.)

CHAP. IX. Ver. 1—22. *Saul's miraculous conversion.*—"*Saul yet breathing:*" this represents to us Saul, as it were, panting with zeal and fury, breathing out threatenings and slaughter!—The Christians in consequence of Stephen's death, had fled to all the surrounding countries; and Saul, by some means, obtained intelligence that many had fled even to Damascus, where a great number of Jews resided, who were under control of the sanhedrim of Jerusalem. Saul, therefore, obtained letters from Caiaphas, the High Priest, to pursue the Christians thither, and bring all that he could find unto Jerusalem in bonds. By great exertions, he probably soon got within sight of this famous city, said to be founded by Abraham himself; and this circumstance might animate his zeal, and make him the more eager to clear the city from the pestilent heresy of the *Nazarenes*, as he called them. For we must by no means consider him as actuated by a disposition naturally cruel; but (as he told king Agrippa) he verily thought that he "*ought* to do many things contrary to the name of Jesus of Nazareth." (Acts xxv. 9.) He, therefore, acted from a principle of duty, as other persecutors have doubtless done; and this shows that good motives will not justify bad actions, and that no motives will justify persecution. It was, perhaps, while he was flattering himself that he was engaged in a most meritorious service, that he was arrested by a light from heaven, similar to that of the Shechinah, or sacred glory, which generally accompanied the Divine presence. At the same time a voice sounded from heaven: "Saul, Saul, why persecutest thou me?" Whether this voice spake to him in thunder (as some suppose) or not, no thunder could have so much alarmed him. He was instantly struck to the earth, and trembling, said, "Lord, who art thou?"—"I am Jesus of Nazareth, whom thou persecutest," was the reply; and it was added, "It is hard for thee to kick against the pricks,"—alluding to the goads

Ver. 37. *And Philip said*, &c.—This verse is omitted in many (including the best) MSS., and *Griesbach* and other critics consider it only as a marginal gloss brought into the text. So *Boothroyd*: but *Beza* and *Doddridge* think it too important to be omitted; and *Whitby* suggests the probability of its being first omitted by some who approved of delaying baptism as long as possible.

Ver. 38. *Both into the water.*—*Doddridge* says—"Considering how frequent bathing was in those hot countries, it is not to be wondered that baptism was generally administered by immersion, though I see no proof that it was essential to the institution." And the candid *Lardner* says, "I do not see any proof that the Eunuch was baptized by immersion." How differently men view the same facts and circumstances!

Ver. 40. *Azotus*—i. e. Ashdod, more than thirty miles from Gaza from whence he preached in all the cities along the coast of the Mediterranean.

CHAP. IX. Ver. 1. *Breathing out threatenings and slaughter.*—A strong poetical expression. So *Homer* speaks of breathing rage, and *Theocritus* of breathing slaughter. See *Orient. Lit.* No. 1397.

Ver. 2. *Letters to Damascus.*—The Jews to this day are said to correspond with their brethren through most parts of the world; much more at this time, when the authority of the sanhedrim seems to have extended more or less to all their brethren. Damascus is thought to be the oldest city on the globe. It is first mentioned Gen. xiv. 15, and now called Demesk.

Ver. 3. *Near Damascus.*—It is impossible to calculate the length of this journey without accurately knowing the road he went. *Doddridge* supposes it to have been 150 miles, and it might be more. A great way to bring his prisoners, as he proposed, verse 2.

Ver. 4. *And heard a voice.*—It is only here said that Saul saw a light from heaven, and heard a voice: but as he twice asserts that he did see the Lord, (1 Co. xi. 1; xv. 8.) it is most reasonable to conclude that it was at this time. Another appearance of the Lord Jesus to him is mentioned chap. xxiii 11, but this is calculated to have been after he had written the first Epistle to the Corinthians, and therefore cannot be here referred to.

Ver. 5. It is *hard for thee to kick against the pricks*—Or "goads." Compare De. xxxii. 15. 1 Sam. ii. 29. As this sentence is wanting in many MSS., and some versions, it is also omitted by *Griesbach*, who supposes it taken from chap. xxvi. 14.

Ver. 7. *Hearing a voice.*—*Boothroyd*, "a sound," (as *phone* is often rendered,) but not distinguishing the words.

Ver. 8. *They led him*—i. e. his attendants.

Ver. 11. *Called Straight.*—This street is still existing, and was visited lately by Mr. *Barker*, one of the agents of the Church Missionary Society.—The street called *Straight*, says *Maundrell*, "is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness. In this street is shown the house of Judas, with whom Paul lodged; and in the same house is an old tomb, *said* to be Ananias's."—*Bagster.*—*Saul of Tarsus.*—The inhabitants of this city are described by *Strabo*, as remarkable for their attachment to literature and polite learning. *Orient. Lit.* No. 1402.

Ver. 15. *Gentiles.*—*Hammond* and *Doddridge*, "Nations." It was not yet understood that the gospel was to be preached to the uncircumcised Gentiles: and yet the thing had been so plainly intimated in our Lord's command to preach it to "all nations," and to "every creature," that it seems strange it was not.

15 For I will show him how great things he must suffer [p] for my name's sake.

17 And Ananias went his way, and entered into the house; and putting [q] his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and [r] be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at [s] Damascus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* [t] were amazed, and said; Is not this he [u] that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, [v] and confounded the [w] Jews which dwelt at Damascus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel [x] to kill him:

24 But their laying wait was known of Saul. And they watched [y] the gates day and night to kill him.

25 Then the disciples took him by night, and let [z] *him* down by the wall in a basket.

26 ¶ And when Saul was come to [a] Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

A. M. 4037.
A. D. 33.

p c.22.23. 2 Co.11.23, 27. 2 Th.1.11, 12.
q c.8.17.
r c.2.4.
s c.22.20. Ga.1.17.
t Ga.1.13, 23.
u c.8.3.
v Ps.84.7.
w c.18.28.

A. M. cir. 4040
A. D. cir. 36.

x c.23.12, 25.3.
y 2 Co.11. 26, &c. Ps.21.11, 37. 38.33.
z Jos.2.15.
a Ga.1.18.

b c.4.36.
c ver.20,22.
d ver.24.
e Zec.9.1. c.8.1.
f Ps.94.13.
g Ro.14.19.
h Ps.86.11. Col.1.10.
i Jn.14.16, 17.
j Zec.8.20.. 22.

A. M. 4041.
A. D. 37.

k c.3.6,16. 4.10.
l 1 Ch.5.16.
m c.11.21. 2 Co.2.15.
n or, *Doe*, or, *Roe*.
o 1 Ti.2.10. Tit.2.7,14.

27 But [b] Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly [c] at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they [d] went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then [e] had the churches rest [f] throughout all Judea and Galilee and Samaria, and were [g] edified; and walking [h] in the fear of the Lord, and in the [i] comfort of the Holy Ghost, were [j] multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh [k] thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and [l] Saron saw him, and turned [m] to the Lord.

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called [n] Dorcas: this woman was full [o] of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

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used in driving cattle, the kicking against which would only make them pierce the deeper. Thus it is with all human opposition to the divine decrees. When "the heathen raged, and Jews and Romans both combined against the Son of God," what did *they?* They fulfilled the very decrees which they resisted. And when Saul went with a design to bring the disciples of Jesus bound to Jerusalem, what did *he?* He was led blind and fasting to Damascus; and there laid praying and bewailing himself, till he was relieved by another miracle of mercy: Ananias being sent to restore sight to his eyeballs, and consolation to his mind.

Another sacred vision was necessary to fulfil the divine purposes. Ananias must be directed to Saul's apartments; and he at first hesitated, from having heard so much of his persecuting spirit, lest it should have been a plan to entrap him: "Lord, (says he,) I have heard by many of this man, how much evil he hath done to thy saints;" but his fears were soon allayed by the important intelligence—"Behold he prayeth!" And he is farther assured that Saul was "a chosen vessel, to bear the name of Jesus, both to Jews and Gentiles." This work he entered upon without delay, and, instead of persecuting the Christians, he confounded the Jews that dwelt at Damascus, proving that this Jesus, of whom, but a few days since, he hated the very name, was the *very Christ*—the true Messiah.

To return, however, to the circumstances of Saul's conversion: we are informed that the men who journeyed with him at the time stood speechless—"hearing a voice," or sound, and beholding the supernatural light; but neither understanding the words uttered, (see chap. xxii. 9,) nor seeing any man; and consequently not distinguishing the person of our Saviour. Who the men were that accompanied Saul in his journey to Damascus, we are not told; whether his own servants, or the High Priest's, or some volunteer zealots from Jerusalem, we know not; possibly some of each, but it does not appear that any of them were converted. Thus were our Lord's words, in reference to another case, here fullfied, "one was taken and another left." And thus it is to this day in our worshipping assemblies: many persons may sit under the same means of grace; one may be converted while many others receive no benefit. Now, to whatever we may attribute this, the Scripture, and particularly St. Paul himself, refers the cause to divine grace. "Who maketh thee to differ?—By the grace of God, I am what I am." (1 Cor. iv. 7; xv. 10.)

Ver. 23—43. *Paul persecuted—Eneas cured—and Dorcas raised from the dead.*—In the preceding section we left Saul preaching "boldly" at Damascus; but it appears from his Epistle to the Galatians, that he did not long there remain, nor did he go immediately from thence to Jerusalem: for he there says, that before he visited the apostles, "he went into Arabia, and laboured there for a considerable time; and, after his return to Damascus, the Jews, enraged at his supposed apostacy, and his pertinacity in preaching that Jesus was the Messiah, took counsel to slay him." (Gal. i. 17, 18.) It seems that Aretas, an Arabian king, had got possession of Damascus at this time, and that the governor appointed by him abetted the design against Saul. (2 Cor. xi. 32, 33.) (Mr. *Scott:* See also Dr. *Paley's* Horæ Paulinæ, chap. v. N. 2.) Providence being, however, his protector, and his Christian brethren having got notice of their design, let him down in a basket by night, without the walls, on which he seems at this time to have lodged. But whither did he now flee? Not to hide himself among the Gentiles, but directly to Jerusalem, that he might, at all hazards, preach the name of Jesus, where he had so often and so outrageously blasphemed it.

At first the Christians here, like those at Damascus, were greatly amazed, and recollecting how, formerly, he had "breathed out threatenings and slaughter" against them, were afraid to receive him, until the kind-hearted Barnabas took him by the hand and brought him to the apostles, informing them of what they seem yet to have been uninformed, namely, his extraordinary conversion, and unexceptionable conduct for three years subsequently; for so long it was from his conversion to his first journey to Jerusalem. (Gal. i. 19.)

Here Saul resumed his activity, speaking boldly in the name

Ver. 17. *Putting his hands on him.*—It was the custom among the ancients to lay their hands gently on any person on whom they conferred their blessing, or any benefit—as here recovery of sight. See Mat. xix. 13. Mark viii. 23.

Ver. 18. *Scales.*—Perhaps the external coat of the eye, shrivelled by the splendour of the light which struck him down.—*Taylor's* Expos.

Ver. 24. *Watched the gates.*—If by these are meant the gates of the city, it seems to intimate that the conspirators were numerous, for the city was very large, and had many gates: but perhaps the gates here mentioned were those which inclosed the house where he lodged. See chap. xii. 13, 14.

Ver. 25. *Let him down by the wall.*—In 2 Co. xi. 32, it is added, "through a window;" so that the case seems very like that of the Hebrew spies, Josh. ii. 15.—(*Maundrell* states, that after visiting *the place of vision*, "about half a mile distant from the city eastward," they returned to the city, and "were shown the gate where St. Paul was let down in a basket. This gate is at present walled up, by reason of its vicinity to the east gate, which renders it of little use."]—*Bagster.*

Ver. 27. *To the apostles*—Namely, Peter and James, Gal. i. 19: no others appear to have been at this time at Jerusalem.

Ver. 28. *Coming in and going out*—i. e. as we should say, "backwards and forwards;" but the whole was for 15 days only. Gal. i. 18.

Ver. 29. *The Grecians*—i. e. the Hellenists. See note on chap. vi. 1.

Ver. 30. *Cesarea*—A celebrated city on the borders of the Mediterranean; but *Doddridge* thinks it was Cesarea Philippi, on the borders of Syria.

Ver. 32. *Lydda.*—A considerable town, but one day's journey from Jerusalem, in the way to Joppa. Joppa is now called Jaffa.

Ver. 34. *Make thy bed*—i. e. smooth it, and roll it up out of the way.

Ver. 35. *Saron*—Or Sharon, a district between Joppa and Cesarea of Palestine.—*Calmet.*

Ver. 36. *Dorcas.*—It was common not only among the Arabs, but also among the Greeks, to give their females the names of agreeable animals. Tabitha appears to have been a word used in the Syriac, which being interpreted is Dorcas; that is, an antelope; an animal remarkable for beautiful

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [p] delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while [q] she was with them.

40 But Peter put [r] them all forth, and kneeled down, and prayed; and turning *him* to the body, said, [s] Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows, he [t] presented her alive.

42 And it was known throughout all Joppa; and [u] many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAPTER X.

Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 *A* [a] devout *man*, and one that [b] feared God with all [c] his house, which gave much alms to [d] the people, and prayed [e] to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel [f] of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial [g] before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon [h] a tanner, whose house is by the sea side; he shall tell thee [i] what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went [j] up upon the house-top to pray about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw [k] heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

A. M. cir. 4045
A. D. cir. 41

p or, *be grieved.*
q Dor. 9.10.
r Mat. 9.25.
s Ma. 5.41, 42. Jn. 11.43.
t 1Ki. 17.23.
u Jn. 12.11.
a c. 8.2. 22.12.
b Ec. 7.18.
c Ge. 18.19. Ex. 20. 5. c. 18.8.
d Ps. 41.1.
e Ps. 119.2. Pr. 2.3. 5.
f He. 1.14.
g Is. 45.19.
h c. 9.43.
i c. 11.14.
j c. 11. 5, &c.
k c. 7.56 Re. 19.11.

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of the Lord Jesus, and disputing with the Grecians, (or those Jews who spoke the Greek language,) till at length they also conspired to slay him; in consequence of which the brethren privately conducted him to Cesarea, and then sent him on to his native city, Tarsus. "Then had the churches rest," says St. Luke; partly through the conversion of Paul, their great persecutor, but more probably through an alarm among the Jews, owing to a threatened attempt, by force of arms, to introduce a statue of Caligula into their most holy place: this turned their attention from persecuting the Christians to the necessity of seeking their own preservation; and thus does the gracious providence of God produce peace to his church out of the dangers and contentions of their enemies. This favourable interval may have lasted, according to Dr. *Lardner*, from one to three years before A. D. 40.

Our attention is now drawn to the history of Peter, who, in passing through Joppa, found a man named Eneas, who had been bed-ridden eight years, and cured him in the name of Jesus Christ. This was a mean of greatly increasing the number of believers; and the report reaching Joppa, where a female disciple of the name of Tabitha, (or Dorcas,) who was greatly beloved and respected for her benevolence and charity, was recently deceased, and was just laid out in an upper chamber, her friends sent for Peter; and, after secret prayer for a divine power, he raised her from the dead, which produced a farther enlargement of the Christian church.

But we must not leave the short account here given of Dorcas, without recommending her amiable example to our female readers—to such, at least, as have not already copied it; for we have the pleasure to know, that there are many Christian ladies already thus engaged: and though we cannot promise them an exemption from mortality; yet, to such as engage in these "labours of love" for Christ's sake, we are authorized to say, they shall not pass unrewarded.

CHAP. X. Ver. 1—33. *The visions of Cornelius and of Peter.*—"Hitherto (says Mr. *Scott*) none had been admitted into the Christian church, but Jews, Samaritans, and proselytes," who had been circumcised, and bound themselves to keep the whole Jewish law; but it is the opinion of Dean *Prideaux*, Lord *Barrington*, and many other learned men, that besides those who were called Proselytes of Justice, (or Righteousness,) there were others called Proselytes of the Gate, and understood in the fourth commandment under the denomination of "strangers within their gates," meaning devout but uncircumcised Gentiles, who renounced idolatry, and observed the moral law, and the seven precepts of Noah, but paid no regard to the Mosaic ritual, and therefore they were admitted into the temple, no farther than the court of the Gentiles. This opinion of two kinds of proselytes, Prebend *Townsend* has lately defended at great length, and with considerable ability. The principal argument which weighs with us is, that Peter objected to go to preach to Cornelius, as unclean, till he received a special command for that purpose, which could not have been the case had he been an observer of the Jewish laws, like the proselytes of righteousness.

Let us now attend to the two visions before us, and first to that of *Cornelius*. He, as we have seen, was a Gentile proselyte, who "feared God and wrought righteousness," notwithstanding he belonged to the military profession, whose works are too often of a very opposite description. This man was a *Centurion*, that is, he commanded a hundred men of the band called *Italian*, probably from its consisting chiefly of Italians. The military profession is not only very ineligible for Christians, as it presents many temptations to licentiousness; but that of a Roman soldier was particularly obnoxious, as he was trained up to violence and plunder—to oppress the weak, and to enslave the world. Engaged in the profession, however, previous to their conversion, it could be no easy matter, especially for the common soldiers, to disentangle themselves from it; and, indeed, the attempt cost many of them their lives. The only case in which we can contemplate the soldiers' character with pleasure is, when we see them enrolled for the protection of our liberties and our lives.

Cornelius was, however, under these most unfavourable circumstances, still a man of piety and benevolence; insomuch that an angel was sent to announce to him the acceptance of his prayers and alms-deeds; and, at the same time, to direct him to send for an apostle, who should direct him to the true way of salvation and eternal life. But why could not the angel himself do this? For this plain reason, none are so well qualified to recommend a remedy, as those who have felt its efficacy. An angel might say, "He shall save his people from their sins:" but Peter could say, "He hath saved *me*, a sinner, though I forsook him and denied him."

But Peter needed as much preparation as Cornelius. What! Peter, the apostle of the Jews, associate himself with a sinner of the Gentiles?—a son of Abraham visit and converse with a soldier of that power which had enslaved his country? Far be this from Peter. But behold a large sheet let down from heaven, and filled with beasts and creeping things, unclean as well as clean, intended to represent the Gentile world, who were regarded by the Jews as no better than dogs. In their

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eyes. On this account it might have been given to the person here designated by it.—*Parkhurst.*

Ver. 40. *Put them all forth.*—Compare Mat. ix. 23—25.

CHAP. X. Ver. 1. *Italian band.*—[The *Italian band*, or rather *cohort*, (a regiment sometimes consisting of from 555 to 1105 infantry,) is not unknown to the Roman writers.]—*Bagster.*

Ver. 4. *What is it, Lord?*—If this be addressed to the angel, perhaps the pronoun *my* should here be understood, as in Num. xi. 28, "My lord Moses, forbid them."

Ver. 6. *Simon a tanner.*—The Rabbies say, that this was considered as a mean trade, and execrated by the Jews.—*He shall tell thee*, &c.—This latter member of the verse is omitted in four ancient, and many other MSS., in both the Syriac versions, &c.; and is rejected by *Wetstein*, *Griesbach*, and *Michaelis.*

Ver. 9. *The sixth hour*—i. e. noon.

Ver. 11. *A certain vessel.*—*Doddridge*, "Something descending to him like a great sheet," &c.—[*Skenos*, any thing which may be considered as a receptacle; and is therefore applicable to a *sheet*, or any thing woven from flax, tied up at the four corners, which our word *vessel* is not.]—*Bagster.*

Ver. 12. *Four-footed beasts.*—Both clean and unclean, say some; but *Doddridge* remarks, that in this case Peter might have made a selection. He thinks therefore, that they were all unclean.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is [l] common or unclean.

15 And the voice *spake* unto him again the second time, What God hath [m] cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 ¶ Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry [n] for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit [o] said unto him, Behold, three men seek thee.

20 Arise [p] therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius [q] the centurion, a just man, and one that feareth God, and of good report [r] among all the nation of the Jews, was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain [s] brethren from Joppa accompanied him.

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 ¶ And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand [t] up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing [u] for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me [v] that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me [w] in bright clothing,

31 And said, Cornelius, thy [x] prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now [y] therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God [z] is no respecter of persons:

35 But in [a] every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace [b] by Jesus Christ: (he is [c] Lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed [d] Jesus of Nazareth with the Holy Ghost and with power: who [e] went about doing good, and healing all that were oppressed [f] of the devil; [g] for God was with him.

A. M. cir. 4045.
A. D. cir. 41.

l Le.11.4, &c. 20.25. De.14.3, &c. Isa.65.4
m Mat.15.11 ver.28. Ro.14.14, &c. 1 Co.10.25. 1 Ti.4.4.
n c.9.43.
o c.11.12.
p c.15.7.
q ver.1, &c.
r c.22.12. He.11.2.
s ver.45.
t c.14.14,15 Re.19.10. 22.9.
u Joa.4.9.
v c.15.8,9. Ep.3.6.
w Mat.28.3. c.1.10
x ver.4, &c. Da.10.12 He.5.10
y De.5.27.
z De.10.17. 2 Ch.19.7 Job.34.19. Ps.82.2. Ro.2.11. Ga.2.6. 1 Pe.1.17.
a Ro.2.13, 27. 3.22,29. 10.12,13. Ep.2.13., 18.
b Is.57.19. Col.1.20.
c Ps.24.1., 10. Mat.28.18 Ro.14.9 1 Co.15.27 Ep.1.20., 22. 1 Pe.3.22. Re.17.14.
d Isa.11.2. He.1.9.
e Mat.12.15
f 1 Jn.3.8.
g Jn.3.2.

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view, as Peter says, it was unlawful for a Jew to keep company with one of another nation; but now God showed the apostle that he ought not to call any man common or unclean, whom he had cleansed.

From the fact here stated, that "he that fears God and works righteousness may be accepted by him," previous to his knowledge of Jesus Christ, some have hastily inferred, that an explicit knowledge of Christ is by no means *necessary* to salvation. When we speak of things necessary to salvation, we must be careful, in the first place, not to attempt to "limit the Holy One of Israel," or tie up the Author of our Being, even to methods of his own prescribing to his creatures. The laws of God in no case restrain his own mercy. There is nothing, however, in the case of Cornelius, to show that the knowledge of Christ is not, in the ordinary course of things, necessary as the foundation of our faith and practice; for though Christ had not before been preached to him, yet as he was a pious man, and so friendly to the Jews, there can be no doubt but that he was acquainted with the Old Testament Scriptures in the Greek language, and had been in the practice of reading them; he had also (ver. 37) some knowledge of the preaching and baptism of John, and of Jesus himself, who went about doing good: his preconceptions, therefore, were much in favour of the gospel revelation. Where God prepares the heart to receive Christ, we have every reason to expect Christ will be revealed to it—though perhaps this may never be known to us.

Ver. 34—48. *Peter's sermon before Cornelius and his friends, with the gift of the Holy Ghost, and the baptism of the first Gentiles.*—Cornelius having sent for Peter to preach to him the glad tidings of salvation, rightly judged it would be wrong to confine them to himself and family, and therefore did well to invite his friends and neighbours to unite with him: accordingly, when Peter came, (verse 27,) "he found many that were come together," and what is especially worthy of the remark of Christian congregations, they did not come dropping in (as we often see) during the whole time of service, but, says Cornelius, "We are *all* here present *before God*, to hear *all those things* that are commanded thee of God."

"Then Peter opened his mouth"—that is, he spoke with freedom and boldness. "I perceive (said he) that God is no respecter of persons; but in every nation, he that feareth God and worketh righteousness (as did Cornelius) is accepted with him." But still it was well that he had sent for Peter, for he had still more good news to tell them: as that he was not only a prophet sent of God; but also Jesus Christ, the Messiah, the anointed Saviour: nor was this all; he was a person of su-

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Ver. 13. *Kill, and eat*—[Or, *sacrifice and eat*. The spirit of the heavenly direction seems to be this, says *Dr. A. Clarke*,—"The middle wall of partition is now pulled down; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the *Gentiles*, and be also the minister of the circumcision. Rise up; a ready a blessed sacrifice is prepared: go and offer it to *God*; and let thy soul feed on the fruits of his mercy," &c.]—*Baxster.*

Ver. 24. *Cesarea.*—[This city, once an obscure fortress called *Strato's Tower*, was built and superbly decorated by Herod the Great, and called *Cesarea*, in honour of Augustus Cesar, to whom he dedicated it in the 28th year of his reign. It was situated on the shore of the Mediterranean, between Joppa and Dora, with a haven, rendered by Herod the most convenient on the coast. Thirty miles from Jaffa, or Joppa, 32 from Ramlay, and 36 from Acco, or Ptolemais; and, according to *Josephus*, six hundred stadia, or 75 miles, from Jerusalem, though the real distance is probably not more than 62 miles. Nothing now remains of the former splendour of Cesarea: the supposed sites of the ancient edifices are mere mounds of indefinable form: the waves wash the ruins of the mole, the tower, and the port; the whole of the surrounding country is a sandy desert; and not a creature, except beasts of prey, resides within many miles of this silent desolation.]—*Baxster.*

Ver. 26. *Stand up.*—Did Jesus say so? or what are we to infer upon the doctrine of the simple humanity of Jesus? Was he less pious, or less humble than St. Peter?

Ver. 28. *An unlawful thing.*—So *Josephus*:—"Those strangers who come to us on any other account but that of religion, Moses permitted not to be mixed with us in any familiarities."

Ver. 33. *That are commanded thee of God.*—It was as easy for God to reveal Christ to Cornelius as to tell him where to find Peter. But having commissioned his preached gospel for the conversion of the world, he honours that gospel, and makes it necessary for Peter to go as a missionary to Cornelius. So God has recently brought heathen men to Christian countries, where they have received the gospel, (as *Obookiah*,) or the inquiring anxious heathen has met the missionary, and rejoiced in the preaching of Christ. The heathen must have the *preached gospel*.

39 And [h] we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up [i] the third day, and showed him openly;

41 Not [j] to all the people, but unto witnesses chosen before [k] of God, *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us [l] to preach unto the people, and to testify that [m] it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him [n] give all the prophets witness, that through his name [o] whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost [p] fell on all them which heard the word.

45 And [q] they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them [r] speak with tongues, and magnify God. Then answered Peter,

47 Can [s] any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread unto Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they [a] that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit [b] bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee [c] words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as [d] on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John [e] indeed baptized with water; but [f] ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God [g] gave them the

A. M. cir. 4045.
A. D. cir. 31.

h Lu.24.48. c.2.32.

i Mat.28.1, 2.

j Jn.14.22. 20 & 21.

k Jn.15.16.

l Mat.28. 19,20.

m Jn.5.22,27. c.17.31. 2 Co.5.10. 1 Pe.4.5.

n Lu.24.27, 44. Jn.5.39.

o Jn.3.14.. 17. Ro.10.11.

p c.4.31.

q ver.23.

r c.2.4.

s c.8.12.

A. M. cir. 4046.
A.D. cir 42.

a c.10.23,28 Ga.2.12. c.10.9,&c.

b Jn 16 13.

c Ps 19.7.. 11. Jn.6.63,68

d c 2.4.

e Mat.3.11. Jn.1 26,33 c.1.5.

f Is.44.3. Joel 2.28.

g c.15.8,9.

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preme dignity—He was "Lord of all"—Lord of prophets and apostles, yea, of men and angels. "And we are witnesses," adds Peter, "of all things which he did both in Judea, and especially at Jerusalem. Moreover, when the Jews slew him and hung him on a tree, we are witnesses that God raised him up on the third day, and showed him openly"—not to all the people—"but unto witnesses chosen of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, that it is he which is ordained of God to be the Judge of quick and dead. To him (also) give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins."

Thus boldly and clearly did Peter display this gospel of the grace of God, to Gentiles as well as Jews, and his word was confirmed by the miraculous effusion of the Holy Ghost, not only in its ordinary, but in its extraordinary gifts on Gentiles as well as Jews—he therefore commanded them to be baptized; and thus was the Christian church opened to all nations, and the party wall between Jews and Gentiles broken down for ever.

CHAP. XI. *Peter, to the council, defends his preaching to the Gentiles.*—Nothing is more certain than that the infallibility of the apostles extended only to their official character, as preachers and penmen of the sacred Scriptures. Peter's conduct, which was suspected by his brethren in this case to have been improper, was in another instance declared by Paul to have been decidedly wrong—"He was to be blamed." (Gal. ii. 11.) In the present instance he justified himself, however, in a manner perfectly satisfactory; and his brethren of the apostles and other disciples at Jerusalem, when they heard of the extraordinary manner in which he had been led to preach to the Gentiles, and the remarkable success which had attended his labours, glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life!" A circumstance in which we also, who are sinners of the Gentiles, are called upon to rejoice, and magnify the grace of God.

The next chapter leads us back to the time of Stephen's death, when the brethren that were scattered abroad preached the gospel as far as Phenice, and Cyprus, and even Antioch; but to the Jews only. And some "men of Cyprus and Cyrene," Greeks by birth, "spake unto the *Grecians;*" but whether by these Grecians we are to understand Jews who spake the Greek language, (as in chap. vi. 1,) or native Greeks, is a point much disputed. We find ourselves strongly inclined to the former, which is supported by the present Greek text; for it does not appear that Peter had yet preached to Cornelius, or, if he had, that it could be known so far off as Antioch. They had not received any *special* commission to preach to Gentiles, nor (strange as it may seem) does it appear that they had given the proper interpretation to our Lord's order of preaching to "all nations;" but seem rather to have understood it of preaching to the Jews and proselytes in "all nations" wherever they might find them scattered.

The converts at *Antioch* were, however, so numerous, that the church at Jerusalem thought proper to send thither Barnabas to see how the cause of Christ went on: and "when he had seen the grace of God," that is, the effects which it produced on the lives and characters of the converts, "he was glad," and affectionately exhorted them to persevere: "for he was a *good* man, and full of the Holy Ghost and of faith." He was not only a pious and sincere convert, but generous and "kindhearted" to the brethren, as we have explained his name, (see note on ch. iv. 36,) and "zealously affected" always in "a good cause," as this evidently was.

It may be recollected, also, that Barnabas was the person who introduced Saul to the apostles at Jerusalem, and informed them of his conversion, (ch. ix. 27:) and from that time there seems to have been a particular attachment formed between

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Ver. 41. *Not to all the people.*—This has been made an objection by many infidel writers; to which we can only reply, that God is not bound to satisfy those who are unwilling to be convinced.

Ver. 43. *All the prophets,* &c.—Most of them in a very express manner, and others indirectly; for "the testimony of Jesus is the Spirit of prophecy." Rev. xix. 10.

CHAP. XI. Ver. 5. *A great sheet.*—[*Camerarius* would render the word sheet a table napkin, and *Daniel Heinsius*, by a shepherd's bag, or sack, in which they were accustomed to put food, platters, trenchers, and other things. It was a type of the Christian church, separated from the world; the living creatures of all kinds of which it was full, were the people of all nations included in the church; it was knit at the four corners, to show that they were gathered together from the four quarters of the globe, it descended from heaven, in the same manner as the New Jerusalem is represented in the Apocalypse, to intimate, that though the church exists in the world, it is not of the world, but of celestial origin; and the drawing back of it into heaven was designed to teach us, that as the church has its origin from heaven, so it shall return victorious thither. In this representation, the condition of the

like gift as *he did* unto us, who believed on the Lord Jesus Christ; what [h] was I, that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles [i] granted repentance unto life.

19 ¶ Now they [j] which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but [k] unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the [l] Grecians, preaching the Lord Jesus.

21 And the [m] hand of the Lord was with them: and a great number believed, and turned [n] unto the Lord.

22 ¶ Then tidings of these things came [o] unto the ears of the church which was in Jerusalem: and they sent forth [o] Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was [p] glad, and exhorted [q] them all, that with purpose [r] of [s] heart they would cleave unto the Lord.

24 For he was a good man, and full [t] of the Holy Ghost and of faith: and [u] much people was added unto the Lord.

25 Then [v] departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [w] with the church, and taught [x] much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came [y] prophets from Jerusalem unto Antioch.

28 And there stood up one of them named [z] Agabus, and signified by the spirit [a] that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send [a] relief unto the brethren which dwelt in Judea:

30 Which also they did, and [b] sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 King Herod persecuteth the church, killeth James, and imprisoneth Peter: whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself Godhead due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time Herod the king [a] stretched forth *his* hands to vex certain of the church.

2 And he killed James [b] the brother of John with the sword.

3 And because he saw it pleased [c] the Jews, he proceeded farther to take Peter [d] also. (Then were the days [e] of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but [f] prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And, behold, the angel [g] of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And [h] his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself,

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them: finding, therefore, an opening for great usefulness in that city, he went to seek Saul, whose active and ardent mind he knew well adapted for such a sphere of labour; and it was possibly from his and his brethren's perpetual and zealous urging of the doctrine of "Christ, and him crucified," that the disciples here first received "the name of Christians." This name, though probably given them first by way of reproach, met their own wishes, and fulfilled the design of God. O that this name had been alone admitted, instead of the innumerable terms since adopted, which mark one an admirer of Paul and another of Apollos—one a follower of Luther and another of Calvin, &c.; for who are all these but servants of one Master, even CHRIST?

At this period, Luke informs us, "came prophets from Jerusalem to Antioch, one of whom, named Agabus, signified, by the spirit" of inspiration, the approach of famine in Judea. In consequence of this, without waiting till the distress should overwhelm them, the new converts in Antioch made a liberal subscription (or collection) for their brethren in Judea, which they sent by the hands of Barnabas and Saul, to the elders of the church at Jerusalem—those doubtless who had the management of the church's secular concerns.

CHAP. XII. Ver. 1—19. *Herod's cruelty—Peter's miraculous deliverance.*—Of all the royal names recorded in sacred history, those of *Pharaoh* and of *Herod* rank the highest for cruelty and impiety. Herod the Great murdered a number of infants, in hope of destroying the infant Jesus, (Matt. iii. 16;) to say nothing of his cruelty to his own children, which led Augustus to say, it were better to have been his hog than his son. Herod Antipas, his son, sacrificed the holy prophet, John the Baptist, in order to gratify an adulteress, with whom he lived in incest. The Herod here introduced to our notice was *Herod Agrippa*, grandson of the former, whom he much resembled, both in his character and end. St. Luke calls him "Herod the *king*." At first he was simply a tetrarch, with a royal title; but his dominions were gradually increased, till they became equal in extent to those of his grandfather, and his power no less absolute and tyrannical. Josephus speaks of his great kindness to the Jews his countrymen, which induced him to live much at Jerusalem, where he "observed the Jewish institutions, practised the purity they require, and did not let a day pass without worshipping God according to the law." Yet notwithstanding all this religion, he killed James, the brother of John; and "*because* it pleased the Jews," he imprisoned Peter also, meaning to bring him out to public execution at the close of Easter, or, more properly, the Passover.

Here we stop to make two observations: 1. That the strictest forms of outward religion may be observed, while the

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[h] Ro.9.20.
[i] Ro.10.12, 1 Ti.1.15, 1 Jo.3.15
[j] c.8.1.
[k] Mat.10.6.
[l] c.6.1, 9.29.
[m] Lu.1.66.
[n] c.3.19, 1 Th.1.9.
A. M. 4047. A. D. 43.
[o] c. 8. 27.
[p] 3 Jo.4.
[q] c.13.43, 14.22.
[r] Ps.17.3, 26.2, 1 Ch.29.17.
[s] Pr.23.15, 26.
[t] c.6.5.
[u] ver.21.
[v] c.9.27,30.
[w] or, in.
[x] Mat.28.19
[y] c.2.17, 13.1, Ep.4.11.
[z] c.21.10.
[a] Ro.15.26, 1 Co.16.1, 2 Co.9.1,2.
[b] c.12.25.
A. M. cir. 4048.
A. D. cir. 44.
[a] or, *began.*
[b] Mat.4.21, 20.23.
[c] c.24.27.
[d] Jn.21.18.
[e] Ex.12.14, 15.
[f] or, *instant and earnest prayer was made* 26.6.1 Ti.5. Ep.6.18, 19, 1 Th.5.17, Ja.5.16.
[g] Ps.37.32, 33. c.5.19.
[h] c.16.26.

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pelieving Gentiles is described: they were about to constitute one church with the believing Jews, and be made partakers of the heavenly inheritance.]—*Bagster.*

Ver. 17. *What was I, that I could withstand God?*—"O that the sin of withstanding God [by laying down rules of Christian communion, which exclude any whom He has admitted] may not be laid to the charge of those who [act] with a good intention, but in an over fondness for their own forms."—*Wesley.*

Ver. 18. *Held their peace.*—*Doddridge*, "acquiesced."

Ver. 19. *Antioch.*—This was the capital of Syria, and the third city in the Roman empire; Rome and Alexandria only ranking before it.—*Doddridge.*

Ver. 20. *To the Grecians*—or Hellenists; that is, Jews who used the Greek language. See note on chap. vi. 1. But the Alexandrian MS., which is favoured by the Syriac and other ancient versions, and some Christian Fathers, reads, "the Greeks;" plainly meaning Gentile Greeks, which *Doddridge, Lardner*, and *Griesbach* decidedly prefer; *Campbell, Scott*, and *Boothroyd*, however, defend the common version.

Ver. 25. *Tarsus.*—The metropolis of Cilicia, situated on the banks of the river Cydnus, which flowed through it, and divided it into two parts.

Ver. 26. *With the church.*—"In the church." So *Hammond, Doddridge*, &c.; meaning, perhaps, the *house* in which they used to assemble; but *Townsend* objects to this on the ground of their being probably too numerous: y the church, then, we may understand, the body of the faithful in that city. —*The disciples were called Christians first in Antioch.*—*Doddridge* thinks the original implies that they were so named by divine appointment, but *Parkhurst* denies the word any such meaning; and it seems much more probable that they received the name of Christians, as they had done those of Nazarenes and Galileans, from the populace. So in modern times the names of Lutherans, Calvinists, were not assumed, but given.

Ver. 28. *Great dearth.*—[This was probably the famine which took place in the fourth year of Claudius, which continued for several years, and in which, says *Josephus*, "many died for want of food."]—*Bagster.*—*All the world.*—So the Greek word confessedly signifies; but the best interpreters are compelled with *Lardner* and *Doddridge*, to restrict it to Judea; and the former, for authority, quotes the LXX. on Jos. ii. 3; Isa. xiii. 5; and Luke iv. 25; xxi. 26. —*In the days of Claudius Cesar.*—[*Claudius Cesar* succeeded C. Caligula, A. D. 41; and after a reign of upwards of 13 years, he was poisoned by his wife Agrippina, and succeeded by Nero.]—*Bagster.*

CHAP. XII. Ver. 1. *Herod . . . stretched forth* his *hands.*—*Doddridge*, "laid hands on some of the church to afflict them."

Ver. 2. *With the sword*—i. e. by beheading him.

Ver. 4. *Four quaternions*—i. e. four parties, of four soldiers each.—*After Easter.*—*Doddridge*, "The Passover." (Gr. *Pascha.*)

Ver. 5. *Without ceasing.*—*Doddridge*, "Earnest and continual prayer was made," &c. This may be illustrated by an allusion to Moses, whose hands being stretched out in prayer for Israel, were held up by Aaron and Hur. Ex. xvii. 11, 12.

Ver. 6. *Bound with two chains.*—One hand being chained to the soldier on his right hand, the other to another on his left.

Ver. 7. *His chains.*—[The two chains with which his hands were fastened

and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not [i] that it was true which was done by the angel; but thought he saw a [j] vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent [k] his angel, and hath [l] delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many [m] were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came [n] to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his [o] angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

A. M. cir. 4048.
A. D. cir. 44.

i Ps.126.1.

j c.10.3,17.

k 2 Ch.16.9. Ps.91.7. Da.6.22. Heb.1.14

l Ps.33.18, 19. 97.10. 2 Pe.2.9.

m ver 5.

n or, *to ask who was there.*

o Mat.18.10

p c.13.16.

q Ps.66.16.

r or, *bare a hostile mind, intending war.*

s *That was over the king's bed-chamber.*

t Eze.27.17.

u Jude 16.

v Col.1.6.

w or, *change.* c.11.29,30

17 But he, beckoning [p] unto them with the hand to hold their peace, [q] declared unto them how the Lord had brought him out of the prison. And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod [r] was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus [s] the king's chamberlain their friend, desired peace; because their [t] country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* [u] the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God [v] grew and multiplied.

25 ¶ And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [w] mi-

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deepest villany still lurks within the heart. Herod failed not *daily* to worship God, while he committed one murder after another to gratify the Jews.—2. "It is hard to kick against the pricks," or to fight against the Almighty. Herod had seized Peter, and held him now in prison, under guard of sixteen soldiers, who were to relieve each other in parties of four each, to watch him night and day, and he was kept in perfect safety till the very night before his intended execution. But a machinery was now at work of which Herod had no conception. While soldiers watched him night and day, so did angels; and the whole church of God at Jerusalem were engaged in prayer, "without ceasing," on his behalf. This was not *necessary* for his deliverance, for the eye of God was on him; but the occasion called forth all the pious affections of the brethren, and all the holy energy of prayer. We hear nothing of Peter's prayers, but he was a prisoner in Christ's cause, and had doubtless committed himself into his hands and gone to sleep. Though he had before been rescued by an angel, it does not appear that he expected the visit of another heavenly messenger, or he would have kept awake for him. Peter was secure, however, as human power could make him, bound with chains, and sleeping between two soldiers. But the moment of deliverance is now come. "Man's extremity is God's opportunity." A heavenly radiance, in the dead of night, penetrates those walls which, perhaps, the sunbeams had never entered. An angel enters and smites Peter to awake him, while probably the same stroke smote the guards, both within and without, with slumbers irresistible. Peter rises in surprise; his chains drop from him like burnt flax; locks and bolts give way instantly to the angelic touch; and even the massy iron gate leading outward into the street "opens of its own accord." The angel conveyed him so far as he was commissioned, and then vanished. Hitherto Peter thought it was all a dream; but, finding himself at liberty, he repaired instantly to the house of John, surnamed Mark, where he knew the brethren were accustomed to assemble for devotion. Here he knocked, and the maid Rhoda, who kept the gate, came to listen and inquire who was there. She knew Peter's voice in a moment, and, frantic with joy, ran in to announce it. At first they thought the woman mad, and, when she still persisted in her story, they concluded it must be his angel, or perhaps his ghost. At length they opened the door and saw him, when they were no less astonished than the girl; but he beckoning to them to be quiet, entered, and related all the circumstances. No alarm of his escape was, it seems, excited till the morning, probably at the time of relieving guard: then, not the prison only, but the palace was in alarm. Herod, being able to obtain no information from the keepers or the guard, commanded them to be put to death, and thus revenged himself for the escape of Peter. But we shall see, in our next section, that vengeance followed Herod.

Ver. 20—25. *The impiety and awful death of Herod.*—The last clause of the preceding verse informs us, that after the mortification (as it doubtless was) of Peter's deliverance from his hands, just at the time when he was about to make a public sacrifice of him for the gratification of the Jews, "Herod went down from Judea to Cesarea, and there abode." On some occasion, not worthy of our inquiry, he found himself much offended with the inhabitants of Tyre and Sidon, who, residing upon the coast, depended on Judea for a supply of corn and other provisions: without, therefore, contending for the justice of their cause, they thought it the wisest way to employ the king's chamberlain to speak on their behalf; beside which they sent ambassadors to procure reconciliation, to which Herod, whose interest it perhaps equally was, seems to have made no objection.

Herod at this time celebrating by command a festival in honour of the emperor, the above persons were invited to attend, while the great and the gay were collected together from all parts of the country. On the second day of the shows, (says *Josephus*,) "Herod came into the theatre early in the morning, dressed in a robe of silver, of most curious workmanship. The rays of the rising sun, reflected from so splendid a garb, gave him a majestic and awful appearance. In a short time they began in several parts of the theatre flattering acclamations, which proved pernicious to him. They called him a god, and entreated him to be propitious to them, saying, Hitherto we have respected you as a man, but now we acknowledge you to be more than mortal. The king neither reproved these persons, nor rejected the impious flattery..... Imme-

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to those of the two soldiers between whom he slept. This, it appears, was the Roman method of securing a prisoner; and seems to be that which is intimated in verse 6.]—*Bagster.*

Ver. 9. *Wist not*—[That is, he *knew* not; *wist* being the preter tense of the obsolete verb to *wis*, from the Saxon *wissan*, in German *wissen*, and Dutch *weysen*, to *think, imagine, know.*]—*Bagster.*

Ver. 11. *Peter was come.*—[He was in an ecstacy; and it was only when the angel left him, that he was fully convinced that all was real.]—*Bagster.*

Ver. 12. *When he had considered.*—*Doddridge*, rather, when he recollected himself.

Ver. 13. *Peter knocked at the door.*—[The door was probably shut for fear of the Jews; and, as most of the houses in the East have an area before the door, it might have been this outer gate at which Peter stood knocking.]—*B.*

Ver. 15. *It is his angel.*—[They spoke according to the notion, whether true or false, which has generally prevailed, that when a person is near death, or has actually expired, a spirit or angel, in his exact form, and speaking with his voice sometimes appears to his friends.]—*Bagster.*

Ver. 17. *Unto James.*—Not James the kinsman of John, for he was beheaded; but James the less, (as he is called,) author of the general Epistle. —*Into another place.*—Probably to secrete himself more effectually—which he did.

Ver. 19. *Put to death.*—*Doddridge*, "Led away to execution." So *Hammond.*

Ver. 20. *Was highly displeased.*—*Doddridge*, "Was highly incensed" on account of some supposed affront.

Ver. 21. *And upon a set day.*—[*Josephus* says, that this was upon a day in which games were exhibited in honour of Claudius; and that, as Herod did not rebuke this impious flattery, he was seized with a severe pain in his bowels, which terminated his existence in five days.]—*Bagster.*

Ver. 22. *The people gave a shout.*—*Hammond*, "shouted, The voice of God," &c.

Ver. 23. *The angel of the Lord.*—Instead of this *angel*, *Josephus* tells us of an *owl*. He states that, "presently after he had received the flattery of the multitude, looking up, he saw an owl, sitting on a certain rope over his

nistry, and took with them John, whose surname was Mark.

A. M. cir. 4049. A. D. cir. 45

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 11 Paul strikes Elymas blind. 13 John departing from them at Perga, 14 they preach in the synagogue at Antioch in Pisidia. 42 They are desired to preach the next sabbath. 43 Many follow them. 44 Almost the whole city come together to hear the word: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, [a] which had been brought up with Herod the tetrarch, and Saul.

[a] *Herod's foster brother.*

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate [b] me Barnabas and Saul for the work [c] whereunto I have called them.

[b] Ga.1.15.

[c] 1 Ti.2.7.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues [d] 2 Ti.4.15. of the Jews: and they had also John to *their* minister.

6 ¶ And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation,) [d] withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,) filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there

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diately after this, he was seized with pains in his bowels, extremely violent at the very first. Then turning himself toward his friends, he spoke to them in this manner:—'I, your god, am required to leave this world; Fate instantly confuting these feigned applauses just bestowed upon me, I, who have been called immortal, am hurried away to death. But God's appointment must be submitted to. Nor has our condition in this world been despicable; we have lived in the state which is accounted happy.' While he was speaking these words, he was oppressed with the increase of his pains: he was carried, therefore, with all haste to his palace. These pains in his bowels continually tormenting him, he expired in five days time, in the fifty-fourth year of his age, and of his reign the seventh."

We have given this extract in order to show how well the Jewish historian here agrees with the Evangelist: but Josephus knew nothing of the angel, or the final cause of Herod's death. Yet there are some points of harmony which particularly call for our remark. St. Luke says, that when the multitude so profanely flattered him, "he gave not God the glory:" Josephus, though he had before represented him as a pious and religious man, frankly confesses he "neither reproved these persons, nor rejected the impious flattery" they offered. Josephus agrees also in the sudden manner in which he was seized; and though he says nothing here of worms, he describes his disorder as much resembling his grandfather's, which produced ulcerations and bred worms. (See *Lardner's* Cred., whence most of our observations on this subject are derived.)

Men of every rank are mortal. Even kings, "those earthly gods," as *Watts* calls them, however they may be flattered, must die; and, when they have dared to persecute the church of God, they have been often cut off with marks of the divine displeasure. Scripture affords many instances of this, and modern history is not without them. But Jesus lives for ever; and, while princes die, and their decrees and works perish, the word of God must grow and prosper.

The close of this chapter informs us that "Barnabas and Saul returned from Jerusalem to Antioch when they had fulfilled their ministry:" alluding, particularly, as we suppose, to the charitable aid which they had carried to the church there. To relieve brethren in necessity or distress, is an office not unworthy of an apostle.

CHAP. XIII. Ver. 1—12. *The church at Antioch.—Paul and Barnabas set apart to preach to the Gentiles.*—"When it is remembered (says Dr. *Morrison*) that the prophets declared the Messiah should be 'a light to the Gentiles, and for salvation to the ends of the earth,' (Isa. lxix. 6;) that the angels at the Saviour's birth declared the Saviour's advent was 'good tidings to all people,' (Luke ii. 10;) and that Jesus, when ascending to heaven, commanded his gospel to be taught to 'all nations,'—it is surprising how slow of apprehending this essential truth the first Christians were." Even Peter, zealous as he was, Dr. *M.* goes on to observe, "required an express revelation from heaven to induce him to go to a Roman military officer, Cornelius; and, when he did go, the apostles and brethren at Jerusalem censured him for it," till he produced divine authority in his defence. And it is not certain that any Gentile church was formed anterior to the period now before us, about A. D. 45, when Barnabas and Saul were, by divine direction, sent out from the church of Antioch on a special mission to the heathen.

This we consider as the first missionary tour beyond the pale of the Jewish church, and it was conducted by two apostolic missionaries, of whom Barnabas was evidently much the elder. His nephew, John Mark, went with them, both as their servitor, or attendant, and with a view to his future employment in the missionary work. A circumstance that seems to intimate the proper means of introduction to this work; namely, after receiving such previous instruction as may be judged necessary, to send them out under the direction and advice of experienced preachers, none of whom surely ought to be above following the example of Barnabas and Saul. Their missionary route is here distinctly marked out. They departed first to Seleucia, a sea-port about fifteen miles from Antioch, and sailed thence, as it should seem, immediately to Cyprus, the native place of Barnabas, (ch. iv. 36,) and where probably he was well known, and in consequence invited to preach in the synagogues of Salamis, a sea-port on the east entrance of the island. No particular success is hitherto recorded; but when they had gone through the isle to Paphos, a city devoted to the most gross idolatry, which was at the western extremity, they met with opposition, which, as it respects the ministry of the gospel, is generally the harbinger of success. Sergius Paulus, "the deputy of the country," or proconsul appointed by the senate, who is described as a prudent, or intelligent man, called for Barnabas and Saul, and "desired to hear from them the word of God," which implied a conviction that he considered them commissioned to deliver it. With him, probably in some secular capacity, resided a Jew of the name of Bar-jesus, a false prophet and a sorcerer, or magician, as the Arabic name *Elymas* imports; and he, knowing that if the gospel were to prevail, he must lose his craft, resolutely withstood their preaching; and, when he found the deputy disposed to listen thereto, he endeavoured to turn him from it.

Paul, who on this occasion probably was the preacher, being filled with the Holy Ghost, fixed his eyes upon him, "O full of subtlety and all mischief, thou child of the devil!" a name to which he was entitled both from his personal character, as a wicked man, and from his iniquitous profession as a sorcerer and a false prophet. "The hand of the Lord is upon thee!" added Paul, and he was immediately struck with temporary blindness. This had such an effect with the deputy, that, being astonished at the power which attended on the apostle's doctrine, he became a confirmed believer.

We have here followed Luke in adopting the name of *Paul* instead of Saul, and this becomes his designation throughout the remainder of the New Testament. This apostle being now devoted to the service of the Gentiles, it might be proper that he should now assume a Roman name; and he might adopt this in honour of his illustrious convert, the governor. Others suppose it the name which he assumed when he became a Roman citizen; but this seems hardly consistent with his being born free. *Beza* thinks that the Greeks and Romans

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head, and immediately understood that this bird was the messenger (or angel) of ill tidings . . . and fell into the deepest sorrow," &c.—*Whiston's* Josephus.

Ver. 25. *John whose surname was Mark.*—This was evidently a different person from Mark the Evangelist, as is shown by *Grotius*, to whom *Doddridge* refers with approbation. The Mark here is understood to have been the son of Mary, at whose house the disciples met to pray for Peter, ch. xii. 12; and he is called "sister's son to Barnabus," Col. iv. 10.

CHAP. XIII. Ver. 1. *Simeon, called Niger*—Or the black man; possibly a negro.—*Lucius of Cyrene*—Another African, according to *Doddridge*. [*Cyrene* was a city of Libya, situated in a fertile plain about twelve miles from the Mediterranean, and the capital of *Cyrenaica*, at present called *Corcan* in the kingdom of Barca.]—*Bagster.*

Ver. 2. *The Holy Ghost said.*—Either by an inspired person, or by an oracular voice.

Ver. 4. *Seleucia.*—[This was *Seleucia Pieriæ*, a city of Syria, on the coast of the Mediterranean, north of the mouth of the Orontes. The ruins are now called *Kepse*, according to Dr. *Pococke*, and are situated about a mile from the sea, on the south-west of a rocky mountain.]—*Bagster.*

Ver. 5. *Salamis.*—[*Salamis* was a famous city on the eastern coast of the isle of Cyprus, opposite Seleucia, afterwards called *Constantia*, and now *Famagusta*.]—*Bagster.*

Ver. 6. *Paphos.*—[*Paphos*, now *Bafo*, or *Baff*, was another celebrated city of Cyprus, on the western part of the island.]—*Bagster.*

Ver. 8. *The sorcerer.*—One who used the "curious arts of necromancy, astrology," &c. See ch. xix. 18.

fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 ¶ Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing [e] from them returned to Jerusalem.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue [f] on the sabbath day, and sat down.

15 And after the reading [g] of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word [h] of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose [i] our fathers, and exalted the people when they dwelt [j] as strangers in the land of Egypt, and with a [k] high arm brought he them out of it.

18 And about the time of forty [l] years [m] suffered he their manners in the wilderness.

19 And when he had destroyed [n] seven nations in the land of Chanaan, he [o] divided their land to them by lot.

20 And after that he gave *unto them* [p] judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they [q] desired a king: and God gave unto them Saul [r] the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when [s] he had removed him, he raised up unto them David [t] to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man [u] after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God according to *his* promise [v] raised unto [w] Israel a Saviour, Jesus:

24 When John [x] had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you [y] is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, [z] they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen [a] many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise [b] which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou [c] art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure [d] mercies of David.

35 Wherefore he saith also in [e] another *psalm*, Thou shalt not suffer thy Holy One to see corruption.

36 For David, [f] after he had served his own generation by the will of God, [g] fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God [h] raised again, saw no corruption.

38 Be it known unto you therefore, men *and* brethren, that through [i] this man is preached unto you the forgiveness of sins:

39 And by [j] him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you, which is spoken of in [k] the prophets;

41 Behold, ye despisers, and wonder, and

A. M. cir. 4019
A. D. cir. 45.

e c.15.38.
A. M. 4020
A. D. 46
f c.14.4
g ver.27.
h He.13.22.
i De.7.6,7.
j
k
l Ex.16.35.
m Or, *carried them, as a nurse beareth*, [illegible] Deu. 1. according to the LXX; and so Chrysostom.
n De.7.1.
o Jos.14.&c
p Jud.2.16
q 1 Sa.8.5.
r 1 Sa.10.1.
s 1 Sa.31.6.
t 2 Sa.5.3.
u 1 Sa.13.14
v Ps.132.11.
w Mat.1.21.
x Mat.3.1, 11.

y Mat.10.6.
z Lu.24.20, 44.
a c.1.3.
b Ro.4.13.
c Ps.2.7.
d Or, *holy, or, just things*; which word the LXX. hath in the place of Is.55.3, and in many others, use for that which is in the Hebrew, *mercies*.
e Ps.16.10.
f or, *after he had in his own age served the will of God*
g 1 Ki.2.10.
h c.2.24.
i Da.9.24. Lu.24.47. 1 Jn.2.12.
j Is.53.11. Ha.2.4. Ro.3.28. 8.1.
k Is.29.14. Ha.1.5.

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would find his Hebrew name difficult to pronounce, and naturally call him *Paul*.

Ver. 13—41. *Paul preaches to the Jews.*—Following Barnabas and Saul, who is henceforth called Paul, we now trace them from Paphos to Perga in Pamphylia; where, for some cause with which we are not well acquainted, John Mark deserted them and returned back to Jerusalem, while they persevered in their mission. It is generally supposed that his desertion was occasioned by versatility of temper, or perhaps the dislike of an itinerant life, either of which circumstances would render him unfit for missionary work. From Perga, however, the apostles proceeded to Antioch in Pisidia, where they went into the synagogue on the sabbath-day, and sat down, as usual, during the reading of the law. After service, understanding that they were preachers of popular talents, and having had intimation, perhaps, that they wished to address the people, the rulers of the synagogue invited them to speak.

Paul, who, on all occasions, was "the chief speaker," and was doubtless a man of distinguished talents, now stood forward, and, soliciting the attention both of Jews and pious proselytes, gave a brief abstract of their national history from the time of the Exodus to that of David, from whose loins God had "raised unto Israel a Saviour (even) Jesus." Paul then adverts to the witness of John the Baptist in his favour, states the abominable conduct of their brethren at Jerusalem towards their Messiah, and the indubitable witness that God himself had given to him, in his resurrection from the dead. He quotes, on this occasion, nearly the same Scriptures of the Old Testament that Peter had done on former occasions, and then gives them this beautiful epitome of the way of salvation by Jesus Christ. "Be it known unto you, men and brethren,

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Ver. 15. *Reading of the law*, &c.—The custom of reading the law, the Jews say, existed a hundred and seventy years before the time of Christ. The division of it into sections is ascribed to Ezra. The five books of Moses, here called the law, contained fifty-three sections, so that by reading one on each sabbath, and two in one day, they read through the whole in the course of a year; finishing at the feast of Tabernacles, which they called "the rejoicing of the law."—*Orient. Cust.* No. 1313.

Ver 17 *Exalted the people*—That is, Jacob's family, under the protection of Joseph.

Ver. 20. *Four hundred and fifty years*—That is, according to the chronology of *Josephus* and the LXX.; but this differs from the Hebrew chronology full one hundred years. *Doddridge* reads, "And after these transactions, [which lasted] about four hundred and fifty years," which, by an alteration in the pointing, reads, "He divided the land to them by lot, about four hundred and fifty years, and after that he gave them judges," &c. He cites the authority of some copies mentioned by *Grotius* and *Usher*.

Ver. 21. *By the space of forty years.*—*Beza, Calvin, Grotius, Doddridge,* &c. include Samuel's government as well as Saul's; for notwithstanding Saul's being appointed king, Samuel still retained his office of judge as long as he lived; 1 Sam. vii. 15.

Ver. 27. *They have fulfilled* them.—See ch. iii. 17, and note.

Ver. 33. *Raised up Jesus again*—i. e. from the dead, as many understand these words; but as there is no distinct word for "again" in the Greek, and the original does not *necessarily* imply it, *Witsius* and others understand the words rather as referring to the birth of Jesus. See ch. iii. 22; vii. 37. Yet it is also applied by the apostle Peter to the resurrection from the dead, ch. ii. 24, 30, 32.

Ver. 34. *No more to return to corruption*—i. e. to the place of corruption, namely, the grave. So *Beza, Doddridge*, &c.——*Sure mercies of David*—That is, covenanted mercies to David as a type of Christ.

Ver. 35. *Thou shalt not suffer*, &c.—See Ps. xvi. 10. Acts ii. 27. "To see corruption," is to experience it; so to see death, to see life. &c.

Ver. 41. *Wonder, and perish.*—See Hab. i. 5.——*Perish.*—*Doddridge.* "Turn pale and disappear," or "vanish."

perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [1] the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue [m] in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, [n] contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first [o] have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we [p] turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, [q] I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and [r] as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 ¶ But the Jews stirred up the devout and honourable women, and the chief men of the city, and [s] raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook [t] off the dust of their feet against them, and came unto Iconium.

A. M. 4050.
A. D. 50.

1 *in the week between*, or, *in the sabbath between*

m c.14.22. He.6.11, 12. 12.15.

n c.18.6.

o Mat.10.6. Lu.24.47. Ro.1.16.

p De.32.21. Mat.21.43. Ro.10.19.

q Is.49.6.

r c.2.47. Ro.8.30

s 2 Ti.3.11.

t Ma.6.11. Lu.9.5. c.18.6.

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u Mat.5.12. 1 Th.1.6.

a Ma.16.20. He.2.4.

b c.28.24.

c Mat.10.23

d c.3.2.

e Mat.9.28, 29.

f Is.35.6.

g c.28.6.

52 And the disciples were filled with [u] joy, and with the Holy Ghost.

CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 5 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through diverse cities, confirming the disciples in the faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which [a] gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and [b] part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and [c] fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, being a [d] cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith [e] to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped [f] and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The [g] gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and

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that through this man is preached unto you the remission of sins; and by him all that believe are justified from all things from which VE (bringing the matter home to their own cases and bosoms) could not be justified by the law of Moses,"—which indeed forms the text of his Epistle to the Romans.

The discourse concludes with warning his hearers against copying the infidelity of their brethren at Jerusalem, and bringing on themselves the same judgments that were hanging over their heads.

Ver. 42—52. *Paul and Barnabas preach the same doctrine to the Gentiles on the following Sabbath.*—"Now, when the congregation was broken up, many of the Jews and religious (or devout) proselytes followed Paul and Barnabas" for farther instruction, who exhorted them to "continue in" the exercise and profession of "the grace of God," which had now been preached to them. The Gentiles also hearing what doctrines had been published, and that they were equally interested in them, requested that the same might be preached to them also on the following sabbath. Then "almost the whole city," both Jews and Gentiles, "came together, to hear the word of God." But when the unbelieving Jews "saw the multitudes that were attracted by this new doctrine (as they considered it,) "they were filled with envy, contradicting and blaspheming."

Upon this the inspired preachers address themselves exclusively to the Gentiles, quoting their authority for so doing from the prophecy of Isaiah, (chap. xlix. 6.) And the Gentiles no sooner heard this than "they were glad, and glorified the word of the Lord:" and as many as were ordained (or appointed) to eternal life, believed. And (thus) the word of the Lord was published throughout all the "region," or country, round about.

The unbelieving Jews, however, became more and more incensed, and stirring up certain devout and honourable women who had hitherto listened to the apostles, by false reports and artful insinuations, drew them to their side; and at the same time, gaining the magistrates of the city in their support, raised such a persecution as compelled the apostles to leave the city; and, as their Lord had directed them to do, they shook off the dust of their feet as a testimony against their persecutors.

This, though it may appear to us a trifling ceremony, is always mentioned by our Lord as a matter of serious alarm to them. It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for those who treat with hostility and contempt the message of salvation to mankind.

CHAP. XIV Ver. 1—28. *The persecutions and success of Paul and Barnabas, and their return to Antioch.*—"When ye are persecuted in one city, (said our Lord,) flee unto another." (Matt. x. 23.) The apostles being driven from Antioch in Pisidia, flee unto Iconium, and thence to Lystra, both in Lycaonia: and thus persecution in one country has uniformly proved the means of spreading the Gospel into others. At

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Ver. 43. *When the congregation was broken up.*—This explains the preceding verse—"When the Jews were gone out," then the Gentiles came about the apostles and sought, &c.

Ver. 44. *Came almost the whole city*—That is, both Jews and Gentiles, a great multitude.

Ver. 48. *As many as were ordained to eternal life believed.*—For "ordained to," *Doddridge* reads, "determined for;" which is taking a middle path between the Calvinists, as *Gill*, who refers it to God's predestination; and the Arminians, who, with *Hammond*, refer it to men's own self-determination; for which we see no ground. But we have no objection to understand it in harmony with the language of our Lord and of St. Luke. Our Lord "gives eternal life to all whom the Father gives him by the operations of his grace." Compare John xvii. 9. All those "believe unto eternal life" whose "hearts the Lord opens," as he did Lydia's, Acts xvi. 14. If we refer our conversion wholly to the grace of God, it secures to him the honour, and to us the certainty of our salvation. Nevertheless, God does nothing but what he ever intended to do. "I am the Lord: I change not."

Ver. 51. *Iconium.*—[*Iconium*, now *Cogni*, or *Konieh*, was the capital of Lycaonia in Asia Minor; a well built city, situated in the richest part of that province.]—*Bagster.*

CHAP. XIV. Ver. 3 *Speaking boldly.*—*Doddridge* "freely;" i. e. without privacy or reserve.

Ver. 5. *When there was an assault made.*—*Doddridge* explains this of a joint attempt about to be made by the bigoted Jews and unbelieving Gentiles, which coming to the ears of Barnabas and Paul, they fled farther, even to Lystra and Derbe.

Ver. 6. *Lystra.*—[*Lystra* and *Derbe*, two cities of Lycaonia, were situated south of Iconium, and north of Mount Taurus; the former being to the west and the latter to the east.—*Lycaonia*—Now *Konieh*, was a province of Asia Minor, bounded by Phrygia on the north, Pisidia on the west, Pamphylia and Cilicia on the south, and Cappadocia on the east, made a Roman province under Augustus.]—*Bagster.*

Ver. 9. *Had faith to be healed.*—See Mat. ix. 27—29. The man had probably heard that the apostles had wrought miracles, and might show in his countenance and manner (perhaps in words also) a desire to be healed; or Paul might have an immediate suggestion by the Spirit of inspiration.

Ver. 11. *The speech of Lycaonia.*—Not Greek, but a dialect perhaps approaching the Syriac. *Doddridge.*—*In the likeness of men.*—The Greeks supposed that their gods often rendered themselves visible in human form.

Ver. 12. *Jupiter.*—[*Jupiter* was the supreme god of the heathen: and *Mercury* was considered the god of eloquence. The ancients represent Jupiter as an aged man, large, noble, and majestic; and Mercury, young, light, and active; and it is very probable that Barnabas was a large, noble, well-made man: and St. Paul young, active, and eloquent.]—*Bagster.*

Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and [h] would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they [i] rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We [j] also are men of like passions with you, and preach unto you that ye should turn from these vanities [k] unto [l] the living God, which made [m] heaven, and earth, and the sea, and all things that are therein:

16 Who [n] in times past suffered all nations to walk in their own ways.

17 [o] Nevertheless he left not himself without witness, in that he did good, and gave us rain [p] from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and, having [q] stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 ¶ And when they had preached the gospel to that city, and [r] had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue [s] in the faith, and that [t] we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, [u] from whence they had been recommended [v] to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed [w] all that God had done with them, and how he had opened [x] the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

A. M. 4050. A. D. 46.

h Da.2.46.
i Mat.26.65
j c.10.26. Ja.5.17. Re.19.10.
k 1 Sa.12.21 1 Ki.16.13. Je.14.22. Jo.2.8. 1 Co.8.4.
l 1 Th.1.9.
m Ge.1.1. Ps.33.6. Is.45. Je.10.11. 7.
n Ps.81.12. c.17.30.
o Ro.1.20.
p Job 5.10. Ps.147.8. Mat.5.45.

A. M. 4051. A. D. 47.

q 2 Co.11.25

r *had made many disciples.*
s c.13.43.
t Ro.8.17. 2 Ti.3.12

A. M. cir. 4052. A. D. cir. 48.

u c.13.1,3.
v c.15.40.
w c.15.4.
x 1 Co.16.9. 2 Co.2.12. Re.3.8.

A. M. cir. 4056. A. D. cir. 52.

a Ga.2.12.
b Jn.7.22.
c Le.12.3.

CHAPTER XV.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND [a] certain men which came down from Judea taught the brethren, *and said*, Except [b] ye be circumcised [c] after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them

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the former nothing particular is recorded, but, at Lystra, the healing of a cripple occasions a very unexpected incident. The poor heathens, when they saw the man whom they knew to have been born lame, leaping and walking, they directly lifted up their voices and exclaimed, "The gods are come down to us in the likeness of men!" Then Barnabas, who was much the elder and more reverend-looking person, they called Jupiter, "the father of gods and men;" and Paul, Mercurius, because he was "the chief speaker." And so much were they in earnest, that the priest of Jupiter brought oxen and garlands unto the gates, and would, with the people, have offered sacrifices to them, had not the apostles exerted all their energy to restrain them.

The address delivered on this occasion is quite in the masterly and energetic style of St. Paul, and may afford us some useful observations. 1. Ministers of the Gospel, even Apostles, are but men; subjects of the same human passions and infirmities with other men; and therefore should not be idolized. 2. Ministers should abase themselves, that they may exalt him that sends them: "We are (say they) as you are, and as your imagined gods were, weak and frail creatures; but we come to teach you to turn from these lying vanities, and worship the true God, the maker of heaven and earth." 3. We see the superiority of Christian ministers to heathen philosophers. The latter believed as little of the Pagan theology as the Christians; but none of them had the fortitude to avow it, or declaim against idolatry: on the contrary, they all occasionally conformed to it, not excepting Socrates himself. 4. God, in many instances, suffers what he does not approve. Thus (chap. xiii. 18) he "suffered" the manners of Israel in the wilderness and in Canaan, and thus did he "suffer all nations to walk in their own ways." Yet, 5. God left not himself without witness to his being and providence—to his power and goodness. Yet, with all these just and temperate observations, scarcely could these poor Pagans be restrained from rendering them divine honours. But, alas! how changeable is man!

The disciples are treated as their Lord; and as it was in the case of Jesus, many of the same voices that pronounced "Hosanna," also shouted, "Crucify him!" So likewise here. Certain Jews, distinguished for their bigotry to Moses and hatred to the Lord Jesus, followed the apostles even hither, and persuaded the multitude that they were impostors and perhaps necromancers; they therefore joined with them in stoning Paul, in a riotous and tumultuous manner, till they supposed him to have been killed. The providence of God, however, wonderfully preserved him; and while the brethren were collecting round him, probably with a view to his interment, he rose up in the midst of them, and next day was so far recovered as to be able to proceed with Barnabas to Derbe. There they made many disciples, and then "returned to Lystra, and Iconium, and Antioch, confirming the believers and encouraging them to persevere, notwithstanding all opposition." And when they had ordained (or appointed) them elders (or presbyters) to instruct and preside among them, they affectionately commended them by prayer "to the Lord, on whom they had believed"—namely, the Lord Jesus, whom they doubtless considered as well able to preserve those whom they so solemnly committed to his care: notwithstanding, they are reminded, they must expect "to pass through much tribulation" in their way to the New Jerusalem.

Proceeding in their return, after passing through several countries which they had before visited, they now pass by sea to Antioch, from whence they first set out on this missionary tour; and there, having collected the church of that city, where they had received their commission, (chap. xiii. 1—3,) "they rehearsed all that God had done with (or rather *by*) them, and how he had opened the door of faith among the Gentiles:" that is, an opportunity for the preaching and establishment of the gospel among the heathen nations, as had been long foretold.

CHAP. XV. Ver. 1—21. *A dissension in the church respecting circumcision.*—Men whose hearts are not deeply engaged in spiritual religion, are the first to spend their zeal on its external services. The persons here spoken of were "certain men which came down from Judea" to Antioch; and they are afterwards mentioned (verse 5) as being of the sect of the

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Ver. 13. *The priest of Jupiter.*—*Doddridge* remarks, (after *Elsner,*) that it was customary for the Greeks to build temples to their tutelar deities, in the suburbs of the cities, and to set up their images before the city, at the gates. According to this practice, the priest of Jupiter, who was esteemed the tutelar deity of the place, and whose image was placed in a temple erected to him before the gates of the city, "*brought oxen and garlands,*" (or chaplets,) with which they crowned both gods and sacrifices on such occasions.

Ver. 14. *The apostles, Barnabas and Paul.*—It is plain, both here and in verse 4, that Barnabas is called an *apostle;* yet we hear nothing of his being chosen to the apostleship. Some think that Barnabas and Paul are here so called, as messengers of the churches, chap. xiii. 1—3. Yet as Paul was an apostle in the higher sense, we can hardly think Luke would name Barnabas before him, had he been only a messenger of the churches. One thing is remarkable, that Matthias, who was chosen to replace Judas, is heard no more of after his election; yet Barnabas is one of the most conspicuous characters in the book of Acts. It is most certain, that we have only an abstract of the transactions of the apostles, as well as of the Lord Jesus. Is it not possible, therefore, (though not recorded,) that Matthias might have died, and Barnabas have been chosen in his stead?

Ver. 23. *And when they had ordained them elders in every church.*—Almost every word in this short passage has afforded ground for controversy, of a nature which we purposely avoid. We shall only remark on the word *elder,* (Greek, *presbuteros,*) that it is agreed, 1st, to refer to age; and 2dly, to official character; and that consequently, it may, in different texts, refer to persons reverend either in age or office. See *Parkhurst.*

Ver. 24. *Pisidia.*—[*Pisidia* was a province of Asia Minor, situated between Phrygia on the north and west, Lycaonia on the east, and Pamphylia on the south.]—*Bagster.*

Ver. 25. *Perga.*—*Perga* was a considerable city of Pamphylia, towards the sea coast, and near the Caystrus, famous for a temple of Diana.—*Attalia.*—*Attalia,* now *Antalia,* or *Satalie,* was a maritime city of Pamphylia, the chief residence of the prefect.]—*Bagster.*

Ver. 27. *With them.*—*Doddridge,* "By them."—*Door of faith*—That is, had given them also the privilege of believing. So "Door of hope." Ho. ii. 15.

they determined that [d] Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being [e] brought on their way by the church, they passed through Phenice and Samaria, declaring the [f] conversion of the Gentiles: and they caused great [g] joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and [h] they declared all things that God had done with them.

5 ¶ But there [i] rose up certain of the sect of the Pharisees which believed, saying, [j] That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came [k] together for to consider of this matter.

7 ¶ And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know [l] how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which [m] knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying [n] their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke [o] upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through [p] the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought [q] among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared [r] how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is [s] written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known [t] unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned [u] to God:

20 But that we write unto them, that they abstain from pollutions of [v] idols, and *from* [w] fornication, and *from* things strangled, and *from* [x] blood.

21 For Moses of old time hath in every city them that preach him, being [y] read in the synagogues every sabbath day.

A M. cir. 4056. A. D. cir. 52.

d Gal. 2. 1.
e Ro. 15. 1. 1 Co. 16. 6, 11. 3 Jo. 6.
f c. 11. 17.
g Lu. 15. 7, 10.
h c. 21. 19.
i or, *rose up, said they, certain.*
j ver. 1.
k Mat. 18. 20.
l Mat. 16. 18, 19. c. 10. 20.
m c. 1. 24.
n He. 9. 13, 14. 1 Pe. 1. 22.
o Ga. 5. 1.
p Ro. 3. 24. Ephes. 2. 8. Tit. 3. 4, 5.
q c. 14. 27.
r Lu. 2. 31, 32.
s Am. 9. 11, 12. c. 10. 43.
t Nu. 23. 19. Is. 46. 10.
u 1 Th. 1. 9.
v Ex. 20. 4, 5. 1 Co. 8. 1, &c. 10. 28. Re. 2. 14, 20. 9. 20.
w 1 Co. 6. 9, 18. Col. 3. 5. 1 Th. 4. 3.
x Le. 17. 14. De. 12. 16, 23.
y c. 13. 15, 27.

Pharisees; and, of course, more zealous for the ritual than for the moral law. These men not only taught the perpetuity of circumcision, but its absolute *necessity* to salvation: they insisted, therefore, that the Gentile converts should be circumcised to be received into the Christian church: or, in other words, that the Gentiles must become Jews, before they could be Christians. "It is good always to be zealously affected in a good cause;" but it is much to be regretted, when men not only confine their zeal to external religion, but spend it in promoting schisms. It is moreover to be feared, that this zeal has its foundation generally in the ambition of personal distinction; at least, this was certainly the case with the heresiarchs of the first centuries. While they remained in the church, many of them had neither character nor talents to raise them above others; but the propagation of a new doctrine excited popular attention, and the ability called forth in its defence often excited much greater admiration than the same, or even superior, talents, exerted in the common cause of Christianity. This remark is not meant to discourage freedom of inquiry into the truths of Scripture; but only to check the affectation of novelty and sectarian zeal, by which the peace of the church has been so often unhappily disturbed.

These Christian Pharisees ventured to dispute even with Paul and Barnabas; the church at Antioch therefore deputed those apostles to go and consult the apostles and elders at Jerusalem. On the way thither, through Phenicia and Samaria, these deputies from Antioch related the success with which God had favoured them in preaching among the heathen, which occasioned great joy to all the brethren who heard it: but when they came to Jerusalem, they found there certain Christian Pharisees, maintaining the same opinions with those who had excited these disputes, and who had probably been deputed from them.

The apostles and elders being assembled, Peter, who had returned to Jerusalem after Herod Agrippa's death, "opened the debate by observing, that a considerable time ago God had selected him to preach to the Gentiles, and had blessed his labours with unequivocal success, in purifying their hearts by faith, and in dispensing the Holy Ghost among them, no less than on the Jews. After God himself had thus decided, he said it appeared presumptuous in any person to impose a yoke on the Gentiles, from which the divine indulgence had exempted them. He insisted that the yoke itself, especially when laid on the conscience as necessary to salvation, was intolerable: and he concluded, that even they who still, for charitable and prudential reasons, persisted in the ritual observances, were yet obliged to repose for salvation only on the 'grace of the Lord Jesus Christ,' as well as these Gentiles, who never had observed them at all. This full testimony of Peter was supported by Paul and Barnabas, who gave large proof of the divine grace vouchsafed to the Gentiles. James, who seems to have been the standing pastor of Jerusalem, confirmed the same argument, by the prophets of the Old Testament, agreeably to Peter's declaration of the mercy of God in visiting the Gentiles. He gave his opinion that the Gentiles should no longer be molested with notions subversive of the grace of God, and tending to teach them dependence on human works, instead of the atonement of Christ, for salvation. Only he recommended that the council should direct them to abstain from the pollutions of idols, and from fornication, and from things strangled, and from blood." (*Milner's* Ch. Hist. vol. i. chap. 1.)

On this we shall only here add, that so far from Peter here appearing as "the prince of the apostles," as the Roman Catholics consider him, he speaks with no authority, but as an individual apostle. He does not even appear to have presided as moderator; that office being filled by James, who sums up the argument, and concludes with adding—"Wherefore my opinion (or decision) is," &c.: which words, though in themselves unassuming, yet had they been used by Peter, (as *Doddridge* observes,) would have been pleaded as decisive of his superiority. As the case stands, they are content to argue from his speaking *first* on this occasion: a clear proof, as we understand it, that he was not even the president on this occasion, much less did he dictate the decree which was adopted. (See Rhemish Annot. in Acts xv.)

Ver. 22—41. *The decree of the Apostles, formed on the suggestion of James, sent to Antioch.*—Though James claimed no superiority, it is evident that he presided; and it is much to the honour of his wisdom and prudence, that his suggestions in the council were so unanimously adopted. On the decree itself, we offer the following observations. 1. The introduction severely censures those who, without a divine command, attempt to introduce laws and regulations into the church of God: especially when those laws are of a nature to "subvert the faith," and trouble the consciences of believers, as was the

CHAP. XV. Ver. 3. *Brought on their way.*—See chap. xx. 38; xxi. 5, &c. —*Phenice.*—[*Phenice*, or *Phœnicia*, was a province of Syria, whose boundaries were different at different times. It may be said, generally, to have extended from Tripoli on the north, to the termination of the ridges of Mount Lebanon on the south, where it met the border of Palestine; and comprehending in breadth the narrow tract between Lebanon and the Mediterranean. *Ptolemy*, however, makes it extend from the Eleutherus, below Aradus, to Pelusium in Egypt, including all the sea coast of Palestine.]—*Bagster.*

Ver. 7. *After much disputing.*—Not among the apostles, but between them and the advocates of the necessity of circumcision.—*A good while ago.*—It was about ten years before that Peter had preached to Cornelius and his company, according to the vulgar chronology; but some refer this expression to the divine decrees. See ver. 18, also note of ver. 13.

Ver. 14. *Simeon*—i. e. Simon Peter.

Ver. 17. *The residue of men.*—In Amos ix. 12, our translation reads "The remnant of Edom;" but the LXX. and Arabic read *Adam* (or men) for "Edom:" and this is generally considered as the true reading. See *Kennicott* and *Newcome*.—*Whom my name is called*—i. e. who are converted to the true God.

Ver. 18. *All his works*—i. e. all his doings or designs; not confining it to the works of Nature.—*From the beginning of the world*—Or "from eternity"

Ver. 19. *My sentence is.*—*Doddridge*, "I determine."—*Are turned.*—*Doddridge*, "are converted."

22 ¶ Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; *namely,* Judas surnamed [z] Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

24 Forasmuch as we have heard, that certain [a] which went out from us have troubled [b] you with words, [c] subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom [d] we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

26 Men that have hazarded [e] their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by [f] mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden [g] than these necessary things;

29 That ye abstain [h] from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep [i] yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the [j] consolation.

32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed [k] *them.*

33 And after they had tarried *there* a space, they were let go [l] in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Barnabas, Let us go again and visit our brethren in [m] every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, [n] whose surname was Mark.

38 But Paul thought not good to take him with them, who departed [o] from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Saul chose Silas, and departed, being recommended [p] by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming [q] the churches.

A. M. cir. 4056.
A. D. cir. 52.

z c.1:23.
a ver.1.
b Ga.5:12.
c Ga.5:4.
d Ga.2:4.
e c.13:50. 14:19.
f *word.*
g Re.2:24.
h ver.20.
i 2 Co.11:9. Ja.1:27. 1 Jo.5:21. Jude 20,21
j or, *exhortation.*
k c.14:22.
l 1 Co.16:11. 2 Jo.10.
A. M. cir. 4057.
A. D. cir. 53.
m c.13:4, &c.
n c.12:12,25. Col.4:10.
o c.13:13.
p c.14:26. 20:32.
q c.16:5.
a c.14:6.
b c.19:22. Ro.16:21. 1 Co.4:17.
c 2 Ti.1:5.

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.

THEN came he to [a] Derbe and Lystra: and, behold, a certain disciple was there, named [b] Timotheus, the son of [c] a certain woman, which was a Jewess, and believed; but his father *was* a Greek:

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case here, when these men attempted to lay the yoke of the Mosaic law upon the necks of the Gentiles.—2. What relates to the question of circumcision itself, is only negatively expressed: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than" is specified in the articles following, neither of which mention circumcision; consequently that is neither enjoined nor forbidden.—3. The articles named are stated to be "necessary"—that is, things to be necessarily refrained from. Not, indeed, all equally so; for which reason it may be proper to examine them distinctly.

1. To abstain from "meats offered to idols," knowing them to have been so offered; and more especially from partaking of idolatrous feasts, in which the meats had been so offered. To these, no doubt, Christians were frequently invited, and often probably with the view of ensnaring them: we, in this age, (Paganism being abolished,) are not under the same temptations; but it deserves to be considered, whether the attendance of Christians at convivial feasts, where "Jolly Bacchus" and "Glorious Apollo" are invoked and eulogized in song, does not involve conduct very similar to that here prohibited. Meats hung up in the shambles, or presented for food, without any notification of having been so offered, we are elsewhere directed to eat, asking no questions. (1 Cor. x. 25.) —2. As to refraining "from blood and from things strangled," so far as this is merely a repetition of the precept given to Noah, we consider it binding on Gentiles, as well as Jews. (See exposition and notes on Gen. ix. 1—7.) But farther than that, we consider it binding only in cases wherein our liberty, as Gentiles, might hurt the minds of conscientious Jews.—3. "Things strangled and blood," are understood to comprehend all creatures killed for food without discharging the blood from them; but perhaps the original precept to Noah did not go so far, (see our exposition above referred to,) and farther than that went we Gentiles are not bound, otherwise than may be necessary to avoid hurting the consciences of our weaker brethren. (Rom. xiv. 15—20. 1 Cor. viii. 8—13; x. 28.) —4. *Fornication:* this is, in all cases, a crime against the moral law; but the prohibition seems to be here given with particular reference to the licentious and abominable rites practised in Pagan temples, where the worst crimes made part of their religious services.

With this definitive decree, Paul and Barnabas were dismissed, to return back to the church at Antioch, accompanied by Judas, surnamed Barsabas, and Silas, both "prophets," or inspired men, who confirmed the testimony of the apostles, and exhorted the brethren to resist the doctrine of the Judaizing teachers. Thus was harmony restored to the church, and the common cause of Christianity advanced and prospered.

This has been usually called the *first* Christian council, and so it was; but it was also unique, as consisting chiefly (if not entirely) of the apostles and other inspired persons; on which account we may the more admire the mild and gentle terms with which the apostolic epistle concludes:—Not, "If any man dispute our authority let him be *Anathema;*" but, "From which (namely, the things here prohibited) if ye keep yourselves, ye shall do well."

A dissension, however, soon arose between Paul and Barnabas. They had agreed to revisit the churches they had already established among the Gentiles; but they differed as to the most suitable person to take with them. Barnabas determined to take with him his relation, John Mark; but Paul, offended with his conduct in deserting them before, refused; and thus they divided, Barnabas went to his native country with his relation above named, but Paul travelled through Syria and Cilicia, accompanied by Silas, who had come with them from Jerusalem. Paul's farther labours and sufferings form the chief subject of the remaining chapters of this book.

CHAP. XVI. Ver. 1—24. *Paul circumcises Timothy—converts Lydia—casts out a demon, and is imprisoned.*—Paul meeting with Timothy at Lystra, is so well pleased with him, that he is anxious to introduce him into the Christian ministry under his immediate sanction. As his mother was a Christian Jewess, (though married to a Greek,) he thought it necessary for him to be circumcised, as otherwise the Jews would hold no conversation with him. This done, Paul proceeds in his journey as far as Troas, near the ruins of ancient Troy, on

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Ver. 22. *Antioch.*—[*Antioch* of Syria, now *Antakia*, was the capital of the Syro-Macedonian empire, the residence of the Macedonian kings of Syria for several hundred years, and afterwards of the Roman governors of the province. It was situated on the Orontes, about 67 miles west of Aleppo, and 12 miles from the Mediterranean, and is said to have been 4 miles in circumference. It was totally ruined by an earthquake in 1822.]—*Bagster.*

Ver. 23. *Syria.*—[*Syria* properly so called, and in the sense in which it occurs in the New Testament, was a country of Asia, bounded by the Euphrates on the east, by the Mediterranean and Phœnicia on the west, by Cilicia on the north, and by Judea and Arabia Deserta on the south.—*Cilicia*—Was a country of Asia Minor, on the south-eastern coast, having Lycaonia and Mount Taurus on the north, Syria on the east and south, and Pamphylia on the west. Its capital city was Tarsus.]—*Bagster*

Ver. 27. *Judas and Silas.*—The former, surnamed Barsabas, is supposed to have been the brother of Joseph Barsabas, one of the candidates for the vacant apostleship, chap. i. 23.—*By mouth.*—Gr. "by word." *Doddridge* "by word of mouth."

Ver. 37. *Barnabas determined.*—*Hammond,* "counselled." *Doddridge,* "advised."

Ver. 38. *Pamphylia.*—[*Pamphylia* was a province of Asia Minor, bounded on the south by the Mediterranean, west by Lycia, north by Pisidia, and east by Cilicia.]—*Bagster.*

Ver. 39. *The contention was so sharp.*—The Greek word is a medical term —a *paroxysm* of anger.

CHAP. XVI. Ver. 1. *Timotheus.*—In English, Timothy, to whom Paul afterwards addressed two epistles.

2 Which was well [d] reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised [e] him because of the Jews [f] which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained [g] of the apostles and elders which were at Jerusalem.

5 And so were the churches [h] established in the faith, and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of [i] Galatia, and were forbidden of [j] the Holy Ghost to preach the word in [k] Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to [l] Troas.

9 ¶ And a vision appeared to Paul in the night; There stood a man [m] of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go [n] into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to [o] Philippi, which is [p] the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the [q] sabbath we went out of the city by a river side, where [r] prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart [s] the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought [t] *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed [u] with a spirit of [v] divination met us, which brought her masters much gain [w] by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high [x] God, which show unto us the way of [y] salvation.

18 And this did she many days. But Paul being grieved, turned and said [z] to the spirit, I command thee in the name of Jesus Christ to come out of her. And [a] he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains [b] was gone, they caught Paul and Silas, and drew *them* into the [c] market-place unto [d] the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble [e] our city,

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against

A. M. cir. 4057.
A. D. cir. 53.

d c.6.3. 1 Ti.5.10. He.11.2.
e Ga.2.3.-5.1.3
f 1 Co.9.20.
g c.15.28,29.
h c.15.41.
i Ga.1.2. 1 Pe.1.1.
j Am.3.11, 12. 1 Co.12.11
k Re.1.4,11.
l 2 Co.2.12. 2 Ti.4.13.
m c.10.30.
n 2 Co.2.13.
o Phi.1.1.
p or, *the first.*
q *sabbath day.*
r c.21.5.
s Lu.24.45.
t He.13.2.
u 1 Sa.28.7.
v or, *Python.*
w c.19.24.
x Ge.14.18, 22.
y c.18.26. He.10.20.
z Ma.1.25, 34.
a Ma.16.17.
b c.19.24.-27
c or, *court.*
d Mat.10.18
e 1Ki.18.17. c.17.6.

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the shore of the Ægean Sea. While there, he saw in a night vision a Macedonian, who invited his assistance. This he considered as a call in providence to go and preach the gospel in that country: accordingly, "We," says the historian *Luke*, "came with a straight course to Samothracia—to Neapolis—to Philippi;" and at the latter place he continued for certain days, during which the following events occurred. But before we proceed, it may be proper to observe, that this is the first time St. Luke introduces himself as the companion of St. Paul, and that in the most modest and indirect manner.

Paul and Silas, accompanied by Luke and Timothy, on the first sabbath after their arrival, repair to a public *Oratory*, or place of prayer, where the pious Jews met for devotional purposes, especially the females, of whom the far greater part of the congregation usually consisted. Among those who now attended was one *Lydia*, a Jewish proselyte, "whose heart the Lord opened," so that she attended unto Paul's discourses, and received Christian baptism, with all her household. One day, however, as they were going to their devotions, they were accosted in the way by a female slave, who was a demoniac, and possessed a spirit of *Python*, or divination, like that of the Pythic oracle, whereby she brought her masters (or owners) great gain. Seeing the apostle and his companions daily passing that way, she constantly accosted them, and followed them for many days together, crying, "These men are servants of the most High God, which show unto us the way of salvation."

On the subject of demoniacs, and the reality of possessions, we have already given our opinion freely, and are happy to find our sentiments coincide with those of Preb. *Townsend*, in his late work. He says, "If it appeared to me to be warranted by the sacred text, I would willingly interpret this passage with Michaelis .... and many others; and believe that the damsel at Philippi was either an impostor, a ventriloquist, insane, diseased with melancholy, or overpowered with her own fancies; but I cannot render the plain language of St. Luke in any but the literal manner. My reason shall always submit to Scripture; and I cannot wrest the words of this Scripture to any other meaning than the usual one, that an evil spirit had influence over the mind and body of this person, enabling her to utter oracular responses."

Dr. *Doddridge* remarks, "The manner in which Luke relates the story, plainly implies, that he thought it a real possession, and that Paul took it himself in that view. Nor can I apprehend that her behaviour, or his, or that of her masters afterwards, can be accounted for, without allowing it to have been the case."

Mr. *Scott*, taking the same side, remarks—"Had this damsel's divination been a mere juggle between her and her masters, the command of the apostle could not have detected it, or prevented them from carrying on the deception. .... [But] The owners of this damsel, being sensible that no farther lucre could be made by her, [especially if she was converted to Christianity,] and that her value, if offered for sale, was greatly diminished, were exceedingly exasperated by their loss: and when they had seized on Paul and Silas, and accused them before the magistrates as disturbers of the peace, and teachers of unlawful customs; the multitude, also, being enraged at the

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Ver. 3. *They knew all that his father was a Greek*—And consequently that he was uncircumcised, which would be an insurmountable barrier to his usefulness among the Jews.

Ver. 4, 5. *And they went*, &c.—*Townsend*, on the authority of Lord *Barrington* and other critics, places these verses at the end of chap. xv.; but *Doddridge* disapproves the transposition.

Ver. 6. *Phrygia*—[A country of Asia Minor, had Bithynia and Galatia on the north, Cappadocia on the east, Lycaonia, Pisidia, Pamphylia, and Lycia on the south, and Lydia and Mysia on the west.—*Galatia*—Was situated between Phrygia on the south, Bithynia and Paphlagonia on the north, and Pontus on the east.—*Asia*—That is, *Proconsular Asia*, which included Ionia, Æolia, and Lydia.]—*Bagster.*

Ver. 7. *Mysia*—[Lay between Lydia on the south, Troas on the west, the Propontis on the north, and Phrygia and *Bithynia* on the east; which had the Euxine on the north, Paphlagonia on the east, and Galatia and Phrygia on the south.]—*Bagster.*—*But the Spirit* [of Jesus] *suffered them not.*—*Doddridge* says, "So many ancient versions, readings, and citations, add the words [of Jesus,] that I thought myself not only authorized, but obliged, at least to insert them thus, and perhaps might well have omitted the crotchets." Even "The improved (Unitarian) version" inserts them; and adds, "these words are introduced into the text on the most approved authorities." See *Griesbach.*

Ver. 11. *Samothracia*—[Now *Samandracht*, was an island of the Ægean sea about 20 miles in circumference, near Thrace, where the Hebrus falls into the sea.—*Neapolis*—Now *Napoli*, was a sea port of Macedonia, a few miles from Philippi, near Thrace, to which it was formerly reckoned.]—*Bagster.*

Ver. 12. *The chief city.*—*Doddridge*, "a city of the first part of Macedonia," which was divided into four parts—"and a Roman colony."

Ver. 13. *Where prayer was wont to be made.*—*Doddridge*, "Where, according to custom, was an oratory." *Lardner* quotes *Josephus* for such a custom among the Jews, tolerated by the Roman laws.

Ver. 16. *A spirit of divination.*—Margin, "of Python," or Apollo. *Virgil* thus describes a Pythoness:—

> "The virgin cries—The god! behold the god!
> And straight her visage and her colour change,
> Her hair's dishevell'd, and her heaving breast,
> And labouring heart, are swollen with sacred rage:
> Larger she seems, her voice no mortal sound
> As the inspiring god, near and more near
> Seizes her soul."—*Eneid*, vi. 46.

Archbishop *Potter* says, "There were but few that pretended to inspiration but raged after this manner, foaming and yelling, and making a strange, terrible noise; sometimes gnashing their teeth, shivering, and trembling, with a thousand antic motions." The Hebrews called such a one "Mistress of the Ob" (or Aub.) See 1 Sam. xxviii., with which the reader may compare Job xxxii. 18—20.—*By soothsaying.*—*Doddridge*, "prophesying."

Ver. 19. *Market-place.*—See note on chap. xvii. 17.

them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid [f] many stripes upon them, they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas [g] prayed, and sang [h] praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so [i] that the foundations of the prison were shaken: and immediately [j] all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

A. M. cir. 4057.
A. D. cir. 53

f 2 Co.6.5. 11.23,25. 1 Th.2.2.
g Ja.5.13.
h Ps.34.1.
i c.4.31.
j Is.42.7. c.5.19. 12.7,10.
k Pr.24.11, 12. 1 Th.5.15.
l Ge.7.15., 17.
m Je.5.22.
n c.2.37. 9.6.
o Hab.2.4. Jn.3.16,36 6.47. c.13.39.
p c.2.39.
q Ro.1.11, 16.
r Lu.5.29.
s Ro.5.11.

28 But [k] Paul cried with a loud voice, saying, Do thyself [l] no harm: for we are all here.

29 Then he called for a light, and sprang in, and came [m] trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs what [n] must I do to be saved?

31 And they said, Believe [o] on the Lord Jesus Christ, and thou shalt be saved, and thy [p] house.

32 And they spake unto him the word of the Lord, and to all [q] that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all [t] his, straightway.

34 And when he had brought them into his house, he set meat [r] before them, and [s] rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this say-

loss of their prophetess, joined in the tumultuous accusation. Whereas, had the apostle satisfactorily detected an artful impostor, [as some suppose her,] they who had been convinced of the cheat, would have been enraged at those who duped them of their money, and not at him who had undeceived them."

The supposition of others, that the girl was deranged, appears to us, however, neither improbable nor inconsistent with her being a demoniac; for, as we have repeatedly remarked, (on Matt. iv. 12—25, and notes; viii. 28, note,) insanity and possession appear to us to have been frequently connected, not only in ancient times, but, in some instances, to the present day. Nor is it a valid objection that, had the girl been mad, the people would surely not have regarded her oracles; this can never rationally be pleaded, while the oracles of poor Brothers, and the unhappy Johanna Southcott, shall be recollected. It is too true, as a popular preacher once said, "People can believe any thing *but* the gospel"—and this was well said at the moment, when thousands had just been paid, by the higher circles of society, to see a man jump into a *quart bottle!!*

But to return to the poor slave of Philippi: that she bore witness to the truth, is no objection to the fact of her being possessed, since demons repeatedly witnessed to the divine character of our Saviour as "the Holy One of God." (Mark i. 24. Luke iv. 34.) From what motive the girl, or the demon, thus bore witness to the truth, is not for us to inquire; but it seems to have given Paul much uneasiness; partly, perhaps, lest the people should suppose there might be a league between them. Why he did not work the miracle in the first instance, is another circumstance not within our province to ascertain.

The first effect, however, was to raise a persecution against the apostles: but it is observable, that the charge brought against them is not that of ejecting the demon, for that would have established their power of working miracles; but the introduction of a new religion, which required the sanction of the state. (Compare chap. xvii. 18.) At this the magistrates were so incensed, that, instead of calmly inquiring into the circumstances, they flew into a rage, and ordered them to be scourged, contrary to their own laws; and then committed them to prison, which was rendered the more terrible by the charge given to the jailer, to keep them safely, in consequence of which they were thrust into the dungeon and the stocks. How safely they *were* kept, we shall see in the following part of the chapter.

Ver. 25—34. *Paul and Silas delivered, and the jailer converted.*—Paul and Silas appear to have been the only persons here sent to prison; at least, Luke says nothing of either himself or Timothy being committed with them. Let us now, for a moment, glance into the dungeon where Paul and Silas lie, their backs smarting from the rods wherewith they had been scourged, and their legs and feet galled and excoriated with the stocks. Let us listen to their groans. Groans? No; they are occupied in prayer and singing! rejoicing that they were counted worthy to suffer thus for Him who had so lately died for them—and the other "prisoners heard them." Strange, indeed, must it appear to them, to hear these men, brought in scourged, and with a bitter outcry against them as criminals of the deepest guilt, and likely to be sent to speedy execution, and yet singing as if they expected—not an acquittal only, but a triumph! Great, indeed, must be that grace which can make men happy in prison and in torture!

But, in the midst of this scene of tranquil happiness, lo! a sound from heaven—the prison is shaken to its foundation; all the doors are opened and the fetters broken. The jailer, suddenly awaking, sees, by the glimmer of his midnight lamp, his chamber door is open, and the doors leading to the different dungeons of the prison; he knows that his life must answer for the escape of his prisoners, and therefore, in the first paroxysm of distress, he draws his sword with the design to stab himself. Paul, who was set at liberty, and probably hearing something from the jailer which led him to fear his design of suicide, now cries out aloud, "Do thyself no harm, for we are all here." The hand of self-murder was now arrested, when calling for lights to examine the prison, and leaving the care of the other prisoners probably to his attendants, he sprang trembling into the dungeon where Paul and Silas were, and perceiving they had been the subjects of a signal miracle in their liberation from confinement, he fell at their feet, and cried, "Sirs, what must I do to be saved?"

Whether the jailer had heard of a day of future judgment, and thought this extraordinary commotion was a prelude to it; or whether a reflection on his own severe treatment of these extraordinary men now filled him with alarm, we cannot say; but instances have occurred, not few nor distant, in which a sudden conviction of guilt has led persons, under the influence of divine grace, to a true and effectual repentance, as was no doubt the case with this hardened sinner—for such were the characters generally selected for offices of this nature. Without any regard, however, to what he *had* been, these apostolic preachers proclaim to him a free and full salvation through the Lord Jesus Christ; and not to himself only, but, as his family had by this time gathered round him, to them also. "For they spake unto him the word of life, and to all that were in his house." The "same hour of the night" he washed their stripes, and did what he could to heal them; immediately after which he and "all his were baptized straightway;" and, when they all returned into the house, "he set meat before them, [his prisoners,] and rejoiced, believing in God with all his house."

Before we leave this part of our narrative, we beg leave to offer a caution against a sin unhappily much upon the increase in this country. *Suicide*, the crime contemplated by the jailer, is a sin both against the gospel and the law. The sixth command as strongly opposes this as any other species of murder: for God, who only can give life, has alone the power to dispose of it. As to the gospel, *that* teaches us that death is only the path to judgment and a future state, on which it is madness to rush without being summoned or prepared. We hope there are but few Bible-readers in danger from this crime, but the writer has known some; and one case in particular that it may be useful to record. A pious and amiable divine of the last century, at no great distance from London, laboured under great depression of spirits. Being left a short time alone, his razor presented itself to him, and, by the suggestion of the enemy of souls, he seized it, and instantly cut his throat. His family soon came about him, and he uttered these impressive words,—"The Lord has left me but one moment, and see what I have done!" The case (to the best of our recollection) did not prove fatal; but the words are monitory, and should place us on our guard against a temptation from which we have no defence, but confidence in God. Generally speaking, however, we believe this crime arises from the prevalence of infidelity. Fashionable writers have argued against a future state, and readers of a gay and licentious conduct, have flattered themselves that "death is an eternal sleep"—till at length they have made the terrible experiment.

Ver. 35—40. *Paul refuses to be released disgracefully.*—The remaining verses of this chapter show us into what difficulties men in power often plunge themselves, by making their passions, and not the laws, the rule of their conduct. Whether the jailer or some other person had warned the magistrates of their illegal conduct, they were greatly alarmed when they perceived that they had violated the Roman laws, which

Ver. 22. *Commanded to beat* them.—*Doddridge.* "Commanded them to be beaten with rods."

Ver. 35. *The magistrates*—i. e. the *Prætors.*—*Sent the serjeants.*—Beadles, or *lictors.*—*Doddridge.*

ing to Paul. The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly [t] uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come [u] themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought [v] them, and brought *them* out, and desired [w] *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* [x] Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted of Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the Lying God, to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, [a] went in unto them, and three sabbath days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must [b] needs have suffered, and risen again from the dead; and that this Jesus, [c] whom I preach unto you, is Christ.

4 And some [d] of them believed, and [e] consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of [f] Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, [g] These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary [h] to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled [i] the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren [j] immediately sent away Paul and Silas by night unto Berea: who coming *thither* went into the synagogue of the Jews.

11 These were more [k] noble than those in Thessalonica, in that they received the word with all readiness [l] of mind, and searched the scriptures [m] daily, whether those things were so.

12 Therefore many of them believed; also

A. M. cir. 4057.
A. D. cir. 53

t ch.22.25.
u Da.6.18, 19. Mat.10.16
v Ex.11.8. Re.3.9
w Mat.8.34.
x ver.14.
a Lu.4.16. c.9.20. 13.5,14.
b Lu.24.26, 46. c.1.3. Ga.3.1.
c or, *whom, said he, I preach.*
d c.28.24
e 2 Co.8.5. 17h.1.5,8
f Ro.16.21.
g Lu.23.5. c.16.20.
h Lu.23.2 Jn.19.12.
i Mat.2.3. Jn.11.48.
j c.9.25. ver.14
k Ps119.99, 100.
l Ja.1.21. 1 Pe.2.2.
m Is.34.16 Lu.16.29. 24.44. Jn.5.39.

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the imperial power generally protected by exemplary punishments. Paul, they found, was a Roman, and they had punished him unheard—and that with scourging, both which exposed themselves to punishment. It is probable that Paul pleaded his privilege in the first instance, but they were too much influenced by his accusers, the owners of the slave, to attend either to facts or rights. They first punished, and now they dare not judge. Wishing to compromise the matter, they therefore sent their *serjeants*, beadles, or lictors, the men who had scourged them the day before, to order the jailer to release them in a private manner: but such release they, and especially Paul, refused accepting without a public acknowledgment of his having been unjustly treated. This may be thought somewhat inconsistent with our Lord's direction, to submit to injuries without resistance. These men, however, made no resistance: they, being innocent, suffered as evil-doers; and, had they privately withdrawn from prison, it would naturally have been supposed that they had been guilty of some offence; whereas, in ejecting the demon from the girl, as already mentioned, they only saved the public from the deceptions of an evil demon; and as it respects her owners, whatever claim they might have upon the girl's domestic services, they had certainly no right to employ her to deceive the people and render her unhappy, as the consequence must be; unless we are to believe that it is a good thing to be possessed and controlled by an unclean spirit.

As to the plea of Paul and Silas, that they were *Romans*, there is no doubt but it was true; and, being so, it could not be their duty, silently and tamely to give up privileges, by the surrender of which others might be injured, and the laws of their country violated with impunity. Bring the case home: suppose an American put upon his trial simply for preaching, and another Judge Jefferies should wish to try him without empannelling a jury; would it be consistent with his duty to submit, and resign his own and the liberties of his country, without a struggle or a plea? Undoubtedly not: nor would it have been right in Paul and Silas to have given up silently their Roman privileges.

They did not, however, refuse to be liberated, nor demand satisfaction for their imprisonment; much less threaten the magistrates with the vengeance of the higher powers. "When they suffered they threatened not:" (1 Peter ii. 23:) but immediately on being brought forth, retired to the house of their amiable convert, Lydia, and "having seen the brethren," who probably assembled at her house, and engaged with them in devotional exercises, and comforted them by an exhibition of divine truth, and of the Lord's merciful conduct toward them, they departed from their city, as they had been desired.

CHAP. XVII. Ver. 1—15. *Paul preaches at Thessalonica and at Berea, but is driven from both places by persecution.*—In the first instance we find Paul preaching in a synagogue of the Jews at Thessalonica, where he reasoned with them for three successive sabbaths, and probably on some of the intermediate days, in which we remark two important circumstances. 1. He did not confine his reasonings to the subjects of natural religion, nor did he draw his arguments from the Pagan philosophers. These, as we shall see presently, he would sometimes quote, but they never formed his text—he reasoned from the *Scriptures*. 2. The substance of all his discourses was "Jesus Christ, and him crucified." He reasoned from the Scriptures, "opening and alleging that Christ must needs have suffered [for our sins,] and have risen again from the dead [for our justification.] And this Jesus [added he] whom I preach unto you is CHRIST," or the Messiah. This affords a pointed condemnation of merely moral preaching, which will seldom reform and never convert a sinner. "One may more justly complain of some sermons in our days (says Dr. *John Edwards*) than the father of old did of Tully's works, that there is not a word of Christianity in them. Tully's Offices and Seneca's Epistles serves many instead of the Bible."

"It is true (said the late learned Bishop *Horsley*) that it is the great duty of a preacher of the gospel to press the practice of its precepts upon the consciences of men; but then it is equally true, that it his duty to enforce this practice in a particular way, namely, by inculcating its doctrines. The motives which the revealed doctrines furnish are the only motives he has to do with, and the only motives by which religious duties can be effectually enforced."

In answer to the objection, that "the peculiar doctrines of Revelation," as the Trinity, the incarnation, and the atonement, and communion with God, are above the capacities of the common people, his lordship replies, "If this were really the case, the condition of mankind would indeed be miserable, and the proffer of mercy in the Gospel little better than a mockery of their woe; for the consequence would be, that the common people would never be carried beyond the first principles of natural religion. Of the efficacy of natural religion as a rule of action, the world has had the long experience of 1600 years: for so much was the interval between the institution of the Mosaic church and the publication of the Gospel. . . . . Among the vulgar, natural religion never produced any effect at all; among the learned, much of it is to be found in their writings, little in their lives." On the other hand, "Upon the first preaching of the Gospel, the illiterate, the scorn of pharisaical pride, who knew not the law, and

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Ver. 37. *They have beaten us, &c.*—*Cicero* says, "It is a transgression of the law to bind a Roman citizen: it is wickedness to scourge him." The illegality of the proceeding of the magistrates was farther evident in their condemning and punishing Paul unheard.

Ver. 40. *Comforted them*—i. e. by affectionate exhortation See *Doddridge*.

CHAP. XVII. Ver. 1. *Amphipolis*—[Was the capital of the first division of Macedonia, situated on the Strymon, which nearly surrounded it, from whence it took its name, about 70 miles east of Thessalonica. It is now a place of little consequence, called *Emboli*.——*Thessalonica*—Now *Salonichi*, was a celebrated city and capital of the second part of Macedonia, situated at the head of the Thermaic gulf, now the gulf of Salonichi. It was a noble mart, and the most populous of all Macedonia; and it still retains somewhat of its ancient splendour, being five miles in circumference, and containing a population of upwards of 60,000 persons. See the travels of Dr. *Clarke*, &c.]—*B.*

Ver. 4. *Consorted*—i. e. associated.——*Devout Greeks*—Or Grecians proselyted to the Jewish religion.

Ver. 5. *Jason.*—A resident at Thessalonica, and a kinsman of St. Paul. See Ro. xvi. 21.

Ver. 6. *These that have turned the world upside down.*—The word properly implies sedition—an attempt to overturn the government. See ch. xxi. 38

Ver. 10. *Berea*—Was a city of Macedonia, not far from the Thermaic gulf, west of Thessalonica, and near Pella, the birth place of Alexander the Great.

Ver. 11. *More noble.*—Not in rank, but in disposition—"more ingenuous," o liberal minded.

of honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up [n] the people.

14 And then immediately the brethren sent away [o] Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus [p] for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, [q] his spirit was stirred in him, when he saw the city [r] wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout [s] persons, and in the market daily with them that met with him.

18 Then certain philosophers [t] of the Epicureans, and of the Stoics, encountered him. And some said, What will this [u] babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [v] Areopagus, saying, May we know what this new [w] doctrine, whereof thou speakest, *is?*

20 For thou bringest certain [x] strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of [y] Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too [z] superstitious.

23 For as I passed by, and beheld your [a] devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 [b] God that made the world and all things therein, seeing that he is [c] Lord of heaven and earth, dwelleth [d] not in temples made with hands;

25 Neither is worshipped with men's hands, as though [e] he needed any thing, seeing he [f] giveth to all life, and breath and [g] all things;

26 And hath made of one [h] blood all nations of men for to dwell on all the face of the earth, and hath determined the times [i] before

A. M. cir. 4057.
A. D. cir. 53.

n Lu 12.51.
o Mat.10.23
p c.18.5.
A. M. cir. 4058
A. D. cir. 54.
q Ps 119.136 2 Pe.2.8.
r or, *full of idols.*
s c.8.2.
t Col 2.8.
u or, *base fellow.*

v or, *Mars' hill.* It was the highest court in Athens.
w Jn.18.34. 1 Jn.2.7,8.
x Ho.8.12.
y or, *the court of the Areopagites.*
z Je.50.38.
a or, *gods that ye worship.* Ga.4.8.
b c.14.15.
c Mat.11.25
d c.7.48.
e Ps.50.8.
f Job 12.10. Zec.12.1
g Ro.11.36.
h Mal.2.10.
i Ps.31.15.

were therefore deemed accursed, were the *first* to understand and to embrace the Christian doctrine."

But to return to the history of St. Paul. At Thessalonica, some of the Jews, on hearing the gospel preached, believed, and associated with Paul and his companions; "of the devout Greeks (or proselytes) a great multitude, and of the chief women not a few; but the Jews, which believed not, raised a mob and a riot among the lowest classes, thinking to bring the holy preachers into trouble, and perhaps destroy them. They therefore assaulted the house of Jason, who appears to have been related to Paul, and gave him shelter; and drew (or dragged) him and the brethren found there before the magistrates, under the usual charge of being troublers of the public peace. Paul and Silas, however, had been conveyed away by night to Berea, and the magistrates taking security of Jason and the other converts to keep the peace, immediately discharged them. At Berea the Christian doctrine was much more favourably received. For as Paul reasoned from the Scriptures, these more liberal-minded Jews, instead of contradicting and blaspheming, "searched the Scriptures daily," to see if these things were as they were represented. The consequence was, as it generally has been, when received with the same candid and inquiring temper, the converts were very numerous. These indefatigable persecutors, however, the unbelieving Jews, hearing of this, followed to Berea, and stirred up another mob, so that the brethren were again compelled to secrete Paul: they accordingly conveyed him towards the sea, whence he sailed to Athens, and there waited for Silas and Timotheus.

Ver. 16—34. *Paul preaches at Athens, and with what success.*—"On a promontory," says Dr. *Wardlaw*, "formed by the confluence of two classical rivers, stood *Athens*, the glory of ancient Greece. High in political eminence and in military fame, it was still more distinguished for the learning, the eloquence, and the polished refinement of its inhabitants; and for the number, variety, and excellence of the works of art produced or collected within its walls: for those magnificent structures of which the very fragments are the admiration of modern nations; for the most exquisite productions of painting and sculpture; for its various schools of philosophy; and, in a word, for all that was elegant and admirable in every branch of science, and art, and literature."

Here Paul waited—some weeks perhaps—for the arrival of his friends and fellow-labourers, Silas and Timothy; and what man of science, or literature, or taste, would not have waited with complacency and delight in the midst of such an assemblage of every thing elegant and splendid, tasteful and ingenious? But not so Paul, "His spirit was stirred, was roused, was agitated within him, when he saw the city given to idolatry," and "full of idols." What were those beautiful statues and paintings, which at the end of 2000 years are still envied and admired? They were idols—the images of imaginary, perhaps of diabolical beings.—What were those beautiful and yet unequalled piles of architecture? They were the temples of those gods.—What was the sum of all their literature and science? "The world by wisdom knew not God."

Paul's spirit was stirred, and what did he? First he disputed with the Jews and proselytes in the synagogue, doubtless recommending to them that Messiah to whom his heart was wholly attached. But may we not venture to believe that, while he did this, he could not refrain from mingling reproof with instruction? "What! children of Abraham, do you not live in a city full of idols, and do you never put in a word on behalf of the one true God, the God of Abraham—the only God here *unknown?*" He disputed also daily, in the market-place, "with them that met with him," whether plebeians or philosophers. And here, it seems, both the atheistical Epicureans and the disciples of Zeno fell upon him, not with the weapons of violence, but with a kind of sneer, as if he were come to recommend to them some new gods, or *demons*, as they expressed it. It may seem strange to an English reader, that they should take the *resurrection* for a deity: but this is not so wonderful, when we consider that they were total strangers to both the doctrine and the name, which being feminine in the Greek language, might easily be mistaken for a goddess.

Ver. 13. *Stirred up the people.*—"Raising [a storm among] the people." *Blackwall* in *Doddridge.*

Ver. 14. *To go as it were to the sea.*—*Doddridge*, "As if he were to go by sea." *Newcome*, "Towards the sea." So *Schleusner*. *Bost* and *Rephelius* have fully proved, that "towards," and not "as it were to," is the true rendering.—*Boothroyd.*

Ver. 15. *Athens*—[Was the most celebrated city of Greece, not merely for political greatness and military power, but for the learning, eloquence, and politeness of its inhabitants, and for the cultivation of the arts and sciences. It was situated in a delightful plain of Attica, on the Saronic gulf, opposite the eastern coast of Peloponnesus, in a sort of peninsula formed by the two rivers, the Ilissus and Cephisus, about 35 miles east of Corinth, and four miles from the sea. The ruins of many of the splendid structures for which it was celebrated yet remain.]—*Baxster.*

Ver. 16. *His spirit was stirred.*—According to *Doddridge*, the Greek word signifies *sharpened*, set on edge. In 1 Co. xiii. 5, a kindred term is rendered "provoked," which word some use here.—*Wholly given to idolatry.*—Marg. "full of idols," which is more literal.

Ver. 17. *Devout persons*—i. e. Jewish proselytes.—*And in the market.*—(Gr. *Agora*) the market-place, or *forum;* a large open place, where the people assembled, and on the sides of which there were generally porticoes, or cloisters, where the philosophers used to dispute or lecture; where courts were sometimes held; and where temples and theatres were usually built.

Ver. 18. *Epicureans.*—[The *Epicureans* were the followers of *Epicurus;* who acknowledged no gods except in name, and denied that they exercised any government over the world; and held that the chief good consisted in the gratification of the appetites. The *Stoics* were the followers of *Zeno*, and held that all human affairs were governed by fate. Both denied the resurrection of the body, and the immortality of the soul.]—*Bagster.*—*This babbler.*—Gr. "a word-scatterer;" which *Beza* explains in allusion to a little bird, called "the seed-picker," remarkable for picking up scattered seeds: so they mean to insinuate that Paul had picked up scraps of philosophy in the market-place.—*A setter forth of strange* [i. e. foreign] *gods*—Or "demons." (Gr. *daimonia.*) The Greeks used this term for all the invisible powers—celestial, terrestrial, or infernal; gods, heroes, or devils.—*Jesus, and the resurrection.*—In Gr. *Anastasis;* which latter, it is generally thought, these Athenians took for a new goddess. The Athenians worshipped Shame, Fame, Desire, &c. as goddesses.

Ver. 21. *Some new thing.*—Literally, "newer thing." The Athenians were as anxious to hear the last new opinions stated, as some of our ladies to receive the last new fashions from Paris. They are upbraided more than once by Demosthenes for this excessive love of novelty, and it should seem that they are remarkable for the same weakness to the present day. See *Orient. Lit.* No. 1420.

Ver. 22. *Mars' hill.*—Gr. *Areopagus;* the same word as in ver. 19, but here literally translated in the text—there only in the margin.—*Too superstitious.*—This translation is too harsh. The learned *Jos. Mede* renders it, "Too full of demons." *Doddridge*, "Exceedingly addicted to the worship of invisible powers." St. Paul employs the most inoffensive terms in reproving the Athenians; but it is remarkable, that their own writers mention the same fact of their attachment to a multitude of idols. It is said there were more gods worshipped at Athens than in any other part of Greece, and that they kept a double number of festivals. *Orient. Lit.* No. 1421.

Ver. 25. *Neither is worshipped*—(*Doddridge*, served)—*with men's hands*—i. e. all our services are of no use to him: he needeth nothing from us.

Ver. 26. *And hath made of one blood all nations.*—By this the apostle assures the Greeks, that, though a Jew, his benevolent affections were by no means confined to his own nation: and at the same time insinuates, that theirs ought not to be restrained from him on that account. The whole family of man have one Father, and men of all nations are therefore brethren.—*And hath determined the times before appointed.*—Here he addresses both the above classes of philosophers, equally opposing the Epicureans, who refer

appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though [k] he be not far from every one of us:

28 For in [l] him we live, and move, and have our being; as [m] certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not [n] to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30 And the times of this ignorance God winked [o] at; but now [p] commandeth all men every where to repent:

31 Because he hath appointed [q] a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [r] given assurance unto all *men*, in that he hath raised him from the dead.

A. M. cir. 4058.
A. D. cir. 54.

j Is.45.21.
k c.14.17.
l Col.1.17.
m Tit.1.12.
n Is.40.18, &c.
o Ro.3.25.
p Lu.24.47. Tit.2.11, 12.
q Ro.2.16.
r or, *offered faith.*
s c.26.8.
t Lu.14.18. c.24.25.
a Ro.16.3.

32 ¶ And when they heard of the resurrection of the [s] dead, some mocked: and others said, We will hear thee again [t] of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named [a] Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he

Of the two philosophic sects here mentioned, it may be sufficient for us here to remark their leading principles. The former, the followers of *Epicurus*, who made the chief good to consist in enjoyment, rid themselves of all fears or trouble in religion, by denying the being and providence of God, and maintaining that all events came by chance or accident. The *Stoics*, disciples of Zeno, on the other hand, admitted both; but then they tied up the hands of deity by the laws of *fate*, allowing to neither god nor man a freedom of will or action. These sects, who were perpetually debating with each other, united in attacking Paul; and either not understanding, or at least pretending not to understand him, brought him to the celebrated court of Areopagus; not, so far as appears, under any criminal charge, but that they might have a full exposition of his new and strange principles.

One thing is here necessary to be observed, that though one of the sects denied the being of a God, and the other robbed him of his independence, they both paid so much complaisance to the vulgar, that they were willing to worship any god or every god that they might be required to serve; and therefore, doubtless, looked upon Paul as unaccountably precise and scrupulous in his objecting to idolatry.

We follow Paul, however, into this ancient and august court; not, indeed, as a criminal, but as a stranger, from whom they requested (and perhaps *demanded*) an account of the strange notions which he attempted to propagate, relative to one *Jesus* who was crucified, and to the resurrection, (*Anastasis*,) whom these ignorant philosophers took for a new god and goddess of whom they had never before heard. Standing therefore in the midst of the court, he thus courteously and eloquently addressed them—surrounded, doubtless, by the persons who had desired the statement of his doctrines, and whose national character was that of seeking novelty.

"Men of Athens," said he, "I perceive that, in all things, *ye* are too superstitious"—or, more literally, "too much addicted to the worship of *demons*," under which term they understood all the invisible powers, good or evil—"for, as I passed by and beheld your devotions," or, rather, the objects and instruments of your devotion, "I found an altar with this inscription, TO THE UNKNOWN GOD." The meaning of this inscription it has cost critics and antiquaries much labour to discover, without attaining absolute certainty on the subject. The opinions to us most probable, and most generally received, are—1. That the inscription referred to the God of the Jews, whose peculiar name they were always reluctant to disclose to the Gentiles, and latterly refused to pronounce themselves. But, 2. the far more general opinion seems to be that adopted by *Hammond* and *Doddridge*, and which depends on the following narrative:—*Diogenes Laertius* (in his Life of Epimenides) relates, that in his time (about 600 years before Christ) there was a terrible pestilence in Athens, to avert which they sacrificed to all the gods whom they supposed able to assist them, but without success. Epimenides therefore advised them to bring some sheep into the Areopagus, and then letting them loose, to follow them, and, when they laid down, to sacrifice to the god whose altar was nearest. Some of these sheep, it is supposed, might lie down, at a time when Athens was far from being so full of idols as in Paul's time, at a distance from any statue or temple, (or perhaps at an equal distance between two,) when, not knowing to what god to direct their worship, they dedicated an altar "to the unknown god," who presided over the spot where the sheep rested. Thus there might be (as is indeed reported) more than one altar of this description. That which Paul saw furnished him with a text for his address, from which he discoursed to them of the ONE great invisible Being, to them unknown, who formed and governs all things. "Him, therefore, whom ye ignorantly worship," and seem to grope after in the dark, "Him, declare I unto you." This great Being, he proceeds to state, had "made of one blood all nations of men,"—or, more literally and properly, "the whole nation of mankind:" representing the world as one great family, "the offspring" of the same Almighty Father, in whom "all live, and move, and do exist." He thence infers that this Universal Parent of mankind could in no way resemble statues of metal or of stone, but was a being of infinite power and activity, presiding over all his creatures, and taking account of all their actions, with the design, at some future day, of bringing all before his bar. With this design he had commanded all men to repent of their idolatry and other crimes, and had ordained that same august person, whose name he preached, to be the judge; and though he had been rejected and crucified by his own nation, yet had God, most nigh, given assurance of such design "in that he had *raised* him from the dead."

Here he could proceed no farther. The very idea of a *resurrection* appeared to them all so absurd—to Stoics as well as Epicureans—that they began to mock and ridicule; and even others, not so rude, thought it a matter of so little consequence, that it were better to defer the subject "to a more convenient season." As, however, there was a Joseph and a Nicodemus, in the Jewish sanhedrim, who believed in Jesus, so, even among the judges of the Areopagus, there was a Dionysius who believed, as well as a noble lady, of the name of Damaris, which, with a few others, were all the fruit of his labours in this metropolis of science, literature, and taste.

CHAP. XVIII. Ver. 1—28. *Paul preaches at Corinth, and afterwards at Ephesus—the character and talents of Apollos.*—From Athens Paul went to Corinth, at that time the metropolis of Greece. "It was, (says Mr. *Milner*) at once full of opulence, learning, luxury, and sensuality. Here Providence gave him the acquaintance and friendship of Aquila and Priscilla, two Jewish Christians lately expelled from Italy with other Jews by an edict of the Emperor Claudius. With them he wrought as a tent-maker, being of the same occupation; for every Jew, whether rich or poor, was obliged to follow some trade." After the arrival of Silas and Timothy, the apostle earnestly addressed his countrymen in the synagogue at Corinth, but meeting with little beside opposition and abuse

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all events to chance and accident, and the Stoics, who attribute all to fate; *he* refers all things to the determination of an infinitely wise and good God, who, as he is the only infinite, is also the only perfectly independent Being.

Ver. 27. *If haply*—(*Doddridge*, "possibly")—*they might feel after him.*—The allusion is to people groping in the dark, and is intended to represent the difficulty of finding out God by the mere light of Nature.

Ver. 28. *In him we live, and move, and have our being.*—*Doddridge.* "In him we live, and are moved, and do exist."——*For we are also his offspring.*—The passage usually supposed to be here referred to, is thus translated:—

"Jove's presence fills all space, upholds this ball;
All need his aid, his power supports us all;
For we his offspring are, and he in love,
Points out to man his labour from above."

See the *Phænomena of Aratus*. The same words, with the variation of a letter only, are to be found in the Hymn of Cleanthes. See *Doddridge*.

Ver. 30. *God winked at.*—*Doddridge*, "Overlooked." This text does not, *cannot* mean that God is in any case indifferent to the conduct of his creatures; for it is added, that he commands all men every where to repent, and has appointed a day to judge them. So it was with the nations of Canaan—as winked, he appeared to close his eyes against their iniquities, until they were full, and then fulfilled at once his threatenings against them, and his promises to Abraham. See Gen. xv. 16.

Ver. 31. *Given assurance*—i. e. evidence to support our faith; namely, the evidence of Christ's resurrection.

Ver. 34. *Dionysius the Areopagite.*—A member of the tribunal Areopagus, the supreme tribunal of justice at Athens. There are two volumes, folio, of writings preserved under his name, supposed to be written by him after his conversion; but Dr. *A. Clarke* pronounces them to be "a mere and foolish forgery of the 5th or 6th century."

CHAP. XVIII. Ver. 1. *Corinth*—[The capital of Achaia, and the ornament of Greece, was situated on the middle of the isthmus which connects Peloponnesus with Attica, at the distance of 60 stadia from the Ægean and Ionian seas, on each side. It was celebrated for its extensive commerce, wealth, and luxury; for its magnitude and grandeur, its elegant and magnificent temples, palaces, theatres, and other public buildings; and for the learning and ingenuity of its inhabitants, and the number of its seminaries, where philosophy was publicly taught.]—*Bagster.*

Ver. 2. *Claudius had commanded*, &c.—This is mentioned by Suetonius in the life of Claudius, and Christians were at this time considered only as a Jewish sect. See *Lardner's* Cred.

abode with them, and [b] wrought: for by their occupation they were tent-makers.

4 And he reasoned in the [c] synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when [d] Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews *that* Jesus [e] *was* Christ.

6 And when they opposed [f] themselves, and blasphemed, he shook [g] *his* raiment, and said unto them, Your [h] blood *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And [i] Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 ¶ Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I [j] am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he [k] continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the [l] judgment seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, [m] reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your [n] law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment seat.

17 Then all the Greeks took [o] Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn [p] *his* head in [q] Cenchrea: for he had a vow.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned [r] with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in [s] Jerusalem: but I will return again unto you, if [t] God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there,* he departed, and went over *all* the country of [u] Galatia and Phrygia in order, strengthening [v] all the disciples.

24 ¶ And a certain Jew named [w] Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent [x] in the spirit, he spake and taught diligently the things of the Lord, knowing [y] only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them,* and expounded unto him the way of God more [z] perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was

A. M. cir. 4058
A. D. cir. 54.

b c.20.34.
c c.17.2.
d c.17.14,15
e or, *is the Christ.*
f 2 Ti.2.25.
g Ne.5.13.
h Eze.33.4
i 1 Co.1.14.
j Mat.28.20
k *sat* there.

A. M. cir. 4059
A. D. cir. 55.

l Ja.2.6.
m Ro.13.3.

n Jn.18.31. c.23.29. 25.11,19.
o 1 Co.1.1.
p Nu.6.18. c.21.24.
q Ro.16.1.
r c.17.2.

A. M. cir. 4060.
A. D. cir. 56.

s c.19.21. 20.16.
t 1 Co.4.19. Ja.4.15.
u Ga.1.2.
v c.14.22. 15.32,41.
w 1 Co.1.12. 3.5,6. Tit.3.13.
x Ro.12.11. Ja.5.16.
y c.19.3.
z He.6.1. 2 Pe.3.18.

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from them, he turned to the Gentiles, and shaking his garment, with an intimation that he was free from the blood of his own nation, who had refused his message, he immediately devoted his whole attention to the idolatrous Corinthians. Crispus, however, the chief ruler of the synagogue, believed on the Lord with all his house, as did also Justus, at whose house he lodged, adjoining to the synagogue. Many also of the idolatrous Corinthians believed, and were baptized, and it is possible that he might now be ready to think his work here completed; but, in a vision of the night, he was animated and encouraged to persevere by the assurance of his heavenly Master: "Be not afraid; but speak and hold not thy peace, for I have much people in this city." He accordingly continued there a full year and a half, "teaching the word of God among them."

It was to be expected that the Jews would be exasperated by his success among the Gentiles, and they made zealous attempts to hinder him. "But the moderate spirit of the Roman government (says the excellent church historian above cited) prevented them from raising any serious persecution. Gallio, the proconsul, brother to the famous Seneca, was perfectly indifferent concerning the progress of Christianity, and refused to pay the least attention to their complaints against St. Paul, who now finding himself effectually preserved from the fury of his countrymen, remained in Corinth some considerable time longer than the above-mentioned year and a half.

The Romans evidently, and indeed justly, considered the Jews as a factious, quarrelsome, and superstitious people; and it was upon this principle that Gallio refused to listen to their complaints; and, indeed, afterwards, when the Greeks took Sosthenes, who was a ringleader against the Christians, and beat him before the judgment seat, he refused to interfere; for which, however, we cannot commend him, for he ought to have kept the peace: but "Gallio cared for none of those things."

From Corinth Paul came to *Ephesus,* another celebrated Greek city, whither Aquila and Priscilla accompanied him. Here he addressed the Jews with better acceptance, for they wished him to tarry with them; but, having determined to attend the next feast at Jerusalem, he proceeded on his journey, promising shortly to return.

After Paul had left this city, Apollos came, an Alexandrian Jew, who is described as "an eloquent man, mighty in the Scriptures, and fervent in spirit," but as yet but partially acquainted with Christianity, "knowing only the baptism of John." Aquila and Priscilla, however, when they heard his

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Ver. 3. *Tent-makers.*—A very important trade at that time, when tents were much in use; and ranking probably with our trunk-making. The early Rabbies made no secret of their trades. One was surnamed the shoemaker, another the baker, &c. (See *Doddridge.*) Paul's motive was evidently that he might not be burdensome to the churches for support. See 1 Co. iv. 12. 2 Co. xii. 14.

Ver. 5. *Pressed in the spirit.*—*Doddridge,* "borne away by (his) spirit." *Heinsius* and others, "by the spirit," meaning the Holy Ghost. But some ancient copies read, "was earnestly employed in the word;" i. e. in preaching. See *Griesbach.*

Ver. 6. *Shook* his *raiment.*—As signifying, as he said, that he was *clean,* 'pure," or "clear" of their blood. Compare chap. xx. 26. A like ceremony is still used in Turkey. See *Orient. Lit.* No. 1425.

Ver. 7. *Justus,* one *that worshipped God*—i. e. a Jewish proselyte.

Ver. 10. *Set on thee.*—*Doddridge,* "fall on thee."

Ver. 12. *Gallio*—[Was the eldest brother of the celebrated philosopher *L. A. Seneca,* who describes him as a most mild and amiable man.]—*Bagster.*—*Deputy*—i. e. Proconsul of Achaia, or Greece.—*Achaia.*—[*Achaia proper,* was a province of Peloponnesus, bounded on the north by the gulf of Corinth, on the south by Elis and Arcadia, on the east by Sicyon, and on the west by the Ionian sea but in its largest sense, it comprehended all Greece. —*B.*

Ver. 14. *Wrong*—i. e. injustice.

Ver. 17. *Sosthenes, the chief ruler.*—Probably the successor of Crispus, who had been converted, (ver. 8.) and of course of an opposite spirit, and in this case the prosecutor.

Ver. 18. *Cenchrea*—[Now *Kenkri,* was the port of Corinth, on the east side of the isthmus, and about nine miles from the city.]—*Bagster.*—*For he had a vow.*—This appears to have been the vow of the Nazarite, for it is said, he had "shaved his head at Cenchrea." By the original law, it appears that Nazarites were to shave their heads "at the door of the tabernacle," Num. vi. 18; but this must have been dispensed with, in the instance of persons residing in foreign countries, as well as that of going up to the three great feasts; the Rabbies, however, considered such persons as bound to come to Jerusalem to complete their vows; and this is supposed to be the reason that Paul was so anxious to go up and keep the approaching feast, ver. 21. It should not be concealed, however, that *Grotius, Hammond, Witsius,* and others, consider *Aquila* (and not Paul) as the person who had made the vow; and the naming Aquila after Priscilla, (contrary to every other instance,) favours this interpretation. If this be adopted, the word *there,* in ver 19, must refer, not to Ephesus, but to Cenchrea.

Ver. 24. *Mighty in the scriptures*—Namely of the Old Testament, the New not being yet written.

come, [a] helped them much which had believed [b] through grace:

28 For he mightily convinced the Jews, *and that* publicly, showing by [c] the scriptures that Jesus [d] was Christ.

CHAPTER XIX.

6 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul. 35 which is appeased by the town clerk.

AND it came to pass, that, while Apollos [a] was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not [b] so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto [c] John's baptism.

4 Then said Paul, John [d] verily baptized with the baptism of repentance, [e] saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name [f] of the Lord Jesus.

6 And when Paul had laid [g] *his* hands upon them, the Holy Ghost came on them; and [h] they spake with tongues, and [i] prophesied.

7 And all the men were about twelve.

8 ¶ And he went into the synagogue, and spake boldly for the space of three months, [j] disputing and [k] persuading the things concerning the kingdom of God.

9 But when divers were [l] hardened, and believed not, but spake evil [m] of that [n] way before the multitude, he [o] departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

A. M. cir. 4060.
A. D. cir 56.

a 1 Co.3.6.
b Ep 2.8.
c Jn 5.39
d or, *is the Christ.* ver 5.
a 1Co.3 5,6.
b c.8.16. 1 Sa.3.7.
c c.18.25.
d Mat.3 11.
e Jn.1.15, 27,30.
f c 8.16 1 Co 1.13.
g c.8.17.
h c 2.4. 10 46.
i 1 Co 14 1, &c.
j c.18 19.
k c 28 23.
A. M. cir. 4061.
A. D. cir. 57.
l Ro 11 7. He 3 13
m 2 Ti 1 15. 2 Pe 2.2. Jude 10.
n ver 23.
o 1 Ti 6 5.
p c 20.31.
q c.20.18.
r Ma.16 20.
s c.5 15.
t Ma.9.38. Lu.9 49
u Jos.6 26.
v Lu 8 29.
w Lu.1 65. c.2 43. 5.5,11.
x Mat.3 6. Ro 10.10.
y c.12 24.
A. M. cir. 4063.
A. D. cir. 59
z Ga.2.1.

10 And this continued by the space [p] of two years; so that all they which dwelt in Asia [q] heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special [r] miracles by the hands of Paul:

12 So that from his body were brought unto the sick [s] handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them [t] to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure [u] you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped [v] on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear [w] fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and [x] confessed, and showed their deeds.

19 Many of them also which used curious arts brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew [y] the word of God and prevailed.

21 ¶ After [z] these things were ended, Paul purposed in the spirit, when he had passed

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admirable talents and slender information, took him to their home, instructed him more fully in the peculiar truths of the gospel, and gave him letters of commendation to the brethren whither he travelled, to whom be became very useful, especially in preaching to the Jews, whom "he mightily convinced, and that publicly, showing by the Scriptures that Jesus was the Christ," the true Messiah, promised to their fathers.

CHAP. XIX. Ver. 1—22. *The Holy Ghost given by Paul's hands. The Jewish exorcists confounded, and their books burnt.*—We now find Paul returned to Ephesus, according to his promise, (chap. xviii. 21,) where he finds about a dozen of John's disciples, who, though they associated with the Christians, had received only John's baptism, and appear to have heard nothing of the miraculous events of the day of Pentecost. They now, however, willingly consented to receive baptism in the name of Jesus, after which, Paul laying his hands on them, they received the extraordinary gifts of the Holy Spirit, and prophesied and spake with tongues.

Paul, during his three months' continuance here, attended and preached at the Jewish synagogue, "disputing" with objectors, and "persuading" them to believe in Christ Jesus, and to receive the doctrines and precepts of his kingdom. Some of the Jews, however, were so hardened, that they not only refused to receive the truth themselves, but abused those who did believe, insomuch that Paul and his friends were obliged to withdraw from them, and hold their meetings in the schoolroom of one Tyrannus. "All at Ephesus and the adjacent country heard the word of the Lord Jesus, and many of them, both Jews and Greeks, believed."

"In no place (says Mr. *Milner*) does the word of God seem so much to have triumphed as at Ephesus. No less numerous than those of Corinth, the believers were much more spiritual. The work of conversion was deep, vigorous, and soul-transforming to a great degree. Many persons, struck with the horror of their former crimes, made an open confession; and many, who had dealt in the abominations of sorcery, now showed their sincere detestation of them, by burning their books before all men, the price of which amounted to a large sum. 'So mightily grew the word of God, and prevailed!' Thus triumphs the sacred historian. Satan must have trem-

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CHAP. XIX. Ver. 1. *The upper coasts*—i. e. The upper parts of Asia Minor, which were more remote from the Mediterranean sea.—*Ephesus*—[A much celebrated city of Ionia in Asia Minor, and the metropolis of Proconsular Asia, was situated on the river Cayster, and on the side of a hill, about 35 miles north of Miletus, 40 south of Smyrna, 100 west of Laodicea, and 5 miles from the Ægean sea. It was particularly famous for a magnificent temple of Diana, 425 feet long, and 220 broad; which was supported by 127 columns 70 feet high. It had become a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised the church of St. Sophia on its columns, A. D. 528—566; and all that remains of this once splendid city, about half a mile from the village of Aiasaluck, when visited by Dr. *Chandler*, was inhabited by "a few Greek peasants, living in extreme wretchedness, dependance, and insensibility." An American clergyman who visited it in 1821, says, "not a human being lives in Ephesus; and at Aiasaluck there are merely a few Turkish huts." The candlestick has now been removed out of its place. Re. ii. 5.]—*B.*

Ver. 2. *Whether there be any Holy Ghost*—That is, whether it be yet given. A parallel ellipsis occurs John vii. 39: "The Holy Ghost was not yet;" i. e. "not yet *given*," as our translators supply the word. So here, they "had not heard whether the Holy Ghost were *yet given*." This is the sense we believe generally given to the passage; and it is difficult to believe that any of John's disciples should not have heard of the Holy Ghost, for he said, "I indeed baptize you with water unto repentance: but he that cometh after me . . . . he shall baptize you with the Holy Ghost." Mat. iii. 11. John i. 33.

Ver. 5. *Baptized in the name of the Lord Jesus.*—This seems clearly to indicate, that John's was not Christian baptism, or it would not have been repeated.

Ver. 6. *The Holy Ghost came on them.*—Namely, his miraculous powers; for, it is added, "They spake with tongues, and prophesied."

Ver. 10. *All they which dwelt in Asia.*—This term (Asia) was used to very different extents in different periods. *Paley* says, "Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor, or Anatolia, nor even the whole of the Proconsular Asia; but a district in the anterior part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district Ephesus was the capital."

Ver. 12. *Handkerchiefs or aprons.*—The former the Asiatics usually carry in their hands to wipe off perspiration, as, we are informed by *Œcumenius* and *Harmer*, was the case both formerly and is to this day; the latter resembled napkins tied before them, (or "half round," as the original imports, see John xxiii. 4,) to preserve their garments, when doing any thing that might soil them—as, perhaps, tent-making. Even these were made the instruments of curing diseases and ejecting demons.

Ver. 13. *Exorcists.*—The original term literally means those who cast out demons, by *adjuring* them in God's name. That some of the Jews made this profession, even in our Lord's time, is certain from Mat. xii. 26—28. Mark ix. 38. Luke ix. 49, &c. The Jewish exorcists certainly used the name of the God of Abraham, but finding the name of *Jesus*, as they supposed, a more potent charm, were willing, as Dr. *Hammond* remarks, (on Mat. xii. 27,) to exchange it for that of Jesus.

Ver. 19. *Curious arts.*—The principal of these were, 1. *Astrology*, or the prediction of events by the configuration of the planets. 2. *Necromancy*, or conferring (whether really or in pretence) with the souls of dead men, or with infernal spirits. The witch of Endor was a pretender to this art. 1 Sam. xxviii. 3. *Magic*, the power of producing wonderful effects by secret arts, or spiritual agency: but it is often used in a sense so extensive, as to include both the preceding. 4. A science peculiar to this people, was that of the *Ephesian Letters*, or mystic characters, of which some account may be found both in *Hammond* and *Doddridge*, but which, as we do not pretend to understand we shall not attempt to explain. They were, however, used as magical spells, or charms, by these people.—*Fifty thousand pieces of silver.*—Probably about $8000. The Earl of Rochester, of whom it has been said, that he was "a great wit, a great scholar, a great poet, a great singer, and a great penitent," left a strict charge to the person in whose custody his papers were, to burn all his profane and lewd writings, as being only fit to promote vice and immorality, by which he had so highly offended God, and shamed and blasphemed that holy religion into which he had been baptized.

through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see [a] Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and [b] Erastus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir [c] about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small [d] gain unto the craftsmen;

25 Whom he called [e] together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying [f] that they be no gods, which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be [g] despised, and her magnificence should be destroyed, whom all Asia and the world [h] worshippeth.

28 And when they heard *these sayings*, they were full of [i] wrath, and cried out, saying, Great *is* Diana of the Ephesians.

A. M. cir. 4063.
A. D. cir. 59

a Ro.15.23, 28.
b Ro.16.23. 2 Ti 4.20.
c 2 Co.1.8. 6.9.
d c.16.16,19
e Re.18.11.
f Ps.115.4. Is.44.10, 20
g Zep.2.11.
h 1 Jn.5.19. Re.13.8.
i Je 50.38.
j Ro.16.23. 1 Co.1.14.
k Col.4.10.
l c.21.12.
m c.21.34.
n 1 Ti.1.20. 2 Ti.4.14.
o Ep.2.12.
p *the temple-keeper*

29 And the whole city was filled with confusion: and having caught [j] Gaius and [k] Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring [l] *him* that he would not adventure himself into the theatre.

32 Some [m] therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander [n] beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town clerk had appeased the people, he said, *Ye* men [o] of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [p] a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be

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bled for his kingdom: the emptiness of all the systems of philosophy appeared no less palpable than the flagitiousness of vice, and the enormities of idolatry. The spiritual power of Jesus was never seen in a stronger light since the day of Pentecost; and the venal priesthood of Diana, the celebrated goddess of Ephesus, apprehended the total ruin of their hierarchy."

We are farther informed, that it pleased God to honour Paul with powers singularly miraculous, such as the cure of diseases and the ejection of demons, by means of handkerchiefs and aprons which he wore, of which we recollect nothing parallel in the New Testament. But every instrument is equally effective when endued with a divine virtue—the power is alone of God.

Satan is ever imitating where he cannot rival; he now stirred up certain *vagabond* (or travelling) Jews, the seven sons of a chief priest, exorcists by profession, who took upon them to call over them that had evil spirits, saying, "We adjure you by Jesus, whom Paul preacheth." This was a dangerous experiment. Jesus they knew, and Paul they knew, but these men they knew not; they were glad therefore to escape naked and wounded from the hands of one of these demoniacs. Dr. *Boothroyd* says, "I should think that this man was insane." We should think so too, and believe that maniacs often are possessed; yet we would by no means assert that *all* are possessed who are insane, or *all* insane who are possessed.

This miracle had a salutary effect in calling the public attention to the divine superiority of the Christian religion; and the present contest reminds us of that between Moses and the magicians of Egypt. The latter, indeed, did wonders in the sight of Pharaoh, by turning their rods (apparently) into serpents; but that of Moses evinced a superior power, by devouring them. (See on Exod. vii. and viii. exposition and notes.) Ephesus seems to have been at this time as much famed for curious arts as Egypt, at least if we may judge by the quantity of books here brought together to be burned, which, valued at the lowest calculation, were worth $8,436. (*Doddridge.*) It is well known in what estimation curious books of this kind were formerly held, both astrological and magical; yet such a fear now fell upon the professors of these arts, that they voluntarily brought them and cast them into the fire; and those who had believed in Jesus, by this act confessed their guilt, and renounced such practices for ever. Much do we regret that any who profess the name of *Christian* (and we have known some such) should waste their precious time on studies so unholy and unprofitable.

We neither pretend nor aspire to any skill in these mysteries of iniquity. The far greater part of them are unquestionably artifice and trick; and yet, since "the prince of the power of the air" holds a mighty dominion in this world, we are far from considering him inactive, or attributing *all* to human skill or effort. Indeed we cannot, without a violence to the sacred narrative, which subverts the authority of the Scriptures, and sets aside their inspiration. Mrs. *More* remarks, that at the time of the French Revolution, many persons sold their copies of the infidel writings of Voltaire and others very cheap; but they had not the honesty to burn them: this, therefore, only increased their circulation, instead of checking it.

Ver. 23—41. *Demetrius raises an uproar against Paul, which is suppressed by the town-clerk.*—We have here an instance how much idolatry was supported by private interest among the pagans. Besides a large establishment of priests and priestesses, many others were maintained by the erection of temples and the manufacture of idols, not only for the temples and public processions, but also portable representations of the temple and the indwelling deity, both on medals and enclosed in boxes, (like those of the French musical boxes,) to be carried in the pocket or girdle, for the purpose of private idolatry, or perhaps of fashion. Demetrius, and a numerous body of fellow-craftsmen, it appears, lived by the various branches of this trade, and he makes no secret of it among them, that he was actuated more by his interest than devotion: "Ye know that by this craft we have our wealth." It was necessary, however, to carry this point with the populace, that he should put on the mask of religious zeal, and praise "the great goddess Diana," her image, and her temple, which, indeed, for its beauty and magnificence, was considered as one of the wonders of the world.

The image of Diana was a female figure, crowned with a

Ver. 22. *Erastus*—Chamberlain of Corinth.—See Rom. xvi. 23.

Ver. 23. *No small stir about that way.*—Namely, the Christian worship, in opposition to idolatry.

Ver. 24. *Which made silver shrines.*—These shrines are understood to mean small models of the temple, with the goddess within; and *Pliny* mentions such of the Venus of Cnidus. The late Mr. *Taylor*, in his Fragments, No. cxxvii., has given various figures of this goddess, most of them ending in what artists call a *term;* as also the copy of a medal exhibiting the famous temple of Diana, with the idol in the centre.——*Craftsmen*—i. e. artisans, including casters, chasers, engravers, &c.

Ver. 26. *Saying that they be no gods, which are made with hands.*—Implying, as *Doddridge* remarks, that Demetrius would have them believe they were.

Ver. 28. *Diana.*—[The Ephesian *Diana* is represented in some statues all covered with breasts, from the shoulders down to the feet; and in others from the breast to the bottom of the abdomen; from which we find that she was widely different from Diana the huntress, and that she represented *Nature*, as is stated on two inscriptions in *Montfaucon.*]—*Baxter.*

Ver. 29. *Into the theatre.*—Theatres, it is known, were sometimes used for public meetings; but from the great tumult raised on this occasion, and other circumstances it has been supposed that the Ephesians were at this time celebrating games to the honour of Diana.——*Macedonia*—[An extensive province of Greece, was bounded on the north by the mountains of Hæmus, on the south by Epirus and Achaia, on the east by the Ægean sea and Thrace, and on the west by the Adriatic sea; celebrated in all histories as being the third kingdom which, under Alexander the Great, obtained the empire of the world, and had under it 150 nations.]—*Baxter.*

Ver. 31. *Certain of the chief of Asia.*—The *Asiarchs*, here mentioned, were the priests who presided in the Greek games, whence a principal reason of the conjecture in the last note: some of these, it appears, were so far friendly to Paul, (as a man of talents, perhaps,) that they wished to save his life.

Ver. 33. *Alexander.*—Who this was is uncertain; some have supposed it to have been "Alexander the coppersmith," but it is plain, from the opposition made to him, that he was a friend of Paul.

Ver. 35. *The town clerk.*—*Doddridge*, "The Chancellor." *Taylor*, "The Recorder," which is more literal. This appears to have been an officer of high rank and great influence.—*Is a worshipper.*—*Doddridge*, "Is devoted to." He means to represent the city of Ephesus as the guardian (*Neokoron*) of her temple, her image, and her rites. Mr. *Taylor* seems to think it impossible that the Ephesians could believe that a carved statue came down from heaven; but if the people of Rome can believe that the house of "our Lady of Loretto" was removed thither from Nazareth in a night, what is there more incredible in believing that a statue should be lowered from the skies? This original statue of Diana, according to different accounts, was of ivory, of cedar, or the vine.—*Orat. Lit.* No. 1431 1435.

spoken against, ye ought to be quiet, and to do [q] nothing rashly.

37 For ye have brought hither these men, which are neither [r] robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, [s] the law is open, and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a [t] lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the [u] assembly.

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletum he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar [a] was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go [b] into Macedonia.

2 And when he had gone over those parts, and had given them much [c] exhortation, he came into Greece,

3 And *there* abode three months. And when the Jews laid wait [d] for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, [e] Aristarchus and Secundus; and Gaius of Derbe, and [f] Timotheus; and of Asia, [g] Tychicus and [h] Trophimus.

5 These going before tarried for us at Troas.

6 And we sailed away from Philippi after the days [i] of unleavened bread, and came unto them to [j] Troas in five days; where we abode seven days.

7 ¶ And upon the first [k] *day* of the week, when the disciples came together to break [l] bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper [m] chamber, where they were gathered together.

9 And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he

A. M. cir. 4063.
A. D. cir. 59.

q Pr.14.29
r c.25.8
s or, *the court days are kept.*
t or, *ordinary*
u 2 Co.1.8.10.
a c.19.40.
b 1 Co.16.5. 1 Ti.1.3.
c 1 Th.2.3, 11.
A. M. cir. 4064
A. D. cir. 60.
d c.23.12. 25.3. 2Co.11.26.
e c.19.29.
f c.16.1
g Ep.6.21. Col.4.7. 2 Ti.4.12. Tit.3.12.
h c.21.29. 2 Ti.4.20.
i Ex.23.15
j 2 T.1.13.
k 1 Co.16.2. Re.1.10
l c.2.42,46. 1Co.10.16 11.20,34.
m c.1.13.

kind of turret, (sometimes triple,) her neck ornamented with signs of the zodiac and other emblematical figures, her body covered with from two to four rows of small breasts with nipples, and all her drapery adorned with carved figures of lions, oxen, deer, or other animals, down to her feet. There can be no doubt but this image was intended to represent the bounty of Nature to man and all the animal creation; for, on some of the statues have been found this inscription, "All-diversified Nature, the universal mother." Such seems to have been the light in which philosophers viewed the idol; but the vulgar look no farther than external forms: give them a beautiful and splendid figure to adore, and they make little inquiry after the properties of the being it may be intended to represent.

While, however, we pity the folly and stupidity of these ignorant heathen, we can but admire the temper and moderation of some of the magistrates, particularly the town clerk or recorder of Ephesus, who discovers great address in the manner in which he governs and controls these "beasts of Ephesus;" and the argument he uses in favour of Paul and his companions does them honour as well as himself. 1. They were not (as he observes) guilty of sacrilege; they had done no violence to their temples, an excess into which zealous reformers too often fall, and of which some of our countrymen, at the time of the reformation, cannot be wholly cleared: nor, 2. Did they abuse (or blaspheme) either the goddess or her priests. They taught, indeed, "that they be no gods which are made with hands:" and thus they endeavoured to enlighten their minds; but they cautiously avoided exasperation, either in their language or their actions. We are happy to see that the same course is pursued by our modern missionaries; and we doubt not but, eventually, their labours will be crowned with a like success, of which, indeed, we have had a happy specimen, both among the civilized Pagans of the East, and the rude, uncultivated savages of the South.

As to Paul's conduct on this occasion, he was not deficient either in zeal or courage, for it appears he would have plunged into the theatre amidst all the mob, had it not been for the prudence of his friends, who used their utmost exertions to prevent him.

CHAP. XX. Ver. 1—16. *Paul goeth to Macedonia, and preaches at Troas.*—This great commotion of the worshippers of the Ephesian goddess, Diana, having subsided, Paul called a meeting of the brethren, and took an affectionate leave of them. He then, passing through Troas, from thence crossed the sea to Macedonia, where he visited the Philippians, Thessalonians, and Bereans, to whom he had before sent Timothy and Erastus, the former of whom had since returned, and remained in Ephesus. From Macedonia Paul came to Greece, (or Achaia,) where he abode three months, and chiefly (it should seem) at Corinth. From thence he was about to sail into Syria, with some relief for his poor brethren in Judea. Finding, however, that his design was known, and that he was waylaid by some of his old enemies, the Jews, he resolved to return through Macedonia to avoid them, and several of his brethren and coadjutors going on before, waited for him at Troas, in Phrygia, where Paul staid seven days, as it should seem, to worship with them on the following Sabbath.

We have before remarked, in treating of the fourth command, that the devotion of a seventh part of our time to public worship was enjoined from the beginning, and might justly be considered as a part of the moral law. The particular day, however, seems to have been a point of minor importance, and as the injunction of the Jewish sabbath is sometimes made in reference to the deliverance from Egypt, as well as to the rest at the creation, (compare Deut. v. 15, with Gen. ii. 2,) it seems so far to have been a part of the ceremonial law, and of course to have subsided with it. (See Rom. xiv. 5. Col. ii. 16.) It would, however, be very contrary to the spirit and tenor of the New Covenant, to suppose that Christians should have no stated times for divine worship; and we do in fact find that, from the time of our Lord's resurrection, there is no recognition of a seventh day sabbath in the Christian church, especially among the gentiles, though there are many proofs of the *first* day of the week being occupied in religious worship.

In this our Lord himself set the example by repeatedly appearing on that day to his disciples. (John xx. 1, 19, 26.) On that day, it is believed, fell the day of Pentecost; and, in the chapter now before us, we find the Christians, at Troas, were accustomed to meet on the same day for religious worship, and for "breaking bread," or the administration of the Lord's Supper. On this day the churches were required to make collections for their poor and afflicted brethren. (1 Cor. xvi. 2.) This day also appears to be marked by the Apostle John as the *Lord's* day, (Rev. i. 10,) which we naturally understand to mean, the day on which he arose from the dead. The first day of the week was, therefore, peculiarly honoured in apostolic times, and we know that it has been observed as the Christian sabbath ever since.

A question has been raised, however, on the expression, (ver. 7,) "When the disciples came together to *break bread*," which, it is agreed, might apply to those charitable meals which the first Christians held with each other, and which were certainly not held without prayer for a divine blessing: yet, as it is here stated that the *special* object of their meeting on the "first day" was to "break bread;" and since the Lord's Supper is clearly designated by St. Paul as *breaking bread*, (1 Cor. x. 16;) and as we know that the sacrament just named was usually celebrated on that day, it seems most natural so to apply it in the passage now before us. (See note on ver. 7.)

We are no friends, generally speaking, to long sermons; but

Ver. 37. *Robbers of churches.*—The word "churches," is here very improperly introduced; the original (*hierosulous*) means sacrilegious persons—"robbers of temples," as *Doddridge* renders it.

Ver. 38. *The law is open.*—"Court days are kept." *Doddridge.* "Courts are held."——*And there are deputies*—i. e. the Roman proconsuls, or procurators.

Ver. 39. *Lawful assembly*—i. e. lawfully called together.

CHAP. XX. Ver. 2. *Greece*—[That is, *Greece* properly so called, bounded on the west by Epirus, on the east by the Ægean sea, on the north by Macedonia, and on the south by the Peloponnesus. In its largest acceptation, it also comprehended all Macedonia, Thessaly, Epirus, Peloponnesus, and the circumjacent islands.]—*Bagster.*

Ver 5. *Tarried for us.*—Another indirect hint that Luke the Evangelist was now travelling with Paul.——*Troas*—[Was a maritime city and country of Phrygia, in Asia Minor, anciently called *Dardania*, lying on the Hellespont, west of Mysia.]—*Bagster*

Ver. 6. *Philippi*—[So called after Philip, king of Macedon, who fortified it against the incursions of the Thracians, was one of the chief cities of Macedonia, situated at the east of the river Strymon, on a rising ground which abounded with springs, and on the borders of Thrace.]—*Bagster.*

Ver. 7. *Came together to break bread.*—In Acts ii 42, 46, we have followed *Doddridge*, in referring this phrase to the friendly meals of the disciples: but, upon farther consideration, we are inclined to make a distinction between the breaking of bread, and prayers," in verse 42, which, as closely connected with public worship, we should refer to the Eucharist; and the "breaking of bread from house to house," as connected with "eating their meat with gladness;" this we would apply to their friendly and domestic meals.

Ver. 9. *In a window.*—*Doddridge*, "an open window," with a wooden casement, which he supposes was set open to admit the air, on account of the many lamps burning, (ver. 8.) As we know not the construction of the building, we cannot exactly tell how he fell. Perhaps it was a large house, with three lofts or stories, fitted up in a temporary manner for the occasion.

sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell [n] on him, and embracing *him* said, [o] Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be [p] at Jerusalem the day of [q] Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day [r] that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all [s] humility of mind, and with many [t] tears, and [u] temptations, which befell me by [v] the lying in wait of the Jews:

20 *And* how [w] I kept back nothing that was profitable *unto you*, but have showed you, and have taught you publicly, [x] and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance [y] toward God, and faith toward our Lord Jesus Christ.

A. M. cir. 4064.
A. D. cir. 60.

n 1 Ki.17.21. 2 Ki. 4.34.
o Mat. 9.24.
p c.18.21. 24.17.
q c.2.1. 1 Co.16.8.
r c.19.1,10.
s 1 Co.15.9, 10. 1 Ti.1.13. Phi.3.18.
t 2 Co.2.4. 11.
u 2 Co.8.2. 1 Pe.4.12.
v ver.3. w ver.27.
x 2 Ti.4.2.
y Ma.1.15. Lu.24.47.

z c.19.21.
a Ja.4.14.
b c.9.16. 21.11.
c or, *wait for me.*
d c.21.13. Rom.8. 37. 2 Co.4.16.
e 2 Ti.4.7. 1 Co.9.24.
f Ep.1.11.
g Ga.1.1.
h 2 Co.7.2.
i Ep.1.11. Col.4.17.
j 1 Ti.1.16.
k He.13.17.
l Pr.10.21. Je.3.15. Jn.21.15, 17. 1 Pe.5.2,3.
m Ep.1.14. Col.1.14. He.9.12, 14. 1 Pe.1.18, 19. Re.5.9.
n Mat.7.15. 2 Pe.2.1.
o Je.13.20. 23.1. Eze.34.2,3. Zec.11.17.
p 1 Jo.2.19. Jude 4, &c.
q 2 Ki.4.5.
r Col.1.28.
s Jn.17.17.
t c.26.18. Col.1.12. He.9.15. 1 Pe.1.4.
u 1 Sa.12.3. 1 Co.9.12. 2 Co.7.2.
v c.18.3. 1 Co.4.12. 1 Th.2.9. 2 Th.3.8.

22 And now, behold, I go [z] bound in the spirit unto Jerusalem, not [a] knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying, [b] that bonds and afflictions [c] abide me.

24 But none [d] of these things move me, neither count I my life dear unto myself, so that I might [e] finish my course with joy, and the ministry, [f] which I have received [g] of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* [h] pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel [i] of God.

28 Take heed [j] therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you [k] overseers, to feed [l] the church of God, which he hath purchased [m] with his own blood.

29 For I know this, that after my departing shall grievous wolves [n] enter in among you, not sparing [o] the flock.

30 Also of [p] your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore [q] watch, and remember, that by the space of three years I ceased not to warn [r] every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which [s] is able to build you up, and to give you an inheritance [t] among all them which are sanctified.

33 I [u] have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves [v] know, that these hands have ministered unto my necessities, and to them that were with me.

from such a preacher, and on such an occasion, no service could appear long or tedious. At the same time, it can be only on extraordinary occasions, wherein the Christian affections are deeply interested, that such sermons should be tolerated; for, generally speaking, they weary more than they edify the hearers.

The melancholy incident here related of Eutychus, must not only have interrupted, but damped the pleasure of the present meeting; yet this must have been more than compensated by the pleasure received from his restoration, especially to his friends. We are far from apologizing for sleepers in public worship, nor does this instance afford either encouragement or apology for such conduct; for where would Eutychus have been if Paul had not been there? and who would willingly die sleeping under a sermon? As, however, we know nothing of this young man, charity would lead us to hope that there might be palliative circumstances in his case.

Ver. 17—38. *Paul's farewell address to the elders of the church at Ephesus.*—Though Paul dare not trust himself to stop at Ephesus, lest he should be detained by the kindness of his friends, his own feelings would not suffer him to pass them unnoticed: when, therefore, he anchored off Miletus, he sent a special messenger to desire the elders (or presbyters) of Ephesus to meet him there. They did so; and he addressed to them the most tender and affectionate charge that ever was delivered on such an occasion—and inferior only (if it may be called *inferior*) to that which his Divine Master delivered to his apostles just before his death. The charge now before us (limited as our room is) we must not pass without some observations.

1. We have his solemn appeal to them as to his affection, fidelity, and disinterestedness, when he laboured among them, as mentioned in ch. xix. "Ye know, from the first day that I came into Asia, after what manner I have been with you in all seasons." 2. He gives a brief summary of the doctrines which he had delivered among them, "Repentance toward God, and faith toward our Lord Jesus Christ;" which comprise "all the counsel of God" for man's salvation. Convic-

Ver. 13. *Assos.*—[*Assos*, *Trogyllium*, and *Miletus*, (now called *Melas* and *Palatsha*,) were maritime cities of Asia Minor; the former in the province of Troas, the second in Lydia, a little below Ephesus, and about five miles from Samos, and the latter in Caria, about ten stadia south of the mouth of the river Meander. *Mitylene* was a city on the east side of the island of Lesbos, now Mytilini, reckoned about seven miles from the main land; next to which is the island of *Chios*, now *Scio*, opposite Smyrna, and about four leagues from the continent; and south-east of which is the island of *Samos*, now *Samo*, about five miles from the coast of Asia.]—*Bagster.*——*To go afoot*—Or "by land."

Ver. 16. *To sail by Ephesus*—i. e. to sail past it, that he might not be detained there.

Ver. 19. *Temptations.*—*Doddridge*, "trials."

Ver. 22. *Bound in the spirit.*—Our translators, by referring in the margin to chap xix. 21, understood this in the sense of being firmly resolved: but *Doddridge*, and the commentators generally, explain this, of his going under "a strong impulse" of the Spirit of God.

Ver. 26. *Pure from the blood of all* men.—See note on chap. xviii. 6.

Ver. 27. *For I have not shunned.*—*Doddridge* says, "the proper import of the word in such a connexion, (as used by Demosthenes and Lucian,) is to disguise any important truth; at least to decline the publication of it."—*All the counsel of God.*—There is no doubt but the original term (*boule*) means both *decree* and *advice*. The former in Luke xxiii. 51. Acts ii. 23, and elsewhere. But this cannot be the sense here, for who shall declare *all* the divine decrees? The latter must be understood, Luke vii. 30. In Acts xxvii. 42, 43, we read, "The soldiers' counsel (i. e. advice) was to kill the prisoners; but the centurion, willing (i. e. determined) to save Paul, kept them from their purpose" (or will) to kill them. Here we have both senses of the word.

Ver. 28. *Overseers.*—Gr. *Episkopous*, or Bishops. The German Lutherans call their Bishops "Superintendents."——*To feed the church of God.*—*Griesbach* gives no less than six readings. That of our common version is found in about seventeen Greek MSS., of which one, the Vatican, (in the Pope's library,) is reckoned of the 5th or 6th century. This reading is also supported by the Syriac of the 6th, and two Fathers of the close of the 4th century. Another reading, "The church of the *Lord*," has the following authorities:—"Of MSS., all the most ancient, the most valuable, and those derived from different and independent sources, viz. the Alexandrian, the Ephrem, the Cambridge, Abp. *Laud's*, and many others of various dates, from the 4th to the 8th centuries. Of the Versions, the two Coptic, the Armenians, the Old Italic, of Fathers, *Irenæus*, *Eusebius*, *Athanasius*, *Chrysostom*, and many others. The preponderance of evidence is thus in favour of LORD, (*Kurion*,") which is therefore decidedly adopted by *Griesbach*, and approved by Dr. *Pye Smith*. *Boothroyd*, however, adopts another reading, which embraces both "Lord and God." On this he judiciously remarks, "I have preferred the last, (the one just named,) as supported by the greatest number of MSS. collated [viz. one ancient and 46 others,] and as accounting best for the other variations. For it is more easy to omit a word in transcribing than to insert one; and one transcriber might omit God and insert Lord, as judging the latter more accordant with what follows. The reading he admits to be singular, but finds the sentiment in John xx. 28: and the phrase "church of the Lord," occurs not in the New Testament.

Ver. 29. *Grievous wolves.*—Our Lord describes false prophets as "wolves in sheep's clothing;" so false teachers in the Christian church are described as not only erroneous, but rapacious—"not sparing the flock."

Ver. 31. *Three years.*—See chap. xix. 8, 10. After preaching three months in the synagogue, he taught two years in the school of Tyrannus: but the

35 I have showed you all things, how that so labouring ye ought to [w] support the weak, and to remember the words of the Lord Jesus, how he said, It [x] is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled [y] down, and prayed with them all.

37 And they all wept sore, and [z] fell on Paul's neck, and kissed him,

38 Sorrowing most of all for the [a] words which he spake, that they should see his face no more. And they accompanied him unto the ship.

A. M. cir. 4064
A. D. cir. 60

w Ro.15.1. Ep.4.28. 1 Th.5.14.

x 1 Jn.14.12 ..14.

y c.21.5.

z Ge.46.29.

a ver.25.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem. 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said [a] to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled [b] down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea: and we entered into the house of Philip [c] the evangelist, [d] which was *one* of the [e] seven; and abode with him.

9 And the same man had four daughters, virgins, which [f] did prophesy.

10 ¶ And as we tarried *there* many days, there came down from Judea a certain prophet, named [g] Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So [h] shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, [i] besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to

b c.20.36.

c c.8.26..40.

d Ep.4.11. 2 Ti.4.5.

e c.6.5.

f Joel 2.28. c.2.17.

g c.11.28.

h ver.33. c.20.23.

i Mat.16. 22,23.

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tion of sin, though not the foundation of faith in Christ, is necessary previous to laying that foundation. Those who know not their need of such a Redeemer, cannot value him as such; but when they know and feel this, faith in Christ provides them with righteousness, both for justification and a holy life. We add, 3. That Paul taught "both publicly and from house to house." The labours of the pulpit are far from being the whole of ministerial duty: in domestic preaching "from house to house," it is much more difficult to be faithful, and still more arduous is the task to exhibit in the life all the precepts taught. Of Paul, indeed, it might well be said,—

> "His preaching much, but *more* his practice wrought,
> (A living sermon on the truths he taught!)
> For this by rules severe his life he squar'd,
> That all might *see* the doctrines which they heard!"—*Dryden.*

4. We remark, that Paul's labours, both public and private, severe as they might be, formed but a part only of his duty. He had not only to labour, but also to suffer. "The Holy Ghost witnesseth, (said he,) in every city, that bonds and afflictions abide (or wait for) me;" watching, as it were, for my arrival—as his history abundantly evinces. 5. That no labours, no dangers, no sufferings, daunted or discouraged him in his work! God, his Saviour, had purchased the church "with his own blood;" and he "counted not his life," his blood, dear to himself, so that he might be instrumental in edifying that church;—so that he might "finish his course with joy," and receive from his Master that divine plaudit, "Well done, good and faithful servant!" 6. He closes all with earnest prayer, commending them to God and to the word of his grace: exhorting them to "support the weak" and relieve the necessitous; and reminding them particularly of an unrecorded saying of our Lord Jesus, that "it is more blessed to give than to receive." The concluding verses are inimitably beautiful and pathetic. They require no comment, and they admit no paraphrase. "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words that he spake, that they should *see his face no more.* And they accompanied him unto the ship."

CHAP. XXI. Ver. 1—20. *Paul resolutely pursues his journey to Jerusalem, notwithstanding the predicted consequences.* It was with no small difficulty that St. Paul "got" from the brethren. The original implies that he was obliged to tear or wrest himself from them, to pursue his voyage. He next landed at Tyre, where the ship was to unlade her freight; there, finding disciples endowed with gifts of prophecy, they warned him by the Spirit, that he had better not go up to Jerusalem. So *Beza* explains the passage: "They, understanding by the revelation of the Spirit, what dangers awaited Paul, out of affection, and not by any special divine command, entreated him not to go up to Jerusalem, being ignorant of what the same Spirit had commanded Paul." The warning was afterwards repeated at Cesarea, by Agabus, who predicted by a sign, in the manner of the old prophets, that he should be there imprisoned. "And when *we* heard these things, (saith Luke,) both *we*, and *they* of that place, besought him not to go up to Jerusalem." At this it is evident that Paul's mind was stirred and agitated, and he broke out into this impassioned exclamation—"What, mean ye to weep and break my heart? for I am ready, not to be bound only, but also to DIE at Jerusalem, for the name of the Lord Jesus." Thus "none of these things moved him;" and therefore, adds the inspired historian, when (we found) he would not be persuaded, we ceased, saying, "The will of the Lord be done."

It would afford but little edification to our readers to examine the progress of Paul's journey, (which is best done upon the map;) we shall only remark the general opinion, that Paul did not fulfil his whole voyage in one ship, but in two or three, (as was common in those coasting voyages,) as circumstances might require. The chief fact we here wish to remark is, the strong bond of affection that united Christians with their common Lord. Wherever they went, the first inquiry seems to have been, Are there here any that love our Lord Jesus? and that circumstance, independent of all others, was a bond "strong as death." Fellow Christians were brothers and sisters in the same family; they were children of the same heavenly Father, bought with the same blood, actuated by the same Spirit; so that they were indeed ONE, not in name and opinion only, but in *heart.* They also paid a particular attention to the heralds of salvation: when any one came preaching the Lord Jesus, they were attracted to him as by magnetism: they clung together as grapes upon the true vine; and we may believe they seldom parted without kneeling together in prayer, whether it were in the church, or in the house, or "on the sea shore," as at Tyre: and it was this invincible attachment which occasioned the heathen to say proverbially, "See how these Christians love!"

But we must not generalize.—When Paul came to Jerusalem

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three years may probably include his preaching in the neighbouring towns and villages. So *Doddridge.*

Ver. 35. *More blessed,* &c.—This is a saying of Christ, traditionally preserved by the apostles, and happily here recorded.

CHAP. XXI. Ver. 1. *Gotten from them.*—*Hammond,* "plucked or snatched." *Wesley,* "torn away from them." It implies a reluctancy on both sides to part.—*Coos.*—(*Coos, Cos,* or *Co,* now *Zia,* is an island in the Ægean sea, one of those called *Cyclades,* near the south-west point of Asia Minor, and about 15 miles from Halicarnassus.—*Rhodes*—is a celebrated island in the same sea, southward of Caria, from which it is distant about 20 miles, next to Cyprus and Lesbos in extent, being 120 miles in circumference. It was remarkable for the clearness of the air, and its pleasant and healthy climate, and chiefly for its Colossus of brass 70 cubits high, with each finger as large as an ordinary man, standing astride over the mouth of the harbour, so that ships in full sail passed between its legs.—*Patara*—Was a maritime town of Lycia in Asia Minor, situated on the eastern side of the river Xanthus, with a capacious harbour, and a temple and oracle of Apollo.]—*Bagster*

Ver. 2. *And finding a ship,* &c.—This was the second vessel, the first carried them only to Patara.—*Set forth*—i. e. set sail.

Ver. 4. *And finding disciples,* &c.—*Doddridge,* "We continued there seven days, finding disciples, who told Paul, by the Spirit, not to go," &c.

Ver. 6. *We took ship.*—This was the third vessel; the second stopped at Tyre; the third carried them on to Ptolemais. Here they left this vessel, and travelled by land to Cesarea, and so on to Jerusalem.

Ver. 7. *Ptolemais.*—An ancient city called Accho, (Judg. i. 31,) but rebuilt by Ptolemy, who gave it his name, and now known as Acra.

Ver. 8. *Philip the evangelist.*—See chap. vi. 5; viii. 26, &c.

Ver. 13. *What mean ye?*—Compare chap. xx. 24. When Luther was summoned to attend the diet at Worms, his friends, notwithstanding the safe conduct granted to him by the emperor, Charles V., apprehending danger to his person, would have dissuaded him from going thither. Luther replied, "I am determined to enter the city in the name of the Lord Jesus Christ, though as many devils should oppose me as there are tiles upon all the houses at Worms." He was accompanied from Wittemburg by six pious divines, and one hundred

weep and to break my heart? for I am ready *i* not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The *k* will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old *l* disciple, with whom we should lodge.

17 ¶ And when we were come to Jerusalem, the brethren received *m* us gladly.

18 And the *day* following Paul went in with us unto *n* James; and all the elders were present.

19 And when he had saluted them, he declared particularly *o* what things God had wrought among the Gentiles by *p* his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous *q* of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *r* *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come *s* together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *t* *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we *u* have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took *v* the men, and the next day purifying himself with them entered *w* into the temple, to signify the accomplishment *x* of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews *y* which were of Asia, when they saw him in the temple, stirred up all the people, and laid *z* hands on him,

28 Crying out, Men of Israel, help: This is the man, that *a* teacheth all *men* every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city Trophimus *b* an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about *c* to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who *d* immediately took soldiers and centurions, and ran down unto them: and when

A. M. cir. 4064.
A. D. cir. 60.

j 2 Ti.4.6.
k Mat.6.10. 26.42.
l Pr.16.31.
m c.15.4.
n c 15.13, &c. Ga.1.19
o Ro.15.18, 19.
p c 20.24 20.24. 12.12.
q c.22.3. Ro.10.2.
r Ga.5.3.
s c.19.32.
t Nu.6.2, 13,18. c.18.18.
u c 15.20,29
v 1 Co.9.20.
w c.24.18.
x Nu.6.13.
y c.24.18.
z c.26.21.
a c 6.13,14. 21.5,6.
b c.20.4.
c 1 Co.11. 23,&c.
d c.23.27. 24.7.

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he was introduced to the apostle James, and the elders of that church: and when he related "what (wonderful) things God had wrought among the *Gentiles* by his ministry, they glorified the Lord," and, in return, directed him to observe what, also, the Lord had done among his countrymen, the *Jews:* "Thou seest, brother, how many thousands of Jews there are which believe!"

Ver. 21—40. *Paul, conforming to the customs of the Mosaic law, is set upon by the Jews, but rescued by the chief captain.*—Our last section introduced Paul to his brethren at Jerusalem. At the same time, as they joyfully state the number of converted Jews now in Jerusalem, they use this as an argument with him to conform to the Jewish rites, for they were "all zealous of the law." On this account they had been strongly prejudiced against Paul, because they had heard it reported that he had encouraged the Jewish converts, residing among the Gentiles, to neglect circumcision, and other rites of the Mosaic law. This his brethren did not believe; but in order to counteract a report so likely to impede his usefulness, they wish him to unite with four brethren that were then under the vow of the Nazarite, and defray (in part or in whole) the charge of their joint sacrifices, the price of which must have been considerable. (See Numbers vi. 14, 15.)

If it were Paul who took the vow at Cenchrea, (ch. xviii. 18,) and he was now come to Jerusalem to offer the appointed sacrifices, this proposal was very opportune: but to that no reference is here made. It was, however, according to Josephus, an ancient custom among the Jews, for others who had not taken the Nazarite's vow themselves, to contribute toward, or to defray wholly, the expenses of sacrifice for others, especially those who were not well able to afford the charge. This some thought a work of great merit; but it is not to be supposed our apostle, who was a great opponent of the doctrine of human merit, undertook it with such views, but merely to abate the prejudices of his Jewish brethren.

Paul's sentiments on the Jewish dispensation are fully explained in his Epistles. He considered the Jewish ritual as no longer obligatory; yet he did not wish to treat it with contempt, nor to offend his Jewish brethren, who did not yet see its abrogation. Infidel writers have abused his conduct in this respect, as trimming and time-serving; but as his object was not worldly interest, but to subserve the cause of Christ, we see not with what propriety it can be condemned. He became "all things to all men," that by any means, "he might save some." (1 Cor. ix. 22.)

This conciliatory measure, however, had an effect far different from what had been intended. It was not to be supposed that Paul would, or could, refrain from speaking to a Gentile convert in the city; but his being seen to do this was sufficient to raise an alarm, when his old enemies were on the watch. He had been seen with one "Trophimus, an Ephesian," whom "they supposed he had brought into the temple," probably from seeing there a person somewhat like him. On this ground (whether real or pretended) an alarm was raised: Paul was seized and dragged out of the temple, and the door closed, to prevent other Gentiles from going in. The whole city was immediately in an uproar, and they fell to beating Paul, and would doubtless have killed him, if the Roman power had not interfered. But notice of the riot being given to the chief officer of the Roman band, which kept guard at the outer gates of the temple, to prevent any riot during the public festivals he came immediately, with soldiers, to his rescue; and, supposing him some great criminal, (particularly the Egyptian, who had made a riot some time before,) he ordered him to be bound with two chains, and inquired into the charges against him; but obtaining no satisfaction from his accusers, he command-

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horse: but he took only eight horsemen into Worms. When he stept out of the carriage, he said, in presence of a great number of persons, "God shall be on my side."

Ver. 15. *Carriages.*—[The word *carriages* here denotes any thing that is carried, *luggage* or *baggage*. The original, *aposkeuasmenoi*, from *apo, from,* and *skeuos, furniture, baggage*, signifies, having *packed up one's baggage.*] —*Bagster.*

Ver. 16. *Brought with them one Mnason.*—(Pronounced Nason.) [Or, "conducting us to one Mnason . . . . with whom we might lodge." Mnason, a native of Cyprus, probably then lived at Jerusalem; though he might have been down at Cesarea, met the apostles, and invited them to lodge with him.]—*Bagster.*

Ver. 20. *How many thousands.*—*Doddridge,* "Myriads," (so the Greek:) but he thinks the word may here rather be taken for a *large,* than a precise number; perhaps he says, twenty or thirty thousand were present at Jerusalem to keep the feast: but we believe there were often many more

Ver. 21. *That they ought not to circumcise,* &c.—St. Paul's conduct, with regard to Timothy, might have been a sufficient answer to this part of the charge See ch. xvi 3

Ver. 24 *Be at charges with them*—[That is, in furnishing sacrifices: which as a common and very popular act among the Jews. Thus *Josephus* observes, that Agrippa, among other acts of thankfulness for being advanced from a prison to a throne, ordered very many Nazarites to be shaven, furnishing them with money for their expenses.]—*Bagster.*

Ver. 25. *As touching the Gentiles which believe.*—[James and the elders here avow, that they intend nothing contrary to their former determination respecting the Gentile converts. It is doubtful whether on this occasion Paul and his advisers acted in strict consistency with Christian simplicity; and it seems very difficult wholly to defend them from the charge of temporizing, accommodating, and refining too much in this matter. Though the apostles were infallibly preserved from mistaking, corrupting, or mutilating the doctrine which they communicated to the church, yet it is evident, they were not rendered infallible in their personal conduct.]—*Bagster.*

Ver. 26. *Then Paul took the men.*—This has been censured by *Voltaire* and others, as a weak act of temporizing to please the people: but see *Findlay'* Answer to Voltaire.

Ver. 27. *When the seven days*—Namely, of purification; see verse 24.—*Were almost ended.*—*Doddridge,* "Were about to be accomplished."—*The Jews which were of Asia.*—From whom he had before met with much opposition. Ch. xix 9; xx. 3, &c.

Ver. 31. *The chief captain.*—Lysias, tribune of the cohort and chiliarch, or commander of 1000 men.

they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound • with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the [f] castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence [g] of the people.

36 For the multitude of the people followed after, crying, Away [h] with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that [i] Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I [j] am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a [k] citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him license, Paul stood on the stairs, and [l] beckoned with the hand unto the people. And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He would have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, [a] brethren, and fathers, hear ye my defence [b] *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am [c] verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of [d] Gamaliel, *and* taught [e] according to the perfect manner of the law of the fathers, and [f] was zealous toward God, as ye [g] all are this day.

4 And I persecuted [h] this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to [i] Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me [j] saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one [k] Ananias, a devout man according to the law, having a good [l] report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The [m] God of our fathers hath chosen [n] thee, that thou shouldest know his will, and see [o] that [p] Just One, and shouldest hear the voice [q] of his mouth.

15 For thou [r] shalt be his witness unto all men of what thou hast seen and heard.

A. M. cir. 4064
A. D. cir. 60.

c ver. 11. c 26.9. Eph. 6.20.
f c. 23.10, 16.
g Ps. 35.9. Hab. 1.3.
h Lu. 23.18. Jn. 19.15. c. 22.22. 1 Co. 4.13.
i This Egyptian rose A. D. 55. c. 5.36.
j c. 9.11. 22.3.
k c. 22.25.
l c. 12.17.
a c. 7.2.
b 1 Pe. 3.15.
c c. 21.39. 2 Co. 11.22. Phi. 3.5.
d c. 5.34.
e c. 26.5.
f Ga. 1.14.
g c. 21.20. Ro. 10.2.
h c. 8.3. 26.9, 10. 1 Ti. 1.13.
i c. 9.2, &c.
j Da. 10.7.
k c. 9.17.
l c. 10.22. 1 Ti. 3.7. He. 11.2.
m c. 3.13. 5.30.
n c. 9.15. Ga. 1.15.
o ver. 18. 1 Co. 9.1. 15.8.
p c. 3.14. 7.52.
q 1 Co. 11.23. Ga. 1.12.
r c. 23.11. 26.16, &c.

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ed him to be brought immediately to the castle of Antonia, on the stairs (or steps) of which he obtained leave to speak in his own defence.

CHAP. XXII. Ver. 1—30. *Paul's defence to his brethren, in the Hebrew tongue.*—Having obtained permission of the Roman commander, Paul now addresses his countrymen in their own dialect, which, for some time, procured their attention. The account of his birth, education, persecuting zeal, and extraordinary conversion, having been before narrated, will require but little observation here, especially as the narrative will again come under our notice in his speech before Agrippa.

The only *new* fact here developed in relation to St. Paul, is the trance which he had in the temple, when the Lord Jesus appeared to him, and warned him to leave Jerusalem, and go and preach unto the Gentiles. In this case Paul seems to have had too much confidence in his own strength, and but a slight acquaintance with the obduracy of the human heart. He thought the narrative he could unfold would be so affecting and convincing—such an appeal to facts within their own knowledge, as must be irresistible: that when they saw a man who had been brought up in the same religious principles, and had been actuated by the same persecuting zeal as themselves; that such a man had been so completely changed, that he was now ready to die in the behalf of that Jesus whom he so bitterly had persecuted, that his ministry must have been here abundantly successful. So it is said of the celebrated *Melancthon*, when he first began to preach, that he thought his arguments and his eloquence would be irresistible; but a little experience convinced him, as himself expressed it, "that old Adam was indeed too strong for young Melancthon." Paul was not left, however, thus to waste his strength by "going a warfare," as it were, "at his own expense." He was directed whither to go, and a power went with him that insured success. But when his countrymen heard it avowed that his commission was to the Gentiles, they (as on former occasions) would not hear another word, but "lifted up their voices" in one continued cry—"Away with such a fellow from the earth."

It is probable that the chief captain did not well understand this speech, which was in Hebrew, from his having previously

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Ver. 34. *The castle.*—[This was the castle built by John Hyrcanus, the high priest, at the angle formed by the northern and western porticoes of the outer court of the temple. It was anciently called *Baris*; but Herod having repaired and beautified it, called it *Antonia*, in honour of his friend Mark Antony. *Josephus* describes it as having four towers, from one of which the whole temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stairs from it, by which the soldiers in the garrison were used to come down with their arms to the porticoes, on the festival days, to keep the people quiet.]—*Bagster.*

Ver. 38. *That Egyptian*, &c.—[This *Egyptian* is mentioned by *Josephus*, who says, that he pretended to be a prophet, and persuaded a multitude of people to follow him to the top of mount Olivet, telling them that they should see the walls of the city fall down before them; but Felix attacked them with horse and foot, killed 400 on the spot, took 200 prisoners, and put the Egyptian himself to flight.]—*Bagster.*

Ver. 39. *Tarsus.*—[*Tarsus*, now called *Tarsous* and *Tarasso*, was an ancient and celebrated city of Cilicia, situated in a plain on the banks of the Cydnus. It was made the metropolis of Cilicia; and from its adherence to the Romans, it was made a free city, and probably endowed with the citizenship of Rome, by Julius Cesar. It was a rich and populous city; and was once the rival of Alexandria and Athens in literature and the polite arts. *Josephus.*] —*Bagster.*——*A citizen of no mean city.*—The people of Tarsus boasted their high antiquity from Tarshish, the son of Javan, Gen. x. 4. They also aspired to literary fame, (compare note on ch. ix. 11.) and were rendered eminent by wealth and commerce. See note on chap. xxii. 28.

CHAP. XXII. Ver. 1. *My defence.*—Greek, *apologia.* *Scott* says, "The sacred writers never use this word, or the corresponding verb, except when the person spoken of defended himself from some charge brought against him. . . . They never call the preaching of the gospel an *apology*."

Ver. 2. *In the Hebrew tongue.*—That is, as then spoken, which the learned are pretty well agreed was the Syro-Chaldaic, a mixed dialect.

Ver. 3. *Born in Tarsus.*—See note on chap. xxi. 39.——*Brought up . . . . at the feet of Gamaliel.*—The Jewish students used to sit on the ground before the feet of their Rabbins.

Ver. 4. *Unto the death.*—Unto death.—Bishop *Louth.*

Ver. 5. *The high priest*—Of that time, namely, Caiaphas, (as *Doddridge* supposes.)——*With the elders doth bear me witness*—By the official letters which they gave him.

Ver. 6. *And it came to pass.*—[It is evident that the apostle considered his extraordinary conversion as a most complete demonstration of the truth of Christianity; and when all the particulars of his education, his previous religious principles, his zeal, his enmity against Christians, and his prospects of secular honours and preferments by persecuting them, are compared with the subsequent part of his life, and the sudden transition from a furious persecutor to a zealous preacher of the gospel, in which he laboured and suffered to the end of his life, and for which he died a martyr, it must convince every candid and impartial person, that no rational account can be given of this change except what he himself assigns; and consequently, if that be true, that Christianity is divine.]—*Bagster.*

Ver. 9. *Heard not the voice of him that spake.*—Compare note on chap. ix. 7

Ver. 12. *And one Ananias.*—Compare chap. ix. 10, et seq.

Ver. 14. *That Just One*—Namely, Jesus Christ. See chap. iii. 14; vii 52.

16 And now why tarriest thou? arise, and be baptized, and wash [s] away thy sins, calling [t] on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a [u] trance;

18 And saw [v] him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they [w] know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I [x] also was standing by, and consenting [y] unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for [z] I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for [a] it is not fit that he should live.

23 And [b] as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 ¶ And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a [b] Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have [c] examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 ¶ On the morrow, because [d] he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

A. M. cir. 4061
A. D. cir. 60

s He.10.22. 1 Pe.3.21.
t Ro.10.13. 1 Co.1.2.
u 2 Co.12.2
v ver.14.
w ver.4.
x c.7.58.
y c.8.1.
z c.13.2,47. Ro.1.5. 11.13. 15.16. Ga.2.7,8. Ep.3.7,8. 1 Ti.2.7.
a c.25.24.
b c.16.37. 22.16.
c or *tortured him.*
d c.23.28.
a c.24.16. 2 Co.1.12. He.13.18.
b Jo.18.22.
c Le.19.35. De.25.1,2. Ju.7.51
d Ex.22.28. Ec.10.20. 2 Pe.2.10. Jude 8.
e c.26.5. Phi.3.5.
f c.24.15,21. 26.6. 28.20.
g Mat.22.23. Mar.12.18. Lu.20.27.
h c.25.25. 26.31.
i c.22.17,18.
j c.5.39.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, [a] I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him [b] on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten [c] contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is [d] written, Thou shalt not speak evil of the ruler of thy people.

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I [e] am a Pharisee, the son of a Pharisee: of [f] the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees [g] say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find [h] no evil in this man: but if a [i] spirit or an angel hath spoken to him, let us not [j] fight against God.

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asked the apostle, (ch. xxi. 37,) Canst thou speak Greek? He was therefore about to have recourse to the barbarous custom of that age, of extorting confession by the torture of the whip, but Paul's privilege as a Roman citizen again saved him from it; and finding with whom he now had to do, the chief captain loosed his bands, and ordered all his accusers to appear before him on the following day, when Paul was set before them, again to make his own defence.

CHAP. XXIII. Ver. 1—16. *Paul's defence before the sanhedrim.*—Lysias, the chief captain, seems here to have maintained the full dignity of the Roman power, for though he brought down the prisoner before the council, it was by his *command* (ch. xxii. 30) that the chief priests and council were now assembled, with Ananias in the chair: but probably without his official robes, or the *insignia* of his former office. Paul again began his defence, avoiding repetition of what he had said the day before, in these simple and inoffensive terms:—"Men and brethren, I have lived in all good conscience before God unto this day." This was only pleading not "guilty," as every prisoner has certainly a right to do when put on trial; yet so offended was this priestly tyrant, Ananias, that he ordered Paul to be smitten on the mouth to silence him: on which the apostle, by the spirit of prophecy, predicted the judgment that shortly after came upon him. The expression, "Thou whited wall," seems to have an allusion to that of our Lord, who compares the Scribes and Pharisees to "whited sepulchres," which are beautiful without and rottenness within. (Matt. xxiii. 27.) And the judgment predicted was remarkably fulfilled; for though he stood on good terms towards the Jews in general, he so cruelly defrauded the inferior priests, as to bring on him the public vengeance: and, after his house had been burnt to ashes in a public tumult, when he attempted to

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Ver. 16. *And wash away thy sins.*—See chap. ii. 38, and compare 1 Peter iii. 21.

Ver. 17. *When I was come again to Jerusalem.*—After he had been to Damascus and Arabia—then while he was in the temple—perhaps in a portico, and at a time when no one was with him.

Ver. 19. *Lord, they know.*—Paul is understood here to plead for the probability of his success among the Jews, on the ground of his having been formerly a persecutor.

Ver. 20. *Consenting unto his death.*—So ch. viii. 1. *Scott* thinks this version much too weak. The word rendered "consenting," implies a complacency in the deed; and the word rendered "death," implies "murder."

Ver. 23. *Cast off* their *clothes.*—Sir J. *Chardin* mentions, that the Persians, when they complain to their sovereign, go in numbers, with strange cries, tearing their garments, and casting dust into the air.—*Harmer's* Obs.

Ver. 24. *The chief captain.*—[As the chief captain did not understand Hebrew, he was ignorant of the charge against Paul, and also of the defence which the apostle had made; but as he saw that they grew more and more outrageous, he supposed that Paul must have given them the highest provocation, and therefore, according to the barbarous and irrational practice which has existed in all countries, he determined to put him to the torture, in order to make him confess his crime.]—*Bagster.*—*Examined by scourging.*—This is the cruel method by which evidence was formerly extorted; but it was not applicable to a Roman citizen. See note on ch. xvi. 37.

Ver. 25. *Is it lawful for you?*—[By the Roman law, no magistrate was allowed to punish a Roman citizen capitally, or by inflicting stripes, or even binding him; and the single expression, *I am a Roman citizen*, arrested their severest decrees, and obtained, if not an escape, at least a delay of his punishment.]—*Bagster.*

Ver. 28. *I was* free *born.*—[It is extremely probable that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a grant or charter from Julius Cesar, from whom it was called Juliopolis. But, if this were not the case, St. Paul's father, or some of his ancestors, might have been rewarded with the freedom of the city of Rome, for his fidelity and bravery in some military service, as *Josephus* says several of the Jews were; or he might have obtained it by purchase, as in the instance of the chief captain.]—*Bagster.*

CHAP. XXIII. Ver. 2. *To smite him on the mouth.*—*Hanway* mentions, that when a rebel Persian chief was brought before one of Nadir Shah's generals, his answers not pleasing him, he ordered him to be struck across the mouth, to silence him, which was done with such violence, that the blood issued forth. Compare 1 Kings xxii. 24.

Ver. 3. *God shall smite thee.*—[God did smite him in a remarkable manner; for about five years after this, after his house had been reduced to ashes, in a tumult raised by his own son, he was besieged and taken in the royal palace; where, having attempted in vain to hide himself, he was dragged out and slain. See *Josephus.*]—*Bagster.*

Ver. 5. *I wist* (knew) *not*, &c.—Ananias had certainly been high priest some years before, but was sent to Rome prisoner, under some charges of misconduct; and though he had been acquitted, he had not been reinstated, but one Jonathan appointed in his room. Jonathan, however, had been murdered, and one Ismael appointed in his stead, but had not yet taken possession of his office, and in this interval of vacancy, Ananias pushed himself forward to preside in the council, but probably without either the robes or insignia of his former office. This is the explanation of the learned *Michaelis*, and is adopted by Preb. *Townsend.* So also *Boothroyd.*

Ver. 6. *Of the hope and resurrection*, &c.—For a vindication at large of Paul's conduct in this place, see Dr. *Findlay's* Answer to Voltaire.

Ver. 9. *Fight against God.*—Compare Acts v. 39: ix. 5

10 ¶ And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood [k] by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at [l] Rome.

12 ¶ And when it was day, [m] certain of the Jews banded together, and bound themselves [n] under a curse, saying that they would neither eat nor drink [o] till they had killed Paul.

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief [p] priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready [q] to kill him.

16 And when Paul's sister's son heard of their lying in wait, he [r] went and entered into the castle, and told Paul.

A. M. cir 4064.
A. D. cir 60

k Ps.46.1,7. c.18.9. 27.23,24.

l c 23.30,31. Ro.1.15

m ver 21,30. c.25.3.

n or, *with anouth of execration.*

o Ps.31.13.

p Ho.4.9.

q Ps.21.11. 37.32,33.

r 2Sa.17.17.

s Pr.22.3. Mat.10.16

t c 23.17. Ep 3.1. 4.1. Phil.9.

u ver.12.

v Ex.23.2.

17 Then [s] Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner [t] called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews [u] have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield [v] unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 ¶ And he called unto *him* two centurions, saying, Make ready two hundred soldiers to

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hide himself even in an old aqueduct, he was dragged out and slain—about five years subsequent to this period.

Upon this speech of Paul, however, some bystanders ventured to reprove him, saying, "Revilest thou God's High Priest?" to which he calmly replied, "I wist (or knew) not, brethren, that he was the High Priest," or I would not have done so, for it is written, "Thou shalt not speak evil of the ruler of thy people."

But a question here arises, How was it that Paul, as an inspired man, knew not that Ananias was High Priest? To this it has been answered, 1. As to Paul's inspiration, it supplied him only with knowledge appropriate to his official duty, and not with political information; and the office of High Priest had been so often changed since they had been under the Roman power, that a stranger at Jerusalem, as Paul had been for some time, might well be ignorant both of his person and his name: but, 2. Ananias was not *now*, either in right or in fact, High Priest; and called so only in courtesy, as having formerly filled the office, and assuming the chair till another should take the place.

A dissension now arose in the council, which Paul has been accused of raising, but, perhaps, without sufficient reason. Some circumstance might occur to show the heterogeneous principles of the council, one part being infidel Sadducees, and the other zealous Pharisees, on which Paul, taking the advantage of their dissension, (as we conceive he might justly do,) called out that he was "a Pharisee, the son of a Pharisee;" and that it was for "the hope and resurrection of the dead" that he was now called in question. And this was not only true in reference to the resurrection of Christ, but, in as much as our resurrection depends on his, the resurrection of mankind in general: for, as he elsewhere argues, "if Christ be not raised," then is it in vain to hope for any resurrection. (1 Cor. xv. 12—22.)

By this statement in behalf of a resurrection, it appears that Paul partially drew the Pharisees on his side, who, recollecting what he had said the day before of seeing a vision and hearing a voice from heaven, began to think within themselves that there might be some truth in it; and, if he had so done, (which their principles admitted to be at least possible,) it was wrong thus violently to condemn him on that account, lest they should be found to "fight against God." Thus the Pharisees, who believed in a future state and resurrection, and the Sadducees, who denied both, fell to quarrelling, and so violent was the fray, that the chief captain was obliged again to interfere, to prevent Paul from being torn to pieces.

But the more bitter and malevolent of his enemies, who now appear to have been the Sadducees, combined against him, and forty men bound themselves under an oath to murder him. That "God in heaven that revealeth secrets," discovered it, however, to one of Paul's nephews, and he secretly reported it to the chief captain, who, to disappoint their murderous design, sent him off by night, under a strong military guard, to Felix, the governor of Cesarea, where he resided. In the mean time, to support Paul under all these trials, he was favoured with another heavenly vision, the Lord Jesus himself standing by him, and saying, "Fear not, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness of me also at Rome."

Ver. 17—35. *Paul rescued by the chief captain, and sent to Festus, at Cesarea.*—Murder is a crime held in detestation by all civilized nations, and ought to have been so particularly by the Jews, who were expressly taught by a divine oracle, "He that sheddeth man's blood, by man shall his blood be shed." (Gen. ix. 4.) Assassination is a crime that mixes cowardice with cruelty, and demands a twofold vengeance. How, then, shall we account for it, that these Jews should not only attempt assassination, but clothe their determination under the sacred form of *anathema*—an oath blended with the most awful imprecations? All originates in the principle of religious intolerance, which, assuming the prerogative of Deity, to judge the conscience, impiously aspires to wield the thunderbolts of the Almighty against our supposed enemies. This is the principle on which Saul the Pharisee "breathed out threatenings and slaughter" against the saints; and the measure which he meted out to them, was afterwards measured to him again by his former friends, the priests and scribes. This principle, which leads us to take judgment out of the hands of God, and execute it on all *we judge* to be *his foes*, is the bitterest poison in all the existing systems of intolerance, and especially popery. We are not now considering the right which the civil power unquestionably has to preserve *peace* among hostile sects and parties, which is necessary for the public good: but when any power, civil or ecclesiastical, dictates to men *what* they must believe, and *how* they must worship, *under* certain temporal pains and penalties, it assumes the authority of God, and invades the rights of man. Happy are we, in this land of liberty, to know that intolerance, in every form, is as illegal as it is unchristian.

But how shall we account for it, that Pagans should show a regard to the rights of conscience and of men, of which God's chosen people appear ignorant, or rather, to which they were evidently hostile? The fact is, that the Jews were, at this time, in a state of the most awful apostacy, and upon the brink of national destruction. Little, however, can be said in favour of Pagan toleration. It was not founded on the rights of conscience, but on the principle that all religions were alike. So *Gibbon*, the celebrated historian of the Roman Empire, observes: "The various modes of worship which prevailed in the Roman world, were all considered by the people as equally true; by the philosopher, as equally false; and by the magistrate, as equally useful." But when Christianity be

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Ver. 12. *That they would neither eat.*—[Such execrable vows as these were not unusual among the Jews, who, from their perverted traditions, challenged to themselves a right of punishing, without any legal process, those whom they considered transgressors of the law; and in some cases, as in the case of one who had forsaken the law of Moses, they thought they were justified in killing them. They therefore made no scruple of acquainting the chief priests and elders with their conspiracy against the life of Paul, and applying for their connivance and support: who, being chiefly of the sect of the Sadducees, and the apostle's bitterest enemies, were so far from blaming them for it, that they gladly aided and abetted them in this mode of despatching him, and on its failure they soon afterwards determined upon making a similar attempt. If these were, in their bad way, *conscientious* men, they were under no necessity of perishing for hunger, when the providence of God had hindered them from accomplishing their vow; for their vows of abstinence from eating and drinking were as easy to loose as to bind, any of their wise men or Rabbies having power to absolve them, as *Lightfoot* has shown from the Talmud.]—*R.*

Ver. 14. *A great curse.*—*Doddridge*, "a solemn anathema." See note on Num. xxii. 6.

go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting:

27 This [w] man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And [x] when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions [y] of their law, but to have nothing [z] laid to his charge worthy of death or of bonds.

30 And when [a] it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave [b] commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle [c] to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of [d] Cilicia;

35 I will hear thee, said he, when thine accusers [e] are also come. And he commanded him to be kept in [f] Herod's judgment hall.

A. M. cir. 4064
A. D. cir. 60.

w c.21.33. 24 7.
x c.22.30.
y c.18.15. 25 19.
z c.26 31.
a ver.20,21.
b c.24 8. 25 6.
c ver 25 ,30.
d c.21.39.
e c.24.1, &c 25 16.
f Mat 27:27
a c.23.2. 25.2.
b Ps.11 2.
c Ps 12 2.
d Lu 23 2. c 6 13. 16:20. 17.6. 21.28. 1 Pe.2 12, 19.
e c.19.37. 21.28.
f Jn.18.31.
g c 21. 33.
h c.23.30.
i *Felix*, made Procurator over Judea, A. D. 53.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 21 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after five days Ananias [a] the high priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed [b] the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds [c] are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not farther tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and [d] a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane [e] the temple: whom we took, and would have judged [f] according to our law.

7 But the chief [g] captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers [h] to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the [i] governor had

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gan to spread extensively, and was found hostile to every kind of vice, then it became odious, and the object of Pagan persecution. It must be here remarked, that Christianity, in the first age, attacked Paganism by argument and persuasion only; as we see in Paul's noble defence before the Areopagites. It defaced none of its idols, and broke down none of its altars; and had Pagans employed only the same weapons, it would have been a bloodless contest; but Paganism had no arguments, and when thus attacked could answer only by the sword. This, however, was not employed till the imperial power fell into the hands of Nero, who is entitled to the ignominy of being author of the first general persecution of Christians by Pagan Rome.

We have been led into these digressive remarks by the liberal conduct of Claudius Lysias, in rescuing Paul from Jewish persecution and determined assassination. The conduct of Felix, also, or rather the Roman laws, must be commended, which allowed the prisoner to defend himself before his accusers in open court; the governor's meanness, however, in seeking a bribe for his liberation, has fixed a stain upon his character which is indelible: but Paul's trial, and Felix's behaviour, will come regularly before us in the next section.

CHAP. XXIV. Ver. 1—27. *Paul pleads his cause before Felix.*—Nothing can show more forcibly the inveterate hatred of the Jews against Paul, than their unwearied pursuit of him from time to time, and from place to place—even to Cesarea, which appears to have been more than 70 miles from Jerusalem. Nor did they spare expense for professional orators, who, as we all well know, do not travel for nothing. In this address of Tertullus, we have also a fair specimen of the flattering style of these venal pleaders, whose office was to make "the worse appear the better cause."—"Almost every word of this oration is false," says Dr. *Doddridge:* particularly "the accusation against Paul, and the encomium on Felix. All historians agree that he was a man of so bad a character, that his government was a plague to all the provinces over which he presided: and, as for Judea, its state under Felix was so far from being what Tertullus here represents, that Josephus (besides what he says of the barbarous and cowardly assassination of Jonathan, the High Priest, by his means) declares that the Jews accused him before Nero of insufferable oppressions, and had certainly ruined him, if his brother Pallas had not interposed in his favour." As to his "worthy deeds," the only thing that can be said in favour of him is, that he cleared the country of robbers and impostors.

With respect to Paul, we will hear him speak for himself: and without attempting flattery, like Tertullus, we may observe he treats Felix, as a judge, with great respect, and expresses his satisfaction at being called before him, as he knew that he was not altogether a stranger to Jewish laws and customs, in which he may allude, perhaps, to his being married to Drusilla, who was a Jewess. As to Paul's attempting to raise a sedition, there was no pretence for it, as he had been there but a few days for many years past; and with respect to his introducing Gentiles into the holy precincts of the temple, he had indeed been seen with an Ephesian in the city, but he went into the temple with Jews only, with whom he was united in the performance of a religious vow. (See ch. xviii. 23—30.) It is true that he belonged to "the sect of the Nazarenes," *i. e.* the followers of Jesus of Nazareth; and after the way which they called *heresy*, or a sect, did he worship the God of Israel, believing all things contained in the law or the prophets, and particularly the resurrection of the dead; the avowal of which had brought upon him the vengeance of the Sadducees, to which sect (strange to tell!) belonged many of the higher order of priests as well as laymen.

Felix, finding in all this no crime of which, as Roman governor, he could well take cognizance, and that they had brought no witness as to the material points, of raising a riot or defiling the temple, he deferred his decision till the chief

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Ver. 24. *Felix.*—[This was *Claudius Felix*, the successor of Cumanus in the government of Judea. He was a freedman of the emperor Claudius, and brother of Pallas, also a freedman, the chief favourite of the emperor. *Tacitus* calls him *Antonius Felix*; and gives us to understand, that he governed with all the authority of a king, and the baseness and insolence of a quondam slave. According to *Suetonius* he had three queens to his wives; that is, he was married thrice, and each time to the daughter or niece of a king. He was a base, mercenary, and cruel governor; and when he was recalled to Rome, A. D. 60, the Jews brought forward so many proofs of his extortions and violence before Nero, to whom they accused him, that he would certainly have been executed or ruined, if it had not been prevented by the influence of his brother Pallas. *Josephus.*]—*Bagster.*

Ver. 31. *Antipatris.*—[The ancient *Caphar Saba*, was so called by Herod the Great, in honour of his father Antipater. It was situated in a very fruitful plain, watered with many springs and rivulets, and pretty near the mountains, in the way from Jerusalem to Cesarea, (*Josephus,*) 150 stadia, or 17 miles, from Joppa, and according to the Old Jerusalem Itinerary, 10 miles from Lydda, and 25 from Cesarea.]—*Bagster*

Ver. 35. *Herod's judgment hall.*—Or Pretorium, one of Herod's palaces, with a state prison, probably, in the tower of it.

CHAP. XXIV. Ver. 1. *Ananias . . . descended with the elders.*—i. e. came down from Jerusalem to Cesarea; and they brought with them a professed orator and advocate, to plead their cause.

Ver. 2. *Seeing that by thee.*—[Felix, bad as he was, had certainly rendered some services to Judea. He had entirely subdued a very formidable banditti which had infested the country, and sent their captain, Eliezar, to Rome, (*Josephus;*) had suppressed the sedition raised by the Egyptian impostor, (chap. xxi. 38;) and had quelled a very afflictive disturbance which took place between the Syrians and Jews of Cesarea. But, though Tertullus might truly say, "by thee we enjoy great quietness," yet it is evident that he was guilty of the grossest flattery, as we have seen, both from his own historians and *Josephus*, that he was both a bad man and a bad governor.]—*Bagster.*——*By thy providence.*—*Wesley*, "prudence." *Doddridge*, "prudent administration."

Ver. 5. A *pestilent* fellow.—More emphatically, "a pestilence:" or, as we should say, a *pest* to society

beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 ¶ And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 ¶ He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix' room: and Felix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself. 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa. 23 and he is brought forth. 25 Festus cleareth him of having done any thing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat commanded Paul to be brought.

7 And when he was come, the Jews which

A. M. cir. 4061. A. D. cir. 60.

j 1 Pe.3.15.
k c.21.15.
l c.25.8. 28.17.
m 1 Pe.3.16
n Mu.4.5.
o c.24.14.
p Lu.24.27. c.26.22. 28.23
q Mat.22.40. Lu.16.16. Jn.1.45. c.13.15. Ro.3.21
r c.23.6, &c. 26.6,7. 28.20, &c.
s Da.12.2. Jn.5.28,29. 1 Co.15.12, 27. Re.20.6, 13.
t c.23.1.
u c.11.29,30. 20.16. Ro.15.25.
v c.25.16.
w ver.7.

x c.27.3. 28.16.
y Pr.16.12. Je.22.15,. 17. Da.4.27. Jn.16.8.
z Pr.31.4,5. Da.5.1-4. Ho.7.5. 1 Pe.4.4.
a Ps.50.3,4. Da.12.2. Mat.25.31, &c. 2 Co.5.10. Re.20.12.
b Ps.99.1. Is.32.11. Ha.3.16. He.4.1,12.
c Pr.1.24,32. Mat.24.5. 25.1,.10.
d Ex.23.8.
A. M. 4066. A. D. 62.
e Ma.15.15. c.25.9.
a c.23.14,15
b or, as some copies read, *no more than 8 or 10 days.*

captain, Lysias, should come to Cesarea, when he would again hear the cause; in the mean time, finding it was a malicious prosecution, he committed him to the care of a Roman centurion, with orders for his being liberally treated.

Before Lysias arrived, however, his own wife, Drusilla, came, who was a Jewess, and he seems to have considered this a proper opportunity to hear farther "concerning the faith in Christ." On this occasion Paul seems to have been regardless of his own circumstances, but reasoned so forcibly on "righteousness, temperance, and judgment to come," that even Felix *trembled*. And well, indeed, he might, if he was the character represented by Josephus. No topic could be better calculated to alarm a rapacious tyrant, a seducer, and an adulterer; no eloquence more adapted to make him *tremble*, than the masterly and energetic reasoning of St. Paul. He did tremble, and could bear no more; but hastily dismissed the preacher—"Go thy way for this time: when I have a *convenient* season I will send for thee." Alas! how many have thus put away from them the words of eternal life, and found no other opportunity for ever!

As to Felix, he desired no more; but hoped, as Paul was a Roman citizen, that he should have received a bribe for his liberation: but, as this was not the case, (for Paul would neither bribe nor be bribed,) after dallying with the cause two years, till Festus (his successor) came, he left him in confinement, "willing to show the Jews a pleasure."

CHAP. XXV. Ver. 1—27. *Paul being accused before Festus, appeals to Cesar.*—We have seen, in the close of the preceding chapter, that Felix left Paul a prisoner to please the Jews: accordingly, no sooner had Festus arrived at Jerusalem, than the High Priest and the chief of the Jews applied to him against Paul, desiring that he would send for him from Cesarea to Jerusalem, while he was there, at the same time laying in wait, on the way, to kill him. Whether Festus had seen the letter of Lysias to Felix, stating that the Jews had before done so, (ch. xxiii. 26—30,) or whether it was a special act of His providence, who controls the hearts of princes, in order to preserve Paul, Festus refused to listen to their request, but required them to go with him to Cesarea, whither he went in about ten days afterwards. The next day after their arrival, Paul and his accusers were brought before him, and they laid so many things to his charge, that though they could not prove them, Festus showed an evident disposition to oblige the Jews, by sending him back to Jerusalem. Paul, however, resisted this, as illegal and unjust, and knowing that he was to bear witness for Christ at Rome also, (ch. xxiii. 11,) at once appealed to Cesar; Festus admitted the appeal, and it appears he had no right to refuse a Roman citizen.

A few days after this, however, King Agrippa, and his sister, Bernice, came upon a visit to Festus at Cesarea, on which occasion the latter related the circumstances of Paul's case, against whom the Jews had desired judgment, on account of a pretended conviction that had previously taken place. Festus, however, gave them to understand that the Roman laws did not allow this, but required the accusers to appear face to face, and that the accused should be allowed to answer for

Ver. 10. *Many years.*—According to Bishop *Pearson*, five and a half; but according to Mr. *Biscoe*, seven.

Ver. 14. *Heresy.*—This is the same word that, in ver. 5, is translated *sect*, which is admitted to be its primary meaning; though it afterwards acquired a theological or ecclesiastical use, as implying the maintenance of important or fundamental error. So Dr. *Waterland* defines *heresy* to be, "Not merely a mistake of judgment, (though in fundamentals,) but *espousing* such erroneous judgment, either teaching or disseminating it, or openly supporting and assisting those that do. This I conceive (said he) to be the *true scripture* notion of heresy." *Waterland's* Importance of the Trinity.

Ver. 15. *Just and unjust.*—The Pharisees, according to *Josephus*, admitted only the resurrection of the *just*—not the unjust.

Ver. 22. *Having more perfect knowledge.*—*Doddridge*, "After I have been more accurately informed." Dr. D. remarks, that the words themselves are ambiguous, and may refer to his *having obtained* by this examination a better knowledge of the subject; or, more properly, (as *Beza* and *Grotius* explain them,) to a *desire* of obtaining farther information, when Lysias came, which seems far more natural.

Ver. 24. *Drusilla.*—Josephus says, this woman was the daughter of Herod Agrippa, before named, and sister to the Agrippa mentioned in the next chapter. She had been married to Azizus, king of the Emesenes, but Felix seduced her by means of one Simon, a magician; so that they, in fact, lived in adultery, under the mask of marriage.

Ver. 27. *Porcius Festus.*—[Porcius Festus was put into the government of Judea in the sixth or seventh year of Nero; and died about two years afterwards, and was succeeded by Albinus.]—*Bagster.*

CHAP. XXV. Ver. 1. *The province.*—[By the *province* Judea is meant; for after the death of Herod Agrippa, Claudius thought it imprudent to trust the government in the hands of his son Agrippa, who was then but 17 years of age; and, therefore, Cuspius Fadus was sent to be procurator. And when after-

A. M. 4066. A. D. 62

came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which [c] they could not prove.

c Ps.35.11. Mat.5.11, 12 24.5,13.

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

d c.26.32.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

e ver.2,3.

10 Then said Paul, I stand at Cesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

f ver 6.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal [d] unto Cesar.

g c.18.15.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

h or, *I was doubted how to enquire hereof.*

13 ¶ And after certain days king Agrippa and Bernice came unto Cesarea to salute Festus.

i or, *judgment.*

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

j Ex.7 21.

15 About whom, when [e] I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

k c.9.15.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

l ver.3,7.

17 Therefore, when [f] they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

m c.22.22.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed:

n c.23.9,29. 26.31.

19 But [g] had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

o ver 11,12

20 And because [h] I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the [i] hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

p Pr.18.13. Ju.7.51.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 ¶ And on the morrow, when Agrippa was come, and Bernice, with great [j] pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul [k] was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all [l] the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying [m] that he ought not to live any longer.

25 But when I found that he had committed nothing [n] worthy of death, and that he himself hath appealed [o] to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

27 For [p] it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to the apostleship. 24 Festus chargeth him to be mad, whereunto he answereth soberly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul

himself. This was therefore done; but when the accusers came, they left their witnesses behind, and substantiated no one charge that he had expected, but "had certain questions against him of their religion, and of one Jesus, which was dead, whom Paul affirmed to be alive." Not understanding such questions, Festus had inquired if Paul was willing to go to Jerusalem to be judged, but he had declined this, and appealed to Cesar, to whom, therefore, he must be sent.

The curiosity of Agrippa being excited by this account, he expressed a great desire to see this celebrated prisoner, and to hear what he had to advance in favour of a sect which was "every where spoken against." This was immediately agreed to, and the following day was appointed for the hearing. Accordingly, next morning, Agrippa, with his sister, Bernice, came into court in great pomp, with the chief captains and principal men of the city, and Paul also was brought before them. Festus now, pointing to him, told the court that this was the man to whom he had referred, against whom the Jews had cried out that he was "not fit to live:" and he was desirous to have him examined before King Agrippa, that he might have something definite to write respecting him.

CHAP. XXVI. Ver. 1—32. *Paul's defence b fore Agrippa.*—Paul's rank as a public speaker has been often underrated. With a person rather diminutive, and a voice perhaps weak, or in some respects defective, (see 2 Cor. x. 10,) he every where commanded attention, except from the turbulent and bigoted Jews; and sometimes even from them, when he addressed them in their own language, (ch. xxii. 2;) and, when he spoke in Greek, Felix, his judge, trembled before him; Festus thought him transported beyond himself, in an ecstacy of frenzy; and King Agrippa was almost persuaded to be a convert. We must be cautious, however, (and he is the first to caution us,) not to ascribe too much to Paul, since, as an apostle, he certainly came within that promise, "When ye are brought before

wards Claudius had given to Agrippa the tetrarchy of Philip, he nevertheless kept the province of Judea in his own hands, and governed it by procurators sent from Rome. *Josephus.*]—*Bagster.*

Ver. 10. *I stand at Cesar's judgment seat.*—*Doddridge*, "Tribunal." The tribunals of the Roman procurators were held in Cesar's name, and by commission from him. So our courts are held in the name of the people, the state, or the commonwealth.

Ver. 11. *I appeal unto Cesar.*—[An appeal to the emperor was the right of a Roman citizen, and was highly respected; the Julian law condemned those magistrates, and others, as violaters of the public peace, who had put to death, tortured, scourged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. This law was so sacred and imperative, that, in the persecution under Trajan, *Pliny* would not attempt to put to death Roman citizens, who were proved to have turned Christians, but determined to send them to Rome, probably because they had appealed.]—*Bagster.*

Ver. 13. *King Agrippa.*—This Agrippa was the son of Herod Agrippa, (chap. xii.,) who, on his father's death was thought too young to succeed him, (being only seventeen,) but had now the tetrarchies of Philip and Lysanias, with part of Galilee.——*Bernice,*—[Or *Berenice*, was the daughter of Herod Agrippa, and sister of king Agrippa. She was first married to her uncle Herod, king of Chalcis: upon whose death, she went to her brother Agrippa, with whom she was said to live in incest, which is alluded to by *Juvenal.* She was afterwards married to Polemon, king of Cilicia, but soon left him to live with her brother. (*Josephus.*) Titus Vespasian fell in love with her, and would have made her empress, had he not been prevented by the clamour of the Romans.]—*Bagster.*

Ver. 15. *Desiring* to have *judgment*—i. e. on the ground of his trial before Felix. Chap. xxiv. 1, &c.

Ver. 16. *Face to face.*—Paul complains of the want of this, chap. xxiv. 19. The Jews of Asia did not attend his trial.

Ver. 19. *Of their own superstition.*—*Doddridge*, "their own religion:" *Hammond*, "way of worship." See note on chapter xvii. 22.

Ver. 21. *Of Augustus*—Meaning Nero.

Ver. 23. *Place of hearing.*—*Doddridge*, "audience."

Ver. 24. *King Agrippa*—[Was the son of Herod Agrippa; who upon the death of his uncle Herod king of Chalcis, A. D. 48, succeeded to his dominions, by the favour of the emperor Claudius. (*Josephus.*) Four years afterwards, Claudius removed him from that kingdom to a larger one; giving him the tetrarchy of Philip, that of Lysanias, and the province which Varus governed. Nero afterwards added Julias in Peræa, Tarichæa and Tiberias. Claudius gave him the power of appointing the high priest among the Jews,—and instances of his exercising this power may be seen in *Josephus.* He was strongly attached to the Romans, and did every thing in his power to prevent the Jews from rebelling; and when he could not prevail, he united his troops to those of Titus, and assisted at the siege of Jerusalem. After the ruin of his country, he retired with his sister Berenice to Rome, where he died, aged 70, about A. D. 90. *Tacitus.*]—*Bagster.*——*Deal.*—*Doddridge*, "pleaded."

Ver. 25. *Augustus.*—[The honourable title of *Augustus*, that is, *venerable*, or *august*, which was first conferred by the senate on Octavianus Cesar, was afterwards assumed by succeeding Roman emperors. Nero, the blood-thirsty tyrant, was the emperor at this time.]—*Bagster.*

Ver. 28. *Unto my lord*—i. e. the emperor.—[The title *Lord* was refused both by Augustus and Tiberius, who forbade, even by public edicts, its application to themselves. Tiberius used to say, he was *lord* only of his *slaves*, *emperor* of his *troops*, and *prince* of the *senate*. Nero, however, *would* have it.]—*Bagster.*

stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be [a] expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear [b] me patiently.

4 My manner [c] of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a [d] Pharisee.

6 And now [e] I stand and am judged for the hope of the promise [f] made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving [g] *God* [h] day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why [i] should it be thought a thing incredible with you, that God should raise the dead?

9 I [j] verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in [k] Jerusalem: and many of the saints did I shut up in prison, having received authority [l] from the chief priests; and when they were put to death, I gave my voice against *them.*

11 And I punished them oft in [m] every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went [n] to Damascus with authority and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a [o] minister and a [p] witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto [q] whom now I send thee,

18 To open [r] their eyes, *and* to [s] turn *them* from darkness to light, and *from* the power [t] of Satan unto God, that they may receive forgiveness [u] of sins, and inheritance [v] among them which are [w] sanctified by faith [x] that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed [y] first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works [z] meet for repentance.

21 For these causes the Jews [a] caught me in the temple, and went about to kill *me.*

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which [b] the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first [c] that should rise from the dead, and should show light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus

A.M. 4066.
A.D. 62.

a Ac. 17.18.
b Ch. 24.4.
c Ch. 22.3.
d Ac. 23.6. Ph. 3.5.
e Ch. 23.6. 24.15. 28.20.
f Ge. 3.15. 22.18. 49.10. De. 18.15. Is. 7.14. 9.6,7. Je. 23.5. 33.14, 16. Eze. 34.23. Da. 9.24. Mi. 7.20. Zec. 13.1. Mal. 3.1. c. 4.5,6. Lu. 1.32. Ga. 4.4.
g Lu. 2.37. 1 Th. 3.10.
h *night and day.*
i 1 Co. 15. 12,20.
j 1 Ti. 1.13.
k Ga. 1.13.
l Lu. 9.1.
m c. 22.19.
n c. 9.3.

o Ep. 3.7. Col. 1.23, 25.
p c. 5.32.
q c. 22.21. Ro. 11.13. Ga. 2.7.
r Is. 35.5. 42.7.
s Lu. 1.79. Jno. 1.9. 2 Co. 4.6. Ep. 1.18.
t Col. 1.13. 1 Jo. 3.8.
u Lu. 1.77. Ep. 1.7. Col. 1.14.
v Ep. 1.11. Col. 1.12. 1 Pe. 1.4.
w Ju. 1.17. c. 20.32. 1 Co. 1.30. Re. 21.27.
x Ep. 2.8. He. 11.6.
y c. 9.10, &c.
z Mat. 3.8. c. 21.30.
a Lu. 21.27, 46.
b Lu. 24.27, 46.
c 1 Co. 15.23.

governors and kings for my sake.... take no thought how or what ye shall speak, for in that same hour it shall be given you." (Matt. x. 19.) His orations, indeed, have in them all the fervour of prophetic inspiration, with the perfect coolness of deliberation and self-possession. With the utmost indifference to his own fate, he aims at the conversion of his hearers. "I would to God, that not only thou, (king Agrippa,) but also all that hear me this day, were both almost and altogether such as I am, except these bonds,"—holding up to view, probably, the chain with which he had been bound to the soldier under whose care he was. (See Acts xii. 6, and note.)

The account which Paul here gives of his former life and conversion, is so similar to what he had repeatedly given, particularly in chap. ix., that we shall chiefly confine our present remarks to what passed between Paul and Festus. Several circumstances mentioned by Paul seem to have formed the ground of the governor's suspicions relative to his understanding being affected. His initiatory studies in general literature at Tarsus, and his progress in Jewish and Rabbinical literature under Gamaliel, might be supposed too much for so weak a frame. The severe mortifications and multifarious devotions of his austere and superstitious sect, might strengthen the suspicion: and one article, at least, of his creed, the doctrine of a resurrection, appeared to Pagans, as well as Sadducees, so utterly irrational and ridiculous, that they would hardly think a man sound in his intellects who could cordially believe it: but what would crown the whole, and might be considered as forming a demonstration of his insanity, was his wild and visionary scheme, as Festus would consider it, of attempting to convert the whole Gentile world to the faith of the crucified Nazarene. What! a Jew, like Paul, teach morals and religion to the disciples of Socrates and Plato?—a Jew "turn from darkness unto light," the illumined philosophers of Greece and Rome! "Surely, Paul, thy learning must have made thee mad to think of it."

But what does he reply? With the utmost calmness, and the greatest respect to the governor, he denies the charge. "I am not mad, most noble Festus; but speak forth the words of truth and soberness."

This charge has been often repeated, in various forms, by the enemies of Christianity. Finding the pretence of his being an impostor, or the dupe of such, to be utterly untenable, since no rational motive could be assigned, why a man, with such prospects as Paul had from his education, talents, and connexions, should sacrifice his ease and interests, and even risk his life in such a cause—

"Starving his gain, and martyrdom his price."

On this ground modern infidels have generally considered Paul as a fanatic, an enthusiast, or insane. That his zeal was fervid, in whatever he considered to be true and just, is certain; but the strength and coolness with which he reasoned, the kindness and benevolence with which he acted, and, above all, the purity and consistency of his life and conduct, abundantly demonstrate that he was neither an enthusiast nor insane. Where is the enthusiast whose writings have borne the test of seventeen or eighteen centuries; and particularly that minute and critical comparison to be found in Dr. Paley's *Horæ Paulinæ?* Here all his Epistles are shown to exhibit an exact harmony with each other, and with St. Luke's History of the Acts of the Apostles, even in the most minute particulars.

But to return to Paul's own defence. Having denied the

CHAP XXVI. Ver. 5. *Most straitest sect.—Doddridge,* "the strictest sect." *Josephus* says, "The Pharisees were reckoned the most religious of any of the Jews, and to be the most exact and skilful in explaining the laws." Jewish War, book i. chap. v. § 2.

Ver. 6. *Stand and am judged.*—"Stand judged." Dr. *John Edwards.*

Ver. 7. *Unto which* promise.—Paul contends that the promise to the fathers included, not only the doctrine of a future life, but of a resurrection from the dead. So our Lord, Mat. xxii. 31, 32. Compare chap. xxiii. 6.——*Day and night.*—Gr. "Night and day."

Ver. 8. *Why should it be thought,* &c.—"What! is it thought a thing incredible?" &c. Such is the punctuation of *Beza,* Dr. *J. Edwards,* &c.; and *Doddridge* remarks, that "this is suited to the animated manner of Paul's speaking."

Ver. 10. *I gave my voice.—Doddridge,* "Vote:" but as Paul (or rather Saul) never had any vote in the Sanhedrim, *Lardner* explains this of his joining the popular cry, or clamour, against them. The Syriac renders it, "I joined with those that condemned them."

Ver. 11. *Compelled* them *to blaspheme.—Pliny* says, that the heathen persecutors obliged professors of Christianity, not only to renounce Christ, but to curse him; and the Jews were not less virulent. See *Doddridge.*

Ver. 12—15. *Whereupon,* &c.—Compare chap. ix. 3—5.

Ver. 16. *To make thee a minister and a witness.*—Part of this commission seems to have been delivered by the medium of Ananias; at least it corresponds therewith. See chap. ix. 15—17.

Ver. 20. *Showed first unto them of Damascus.*—Compare chap. ix. 19—22.

Ver. 21. *For these causes*—That is, because he preached Jesus first to the Jews, and then also to the Gentiles.——*The Jews caught me,* &c.—See chap. xxi. 28.

Ver. 22. *Both to small and great*—i. e. to all ranks of society.

Ver. 23. *The first that should rise.*—Compare 1 Co. xv. 20.

said with a loud voice, Paul, thou art beside thyself; much learning doth make thee [d] mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou [e] persuadest me to be a Christian.

29 And Paul said, I would [f] to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 22, 34, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered [a] Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* [b] Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously [c] entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under [d] Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the [e] fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive [f] that this voyage will be with [g] hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion [h] believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 ¶ And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which*

A. M. 4066. A. D. 62.

d 2 Ki.9.11.

e Ja.1.23,24

f 1 Co.7.7.

a c.25.12,25

b c.19.29.

c c.24.23. 28.16.

d or, *Candy*

e The Fast was on the 10th day of the 7th month. Le.23.27, 29.

f 2 Ki.6.9, 10. Da.2.20. Am.3.7.

g or, *injury*

h Pr.27.12.

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charge exhibited against him by Festus, he turns round and appeals to king Agrippa, then sitting by him. "The king knoweth of these things, before whom I speak freely, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." Then, in his quick and animated manner, Paul interrogates him—"King Agrippa, believest thou the prophets?" and, without waiting for an answer, immediately rejoins, "I know that thou believest."

This implies that Agrippa was not only a Jew, but a Pharisee; for the Sadducees did not receive the prophets. (See exposition of Matt. xxii. 15, &c.) He was, therefore, "almost" persuaded by Paul's arguments to become a Christian: but, alas! it was "almost" only. The consciousness of a licentious life, together with the dread of the opposition he was sure to meet with, prevented him from going farther; and this has been the unhappy case of thousands, whose judgments have been convinced of the truth of Christianity, but either the offence of the cross, or the lusts of their own hearts, have effectually prevented them from cordially receiving it. This Paul lamented; and so will every faithful Christian minister, and pray as Paul did, "I would to God that not only thou, but also all that hear me this day, were not only almost, but altogether such as I am"—a devoted follower of the Lord Jesus—which is, indeed, the exact definition of a Christian.

The assembly now broke up. The governor's objections must have been silenced, and the king was almost converted. They were disposed, therefore, to hear no more; but all agreed, that if Paul had not appealed to Cesar, he might have been set at liberty. The providence of God had, however, wisely determined otherwise—He must "bear witness at Rome also."

CHAP. XXVII. Ver. 1—26. *Paul's voyage to Rome.*—The time now came for Paul's departure; and Julius, a centurion of the Augustan band, going to Rome, probably on other business, it was thought a convenient opportunity to send Paul, and "certain other prisoners," under his care. Whether Luke and Aristarchus had been implicated in the same charge, and are to be included among "the other prisoners," or whether they went as the companions or domestics of St. Paul, is uncertain. No doubt the enjoyment of his company was more than a counterbalance to either imprisonment or the dangers of the voyage. It is a happy event to us that Luke was there, as he has recorded the circumstances of the voyage, and afforded us, in a degree, the pleasure of travelling with them, without participating in any of their dangers.

It may be proper here to remark, that in the infancy of the art of navigation, and before the discovery of the compass, navigators dare not venture into the open sea, but were obliged to coast it near the shore. And here we may remark the harmony subsisting between the plans of providence and redemption. While the propagation of the Gospel was to be confined comparatively to a narrow boundary, the vessels then in use, and the science of early days, might be sufficient; but before the Gospel was to be sent to the farthest parts of India, and across the Atlantic to another hemisphere, the compass was invented, and vast improvements made in naval architecture: and how far the wonderful discoveries of steam navigation may be employed in rapidly extending the Scriptures and the heralds of salvation, like lightning playing on the bosom of the ocean, remains to be seen by our posterity.

If the Christian church of that age had had the direction of Paul's voyage, they would doubtless have chosen another season, and have provided for him a smoother sea and fairer

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Ver. 24. *Much learning doth make thee mad.*—*Doddridge*, "Much study drives thee to madness." This, adds the Doctor, is the exact import of the original.

Ver. 28. *Almost.*—Gr. "In a little;" that is, in some things—partially. Bp. *Hopkins.*

Ver. 29. *Both almost, and altogether.*—Gr. "In little and in much;" i. e. altogether.——*These bonds.*—It has been thought that Festus would hardly have set Paul to plead in chains; but perhaps he preferred this: we know that some martyrs esteemed chains for Christ, more than chains of gold; and *Lardner* cites an instance of a Roman citizen of quality pleading before the senate in his chains.

CHAP. XXVII. Ver. 1. *We should sail.*—Some ancient copies and versions read, "HE should sail," referring to Paul only; yet Luke and Aristarchus appear, by ver. 2, to have gone with him. Of Aristarchus, see chap. xix. 29; xx. 4. Col. iv. 10. Philemon 24.——*Italy*—[Is a well-known country of Europe, bounded by the Adriatic or Venetian Gulf on the east, the Tyrrhene or Tuscan sea on the west, and by the Alps on the north.]—*Bagster.*——*Certain other prisoners.*—*Lardner* proves that prisoners of importance used to be sent from Judea to Rome.——*Of Augustus' band.*—*Doddridge*, "Of the Augustan cohort."

Ver. 2. *Adramyttium*—[Now Adramyti, was a maritime city of Mysia in Asia Minor, seated at the foot of Mount Ida, on a gulf of the same name, opposite the island of Lesbos.]—*Bagster.*

Ver. 4. *Cyprus.*—One of the largest islands in the Mediterranean. See chap. xiii. 4—12.

Ver. 5. *Myra*—Was a city of Mysia, situated on a hill, 20 stadia from the sea.

Ver. 6. *Alexandria*—[Now Scanderoon, was a celebrated city and port of Egypt, built by Alexander the Great, situated on the Mediterranean and the lake Mœris, opposite the island of Pharos, and about 12 miles from the western branch of the Nile.]—*Bagster.*

Ver. 7. *Cnidus*—[Was a town and promontory of Caria in Asia Minor, opposite Crete, now Cape Krio.——*Crete.*—Now called Candia, or Candy, is a large island in the Mediterranean, 250 miles in length, 50 in breadth, and 600 in circumference, lying at the entrance of the Ægean sea.——*Salmone*—Now *Salamina*, was a city and cape on the east of the island of Crete.]—*Bagster.*

Ver. 8. *Fair Havens.*—[The *Fair Havens*, still known by the same name, was a port on the south-eastern part of Crete, near *Lasea*, of which nothing now remains.]—*Bagster.*

Ver. 9. *The fast was now already past*—i. e. The great day of atonement, which occurred in the last week of our September—a dangerous time for sailing in the Mediterranean.

Ver. 11. *The master . . . . of the ship*—i. e. the pilot who steered the vesse.

Ver. 12. *Phenice*—[Was a sea-port on the western side of Crete; probably defended from the fury of the winds by a high and winding shore, forming a semicircle, and perhaps by some small island in front; leaving two openings one towards the south-west, and the other towards the north-west.]—*Bagster*

is a haven of [i] Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there [k] arose against it [a] tempestuous [l] wind, called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall [m] into the quicksands, strake sail, and so were driven.

18 And we being exceedingly [n] tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out [o] with our own hands the tackling of the ship.

20 And when neither [p] sun nor stars in many days appeared, and no small tempest lay on *us*, all hope [q] that we should be saved was then taken away.

21 ¶ But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened [r] unto me, and not have loosed [s] from Crete, and to have gained this harm and loss.

22 And now I [t] exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night [u] the angel [v] of God, whose [w] I am, and whom [x] I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee [y] all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for [z] I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain [a] island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little farther, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished [b] for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this [c] is for your health: for there [d] shall not a hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and [e] gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

A. M. 4066. A. D. 62.

i ver. 7.
j ver. 21.
k or, *beat.*
l Ps. 107. 25.
m ver. 41.
n Ps. 107. 27.
o Jon. 2. 4. Jo. 1. 5.
p Ps. 105. 28.
q Eze. 37. 11.
r ver. 10.
s ver. 13.
t Job. 22. 29. Ps. 112. 7. 2 Co. 4. 8, 9.
u c. 23. 11.
v He. 1. 14.
w De. 32. 9. Ps. 135. 4. Is. 41. 5. Mi. 4. 13. Jn. 17. 9, 10. 1 Co. 6. 20. 1 Pe. 2. 9, 10.
x Ps. 116. 16. Is. 44. 21. Lu. 1. 74. Ro. 6. 16. Jn. 12. 26. Re. 1. 9. 2 Ti. 1. 3.
y Ge. 19. 21, 29.
z Lu. 1. 45. Ro. 4. 20, 21. 2 Ti. 1. 12.
a c. 28. 1.
b Ps. 130. 6.
c Mat. 15. 32. 1 Ti. 5. 23.
d 1 Ki. 1. 52. Mat. 10. 30. Lu. 12. 7. 21. 18.
e 1 Sa. 9. 13. Mat. 15. 36. Ma. 8. 6. Jn. 6. 11, 23. 1 Ti. 4. 3, 4.

skies. But he that "rides on the whirlwind, and directs the storm," is pleased to display his wisdom, power, and goodness, not in avoiding dangers, but in surmounting them. Paul seems to have had early apprehensions of the perils they were likely to meet with, and before he received any revelation on the subject, advised them to stop at Crete. This advice was, however, overruled by the shipmaster and the navigators; and stormy winds and darksome skies were employed as a sort of ground whereon to display the glory of God.

Paul had earnestly pressed what he thought a measure of safety, but in vain; and began now, possibly, to indulge the most painful foreboding, both as to his own safety, and that of his companions. Perhaps, also, he might have perplexing fears, relative to an object which was evidently near his heart, namely, that he might "preach the Gospel to them that were at Rome also," and bear witness to his crucified Master in the court of Nero. But all was safe; the plan was laid by infinite wisdom, and the most adverse circumstances were the appointed means for its accomplishment. To calm his mind, and support his faith, an angel is commissioned from the skies, and brings him the assurance—"Fear not, Paul; thou must be brought before Cesar; and lo! God hath given thee all them that sail with thee." Paul, not willing to keep the good tidings to himself, (as what good man could?) next morning came forth in the midst of all the ship's company, and related the vision. "And now I exhort you, be of good cheer, (said he,) for there shall be no loss of any man's life among you. For there stood by me this night the angel of God, whose I am, and whom I serve," and he gave me this assurance—namely, what the angel had said to him, as above recited. But we must not pass without remark the noble avowal Paul here makes of his heavenly Master—"whose I am, (says he,) and whom I serve." Those who faithfully serve God assuredly belong to him; and those who have truly given themselves up to him, will assuredly study in all things to obey and serve him. "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."

Here we must be allowed to add, that faith in the word of God is the way to Christian consolation; and the want of this, the cause of our dejection, discomfiture, and sometimes despair. We have only to look to the evidence, that the assertion on which we build is from himself, and we cannot rest too firmly, or act too boldly on it.

Ver. 27—44. *The shipwreck of Paul and his companions, with their safe escape to shore.*—Dreadfully distressing is it to think of a whole ship's company, of 276 souls, *fasting*, that is, taking no proper meal, for fourteen days together; but landmen know little of seamen's hardships; however, when Paul had obtained a divine assurance that they should all get safe to land, he strongly urged them to take both bread and meat, and himself set the example, giving "thanks to God" in presence of them all. By this, it appears, they were encouraged to follow his example, and, having eaten all they thought proper, threw the rest of their provisions into the sea, where they had some time before (ver. 19) cast every thing they could then spare.

The ship's crew, indeed, made an attempt to escape with their long-boat, and leave the rest to their fate; but St. Paul having told the centurion, that except these should abide in the ship none could be saved, the soldiers prevented them, by cutting

Ver. 14. *Arose against* IT.—Query, what? 1. Against the *ship*? So *Doddridge, Wolfius, Schleusner*, &c. Or, 2. Against the *island* Crete, mentioned in the preceding verse? *Kinnoel, Townsend*, &c.——*Euroclydon.*—Dr. *Shaw* explains this of the wind called a Levanter, which blows in all directions. The learned *Bentley* (who is followed by *Hammond* and others) contends here for the reading of the Alexandrian MS. and Vulgate, *Euraquilo*, the N. E. wind; but this is opposed by *Bryant* and *Brenell.*

Ver. 15. *Could not bear up into the wind.*—The original properly signifies to bear up; or, in the sea phrase, "to luff up against the wind;" or to look the storm in the face. On the prow of the ancient ships was placed a round piece of wood, called the *eye* of the ship, from being fixed in its foredeck.

Ver. 16. *Clauda*—[Called *Cauda*, and *Gaudos* by *Mela* and *Pliny*, and *Claudos* by *Ptolemy*, and now *Gozo*, according to Doctor *Shaw*, is a small island, situated at the south-western extremity of the island of Crete.]—*B.*

Ver. 17. *Undergirding the ship*—i. e. twisting the cable several times round the vessel, to prevent its bulging. *Orient. Lit.* No. 1457.

Ver. 20. *Neither sun nor stars.*—Before the mariner's compass was discovered, it was by these they sailed.——*Was then taken.*—*Campbell*, "was thenceforth taken," &c.

Ver. 27. *Driven up and down in Adria.*—*Doddridge*, "In the Adriatic sea."—[*Adria*, strictly speaking was the name of the *Adriatic gulf*, now the *Gulf of Venice*, an arm of the Mediterranean, about 200 miles long, and 50 broad, stretching along the eastern shores of Italy on one side, and Dalmatia, Sclavonia, and Macedonia, on the other. But the term *Adria* was extended far beyond the limits of this gulf, and appears to have been given to an indeterminate extent of sea, as we say, generally, the *Levant.* It is observable, that the sacred historian does not say in the Adriatic gulf, but in Adria, which, says *Hesychius*, was the same as the Ionian sea; and *Strabo* says, that the Ionian gulf "is a part of that now called the Adriatic." But not only the Ionian, but even the Sicilian sea, and part of that which washes Crete, were called the Adriatic.]—*Bagster.*

Ver. 29. *Four anchors.*—Rather, a "four-fluked anchor," or an anchor with four points, to hold the ground. Such are described both by *Bruce* and *Buckingham.*——*Out of the stern.*—It is evident the ancients sometimes did this: and Sir *John Chardin* says, the modern Egyptian vessels always carry their anchors at their stern. *Orient. Lit.* No. 1452.

Ver. 32. *Let her fall off*—i. e. let her drift away, that the sailors might not use it for escape.

Ver. 33. *This is the fourteenth day.*—Some render it, "all this fourth day." (*Markland* in Bowyer,) confining the fasting to one day; but this is a hard ship scarcely worth naming.

Ver. 34. *Not a hair.*—See Mat. x. 30, 31.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [f] taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

A. M. 4066.
A. D. 62

[f] Or, *cut the anchors, thru left* [illegible] *sea,* &c.

[g] Ps. 74. 20.

[h] 2 Co. 11. 25

[i] Ps. 107. 28, 30. ver. 22.

[a] c. 27. 26.

42 And the soldiers counsel [g] was to kill the prisoners, lest any of them should swim out and escape.

43 But the centurion, willing to save [h] Paul kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so [i] it came to pass, that they escaped all safe to land.

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on hi hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island [a] was called Melita.

away their boat, and leaving it to the winds and waves. It may seem strange, that, after assuring them that none should perish in this shipwreck, the apostle should afterwards insist on retaining in the ship the mariners, as absolutely *necessary* to that end. But, as Mr. Scott remarks, "If the end was absolutely decreed, the means of attaining it were so decreed likewise; and the case is the same in things of still higher importance." Nothing can be more inconsistent with Scripture, or with Christian philosophy, than to suppose that the end is to be attained without means: this is the rock on which enthusiasts have often split.

The soldiers seem to have acted on principles as base and selfish as those of the sailors; for whereas the latter were for deserting the vessel, and leaving the rest to shift for themselves, the soldiers were for murdering the prisoners to prevent their escape, though Paul had assured them that all should get safe to land. The proposal, however, on the part of the soldiers, seems to disclose the awful secret, that such was the state of morals, even among the Romans, that it was their practice rather to murder their prisoners, though uncondemned, than by any means to suffer them to escape. A like practice (we shudder to relate it) long obtained, and, we fear, is not yet extinct, among Europeans in the African slave trade, who drown the wretched Negroes by dozens and by scores, when they have more than they know what to do with.

Providence, however, had determined otherwise; and though the centurion expresses no horror or surprise at the proposal, yet his partiality to Paul and his companions determined him to save the whole; and therefore ordered that all who could swim should cast themselves first into the sea; and the rest, some on boards, (or planks,) and some on broken pieces of the ship; and so it came to pass that they all escaped safe to land." Practical writers have considered this as no unfit emblem of the manner in which some Christians escape spiritual shipwreck: tossed about by a tempestuous world, their lives are full of trouble and peril, and their deaths perhaps embittered with anxiety and pain; yet, casting themselves on the mercy of God, through Christ, for his sake they are all saved at last. Happy those who land on the celestial shore, with smiling skies, and under a gale of holy and heavenly consolations.

CHAP. XXVIII. Ver. 1—16. *Paul's shipwreck at Melita, and arrival at Rome.*—It has been generally considered that

Ver. 38. *The wheat into the sea.*—[The Romans imported corn from Egypt, by way of Alexandria, to which this ship belonged; for a curious account of which, see *Bryant's* Treatise on the Euroclydon.]—*Bagster.*

Ver. 39. *A certain creek with a shore.—Doddridge,* "with a (level) shore," convenient for landing. "A bay with a beach," says the late Mr. *Newton*, who was more conversant with nautical affairs than most commentators. See note on ch. xxviii. 1.

Ver. 40. *Taken up*—Margin, "cut"—*the anchors, they committed* themselves.—Margin, "they left them [the anchors] in the sea."—*Loosed the rudder bands*—Or, "the bands of the rudders;" for large vessels in ancient times had two or more rudders, which were fastened to the ship by means of *bands*, or chains, by which they were hoisted out of the water when incapable of being used. These bands being loosed, the rudders would fall into their proper places, and serve to steer the vessel into the creek, which they had in view.—*Hoised*—Obsolete, for "hoisted."—*The mainsail.*—So our translators render the Greek word: but *Grotius* (who contends that the original in ver. 17. signifies the *mainmast*, and consequently that the mainsail was now gone, ver. 19,) supposes that it was a sail near the fore part of the ship, answering either to what we call the foresail or the jib; which is more in accordance with the account that *Stephens* has collected from the best authorities.

Ver. 41. *Where two seas met.—Bochart,* "washed on each side by the sea;" meaning an isthmus, or narrow neck of land; but *Bryant* understands the phrase to refer to a cape, or headland, the natural barrier of a harbour. See *Parkhurst* in Dithalassos. See note on chap. xxviii. 1.

Ver. 43. *Willing to save Paul.*—Because Paul was a Roman citizen, and could not be put to death without a trial and condemnation. Some suppose, that the Centurion had become either a Christian or decidedly favourable to Christianity, and was confident of the innocence of Paul. *Doddridge* makes the following remark: "Thus God, for Paul's sake, not only saved all the rest of the ship's company from being lost in the sea, but kept the prisoners from being murdered according to the unjust and barbarous proposal of the soldiers, who could have thought of no worse scheme had they been all condemned malefactors, and had these guards, instead of conveying them to their trial, been carrying them to the place of execution.—*They which could swim*—Were commanded first to cast themselves into the sea and get to land; in order either to assist the others who were unable to swim, or, if they were soldiers, to keep a guard over the prisoners.

Ver. 44. *Some on boards*, &c.—Notwithstanding the revelation made to Paul, "that there should be no loss of any man's life, but of the ship," ver. 22, and "there shall not a hair fall from the head of any," ver. 34, still it was incumbent on them to use diligently all the means of safety within their reach. The purposes of God always include the means requisite for the accomplishment of those purposes. It was necessary for the shipmen to remain on board and do their duty in managing the ship, ver. 30 and 31. It was necessary that the 276 persons in the ship should either *swim* or use the *boards* and *broken pieces*, or they would have failed of safety. Dependance upon God does not supersede activity. But when properly viewed, it is a strong motive to the vigorous performance of *all* that lies in our power.

CHAP. XXVIII. Ver. 1. *Melita.—Melita*, now *Malta*, is an island in the Mediterranean sea, about fifty miles from the coast of Sicily, towards Africa: and is one immense rock of white soft freestone, twenty miles long, twelve in its greatest breadth, and sixty in circumference. It has alternately been possessed by the Phœnicians, Phenicians, Greeks, Carthaginians, Romans, Goths, Saracens, Sicilians, Knights of St. John, French, and now by the English. The present population, including troops, is 102,000, which, considering that the whole island is little else than a rock, is very large; being 670 to the square mile. "The space that in England supports 152 people and in Holland 224, contains in Malta 1103. The rock is soft and friable; and much of it has been broken up, walled into terraces, and covered with soil, some of which has been imported from Sicily. It is an island of platforms or terraces: ascend a hill, and you look down upon a surface of the richest green; but look up, from the shore, and you see only the gray walls that support the terraces, and Malta seems to be one entire rock. There are many level and fertile spots, but the enclosures are small and the walls high. The fields seem at a distance little larger than pounds, in that pleasant country where there are pounds and field-drivers. The roads are mere lanes, generally too narrow for two carriages to pass abreast and when one enters, a horn is sounded to keep others out: but most of the roads are too rough for wheels."—*Modern Traveller.* Some, however with the learned *Jacob Bryant*, are of opinion, that this island was *Melita* in the Adriatic gulf, near Illyricum; but it may be sufficient to observe, that the course of the Alexandrian ship, first to Syracuse, and then to Rhegium, proves that it was the present *Malta*, as the proper course from the Illyrian Melita would have been first to Rhegium, before it reached Syracuse, which indeed it need not have gone to at all. On the identity of this with Malta, we subjoin the following letter, extracted from the *New York Observer* of August 21, 1824.

"My dear Christian Brother—You will perhaps think it strange, that I should reside more than two entire years in this island, without once visiting, during that period, the spot where it is supposed the apostle to the Gentiles was shipwrecked. A few days ago, for the first time, I visited what is here called 'St. Paul's Bay,' distant from Valetta, the principal city in the island, about six miles. In reading the account of the apostle's shipwreck as it is recorded in the Acts of the Apostles, I have always encountered difficulties which I could not overcome. The difficulty of understanding this account, is much greater in our English translation than in the original. In the English, we hear of their 'falling into a place where two seas met;' the original is (*eis topon dithalasson*) a place washed on both sides by the sea. On the N. W. side of St. Paul's Bay, there is a tongue of land extremely rocky, that extends half a mile, perhaps, or more, into the sea, in a direction from S. W. to N. E. This, of course, is washed on both sides, as often as the wind blows from the east, or N. E., which was anciently called Euroclydon, but at present Gregale. The sea, brought in by this wind, dashes upon the point of this tongue of land, is divided, and then sweeps along on both its sides. Upon this point the natives say the vessel struck, and its present appearance renders this opinion highly probable to my own mind, though others might think differently. The vessel struck upon the rocks, probably, for I saw no sand near the place, and I believe there is none.

"Our translation informs us, that they discovered 'a certain creek with a shore.' This language, to me, conveys no idea. A creek without a shore would be a paradox. Who ever saw a creek without two shores? The original is not attended by this difficulty. They discovered a certain gulf, or bay, having a shore or convenient *landing* place. Such in reality is the bay of St. Paul. It can be distinctly and easily seen from the ocean, that this bay has a good and convenient shore for landing, while many other parts of the island present to the ocean a bold and appalling shore, where it would be totally impracticable, if not impossible, to land, especially during a storm.

"The depth of water in this bay is not great, for you can distinctly see the bottom when half a mile, or more, from the land; and as you approach the land the depth is gradually diminished, until you would imagine that it were possible to wade, while you are several rods distant from the shore. The bottom is solid rock, and not sand. The bay extends inland, I should think, (for we did not measure it,) at least a mile, and probably considerably farther, and is, perhaps, half a mile in width.

"There is a small church standing on the spot where it is said the apostle gathered the bundle of sticks and put them on the fire, whence the viper came forth and fastened on his hand. A bundle of sticks might easily be gathered now near the same spot, from the branches of fig trees, caroob trees, and other small trees, growing within the neighbouring enclosures.

"Our visit to this bay was by water, and from nearly the same direction in which the apostle probably was driven by the furious Euroclydon. This bay so well answers to the description given in the Acts, of the place where Paul was wrecked, that I can entertain no doubt that it is the same. It has certainly all the prominent features of the place, where the pen of inspiration informs us, the ship which bore the apostle was broken in pieces by the violence of the waves. I am not aware, that any other place is pointed out in the island, where that remarkable event is supposed to have happened.

"If we reflect on the miraculous preservation of the whole company on board, amounting to 276 persons, wrecked in a tremendous storm upon an unknown coast, the preservation of the apostle from the mortal bite of the viper, and the succeeding miracles which he afterwards wrought in the island, thus exciting universal attention, it seems to me highly probable, and almost certain, that the spot where he was wrecked would be ever afterwards well known.

"The holy apostle and his shipwrecked companions have gone, ages ago, to their long home; the vipers, which then infested the island, have long since disappeared; but every winter bears still the loud roar of the fierce Euroclydon, and the shores feel the terrible shock of the mountain waves which it sets in motion;—but, alas! though the same winds still blow, and the same ocean

2 And the barbarous [b] people showed us no little kindness: for they kindled a fire, and received us [c] every one, because of the present rain, and because of the cold.

3 ¶ And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt [d] this man *is* a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt [e] no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said [f] that he was a god.

7 ¶ In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom [g] Paul entered in, and prayed, and laid [h] his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured [i] us with many honours; and when we departed, they laded *us* with such things [j] as were necessary.

11 ¶ And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came [k] to meet us as far as Appii Forum, and the Three Taverns: whom when Paul saw, he thanked God, and took [l] courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of

A. M. 4066. A. D. 62.

b Ro.1.14. Col.3.11.

c Mat.10.42. He.13.2.

d Ju.7.24.

e Ma.16.18. Lu.10.19.

f c.14.11.

g Ja.5.14,15

h Mat.9.18. Ma.6.5. 7.32. 16.18. Lu.4.40. c.19.11. 1 Co.12.9, 28.

i 1 Th.2.6. 1 Ti.5.17.

j Mat.6.31 ..34. 10.8..10. 2 Co.9.5.. 11. Phi.4.11, 12.

k c.21.5 3Jn.6.8.

l Jos.1.6,7,9 1 Ch..28.6. Ps.27.14.

this Melita was the well-known isle of Malta, in the Mediterranean Sea; but, a few years since, the very learned and ingenious *Jacob Bryant* opposed this idea, and strenuously contended, that the Melita here named must intend not Malta, but *Meleda*, a smaller island in the Adriatic Gulf, or Gulf of Venice; and Prebendary *Townsend* has presented his objections and arguments in a manner so forcible, that we were about adopting it, till we met with a letter from Rev. *Daniel Temple*, who has lately left the island, after residing there more than two years. His letter we have subjoined in the notes. This has fully inclined us to the former opinion, that Melita was Malta.

Several objections, however, have been raised against the tradition, that St. Paul's Melita is Malta, some of which are obviated in our notes. That which is chiefly insisted on seems to be, that the inhabitants of Malta were at this time far from being "barbarians," as here called, Malta being not only a place of trade, but containing elegant buildings and curiosities of art, as well as nature. To this we would reply, that the term *barbarous* was applied by the Greeks to all who spoke languages which themselves did not understand; and these were evidently not barbarians in conduct or behaviour. If we compare with this the case of a vessel wrecked on the coast of Cornwall, only in the last century, and the treatment which the crew would then and there have met with, we fear it would furnish a much stronger argument that Britons were then barbarians, than this history does, that the Maltese were so eighteen centuries before; for we read here of no *wreckers* flocking to the shore to plunder. As to the argument from vipers being found there, that the country was not yet cleared from wood, we believe that these animals are not even yet extinct in England; but the history before us presents *one* viper only, and that was thought so extraordinary, that they concluded it must be a visitation from heaven to punish murder. The people, though heathens, were not savages, but, on the contrary, displayed that kindness and hospitality which would have disgraced the inhabitants of no part of either Italy or Greece. When the strangers landed, they made a fire to warm them, and, as Paul expresses it, "showed no little kindness." They were afterwards, at least Paul and his companions, received into the house of Publius, the chief man on the island; and when Paul had cured him of a fever, this brought other sick persons to him with various disorders, and they discovered more gratitude and good sense than the apostle seems to have met with elsewhere—"Who honoured us (saith he) with many honours, and when we departed they laded us with such things as were necessary."

Here Paul and his companions, as also the centurion and his company, stopped three months, and then sailed towards Rome in the ship Castor and Pollux, (or the sign Gemini in the Zodiac.) By the way, however, they stopped three days at Syracuse, and seven at Puteoli. From thence they went on as far as Appii Forum and the Three Taverns, (a place so called,) where sundry brethren met them from Rome; "whom, when Paul saw, he thanked God and took courage:" and it is well when our Christian intercourse has the happy effect to excite our gratitude toward God, and to animate us in our Christian warfare.

Paul having arrived at Rome, accompanied by his Christian friends, the centurion who had treated him with the greatest kindness through all his journey, now surrendered him and his fellow-prisoners to the captain of the guard; doubtless, not without a recommendation to his kind attentions. Indeed, such was the conduct and behaviour of the apostle, and such the gracious protection of his heavenly Master, that wherever he went he appears to have found a friend. In the present in-

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still roars, the same gospel which Paul preached, is preached here no longer; the same Saviour whom he adored, I fear, is known and adored only by a very few.

"After reading this short description of St. Paul's Bay, and then glancing at the present state of the island, you will unite, I trust, with me, in praying, that God would send hither another apostle, holy and zealous as Paul, to preach again the unsearchable riches of Christ, as the natives believe Paul did, when he was sent by Divine Providence to visit this island eighteen hundred years ago. I remain your very affectionate brother,

"D. TEMPLE."

Ver. 2. *The barbarous people.*—*Bar*, a Chaldee word, which signifies *without*. Whence *Bari*, a *foreigner*: so that the word being doubled, as *Barbari*, denotes a *great foreigner*. The inhabitants of this island, according to *Bochart*, were originally a colony of Phenicians, or Carthaginians, and had still their ancient language in use, which, though mixed with some Greek and Latin words, was unintelligible to the Greeks, who called all barbarians whose language was unintelligible.—*Orient. Lit.* No. 1459.

Ver. 3. *A viper.*—The most venomous and fatal of all serpents, and thought by the ancients to be sent by heaven to punish the most enormous crimes.

Ver. 4. *Beast.*—Rather, animal, or creature.

Ver. 6. *Said that he was a god.*—But it seems an unlucky conjecture of *Grotius* and *Whitby*, that they took him for *Hercules*, since he was a man of small stature, and weak bodily frame. We should rather have guessed *Apollo*, or *Mercury*, as in ch. xiv. 12.

Ver. 10. *Who honoured us with many honours*—That is, bestowed many gifts upon us: "Manoah said to the angel of the Lord, What is thy name, that when thy words shall come to pass, we may do thee honour?" that is, may give thee a gift or do thee honour with some gift. See also Num. xxii. 16. and Tim. v. 3.—*Lightfoot.*

Ver. 11. *Whose sign*—i. e. the name of the vessel, which was generally dedicated to some deity.

Ver. 12. *Syracuse.*—[*Syracuse* was the capital of Sicily, situated on the eastern side of the island, 72 miles S. by E. of Messina, and about 112 of Palermo. In its ancient state of splendour, it was twenty-two and a half miles in extent, according to *Strabo*, and such was its opulence, that, when the Romans took it, they found more riches in it, than they did at Carthage.]—*B.*

"Syracuse is built on the extremity of a point of land, (the ancient island of Ortygia,) the neck of which is so fortified that to go out we passed seven gates. Without the gates is the place of the old cities, which had 1,200,000 people, but of which there is now hardly one stone upon another. The plough has not passed over them, for the Sicilians have too little to do with that venerable implement; but the goats browse among them. Two or three columns have been raised, (I think,) and now stand upon their bases. Wherever the earth is turned up, coins, medals, or statues, are found: and old coins may be had for about their value as copper."—*Modern Traveller.*

Ver. 13. *Rhegium.*—[*Rhegium*, now *Reggio*, was a maritime city and promontory in Italy, opposite Messina.——*Puteoli*—Now *Pozzuoli*, is an ancient sea-port of Campania, in the kingdom of Naples, about eight miles S. W. of that city, standing on a hill in a creek opposite to Baiæ.]—*Bagster.*

Ver. 14. *Tarry with them seven days.*—St. Paul and the rest abide at Puteoli (a city, a very great mart-town, where there are havens for ships made by art and labour) seven days, at the entreaty of the Christians of that place: which redounded to the credit of the Centurion, whose leave must have been obtained in that case; so that his yielding so far may somewhat argue, that he favoured Christianity.—*Lightfoot.*

Ver. 15. *Appii Forum, and The Three Taverns.*—The former was a market in the Appian Way, both which received their names from the Appian family; and probably a fish-market, like Billingsgate, from its being chiefly inhabited by watermen; as "The Three Taverns," by publicans or inn-keepers. Neither place was far from Rome, but The Three Taverns nearest. *Via Appia* and *Appii Forum* are much spoken of in authors; but the mention of the *three taverns* is not so frequent. There is mention, in Zosimus, of *the three victualling houses*; where Severus the emperor was strangled by the treason of Maximianus Herculius, and Maxentius his son.—*Lightfoot.*

Ver. 16 *Rome.*—[*Rome*, the capital of Italy, and once of the whole world, is situated on the banks of the Tiber, about 16 miles from the sea; 410 miles S. S. E. of Vienna, 600 S. E. of Paris, 730 E. by N. of Madrid, 760 W. of Constantinople, and 780 S. E. of London.]—*Bagster.*——*The captain of the guard.*—*Doddridge*, "the prefect (or captain) of the pretorian band." It was customary for prisoners who were brought to Rome to be delivered to the prefect or commander of the pretorian cohorts, who had the charge of the state prisoners: as appears from the instance of Agrippa, who was taken into custody by Macro, the pretorian prefect who succeeded Sejanus.—*Orient.*

the guard: but Paul was suffered to dwell by himself [m] with a soldier that kept him.

17 ¶ And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though [n] I have committed nothing against the people, or customs of our fathers, yet was I delivered [o] prisoner from Jerusalem into the hands of the Romans.

18 Who, when [p] they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, I was constrained to appeal [q] unto Cesar; not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you:* because that for the hope [r] of Israel I am bound with this [s] chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where [t] it is spoken against.

23 ¶ And when they had appointed him a day, there came many to him into *his* [u] lodging; to whom he [v] expounded and testified the kingdom of God, persuading them concerning Jesus, both [w] out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some [x] believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias [y] the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the [z] Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 ¶ And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching [a] the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

A. M. 4066
A. D. 62.

Ine. 21 28.
27 3
n c 24 12,13
25 8
o c 21 33,
&c.
P c 24 10.
26 24
q c 25 11.
r c 26 6,7.
s c 26 29.
Eph. 6 1.
4 16.
6 20.
2 Ti. 1 16
2 9.
t Luke 2 34
c 24 5, 14
1 Pet. 4 12
u Luke 2 3
v c 19 8, 9
c 20 25.
c 28 23.

w ver. 26 & 27.
x c. 14 4.
17 4.
19 9.
16 5, 3.
y Ps. 81. 11,
12.
Isa. 6 9
Jer. 5 21.
Ezek. 3 6, 7.
12 2.
Matt. 13.
14, 15
Rom. 11 8
z Matt. 21 41
c. 22 10, 17
18 6.
22 21.
26. 17, 18.
Ro. 11. 11.
a A. M. cir.
4069.
A. D. cir.
65.
c. 1 3.
Eph. 5 19.

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stance, Paul was suffered to dwell in his own hired house, under the care of a single soldier, and all his friends were allowed to visit him.

Ver. 17—31. *Paul appeals to the Jews, and afterwards to the Gentiles.*—Paul's object was *one* only, wherever he might go. It was to proclaim Jesus as the Messiah and Saviour of the world, both to Jews and Gentiles. Accordingly, he no sooner arrives at Rome, than he calls together his countrymen, tells them the reason of his coming thither, and the true ground of his being persecuted by his brethren—"For the hope of Israel I am bound with this chain!" exhibiting the chain which bound him to a Roman soldier. This expression, "the hope of Israel," may be applied both to the person of the Messiah, who was truly "the hope of Israel," and to the doctrine of the resurrection of the dead, and especially of Christ, which was the hope for which he had repeatedly been "called in question."

His brethren expressed a readiness to hear him; and accordingly, on an appointed day, came to him at his lodging, when he "testified to them the kingdom of God," that is, of the Messiah; "persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning until evening." And the consequence was, as generally has been found, some believed, and others believed not. To the latter he applied the same Scripture (Isaiah vi. 9.) that our Lord had applied to them at Jerusalem, about thirty years before—"The heart of this people is waxed gross," &c. (see Matt. xiii. 14, 15;) and in consequence confined his chief attention to the Gentiles. Thus Paul dwelt two years in his own hired house, preaching with all confidence, no man forbidding him.

Paul's arrival in Rome is dated in Bible chronology, in A. D. 63, and by others two years earlier; but his Epistle to the Romans is supposed to have been written in 57 or 58; and even then we hear that their faith was spoken of throughout the world, so that the gospel must have been planted in the capital of the Roman empire at a very early period, though by whom is not recorded. On Paul's approaching the city, we find a deputation from the church went out to meet and welcome him, by whom he was much encouraged and refreshed. While here, beside constant preaching, both to Jews and Gentiles, he appears to have written his Epistles to the Ephesians, Philippians, and Colossians; probably that to the Hebrews, and more certainly that to Philemon. His second to Timothy was also written from Rome, but at a later period, and but just before his death.

Cust. No. 1331.—*To dwell by himself.*—*Doddridge*, "to dwell apart from the other prisoners, in a house of his own."—*With a soldier*—i. e. chained to one. See note on ch. xxvi. 29.

Ver. 20. *This chain*—[That is, the *chain* with which he was bound to the "soldier that kept him," (ver. 16;) a mode of custody which *Lardner* has shown was in use among the Romans. It is in exact conformity, therefore, with the truth of St. Paul's situation at this time, that he declares himself to be "an ambassador in a *chain*," (Eph. vi. 20;) and the exactness is the more remarkable, as a *chain* is no where used in the singular number to express any other kind of custody.]—*Baxter.*

Ver. 25. *Well spake the Holy Ghost*, &c.—This passage from Isa. vi. 9, 10, is quoted in the New Testament oftener than any other—six times; namely, in each of the gospels, here, and in ch. xx. 8; yet in such variety of expression, as plainly proves the apostles did not confine themselves exactly either to the words of the original, (Hebrew,) or the Greek version.

Ver. 30. *In his own hired house.*—"*Lardner* proves from Ulpian, that the proconsul was to judge whether a person under accusation was to be thrown into prison, or delivered to a soldier to keep, or committed to sureties, or trusted on his parole of honour. It appears from hence, that the persecution of Christians at Rome was not then begun; and perhaps Paul's friends in Nero's family, (Phil. iv. 22,) used their interest with the Emperor to procure him this liberty."—*Doddridge.*

Much of Paul's time was also occupied in corresponding; and at the end of two years, it is highly probable he was set at liberty. Whether he went again into the East, is doubtful; but *Clement* of Rome (in his first epistle) expressly says, that he preached in the West to its utmost bounds, which must include Spain: and *Theodoret* adds, that he went to the islands of the sea, of which Britain is understood to be one: and there is the best authority to believe that, after this, he returned to Rome, where, according to primitive tradition, he was beheaded by order of Nero, A. D. 66, at *Aquæ Salviæ*, three miles from Rome, and interred in the *Via Ostensis*, two miles from the city, where Constantine erected a church.

CONCLUDING REMARKS ON THE BOOK OF ACTS.

[THE Acts of the Apostles is a most valuable portion of Divine Revelation; and, independently of its universal reception in the Christian church as an authentic and inspired production, it bears the most satisfactory internal evidence of its authenticity and truth. It is not a made up history: the language and manner of every speaker are different; and the same speaker is different in his manner according to the audience he addresses. St. Luke's long attendance upon St. Paul, and his having been an eye-witness of many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian; and his medical knowledge, for he is allowed to have been a physician, enabled him both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an authentic and circumstantial detail of them. The plainness and simplicity of the narrative are also strong circumstances in its favour. The writer evidently appears to have been very honest and impartial; and to have set down, very fairly, the objections which were made to Christianity, both by Jews and Heathens, and the reflections which were cast upon it, and upon its first preachers. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the Apostles and their converts. There is also a great and remarkable harmony between the occasional hints dispersed throughout St. Paul's epistles, and this history; so that the Acts is the best clue to guide us in studying the Epistles of that Apostle. The other parts of the New Testament are likewise in perfect unison with this history, and tend greatly to confirm it; and the doctrines and principles are every where the same. The Gospels close with a reference to those things recorded in the Acts, particularly the promise of the Holy Spirit, which we know from this history, was poured out by Christ upon his disciples after his ascension; and the Epistles of the other Apostles, as well as those of St. Paul, plainly suppose, that these facts had actually occurred which are related in the Acts of the Apostles. So that the history of the Acts is one of the most important parts of the Sacred History; for, without it, neither the Gospels nor Epistles could have been so clearly understood; but, by the aid of it, the whole scheme of the Christian Revelation is set before us in a clear and easy view. Lastly, even the incidental circumstances mentioned by St. Luke, correspond so exactly, and without any previous view of such correspondence, with the accounts of the best ancient historians, both Jews and Heathens, that no person who had forged such a history in later ages, could have had the same external confirmation; but he must have betrayed himself by alluding to some customs or opinions which have since sprung up, or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, if St. Luke had published his history at so early a period, when some of the Apostles, and many other persons concerned in the transactions, were alive, and his account had not been true, he would have exposed himself to an easy confutation, and certain infamy. Since, therefore, the Acts of the Apostles are in themselves consistent and uniform; the incidental relations agreeable to the best historians that have come down to us; and the main facts, supported and confirmed by the other books of the New Testament, as well as by the unanimous testimony of the ancient fathers, we may justly conclude, that if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false.]—*Baxter*

INTRODUCTION TO THE EPISTLES OF ST. PAUL.

HAVING gone through the historical books of the New Testament, what remain (except the last) are *Epistolary*; and by far the larger part of these were written by the Apostle to the Gentiles. The Epistles, especially Paul's, being addressed to persons or societies already initiated into the principles of Christianity, enter more deeply into the distinguishing doctrines of the Gospel, and the controversies which in that early age were raised thereon, and particularly by Jewish converts, who were extremely loth to relax their prejudices in favour of the Jewish institutions.

Much has been said for and against Paul's style. Dr. *Macknight*, who objects to some of the strong language of the learned *Beza*, still admits that it contains beauties of the highest character, and passages to which it would be difficult to find any of superior merit among the most admired classical writers of Greece and Rome.

"Paul," says *Mr. Locke*, "is full of the matter he treats; and writes with warmth, which usually neglects method, and those partitions and pauses which men, educated in the schools of rhetoricians, usually observe." It must be remembered that Paul's object was not to advance his own fame as a writer, but the glory of his Saviour: that classical writers did not always furnish words or phrases sufficient to explain the mysteries of the Gospel: that the connexion between the New and Old Testaments often led him necessarily to adopt Hebrew allusions, terms, and phrases, which, though they may be considered as blemishes in Greek composition, form some of his chief beauties as a Christian teacher; and we be to them who hang the perishing garlands of human eloquence on the cross of Christ, thereby in any degree to hide him from our view.

The Epistle to the *Hebrews*, though it does not bear the author's name, is now universally ascribed to St. Paul, and was written from Italy, and probably from Rome, in the years 62 or 63. This, with the Epistles to the Romans and Galatians, are perhaps the most difficult to explain, as referring frequently to the prophetic writings and to Jewish literature.

We shall only here add, that in addition to *Doddridge* and other Expositors of the New Testament, we shall, throughout the Apostolical Epistles, carefully compare them with the popular versions ("New Translations and Commentaries") of *Macknight* and *Boothroyd*, and pay a particular attention to those writers who have devoted their attention to single Epistles only.

TABLE OF ST. PAUL'S EPISTLES.

Order of the Books. In the English Bible.	Order of the Books. According to date.	To whom written.	Where written. According to our Bible margins.	Where written. According to Mr. Horne.	When written. In our Bible.	When written. In Mr. Horne.
1	5	To the Romans.	Corinth.	Corinth.	A. D 60	A. D. 57 or 8
2	4	1st to the Corinthians.	Philippi.	Ephesus.	59	57
3	6	2d to the Corinthians.	Philippi.	Macedonia, perhaps Philippi.	60	58
4	3	To the Galatians.	Rome.	Corinth.	58	52 or 3
5	7	To the Ephesians.	Rome.	Rome.	64	61
6	8	To the Philippians.	Rome.	Rome.	64	62 or 3
7	9	To the Colossians.	Rome.	Rome.	64	62
8	1	1st to the Thessalonians.	Athens.	Corinth.	64	52
9	2	2d to the Thessalonians.	Athens.	Corinth.	64	52
10	12	1st to Timothy.	Laodicea.	Macedonia.	65	64
11	14	2d to Timothy.	Rome.	Rome.	66	65
12	13	To Titus.	Nicopolis.	Macedonia.	65	64
13	10	To Philemon.	Rome.	Rome.	64	62 or 3
14	11	To the Hebrews.	Italy.	perhaps Rome.	64	62 or 3

Considerable additional interest will be felt in the Epistles of Paul, by simply reading them in the chronological order in which they were written. The above table gives that order, according to the best information which at so late a period can be collected. A knowledge of the *place* from whence the letter was written, also the *occasion* which called it forth, throw much light upon its contents. The place is named in the table, and the occasion, when known, will be found either in the introductory remarks or the notes.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

[THAT St. Paul was the author of the Epistle to the Romans is proved, not only by the whole current of Christian antiquity, but by the most satisfactory *internal* evidence. We find that it was dictated by the Apostle in the Greek language to his amanuensis Tertius, (ch. xvi. 22,) and was forwarded to the Church at Rome by Phœbe, a deaconess of Cenchrea, a port of Corinth, (ch. xvi. 1.) It is further evident that it was written from that city, from his mentioning Gaius with whom he lodged at Corinth, (ch. xvi. 23. 1 Co. i. 14,) as well as Erastus the chamberlain of that city, (2 Tim. iv. 20.) It also appears that it was written there, at the time that the Apostle was preparing to take the contributions of the churches to Jerusalem, (ch. xv. 25—27;) and consequently, the most probable date assigned to this Epistle is A. D. 58, which is supported by Bishop *Tomline*, *Lardner*, Lord *Barrington*, *Benson*, and others.

It is not certain at what time, or by whom, the gospel was first preached at Rome; but it has been conjectured, with much probability, that it was carried thither by some of the Jews who were converted on the day of Pentecost. (Ac. ii. 10.) St. Paul himself had not yet visited that city; but being made fully acquainted with the circumstances of the church there by Aquila and Priscilla, (ch. xvi. 3,) he deemed it proper to adopt this method of establishing believers in the faith, and of giving them such a comprehensive view of the Christian religion, as might guard them against the insinuations of false teachers of various descriptions.]—*Bagster.*

CHAPTER I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it showeth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAUL, a servant of [a] Jesus Christ, called [b] *to be* an apostle, separated [c] unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made [d] of the seed of David according to the flesh;

4 And [e] declared [f] *to be* the Son of God with power, according to the [g] spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship, [h] for [i] obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called [j] *to be* saints: Grace [k] to you, and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith [l] is spoken of throughout the whole world.

9 For God is my witness, whom [m] I serve [n] with my spirit in the gospel of his Son, that without ceasing [o] I make mention of you always in my prayers;

10 Making request, if by any means now at

A. M. cir. 4062
A. D. cir. 58

a Ac. 7.58.
b Ac. 9.15. 1 Co. 1.1.
c Ac. 13.2. Ga. 1.15.
d Is. 9.6, 7. Je. 23.5. Mi. 5.2. Lu. 1.32. Ac. 2.30. 13.23. 2 Ti. 2.8. Re. 5.5. 22.16.
e *declared, or, proved*
f Ac. 13.33, 34. Re. 1.5.
g He. 9.14.
h or, *to the obedience of faith.*
i Ac. 6.7. c. 16.26.
j 1 Co. 1.2. 1 Th. 4.7.
k 1 Co. 1.3, &c. 2 Pe. 1.2.
l c. 16.19.
m Ac. 27.23.
n or, *in.*
o 1 Th. 3.10.

CHAP. I. Ver. 1—16. *Paul glories in preaching the Gospel, both to Jews and Gentiles.*—"St. Paul commences this Epistle (as *Cox* observes) by a short but comprehensive inscription, in which he asserts his authority as an apostle, endeavours to impress the Jews with a favourable opinion of the gospel, and gives an interesting summary of its principal doctrines, and of the privileges of real Christians. He then proceeds to state his ardent affection for the Christians at Rome, and his earnest desire to preach to them; which naturally leads him to refer to the grand distinguishing doctrine of the gospel, *Justification by faith*, a topic which he fully explains and vindicates in several of the subsequent chapters of this Epistle." In the introduction to this, as to most of his Epistles, the apostle fails not to introduce the dear and honoured name which he adored, as the foundation of his hope and joy; Jesus, the Son of God, who "was made (or born) of the seed of David, according to the flesh;" but "declared to be the Son of God with power, according to the Spirit of Holiness, (or the Holy Spirit,) by the resurrection from the dead."

The apostle proceeds to state, how much he rejoiced in finding that their faith was spoken of "throughout the whole world;" that is, so far as the gospel had been preached—namely, the boundaries of the Roman empire, which was, "all the world" to them. (See note on Luke ii. 1.) And at the same time he assures them, with what persevering earnestness he prayed for their spiritual prosperity, and how earnestly he desired to visit them, that he might impart to them some spiritual gifts, which the Holy Ghost had intrusted him with, for the church's be-

CHAP. I. Ver. 1. *Paul*, &c.—It was anciently the practice to prefix the name, instead of subscribing it at the end of letters, as is now customary. —*Called* to be *an apostle.*—Paul not being converted till after the death of Jesus, the judaizing teachers were ready to dispute his title to be an apostle, which seems to be the reason of his so constantly insisting on the heavenly vision, wherein he was called by Christ himself to the apostleship. See Acts xxvi. 16–18.

Ver. 4. *And declared.*—*Doddridge*, "determinately marked out." *Boothroyd*, "proved to be the Son of God with power." *Cox*, "powerfully demonstrated," &c.—*The spirit of holiness*—(or Holy Spirit.) *Doddridge* says, "It seems to me so little agreeable to the style of Scripture in general, to call the divine nature of Christ *the spirit of holiness*, (or the Holy Spirit,) that, highly as I esteem the many learned and accurate commentators who have given it this turn, I rather refer it to the operation of the Spirit of God in the production of Christ's body, by which means the opposition between "according to the flesh," and "according to the spirit," will be preserved; the one referring to the materials acted upon, the other to the divine and miraculous agent. See Luke i. 35.—*By the resurrection.*—*Macknight*, "By (his) resurrection."

Ver. 5. *Grace and apostleship.*—*Doddridge*, "Grace and an apostolical mission."—*For obedience to the faith.*—"In order to promote the obedience of faith."—Prof. *Stuart.*

Ver. 7. *Called* to be *saints.*—As in ver. 1. Paul is not said to be "called an apostle," but "called to *be*" one: so here these Romans are not merely called saints, but "called" by the grace of God "to be such:"—"the called of Christ Jesus." See chap. viii. 30.

Ver. 8. *Throughout the whole world*—i. e. throughout the whole Roman empire. See note, Luke ii. 1.

length I might have a prosperous journey by [p] the will of God to come unto you.

11 For [q] I long to see you, that [r] I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together with you by the mutual [t] faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit [s] among you also, even as among other Gentiles.

14 I am [u] debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed [v] of the gospel of Christ: for it is the power [w] of God unto salvation to every one that [x] believeth; to [y] the Jew first, and also to the Greek.

17 For therein [z] is the righteousness of God revealed from faith to faith: as it is [a] written, The just shall live by faith.

18 For the wrath [b] of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest [c] in them; for [d] God hath showed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things [e] that are made, *even* his eternal power and Godhead; [f] so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became [g] vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they [h] became fools,

23 And changed the glory of the uncorruptible God into an image [i] made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave [j] them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God [k] into a lie, and worshipped and served the creature [l] more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile [m] affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like [n] to retain

A. M. cir. 4062.
A. D. cir. 58.

p Ja.4.15.
q c.15.23,32
r c.15.29.
s or, in.
t 2 Pe.1.1.
u 1 Co.9.16
v Mar.8.38. 2 Ti.1.8.
w Je.23.29. 1 Co.1.18.
x Mar.16.16.
y Ac.3.26
z c.3.21,25.
a Hab.2.4.
b Eph.5.6.
c or, *to them.*
d Ju.1.9.
e Ps.19.1, &c.
f or, *that they may be.*
g Je.2.5. Eph.4.17, 18.
h Je.8.8,9.
i Is.40.18, 25. Ex.8.10.
j Ps.81.12. 2 Th.2.11.
k Am.2.4.
l or, *rather.*
m Eph.5.12. Jude 10
n or, *to acknowledge.*

nefit. For in this respect he considered himself as indebted to all nations, and to all classes of society, to whom he owed his utmost exertions in the propagation of the gospel: "for (adds he) I am not ashamed of the gospel of Christ." And why not? "Because it is the power of God unto salvation, to every one that believeth." The Jewish Rabbies, indeed, were ashamed of it, for it was to them "a stumbling-block;" and the Greeks, because it was to them "foolishness;" but Paul, on the contrary, gloried in it, because it is, "to them that believe, the wisdom of God, and the power of God;" that is, a way of salvation in which the wisdom and power of God, as well as his mercy, are eminently displayed, both to Jews and Gentiles. In bringing this subject home to our own times, and to our own bosoms, it must be confessed, that there are many professing Christians who are both ashamed of, and a disgrace to the gospel: but those who are not a disgrace to it—that is, those who believe and act upon its principles—will never be ashamed of it; because, 1. It meets and satisfies all their necessities: they are sinners, such as Christ came to save. 2. It provides them a guide in all difficulties, namely, the Holy Spirit, whom the Father has promised to all who ask him. 3. It animates and encourages them under all their fears and trials; for it is by the gospel that "life and immortality are brought to light." 4. In its tendency and effects, it affords the brightest evidence of its own divinity. (See Dr. *Waits'* Serm. xv. xvi. xvii.—three of the best discourses ever printed.)

Ver. 17—25. *The necessity of faith, and awful consequences of infidelity.*—In the gospel of Christ, as a divine scheme of salvation, is the righteousness of God gloriously revealed. 1. It is displayed and illustrated in the doctrine of Christ's *atonement* for human guilt; and, 2. In the *sanctification* of believers by the influences of the Holy Spirit.

Thus it is that "the righteousness of God is gradually revealed," or (as it is here expressed) "from faith to faith;" that is, from one degree of faith to another, till it is completely revealed, and crowned with everlasting life. Thus it is that our salvation, "all through, from one end to the other," as *Locke* expresses it, is founded on faith in God through Christ; accordingly, as the prophet Habakkuk assured the Jews, that by believing in his word of promise, they should escape the miseries of the Babylonish captivity; so believers trusting in Christ shall be delivered from the miseries of sin, and of eternal death.

And as the righteousness of God is revealed in the salvation of believers, so is it awfully displayed in the punishment of unbelievers. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." The former term, [ungodliness,] when used alone, may comprehend every kind of sin; but when used with unrighteousness or lasciviousness, (which plainly relates to the second table of the law,) refers more particularly, as we conceive, to impiety, or sins against God, comprehending the opposite crimes of atheism and idolatry. In the former, [atheism,] men were without excuse, because, even "from the creation of the world, the invisible things of him," [God,] namely, "his eternal power and Godhead, were clearly seen; so that they [who denied his being and perfections] were utterly without excuse." For as every work of art (a watch or clock, for instance) clearly proves the previous existence of an artist; so, much more does the immense machinery of nature demonstrate the being and perfections of the Creator.

The far greater part of the heathen world fell into the contrary error of idolatry and polytheism. "Professing themselves to be wise"—that is, to be sophists and philosophers—"they became fools;" and such fools, that they "changed the glory of the incorruptible God into an image [or images] made like to corruptible man, and to birds, and four-footed beasts, and creeping things:" for instance, the bull and the eagle, the beetle and the serpent. Thus they changed the truth of God into a lie, conceived of the true God as of an idol; and "served the creature more than," or rather *instead of*, "the Creator." He therefore "gave them up to uncleanness, through the lusts of their own hearts;" and thus licentiousness became connected with idolatry, and the most unnatural lusts were admitted to form part of their religious rites.

It is true that the philosophers had a twofold doctrine, public and secret: in the former they encouraged the idolatries of

Ver. 11. *Some spiritual gift.*—This refers probably to a miraculous gift. See 1 Co xii. 1—9; xiv. 1. 12.

Ver. 12. *By the mutual faith both of you and me.*—A pious soul, says *Calvin*, refuses not to seek confirmation even from mere beginners in knowledge. There is non so poor in the church of Christ, that he cannot add to our stores. We are hindered by pride from availing ourselves of this advantage.

Ver. 13. *But was et*—i. e. hindered.

Ver. 16. *For it is*—*Cox, Boothroyd*, &c., "Because it is," &c.

Ver. 17. *For the rin is the righteousness*, &c.—*Macknight*, "For the righteousness of God by faith is revealed in it, in order to (produce) faith," &c. The righteousness of God is the justification or pardoning mercy bestowed on sinners who are under the curse of the divine law.—*The just shall live by faith.*—This appears to be quoted from Hab. ii. 4, and very nearly corresponds with the reading of the LXX. To "live by" (or "from," Gr. *ek*) faith, implies, that the righteous (or justified) man derives his safety here, and his salvation hereafter, from his faith in God.

Ver. 18. *Who hold the truth in unrighteousness.*—The original verb means either to gain hold, or to keep hold; and the latter, sometimes in the sense of keeping back, or withholding. 2 Thes. ii. 6. 7. See *Parkhurst* in *Katecho*. The heathen did *retain*, in the works of nature, a sufficient proof of the Divine Providence to render their infidelity inexcusable, and still more so their vices; and those vices also did *withhold*, or restrain the progress of the truth. *Doddridge*, "restrain." *Macknight*, "confine." "Who hinder the truth by unrighteousness."—Prof. *Stuart*. The Apostle here particularly designates the heathen as hindering the truth by unrighteousness.

Ver. 19. *In them.*—*Macknight*, "among them." So *Doddridge*.

Ver. 20. *The invisible*, &c.—*Macknight*, "His invisible things, even his eternal power," &c. "God," says *Aristotle*, "who is invisible to every mortal, is seen by his works."

Ver. 24. *Gave them up.*—See Gen. vi. 3.

Ver. 26. *Gave them up unto vile affections*—"Those unnatural crimes, which are now considered most scandalous, and most severely punished when discovered, so far from being prohibited by the religion and laws of the heathen, were authorized in both, and avowedly practised by persons of the greatest celebrity among them."—*Cox*. See also *Macknight*. Many of the heathen philosophers represent virtue and vice as the mere creatures of statute and

God in *their* knowledge, God gave them over to [o] a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness: full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, [p] without natural affection, implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but [q] have pleasure in them that do them.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and pronounce escape the judgment of God, 9 neither the Jews or the Gentiles. 11 For as Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art inexcusable, O man, whosoever thou art, that judgest: for [a] wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches [b] of his goodness and [c] forbearance and [d] long-suffering; not knowing that the goodness of God leadeth [e] thee to repentance?

5 But after thy hardness and impenitent heart treasurest [f] up unto thyself wrath against the day of [g] wrath and revelation of the righteous judgment of God;

A. M. cir. 4062
A. D. cir. 58.

o or, a reprobate mind of judgment.

p Rom. 1.31. 2 Tim. 3.3.

q or, consent with them.

a 2 Sa. 12.6, 7.

b c. 9.23.

c Is. 63.7, &c.

d Jo. 4.2.

e Is. 30.18.

f Deu. 32.34.

g Ecc. 12.14.

h Pr. 24.12. Mat. 16.27. Re. 20.12.

i 1 Ti. 6.3, 4.

j 2 Th. 1.8.

k or, Greek.

l 1 Pe. 1.7.

m or, Greek.

n De. 10.17. 2 Ch. 19.7. Job 34.19. Ac. 10.34. 1 Pe. 1.17.

o 1 Ki. 8.32. Ps. 62.12. Pr. 24.12. Je. 25.14. Mat. 16.27. 1 Co. 3.8. Re. 22.12.

p 1 Co. 11.14.

q or, the conscience mutually accusing or excusing.

r or, between themselves.

s Lu. 8.17. 1 Co. 4.5.

t ch. 16.25.

u ver. 28.

v Ps. 147.19, 20.

w or, triest the things that differ

x Phi. 1.10.

6 Who [h] will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are [i] contentious, and [j] do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the [k] Gentile;

10 But [l] glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the [m] Gentile:

11 For [n] there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For [o] not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law [p] unto themselves:

15 Which show the work of the law written in their hearts, [q] their conscience also bearing witness, and *their* thoughts [r] the mean while accusing or else excusing one another;)

16 In the day when God shall judge the secrets [s] of men by Jesus Christ according to my [t] gospel.

17 Behold, thou [u] art called a Jew, and restest in the law, and makest thy boast of God,

18 And knowest [v] *his* will, and [w] approvest [x] the things that are more excellent, being instructed out of the law;

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the multitude; in the latter it is supposed they taught the spiritual and eternal nature of God; but we believe this was the case in very few instances; those who rejected the vulgar superstition, often sunk into a sort of philosophic atheism, and worshipped Nature.

In the course of eighteen centuries the worshipping of idols, stocks, and stones, has been in great part abolished from the Pagan world; much, however, remains to be done in this respect in India, China, Africa, and elsewhere; but as the Spirit of God accompanies the progress of missionary labours, we trust that these nations will follow the example of the South Sea Islanders, and give "their idols to the moles and to the bats," or rather scatter them to the winds and to the seas; no more substituting the creature for "the Creator, who is blessed," and shall be "blessed for ever. Amen."

CHAP. II. Ver. 1—29. *Those are most inexcusable, who commit themselves the sin they condemn in others.*—The apostle having delivered the most awful, and at the same time the most accurate description of the heathen world, which was perhaps ever written, he was sure of the approbation of the Jews, who would instantly pronounce them deserving of God's eternal curse, and everlasting condemnation. He then suddenly turns the argument upon his countrymen, and endeavours to convince them that they were not only *equally* guilty, but *more* inexcusable; as they had been favoured, not only with the same natural light, but with a divine revelation also, in the law of Moses and the prophets; and this circumstance, so far from excusing them, was a great aggravation of their guilt, and made their case more dreadfully alarming. That the Jews were, indeed, equally guilty of the crimes here enumerated, we have not only the authority of the apostles, but the testimony of *Josephus*, their own historian, who declares that there was not a more wicked nation under heaven. And he afterwards adds, "I verily believe, that if the Romans had delayed to destroy these wicked wretches, their city would either have been swallowed up by the earth, or overwhelmed by the waters, or struck with fire from heaven, as another Sodom; for it produced a far more impious generation than those who suffered such punishment."

This being the awful case with both Jews and Gentiles, the

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custom; or to use the words of *Justin*, they maintain, "that there is nothing either virtuous or vicious, but that things are made good or evil merely by the force of opinion."

Ver. 28. *Things not convenient.*—"A figure of speech, intimating the most detestable crimes."—*Cox.*

Ver. 30. *Inventors of evil things*—That is, probably, of false and scandalous reports, agreeing with the preceding articles—"Backbiters," &c.

Ver. 31. *Without natural affection.*—This is supposed to refer particularly to the Stoics

Ver. 32. *Have pleasure in them that do them.*—"To behold vice with complacency, is the last stage of a degenerate mind."—*Cox.* Paul considers this as the very climax of all the charges that he had to bring against the heathen, that they not only plunged into acts of wickedness, but had given their more deliberate approbation to such doings.—Prof. *Stuart.*

CHAP. II. Ver. 1. *Therefore.*—This word here has been the subject of much discussion, from the difficulty of showing how it stands connected as an *illative* particle, with the preceding discourse. "The connexion," says Prof. *Stuart*, "appears to be this: Since it will be conceded, that those who know the ordinances of God, against such vices as have been named, and still practise them, and applaud others for doing so, are worthy of punishment; it follows, *therefore*, that all who are so enlightened as to disapprove of such crimes, and who still commit them, are even yet more worthy of punishment."

Ver. 2. *The judgment.—Macknight*, "The sentence;" i. e. the judgment pronounced. Compare chap. v. 16. *Chrysostom* thus paraphrases this verse: "Thou hast not escaped thine own condemnation, and shalt thou escape that of God?"

Ver. 4. *Or despisest thou.—Macknight*, "Dost thou misconstruct?" But *Doddridge, Cox*, and *Boothroyd*, prefer the common rendering.

Ver. 5. *Hardness and impenitent.—Macknight*, "Obdurate and impenitent."——*Revelation of the righteous*, &c.—When God's righteous judgment shall be revealed—i. e. in the great day of judgment.—*Stuart.*

Ver. 6. *His deeds.—Doddridge*, "His works." This word, "works," should be preserved throughout, on account of the argument founded on it.

Ver. 8. *Them that are contentious.*—Gr. "Are of contentions." *Doddridge*, "Children of Contention," which preserves the Hebrew idiom.

Ver. 12. *Without law.—Doddridge* and *Boothroyd* understand this of "the law of Moses;" *Macknight* and *Cox*, of divine revelation generally; but we must remember, that at this time (A. D. 60,) scarcely any of the New Testament was published.——*Sinned in.—Doddridge*, &c., "under the law."

Ver. 13. *For not the hearers*, &c.—Not those who merely enjoy the external privilege of a revelation have any just claim to divine approbation; it is only those who obey the precepts of such a revelation who have any ground to expect this.—*Stuart.*——*The doers of the law shall be justified.*—This is the first time the important term "justified," occurs in this epistle: and it is evidently used in a forensic sense, referring to a judicial sentence, as in Mat. xii. 37.—"If a Jew sinned in respect of any of the precepts [of the Mosaic law,] and did not offer the prescribed sacrifice, he could not be acquitted or justified."

Ver. 14. *For when the Gentiles.*—Thus the voice of conscience, which proceeds from a moral feeling of dislike or approbation, and the judgment of the mind when it examines the nature of actions, unite in testifying, that what the moral law of God requires, is impressed in some good measure on the hearts even of the heathen.—Prof. *Stuart.*

Ver. 15. *Their thoughts the mean while*, &c.—*Doddridge*, "Their mutual reasonings among themselves, accusing or defending," &c.

Ver. 16. *In the day*, &c.—This verse connects with verse 12, the three intervening verses (13, 14, and 15) being a parenthesis; and the sense is, that "in the day of judgment, the heathen who sinned against the light of nature, and their own consciences, will be thereby judged; but the Jews, who had been favoured with a written revelation by Moses and the prophets, will be subjected to a severe scrutiny, according to their obedience or disobedience to it."——*According to my gospel.*—"Not any written gospel or history of Jesus Christ, but the *doctrine* of the gospel, which had been preached by Paul."

Ver. 17. *Called a Jew.*—"Bearest the name of a Jew." *Doddridge, Cox*, &c. But *Boothroyd*, following *Griesbach*, reads, on the authority of some MSS. and ancient versions, "But if thou be called a Jew, and rest in the law and glory in God," &c.

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructer of the foolish, a teacher of babes, which hast the form [y] of knowledge and of the truth in the law.

21 Thou [z] therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles, through you, as it is [a] written.

25 For circumcision verily profiteth, if thou keep the law: but [b] if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if [c] the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [d] judge thee, who by the letter and circumcision dost transgress the law?

28 For he [e] is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the [f] heart, in the spirit, *and* not in the letter; whose praise [g] *is* not of men, but of God.

A. M. cir. 4062
A. D. cir. 58.

y 2 Ti.1.13. 3.5.

z Mat.23.3, &c.

a Ezr.36.20, 23

b Ga.5.3.

c Ac.10.34, 35.

d Mat.12. 41,42.

e Mat.3.9. Jn.8.39. c.9.6,7. 4.11, 12, 16. Re.2.9.

f De.10.16. 30.6 Je.4.4. Php.3.3. Col.2.11.

g 2Co.10.18

a De.4.7,8.

b c.10.16 He.4.2.

c Ps.51.4.

d Job 8.3.

e c.6.1,15.

f *charged.*

CHAPTER III.

1 The Jews' prerogative: 3 what if they have not been faithful? 5 howbeit the law cannot be the occasion of sin: 9 therefore no flesh is justified by the law, 28 and all, without difference, by faith only: 31 and yet the law is not made void.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them [a] were committed the oracles of God.

3 For what if [b] some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is [c] written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man,)

6 God forbid: for then how [d] shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let [e] us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before [f] proved both Jews and Gentiles, that they are all under sin;

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apostle proceeds to argue the impossibility of either being saved by their own works of righteousness, and that on two grounds: First, a fallen and guilty creature can never be justified by his good works; and, secondly, if even that were possible, neither Jews nor Gentiles had any such works to boast. Consequently, that to neither Jew nor Gentile was there any hope of salvation, but through the mercy of God in Christ Jesus. For as to the former, there was no merit in hearing a law which they neglected to obey; nor had the Gentiles any ground to be vain of their science, while, whatever they might know, they did not acknowledge and adore the Author of their being.

When it is said, (verse 13,) "The doers of the law will be justified," we must not, however, infer hence, that they will be justified by any merit in either their faith or their obedience, which would be contrary to the whole tenor of Paul's reasoning in this Epistle; but only that obedience to the will of God is the necessary evidence of our interest in his mercy. So, on these words, Mr. *Cox* judiciously remarks—"The apostle does not here refer to the *originating* cause of a person's justification, which is the mercy of God; or to the *meritorious* cause, which is nothing less than the obedience and intercession of Christ; but to the *character* of those who will finally be justified."

As to the covenant of circumcision, in which the Jews boasted and placed their confidence, it was an external rite only, and "he is not a Jew," in the best sense, who is such only "outwardly;" "But he is a Jew" indeed—a worshipper of the God of Israel—"who is one inwardly; and [the true] circumcision is that of the heart; in the spirit, (and,) not in the letter; whose *praise* (as the term *Jew* intimates) is not of men, but of God."

CHAP. III. Ver. 1—19. *Some Jewish objections answered, and all men proved guilty before God.*—The apostle here introduces and answers several objections which a Jew might be expected to make to his doctrine in the preceding chapter, relative to circumcision.—If a Jew have no preference to a Gentile, "what advantage then is there in being a child of Abraham, or in receiving circumcision?" To this the apostle replies, "Much every way"—or in every respect; but *chiefly*, because that to them [the Jews] were intrusted the *oracles* of God, containing at once the revelation of man's duty and of God's mercy. And what if some—yea, if *many*—did not believe, could their unbelief disannul or make of no effect the truth and faithfulness of God?—Far be that! Let God be reverenced as true, though every man should thereby be convicted of falsehood. But, rejoins the unbelieving Jew, supposing our unrighteousness to recommend the righteousness of God, or his glory to be advanced by our unbelief, which has opened the door of salvation to the Gentiles, are we to be condemned on that account?—In this case, is not God unjust in taking vengeance on those who promote his glory?—I speak and reason as a man.

At this St. Paul again spurns, (ver. 6,) and deprecates the idea of God's injustice: if God were unjust, how then would he be qualified for the universal judge?—Or "how should God judge the world?"—In verse 7 the objector again comes forward in a somewhat different form—"Suppose, (says he,) in denying Jesus to be the Christ, I have been guilty of error or falsehood; yet if that falsehood has been the means, as you (Paul) pretend, of bringing a host of Gentiles to believe in him, and has thereby increased the number of his worshippers, and advanced the glory of God, why am I to be condemned as a sinner on that account?"—The following verse (8) is evidently Paul's language; but it is not easy to trace the connexion. Dr. *Doddridge* explains it, as taking up the objector abruptly, and asking, "And why may not I [Paul] say, upon the same principles of reasoning, (as is indeed reported of us,) *Let us do evil that good may come*—Let us sin to magnify divine grace?" A sentiment which, we fear, if not openly avowed or acted upon, has been secretly cherished and encouraged by some popular preachers of the present day, who, instead of being abashed and confounded, seem to glory in the magnitude of their former sins. But of such principles, or practices, the apostle subjoins this awful censure, "their damnation is just." This decree also strikes directly at the root of an error which prevailed too early in some parts of the Christian church, that duplicity, and prevarication, and even persecution, are then lawful, when they subserve the interests of the church—a principle from which the church of Rome has not yet cleared

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Ver. 19. *A guide of the blind*, &c.—These are titles in which the Rabbies were used to glory, in reference to the Gentiles.

Ver. 22. *Thou that sayest.*—*Doddridge*, "that preachest." So *Cox*.—*Dost thou commit sacrilege?*—*Macknight*, "rob temples." See Mal. iii. 8.

Ver. 25. *Is made* (or becomes) *uncircumcision*—i. e. is rendered nugatory and useless.

Ver. 26. *Shall not his uncircumcision*, &c.—That is, a Gentile who fears God will be preferred far before a Jew who apostatizes from him.

Ver. 27. *The uncircumcision which is by nature*—i. e. which is natural to man.—*By the letter and circumcision.*—*Macknight*, "By the literal circumcision."

Ver. 29. *But he is a Jew.*—[Rabbi *Lipman* states, that "faith does not consist in *circumcision*, but in the *heart*. He who has not genuine faith is not a partaker of the Jewish circumcision; but he who has genuine faith is a *Jew*, although *not* circumcised;" agreeably to which is the maxim of the Talmudists, "That the Jews sit in the inmost recesses of the heart."]—*Bagster.*—*Whose praise*, &c.—The praise of the Jew, who is truly a Jew after the hidden or internal man, is not of men but of God. Man looketh on the outward appearance, but God looketh on the heart.—Prof. *Stuart.*

CHAP. III. Ver. 3. *Make the faith of God without effect.*—*Doddridge*, "Disannul the faith of God;" which may mean either our faith in him, or his fidelity to us. *Macknight* and *Cox* prefer the latter.

Ver. 4. *Let God be true.*—Let God be regarded as faithful, although all men should thereby be deemed guilty of unfaithfulness. *Stuart.*—*But every man*—Or, "Though every man be," &c. *Doddridge* and *Macknight.*

Ver. 5. Is *God unrighteous who taketh vengeance?*—*Doddridge*, *Macknight*, &c. taking this to be the objection of a Jew, (as ver. 1,) render the words, "Is NOT God unrighteous?" which version the latter has shown the Greek will bear: but taking them as the words of the apostle, the negative must be omitted.

Ver. 6. *God forbid.*—Gr. "Let it not be."—So ver. 4, and frequently. *Macknight*, "By no means;" and others, "Far be it." We confess the common rendering is more animated and pointed; but we fear the introduction of God's name here and elsewhere, (when not in the original,) has occasioned too often a light and trifling use of the divine name.

Ver. 8. *Whose damnation.*—*Doddridge* and *Macknight*, "Condemnation."

Ver. 9. *Proved.*—Gr. "charged."

10 As it is [g] written, There is none righteous, no, not one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13 Their [h] throat *is* an open sepulchre; with their tongues they have used deceit; the poison [i] of asps *is* under their lips:
14 Whose mouth [j] *is* full of cursing and bitterness:
15 Their feet [k] *are* swift to shed blood:
16 Destruction and misery *are* in their ways:
17 And the way of peace have they not known:
18 There [l] is no fear of God before their eyes.
19 Now we know that what things soever the law saith, it saith to them who are under the law: that every [m] mouth may be stopped, and all the world may become [n] guilty before God.
20 Therefore [o] by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.
21 But now the righteousness of God without the law is manifested, being witnessed by the [p] law and the prophets;
22 Even the righteousness of God *which is* by faith [q] of Jesus Christ unto all and upon all them that believe: for there is no difference:
23 For all [r] have sinned, and come short of the glory of God;
24 Being justified freely by his grace through the redemption that is in Christ Jesus:
25 Whom God hath [s] set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the [t] remission of sins that are past, through the forbearance of God;
26 To declare, *I say*, at this time his righteousness: that [u] he might be just, and the justifier of him which believeth in Jesus.
27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.
28 Therefore we conclude that [v] a man is justified by faith without the deeds of the law
29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:
30 Seeing *it is* one God, which [w] shall justify the circumcision by faith, and uncircumcision through faith.
31 Do we then make void the law through [x] faith? God forbid: yea, we establish the law.

A. M. cir. 4092.
A. D. cir. 58.

g Ps.14. Ps.53.
h Ps.5.9.
i Ps.140.3.
j Ps.10.7.
k Is.59.7,8.
l Ps.36.1.
m Ps.107.42.
n or, subject to the judgment of God.
o Ps.143.2.
p Ac.26.22.
q c.5.1, &c.
r Ec.7.20.
s or, foreordained
t or, the passing over
u Ac.13.39, 39.
v ver 20...22 c.3.3. Ga.2.16.
w Ga.3.8,28
x He.10.15, 16.
a Mat.3.9.
b c.3.27. 1 Co.1.29.
c Ge.15.6.
d c.11.6.
e Hab.2.4.
f Ps.32.1,2.

CHAPTER IV.

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father ... that believe. 24 Our faith also shall be imputed to us for r gute...

WHAT shall we then say that Abraham, our father [a] as pertaining to the flesh, hath found?
2 For if Abraham were justified by works, he hath *whereof* to glory; but not [b] before God.
3 For what saith the [c] Scripture? Abraham believed God, and it was counted unto him for righteousness.
4 Now to him that worketh [d] is the reward not reckoned of grace, but of debt.
5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith [e] is counted for righteousness.
6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,
7 *Saying*, [f] Blessed *are* they whose iniquities are forgiven, and whose sins are covered.
8 Blessed *is* the man to whom the Lord will not impute sin.
9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision

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herself, nor can, till in the most public manner she denounces and anathematizes the diabolical decree of the Council of Constance—that "no faith is to be kept with heretics."

St. Paul now reverts to the doctrine of the preceding chapter, that both Jews and Gentiles are equally guilty before God; and after citing several passages from the Old Testament, in proof of this, most of which we have already noticed, he draws this most important inference—That "no flesh" neither Jew nor Greek—can possibly be justified before God by any works or righteousness of their own.

Ver. 20—31. *Both Jews and Gentiles, being equally guilty before God, can only be justified through Christ.*—St. Paul establishes his position, that "by the deeds of the law can no flesh living be justified in his sight," by this consideration, "that by the law is the knowledge of sin;" and that which convicts us of sin can never justify us in the sight of God. The question now arises, How then can we be saved? The answer is short and easy—We must be "justified freely by God's grace, through the redemption that is in Christ Jesus." Here we have, first, the *primary*, originating cause of our salvation, namely, *the grace* (or mercy) of God in choosing and ordaining us to everlasting life—"God so loved the world" as to give his Son for man's salvation, (John iii. 16.) 2. We have the *meritorious* and procuring cause—the *propitiatory atonement* offered in the obedience and death of Jesus Christ—who "suffered for us—the just for the unjust, that he might bring us unto God," (1 Pet. iii. 18.) 3. The *instrumental* cause—it is "*through faith* in his blood for the remission of sins," and this faith is not of ourselves, it is the gift of God, (Ephes. ii. 8.) Now, by this scheme of salvation, we are taught—1. That "the righteousness of God is manifested"—that is, it is displayed and magnified in the death and atonement of Jesus Christ, whereby God can "be just and the justifier of them that believe in Jesus:" and, 2. That, with this faith, no works of the law, either ceremonial or moral, are to be mixed, though undoubtedly they will result from it. This doctrine appears to us sufficiently evident in the Scriptures we have quoted.

On this doctrine of *justification* by faith alone, we shall subjoin the eleventh Article of the Church of England, which appears to us drawn up with remarkable judgment and precision. It says, "We are accounted righteous before God, only for the merit of our Lord and Saviour, Jesus Christ, by faith, and not for our works or deservings: wherefore that we are justified by faith *only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the *Homily of Justification*."

This was also the doctrine of all the Reformed churches, particularly those of Helvetia, Belgia, and Augsburgh.

The great objection to this doctrine is, that it "makes void the law of God through faith." This our apostle not only denies in the strongest manner; but, on the contrary, asserts that it *establishes* the law. This refers chiefly to the moral law, the authority of which was eminently honoured and established by the obedience of the Son of God, and by the strict obligation enjoined on all Christians to follow his example: and even as to the ceremonial law, though its obligation is removed, its injunctions are specially honoured by being shown to be uniformly typical of Christ and his redemption.

CHAP. IV. Ver. 1—25. *Abraham's faith imputed to him for righteousness, as ours shall also be, if we believe in Christ.*—There is some difference among the most learned commentators in explaining the opening verses of this chapter. Had this Epistle been addressed to Hebrew converts, we should have had no hesitation in explaining the term "according to the flesh" in the most natural and obvious sense, as referring to the natural seed of Abraham: but since it is expressly ad-

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Ver. 15—17. *Their feet, &c.*—i. e. they are ready and swift to engage in crimes of the highest degree: *destruction and misery attend their steps*, i. e wherever they go, they spread destruction and misery around them. The way of happiness they take no knowledge of, or they give no heed to what concerns their own true welfare, or that of others.—*Stuart.*

Ver. 19. *What the law saith.*—*Doddridge.* This proves that the term "law" extends to the whole Scriptures of the Old Testament, as none of the passages here referred to are in the Pentateuch.—*Become guilty before God.*—*Doddridge.* "Stand convicted before God."

Ver. 20. *By the deeds.*—*Doddridge.* "works."

Ver. 23. *Come short of the glory of God*—i. e. have failed in rendering him that glory which is his due.—*Doddridge. Beza* says, it is an allusion to those who, in the Greek games, fell short of the goal.

Ver. 25. *Set forth.*—*Doddridge.* "proposed."—*A propitiation.*—*Macknight* a "propitiatory," or allusion to the Jewish mercy-seat, or propitiatory, which was the cover of the ark, whereon the Jewish high priest annually sprinkled blood. Heb. ix. 25.

Ver. 26. *That he might be just, &c.*—That is, that his justice might not be impeached in his justifying sinners through Christ.

Ver. 27. *The law of faith*—i. e. the gospel.

Ver. 31. *Make void.*—*Doddridge,* "set aside." *Macknight,* "Make useless."

CHAP. IV. Ver. 1. *As pertaining to the flesh, hath found?*—*Macknight,* "obtained by the flesh." See Gal. iii. 3, Phil. iii. 3, 4.

Ver. 3. *It was counted.*—"As the same verb frequently occurs in this chapter, (says Mr. *Cox*,) it seemed desirable always to translate it by the same word [reckoned,] instead of arbitrarily varying it, as in the authorized version, where it is indifferently rendered, *counted, reckoned*, and *imputed*."

Ver. 5. *The ungodly.*—"It is not here implied," says Mr. *Cox*, "that they who are justified may continue in a state of ungodliness, (which would

also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And [z] he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised; that he might be the father [h] of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that [i] he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if [j] they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law [k] worketh wrath: for where no [l] law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, [m] I have made thee a father of many nations,) [n] before him whom he believed, *even* God, who quickeneth [o] the dead, and calleth those [p] things which be not as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, [q] So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness [r] of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was [s] able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now [t] it was not written for his sake alone, that it was imputed to him;

24 But for us [u] also, to whom it shall be imputed, if we believe [v] on him that raised up Jesus our Lord from the dead;

25 Who was delivered [w] for our offences, and was raised [x] again for our justification.

A. M. cir. 4062.
A. D. cir. 66.

Ge.17.10, 11
h Isa.19.9 Jn.8.39, &c. Ga.3.7,29.
i Ge.17.4, &c.
j Ga.3.18.
k c.4.15.
l 1 Jn.3.4.
m Ge.17.5.
n *like unto* o
o Ep.2.1,5.
p 1 Co.1.28 1 Pe.2.10.
q Ge.15.5.
r He.11.11.
s Ge.18.14. Lu.1.37, 45. He.11.19.
t c.15.4. 1Co.10.11.
u Ac.2.39.
v Ma.16.16. Jn.3.14.. 16.
w Is.53.5,6 2 Co.5.21. He.9.28 1 Pe.2.24. Re.1.5.
x 1 Co.15.17 1 Pe.1.21.
a Is.32.17. Ep.2.14. Col.1.20.
b Jn.14.6.
c He.3.6.
d Mat.5.11 12 Ja.1.2,12.

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE [a] being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom [b] also we have access by faith into this grace wherein we stand, and rejoice [c] in the hope of the glory of God.

3 And not only *so*, but we glory [d] in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

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dressed to *Gentile* converts, namely, the Romans, we are more disposed, with Hammond and Whitby, Claude, Boothroyd, and Cox, to refer it to circumcision. "What advantage, then, did our father Abraham derive from circumcision?" that is, Was he justified thereby? If so, he hath "whereof to glory" before God; but, surely, neither he, nor any man, hath whereof to glory before God; therefore Abraham was not justified by circumcision, nor by any other works. And if Abraham was not justified by works, then neither can we be. And that Abraham was not thus justified is farther evident, because he was justified "in uncircumcision;" that is, before he was circumcised.

But how, then, was Abraham justified? By *faith* in God's promise relative to the Messiah, in whom all nations were to be blessed, as we shall find the apostle clearly explains himself in his Epistle to the Galatians, ch. iii. Abraham was, therefore, justified by faith in Christ, as we also shall be, if we believe in him. But neither was Abraham, nor can we be justified by any merit either of our faith or of our works; for, as stated in this chapter, (ver. 16,) our salvation is of faith, that it might be by grace, that is, by God's free favour: to make, therefore, our justification, which is one grand branch of our salvation, to be of works, is to attempt to defeat God's great design in the plan of our redemption.

But, it is said, this *faith* was reckoned or imputed to Abraham, as it shall be to us Christians, for righteousness or justification—not as a debt or claim, but as a favour bestowed on us for Christ's sake, on whom our faith must rest. "I think (says Dr. *Doddridge*) nothing can be easier than to understand how this may be said in full consistence with our being justified by the *imputation* of the righteousness of Christ; that is, our being treated by God as righteous, for the sake of what he has done and suffered: for, though this be the *meritorious* cause of our acceptance with God, yet faith may be said to be imputed to us *in order to our being justified*, or becoming righteous; that is, as we are charged as debtors in the book of God's account, what Christ has done in fulfilling all righteousness for us, is charged as the grand balance of the account: but that it may appear that we are, according to the tenor of the Gospel, entitled to the benefit of this, it is also entered in the book of God's remembrance "that we are believers;" and this appearing, we are graciously discharged, yea, and rewarded, as if we ourselves had been perfectly innocent and obedient."

Christ was not only "delivered (to death) for our offences, but raised again for our justification."—"In the death of Christ (says Mr. *Cox*) we see an atonement made for sin, and in his resurrection a proof that his atonement was accepted. He may also be said to be raised for our justification, because we are justified through his intercession; and he could not have interceded had he not been raised."

CHAP. V. Ver. 1—21. *The happy consequences of our justification.*—The apostle having laid down "the most wholesome" doctrine of justification by faith, proceeds now to consider the practical effects arising from it; and, in the first place, the consolation derived therefrom by true believers. Assured of pardon and justification through our Lord Jesus Christ, the love and peace of God are shed abroad in their hearts by the Holy Spirit—they have access to communion with God here, and rejoice in hope of the glory of God to be revealed hereafter. Thus are they supported in tribulations of every kind; "tribulation worketh patience—patience (produces) experience" of the divine goodness—and "experience (engenders) hope"—a hope that will not disappoint the expectation, but infinitely exceed it; and of which the possessor will never have reason to be ashamed.

The apostle now enters upon another topic: from the consideration of their having obtained pardon while in a state of sin and unbelief, he draws an argument to hope for farther blessings. He now shows the ground on which we receive

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be completely in opposition to what the apostle states in a subsequent part of this Epistle;) but merely that they had been ungodly, and consequently that their justification originated from the free mercy of God."

Ver. 10. *In uncircumcision.*—["Faith was reckoned to Abraham for righteousness," at least 14 years before he was circumcised; the former having taken place some time before Ishmael's birth, at which time he was 86 years old, and the other when Ishmael was 13 years of age, and Abraham 99. See Ge. xv. 5, 6, 16; xvii. 1—3; xvii. 1, 23—27.]—*Bagster.*

Ver. 11. *Seal*—i. e. a full confirmation. "This seems an incontestable proof that circumcision was a seal of the covenant of grace, and not merely of temporal promises."—*Doddridge.*

Ver. 13. *Heir of the world*—Not personally, but in his *seed*, in whom all the nations of the earth should be blessed.

Ver. 14. *They which are of the law*—i. e. they who seek salvation by the law, and not by faith, are not the children of Abraham's faith, nor heirs with him of the same promises. See Heb. xi. 9.

Ver. 15. *Where no law is.*—[When no *law*, or *rule* of duty, is enacted and acknowledged, there is no transgression, and consequently no punishment. "*Nomos*," says Bishop *Middleton*, "is used by St. Paul, of every rule of life, of every revelation, especially of the Mosaic law. Our English version, by having almost constantly said *the law*, whatever be the meaning of *nomos* in the original, has made this most difficult epistle still more obscure." When without the article, it is commonly used for *law* in general, when with the article, of the Mosaic law.]—*Bagster.*

Ver. 16. *The father of us all*—That is, of believing Gentiles, as well as Jews.

Ver. 17. *Before.*—*Boothroyd*, "In the sight of." So *Macknight.*—*Calleth those things which be not*—i. e. do not yet exist—*as though they were.*—To him who "seeth the end from the beginning," (Isa. xlvi. 10,) all things, past or future, are alike present.

Ver. 19. *His own body.*—See Gen. xviii. 11.

Ver. 22. *And therefore it*—i. e. his faith.

Ver. 25. *Delivered.*—See Acts ii. 23, 24.

CHAP. V. Ver. 2. *By whom we have access.*—Some critics suppose this alludes to the formal introduction of a heathen worshipper into the immediate presence of his idol: but why may it not rather allude to the introduction of a

5 And hope [e] maketh not ashamed; because the love of God is shed abroad in our hearts by the [f] Holy Ghost which is given unto us.

6 For when we were yet without strength, [g] in due [h] time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while [i] we were yet sinners, Christ died for us.

9 Much more then, being now justified by his [j] blood, we shall be saved [k] from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much [l] more, being reconciled, we shall be saved by [m] his life.

11 And not only *so*, but we also [n] joy in God through our Lord Jesus Christ, by whom we have now received the [o] atonement.

12 Wherefore, as by [p] one man sin entered into the world, and death by sin; and so death passed upon all men, [q] for that all have sinned:

13 (For until the law sin was in the world: but sin is not [r] imputed when there is no law.

14 Nevertheless death reigned [s] from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the [t] figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace [u] of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto [v] many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many [w] offences unto justification.

17 For if [x] by one man's offence death reigned by one; much more they which receive abundance [y] of grace and of the gift [z] of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as [a] by the offence of one *judgment came* upon all men to condemnation; even so [b] by the righteousness of one *the free gift came* upon all [c] men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 [d] Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more [e] abound:

21 That as sin hath reigned unto death, even so might grace [f] reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 15 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? Shall [a] we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead [b] to sin, live any longer therein?

A. M. cir. 4062.
A. D. cir. 66.

e 1 Pet. 1. 20. f 1 Pet. 1. 12. 1 Jn. 5. 6. g Rom. 5. 6. 8. 32. h Ga. 4. 4. i Jn. 15. 13. 1 Pe. 3. 18. 1 Jn. 3. 16. j He. 9. 14, 22. k 1 Th. 1. 10. l c. 11. 32. m Jn. 14. 19. n Hab. 3. 18. o or, reconciliation. p Ge. 3. 6, 19. q or, in whom. r c. 4. 15. 1 Jn. 3. 4. s He. 9. 27. t 1 Co. 15. 22, 45.

u Ep. 2. 8. v Is. 53. 11. Mat. 20. 28. 26. 28. 1 Jn. 2. 2. w Is. 1. 18. x or, by one offence y Jn. 10. 10. z c. 8. 6. a or, by one offence b or, by one righteousness. c Jn. 12. 32. d Jn. 15. 22. e c. 7. 8, 13. Ga. 3. 19. e Jn. 10. 10. 1 Ti. 1. 14. f Jn. 1. 17. a c. 3. 8. b ver. 6, 11. Col. 3. 5. 1 Pe. 2. 24.

these benefits, namely, our relation to Christ Jesus, in the covenant of grace made with him, of which he is the head and surety. Here a comparison is drawn between Adam the first, as the head and father of all mankind, and Christ, the second Adam, as he is expressly called in 1 Cor. xv. 47. The former being the head of all his natural descendants, to whom his first sin, whereby he violated God's covenant with him, conveyed death with all its fatal consequences: the latter, being in like manner the head of all his people, to all who believe, and are justified by faith in him—he eventually conveys not only temporal, but also spiritual and eternal life; and this by a resurrection both spiritual and literal—raising them to newness of life here, and to a new and immortal life hereafter.

That all men—Jews as well as Gentiles—are sinners and guilty before God, our apostle had largely proved in the preceding part of this Epistle, and he now asserts that their guilt commenced in Adam, and therefore extended to all his posterity, who were alike connected with him.

What follows, with reference to the two great heads of mankind, Adam and Christ, requires some explication; the sin of the one fell upon man universally, and all men are sinners: the righteousness of the other [Christ] is offered to the same extent, though it avails only to them who by faith receive it. Mr. *Cox* says, that the meaning of the apostle seems to be .... "That the Gospel reveals a remedy fully *adequate* to the salvation of all men; and actually effectual to the salvation of all who do not wilfully reject the remedy. As far as Christians are concerned, their loss by the fall is more than repaired to them; for they enjoy a capacity of obtaining [he might have said a *promise* of receiving] a far greater degree of happiness and glory than that of Adam in Paradise." The effects of Christ's atonement exceed those of Adam's sin in some other respects. We were involved in misery by *one* transgression; but are saved from infinite offences. Our misery admitted of a perfect remedy; but our salvation, when completed, is beyond all danger of relapse.

CHAP. VI. Ver. 1—23. *We must not live in sin, nor suffer it to reign in us.*—By a strong and beautiful imagery here introduced, believers are said to be crucified, dead and buried with Christ, by their baptism and Christian profession, in which indeed the early Christians were often exposed to martyrdom: but the figures used may farther intimate, 1. Their spiritual union with Christ as the members of his mystical body, "growing together," more and more, into intimate union

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subject into the royal presence by the king's son?—*This grace wherein we stand*—Namely, the grace of adoption: Christ introduces his adopted brethren into the Father's presence.

Ver. 6. *Yet without strength.*—"The original," (*Asthenon,*) says Mr. *Cox*, signifies weak through sickness: and here refers to the pernicious influence of sin, which affects, as it were, the whole man with an incurable malady." See Isa. i. 5.—*In due time*—viz. the time predicted.

Ver. 7. *A righteous man*—i. e. one remarkable for honour, equity, and strict justice.—*A good man.*—A man of kindness and benevolence. *Godwyn* thinks that this and the preceding verse allude to a rabbinical distinction of the Jews into three classes—good, just, and ungodly.

Ver. 10. *Saved by his life*—i. e. by his being raised from the dead. Compare ch. iv. 25.

Ver. 11. *Received the atonement.—Doddridge* and *Macknight*, "the reconciliation." The Greek noun is nearly related to the verb twice rendered *reconciled* in the preceding verse. Reconciliation, however, certainly implies atonement.

Ver. 12—19. *Wherefore, as by one man sin entered*, &c.—"The *main design* of this passage," says Professor *Stuart*, "is indeed plain. It lies, one may say, upon the very face of it. It is this; viz. 'to exalt our views respecting the blessings which Christ has procured for us, by a comparison of them with the evil consequences which ensued upon the fall of our first ancestor, and by showing that the blessings in question not only extend to the removal of these evils, but even far beyond this; so that the grace of the gospel has not only abounded, but *superabounded.*'

"A full *synopsis* of what is taught in ver. 12—19, comprises the following particulars; viz. Sin entered the world [commenced] by the offence of Adam; and death, i. e. punishment or misery, came in as the necessary result of it. In like manner, death came upon all men, because that all became sinners, ver. 12.

"It is indeed true, that all men have been the subjects of sin and death; for that even those have been so, who have not lived under the light of revelation, or been made acquainted with any *express* commands of God, is proved from the fact, that all those who lived between Adam and Moses, were sinners, and as such under sentence of death, ver. 13, 14.

"Adam, who was the occasion of introducing sin into the world, and of bringing sin and death upon all men, may be considered as a *Tupos* of Christ, in respect to the influence which he has had on others; (but not as to the *kind* of influence, or the *degree* of it, for here is a wide diversity;) ver. 14, last clause.

"That the *kind* and *degree* of influence which Adam had on all men, is not like that which Christ has on them; or that Adam, when regarded as a *Tupos* of Christ, is not to be so regarded in these respects, is plain: 1. From the fact, that Adam occasioned the *condemnation* of all men; but Christ delivers mankind from condemnation, and bestows eternal happiness on them, ver. 15. 2. The condemnation of which Adam was the occasion, has respect only to *one* offence; the pardon which Christ procured, extends to *many* offences, ver. 16. Hence, 3. If death reigned over men because of *one* offence; much more shall they reign in life, who through Christ receive pardon for *many* offences, and a title to future blessedness, ver. 17.

"Having thus guarded his readers against extending the idea of *Tupos* to points of which *Tupos* cannot be predicated; and having shown that the influence of Christ on the human race is exactly the *reverse* of that of Adam, in respect to its *kind* or *nature;* and also that it far surpasses it in *degree;* the apostle now returns to the consideration of the real point of resemblance or *Tupos* between Adam and Christ, viz. the *universality* or *extent* of influence. This he states as follows:

"As the consequences of Adam's sin were extended to all men, so the consequences of Christ's obedience [viz. unto death] are extended to *all;* i. e. Jews and Gentiles all come on an equal footing into the kingdom of Christ, or the blessings which the gospel proffers are made equally accessible to all men without exception; and to all on the same terms or conditions, ver. 18, 19. Compare, as an illustration of this last idea, Rom. iii. 23—30."

Ver. 14. *Figure of him.*—[Or, "type, pattern or resemblance, of him who was to come," i. e. the Messiah; in this, says *Beza*, that each of them shares what he has with *his;* but they are clearly unlike in this, that Adam by nature communicates sin unto death to his posterity, but Christ by grace communicates his righteousness unto his people, unto life.]—*Bagster.*

Ver. 18. *By the offence of one.*—"The whole context," says Dr. *Hawes*, "clearly shows that the Apostle is reasoning against a common error of his day, viz. that the benefits of Christ's mediation were to be restricted to the Jews, and not extended at all to the Gentiles. To disprove this, he runs a sort of parallel between Adam and Christ; and argues, that, as in consequence of the first transgression all have fallen into a state of sin and condemnation, so the provisions of mercy, through Christ, extend to all—to all classes of men, whether Gentiles or Jews."

Ver. 21. *As sin hath reigned*, &c.—"Sin and grace are here most happily personified under the character of two mighty monarchs exercising their power over their respective subjects."—*Cox.*

CHAP. VI. Ver. 1. *What shall we say then?*—Margin and *Doddridge*, "What shall we say then?—(Shall we say) Let us continue," &c. Compare ch. iii. 8.

Ver. 2. *God forbid.—Macknight*, "By no means."—*How shall we*, &c.—i. e. How shall we who are dead to lust live in adultery? How shall we who are dead to the world, live in the pursuit of its wealth and pleasures?

3 Know ye not, that so many of us as [c] were baptized into Jesus Christ were baptized into [d] his death?

4 Therefore we are buried [e] with him by baptism into death: that like [f] as Christ was raised up from the dead by [g] the glory of the Father, even so we also should walk in newness [h] of life.

5 For if [i] we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body [j] of sin might be destroyed, that henceforth we should not serve sin.

7 For [k] he that is dead is [l] freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that [m] Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died [n] unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be [o] dead indeed unto sin, but [p] alive unto God through Jesus Christ our Lord.

12 Let [q] not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members [r] *as* [s] instruments of unrighteousness unto sin: but yield [t] yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have [u] dominion over you: for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom [v] ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form [w] of doctrine [x] which was delivered you.

18 Being then made free [y] from sin, ye became the servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants [z] of sin, ye were free [a] from righteousness.

21 What fruit [b] had ye then in those things whereof ye are now ashamed? for the end [c] of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For [d] the wages of sin *is* death: but the gift [e] of God *is* eternal [f] life through Jesus Christ our Lord.

A. M. cir. 4162
A. D. cir. 58.

c or, *are.*
d 1 Co.15.29
e Col.2.12. 1 Pe.3.21.
f ch.5.21. 2 Co.13.4
g Mat.28.2, 3.
h Ga.6.15. Ep.4.22, 24. 1 Jn.2.6
i Phi.3.10.
j Col.2.11.
k 1 Pe.4.1.
l or, *justified.*
m Re.1.18.
n He.9.28.
o ver.2.
p Ga.2.19.
q Ps.19.13. 119.133.
r Col.3.5.
s *arms*, or, *weapons.*
t ch.12.1.
u M.7.19.
v Jo.8.34. 2 Pe.2.19
w 2 Ti.1.1,13.
x *whereto ye were delivered.*
y Jn.8.32
z ver.16.
a or, *to.*
b c.7.5.
c c.1.32. Ja.1.15.
d Ge.2.17.
e c.5.17,21.
f 1 Pe.1.4.
a 1 Co.7.39
b Mat.5.32.
c Ga.5.18.
d Ga.5.22
e Ro.8.8,9.
f *passions.*
g c.6.21.
h or, *being dead to that.*

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For [a] the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while [b] *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law [c] by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth [d] fruit unto God.

5 For when we were [e] in the flesh, the [f] motions of sins, which were by the law, did work in our members to bring forth fruit [g] unto death.

6 But now we are delivered from the law, [h] that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

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and communion with him. 2. Their tender sympathy in his sufferings and death, their lively joy in his resurrection, and the influence of both in mortifying the flesh and sin, and in raising them to newness of life, and animating them with the prospect of future and everlasting felicity. 3. Their increasing conformity to his sufferings and death, by being crucified to the world, and separated from its criminal pleasures, even as a man dead and buried is from all the concerns of the present life. The consequence of which was, that they who had formerly been the slaves of sin, and laboured only for the wages of eternal death, were now enlisted as volunteers in the service of their Redeemer; and so far from living in sin, as had been slanderously reported, they had for ever renounced both its service and its delights: all the members of their body were turned into weapons against the enemy of their souls. And being now liberated from sin, and become the servants of God, they were bringing forth the fruits of holiness, which would end in nothing short of everlasting life; and their continual prayer is—

"O for a heart submissive, meek,
My dear Redeemer's throne;
Where only Christ is heard to speak,
Where Jesus reigns alone."

CHAP. VII. Ver. 1—25. *The law of Moses compared to that of marriage, and the Christian's deliverance therefrom:—the contest between the flesh and spirit.*—The law of marriage was originally ordained for life, and no law can follow us beyond the grave. Even the law of Moses, to which the Jews

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Ver. 3. *Were* (twice over)—*Doddridge*, "Have been."

Ver. 4. *Into death.*—*Doddridge* and *Macknight*, "Into (his) death."

Ver. 5. *Planted together.*—*Wells* and *Doddridge*, "Made to grow together." *Boothroyd*, "United together." See Ephes. ii. 21; iv. 15.

Ver. 6. *Old man crucified.*—"Five persons," says *Brooks*, "were studying what were the best means to mortify sin; one said, to meditate on death; the second, to meditate on judgment; the third, to meditate on the joys of heaven; the fourth, to meditate on the torments of hell; the fifth, to meditate on the blood and sufferings of Jesus Christ; and certainly the last is the choicest and strongest motive of all. If ever we would cast off our despairing thoughts, we must dwell and muse much upon, and apply this precious blood to our own souls; so shall sorrow and mourning flee away."——*Might be destroyed.*—*Doddridge*, "enervated," that it might not destroy us.

Ver. 7. *Is freed.*—*Doddridge* says, "the word here seems to import, being delivered from future claims of subjection." So *Macknight*.

Ver. 10. *Died unto sin once.*—*Doddridge*, "Died for sin once."

Ver. 13. *As instruments*—i. e. military instruments.——*Unto sin*—i. e. as soldiers armed in the cause of sin.

Ver. 14. *Not under the law, but under grace.*—The two dispensations are here contrasted, as in John i. 17.

Ver. 17. *But God be thanked, that ye were the servants of sin.*—This is one of the most unhappy translations in the New Testament. Bishop *Louth* renders it, "But thanks be to God, that [though] ye were the slaves of sin; yet have ye obeyed from the heart the doctrine, on the model of which ye were formed." *Doddridge* translates it to the same effect thus—"Thanks be to God, that whereas ye were the servants of sin, ye have obeyed from the heart the model of doctrine into which ye were delivered." The allusion undoubtedly is to the casting of figures in a mould.——*Form of doctrine which was delivered you.*—The margin reads, "whereto ye were delivered." So *Macknight*.

Ver. 19. *After the manner of men.*—See chap. iii. 5.

Ver. 20. *Free from righteousness*—i. e. not under the control of its precepts.

Ver. 21. *What fruit had ye*, &c.—i. e. what advantage did ye derive from a life of sinful pleasures?

Ver. 23. *The wages of sin* is *death.*—The term "wages," according to *Macknight*, is an allusion particularly to the pay of soldiers. Sin is here described as a tyrant, whose service is sure to end in misery and death; Jesus, as a conqueror, bestowing the rich reward of eternal life and happiness. The death here mentioned must certainly be more than temporal.

CHAP. VII. Ver. 1. *Over a man*—[Or person, either man or woman; *anthropos* and *homo* having this extent of signification.]—*Bagster.*——*As long as he liveth.*—*Doddridge*, "as IT liveth," meaning *the law*: but by the gospel the relation is dissolved on both sides. The Christian is dead to the Mosaic law, and the law to him, as to all hopes of salvation from it.

Ver. 2. *The woman*—[Rather, *a woman.* The apostle here illustrates the position laid down in the preceding verse by a familiar instance.]—*Bagster.*

Ver. 5. *When we were in the flesh.*—We understand by this expression, an unconverted state.——*Which were by the law.*—"By the law was the knowledge of sin," chap. iii. 20. So here, ver. 7.——*Fruit unto death*—i. e. deadly fruits, or wicked works, in opposition to good works, or fruit towards God.

Ver. 6. *In newness of spirit*—i. e. in a new and spiritual manner.—Ca-

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not [h] known sin, but by the law: for I had not known [i] lust, except the law had [k] said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to [l] life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law [m] *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold [n] under sin.

15 For that which I do I [o] allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no [p] good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For [q] the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present [r] with me.

22 For I delight [s] in the law of God after the inward [t] man:

23 But I see another law in [u] my members, warring against the law of my mind, and bringing me into captivity [v] to the law of sin which is in my members.

24 O [w] wretched man that I am! who shall deliver me from [x] the body of this [y] death?

25 I [z] thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

A. M. cir. 4062.
A. D. cir. 58.

h ch.3.20.

i or, *concupiscence*

k Ex.20.17

l Eze.20.11, &c.

m Ps.19.7,9.

n 2 Ki.17.17

o *know.*

p Ge.6.5.

q Ga.5.17.

r Ps.65.3.

s Ps.1.2.

t 2 Co.4.16. 1 Pe.3.4.

u c.6.13,19.

v Ps.142.7.

w Ps.38.2,10 77.3 9.

x or, *this body of death.*

y Ps.88.5.

z 1 Co.15.57

had been married by the Sinai covenant, had dominion over a man no longer than he lived. But this law was become metaphorically dead, as to any authoritative command over them, upon their being married to Christ by faith. So, on the other hand, they were dead to the law, no longer looking to it for justification or eternal life. This mode of reasoning, though it may appear to us somewhat obscure, was perfectly familiar and intelligible to the Jews, and we shall find several similar examples in Paul's Epistles, and especially in those to the Galatians and to the Hebrews.

The first part of this chapter seems addressed particularly to Jewish converts—"I speak (says he) to them that know the law"—and of these there were probably many, as a great number of Jews resided in Rome. And when Paul adverts to himself and to his own experience, it must be remembered that he also was a Jew, and born under the Mosaic law. The great majority of members might be, however, Gentile converts, who had lived under the law of Nature only, to which they were as much wedded as were the Jews to the Mosaic law; that is, they expected life and salvation therefrom: Paul therefore now adverts to this, and shows that, *as a covenant of life*, they must be divorced from that also, though not as a rule of life, in which respect the obligation of the moral law is universal and eternal: and therefore Paul himself still obeyed it with his heart and mind, notwithstanding the leanings of his corrupt nature to flesh and sin.

But the chief difficulty in the chapter now before us relates to the contest between the flesh and spirit—the old and new man. Many learned commentators are of opinion that the Apostle here speaks not in his own, but in a borrowed character; and the great majority of them, among whom are Drs. Hammond, Taylor, and Macknight, consider him as speaking in the character of an unconverted Jew. It is plain the speaker was a convinced sinner, for he says, (ver. 11,) that sin had "deceived him," and that the law had "slain him." He was convinced that in himself, naturally, there dwelt nothing good. He felt within him the struggle of the contrary principles of flesh and spirit—of good and evil: his flesh or corrupt nature tempting him to sin, whilst in his new or regenerate nature he delighted in the law of God; and though he confessed and bewailed his union to that corrupt nature which was a body of sin and death, yet he thanked God, through Jesus Christ, that notwithstanding all his temptations and his failures, with the heart and mind he "served the law of God." Now, then, whether the apostle spake this "of himself, or of some other man," that man must have been converted by the grace of God. But it is equally plain that he spake this of himself only: for what can be more express than, "I thank God through Jesus Christ our Lord—with the mind I MYSELF serve the law of God."

The only remaining question is, How can we consistently apply to a pious and virtuous man, as Paul now was, some of the expressions here used? And, first, we would remark that it was his manner—even his glory—to debase himself, and to magnify his Lord. He not only had been the chief of sinners, but even now, when not inferior to the chief of the apostles, still he speaks of himself as "*less than the least of all saints.*" 2. The best and holiest of men in all ages have not scrupled to apply these confessions to themselves and their own experience. Of this Augustine is a striking and well-known instance in the primitive church; and without making a parade of modern names, those of Bp. *Hall* and Dr. *Watts*, are abundantly sufficient. Will any living Christian say to such men as these, "Stand by, for I am holier than thou?"

Let us now inquire which of the expressions here used is inapplicable to a wise and good man, as was St. Paul. The strongest expression here used is in verse 14—"I am carnal, sold under sin:" but it is very obvious the expression is not used absolutely, but comparatively—"The law is spiritual, but I am carnal,"—not absolutely and wholly so; but as to the *flesh*, (ver. 18,) and in *comparison* with the infinitely pure law of God. With regard to the expression "sold under sin," it is materially different from what is said of Ahab, (with which it often has been compared,) who "*sold himself* to work evil;" (1 Kings xxi. 20;) whereas the apostle *was* "*sold* under sin;" brought into captivity by that "carnal mind," of which he says in the next chapter, (ver. 7,) it is "not subject to the law of God, neither, indeed, can be."

Again, he complains that, in his flesh, he finds, "no good thing:"—that though he had a will to do good, he had not of himself strength to perform it; so that the good which he would he often did not, while he often did what he could neither allow nor approve: but this language is so far from suiting the character of an unconverted man, that *he* could not use it with propriety; for though such a one may often sin against his judgment and his conscience, yet his *heart* goes

Ver. 7. Is *the law sin?*—i. e. sinful, or inclining us to sin?—*I had not known lust*—Or what lust was, namely, that it was an inordinate or unlawful desire.—*Thou shalt not covet.*—Paul here refers to his own experience, were it not for his knowledge of God's law, he would not have known the criminality of lust.

Ver. 8. *Concupiscence.*—*Macknight*, "strong desire," which here means *lust*, and is so rendered in the preceding verse.—*For without the law*—[Rather, "For without *a* law sin is dead." Where there is no law, there is no transgression; for sin is the transgression of the law: the very essence of sin consists in the violation of some positive law.]—*Bagster.*

Ver. 9. *I was alive*, &c.—Notwithstanding what is said in the exposition, we do not think this proves the speaker to be either Jew or Gentile, but a converted man. Before he understood the law in its spirituality, as explained by our Lord in Mat v. 28, he was "alive" and well; or, as our Lord expresses it, he was, like other Pharisees, "whole, needing no physician," Mat. ix. 12: but "when the law came," i. e. appeared to him as it really is, he was "sick;" he felt the danger he was in, and "died," as to all hope of life or salvation thereby.

Ver. 10. *Which* was ordained *to life.*—See chap. x. 5.

Ver. 13. *Might become*—i. e. might evidently appear—*exceeding sinful*—i. e. in its true colours—altogether criminal and inexcusable.

Ver. 14. *The law is spiritual.*—See on verse 9.

Ver. 15. *I allow not.*—*Gataker, Doddridge, Macknight*, and *Cox*, "approve not."

Ver. 20 *Sin that dwelleth in me.*—To illustrate this passage, *Doddridge* alludes to the story of Arastes, in Xenophon's Cyropædia, who on being reproved by Cyrus for some improper conduct toward Panthæa, replied—"Alas! now I know myself, and perceive plainly that I have *two souls*; one that inclines me to good, and the other to evil: in your presence the former prevails, but when I am alone, I am conquered by the latter."

Ver. 24. *The body of this death.*—Margin, "this body of death," alluding to a cruel custom of fastening the living to the dead. *Doddridge* says—"It is well known that some ancient writers mention this as a cruelty practised by some tyrants on miserable captives who fell into their hands; and a more forcible and expressive image of the case represented, cannot surely enter into the mind of man." That such a cruelty was once practised is certain from *Virgil*:—

> "What words can paint those execrable times;
> The subjects' sufferings, and the tyrant's crimes!
> The living and the dead, at his command,
> Were coupled, face to face and hand to hand:
> Till chok'd with stench, in loath'd embraces tied,
> The ling'ring wretches pined away and died."—*Dryden.*

Ver. 25. *But.*—*Doddridge*, "though;" (Gr. *de*)—*with the flesh*, &c.—*Macknight* and others read these words in the interrogative, but, we think, in direct contradiction to the apostle's train of argument. See the opening of chap. viii. A more full, and, we think, a complete justification of the application of this chapter to Paul's own case, may be found in *Gill's* Cause of God and Truth. Prof. *Stuart*, in his Commentary, interprets ver. 5–25 as having respect to a person *under the law*, and *not under grace.*

CHAPTER VIII.

They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh. 6, 14 and what good of the Spirit: 17 and what it is to be Christ's children. 19 whose expectation all things long for. 29 Who were predestinated from God. 35 What can sever us from his love?

A. M. cir. 4062.
A. D. cir. 58

THERE *is* therefore now no [a] condemnation to them which are in Christ Jesus, who walk [b] not after the flesh, but after the Spirit.

2 For the law of the Spirit of life [c] in Christ Jesus hath made me free [d] from the law of sin and death.

3 For what the law could not [e] do, in that it was weak through the flesh, God sending his own Son [f] in the likeness of sinful flesh, and [g] for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk [h] not after the flesh, but after the Spirit.

5 For they that are after the [i] flesh do mind the things of the flesh; but they that are after the Spirit the things [j] of the Spirit.

6 For [k] to be carnally minded *is* [l] death; but [m] to be spiritually minded *is* life and peace.

7 Because [k] the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell [n] in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, [o] he that raised up Christ from the dead shall also quicken your mortal bodies [p] by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not [q] to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [r] the deeds of the body, ye shall live.

14 For as many as are led [s] by the Spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage [t] again to fear; but [u] ye have received the Spirit of [v] adoption, whereby we cry, Abba, Father.

a Jn.3.18.
b Ga.5.16.
c 2 Co.5.6.
d Ga.2.19. 5.1.
e Ac.13.39. He.7.18, 19.
f Ga.3.13.
g *or, by a sacrifice for sin.*
h ver.1.
i Jn.3.6. 1Co.15.48
j 1 Co.2.14.
k *the minding of the flesh.*
l Ga.6.8.
m *the minding of the spirit.*
n 1 Co.6.19. Ga.4.6.
o 2 Co.4.14.
p *or, because of.*
q Ps.116.16.
r Col.3.5.
s Ga.5.18.
t 2 Ti.1.7.
u 1 Co.2.12.
v Jn.3.19. Ga.4.5,6.

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with his sin. When St. Paul says, "If I do that I would not, it is no more I that do it, but sin that dwelleth in me;" we are aware the language has been often adopted by bad men as an apology for sin; but for what sin did Paul thus apologise? His language is that of penitence and regret: "O wretched man that I am! who shall deliver me from the body of this death?" or this dead body of sin, which, like a corpse chained to him, dragged down his new and spiritual nature towards the earth and sin.

It is also a mistake to attribute moral perfection, or even infallibility of conduct, to any inspired person, even the chief of the apostles; for not only does Paul thus bewail himself, but James says, "In many things WE ALL offend," (James iii. 2:) and even the amiable and beloved John, "If WE say we have no sin, we deceive ourselves, and the truth is not in us." 1 John i. 8.

CHAP. VIII. 1—16. *The privileges of believers in conversion and adoption.*—This chapter is generally considered as closely connected with the preceding; so much so, that Dr. *Doddridge* considers their separation as one of the most unhappy divisions made of the chapters of the New Testament. "With the mind," (says Paul,) that is, with the nobler powers of my spirit, "I myself serve the law of God, *though* with the flesh the law of sin:" but the main question is, While this contention prevailed within, which way was his life and conversation bent? Did he "walk after the flesh," fulfilling the lusts thereof? or did he not, notwithstanding the struggle which it cost him, turn his back upon these, and follow the dictates of his new nature, and of the Spirit of God, by which it was inspired? His well known character and conduct must give the answer. "Walking," therefore, "after," or according to "the Spirit," he justly inferred that there was no condemnation to him: "For (saith he) the law of the spirit of life in Christ Jesus," that is, the spiritual life which I enjoy, hath "prevailed and triumphed over the law" or power "of sin and death;" and liberated me from its dominion. "For what the law could not do"—What was that? The law could neither justify nor sanctify; but "what the law could not do, in that it was weak through the [depravity of the] flesh," that God hath done by "sending his own Son in the likeness of sinful flesh;" though himself perfectly unstained by sin, God visited our sins upon him as our substitute, that by him "the righteousness of the law might be fulfilled" both *for* and *in* us, and all who "walk not after the flesh, but after the spirit." This walking after or according to the things of the spirit, or spiritual things, is here explained by "minding," that is, being devoted to spiritual things; as walking after the flesh is also interpreted of attachment and devotion to carnal and worldly objects. To be thus carnally minded is declared to be *death* in the most awful sense, as implying not only spiritual, but eternal death; for the carnal mind cannot be subjected to God's law, nor can the carnally minded, while in that state, please him. The cause of this distinction is plainly shown to originate in the work of the Spirit of God; for "if any man have not the Spirit of God, he is not one of his children;" but if the Spirit of God dwell in us, then do we mortify the deeds of the flesh; then are we his children. "For as many as are led by the Spirit of God, they are the sons of God," by adoption and grace;—and having received the Spirit of adoption, they are so far delivered from alarm and fear, and call upon God, as *their* Father which is in heaven.

"The Mosaic dispensation (says Mr. *Cox*) indirectly tended to excite in the minds of the Jews an awful and servile dread of the Supreme Being: but the Gospel is eminently calculated to inspire believers with a spirit of love towards God, and a lively confidence in his favour and protection. A 'spirit of adoption,' the happy privilege of all real Christians, entitles them to address God under the endearing character of a friend who is reconciled to them, and a Father who loves them with more than paternal affection. The word *Father* being expressed both in Syriac and Greek, beautifully represents Jewish and Gentile believers as joining in the same worship, and enjoying the same filial relationship to God."

The close of this section leads us to speak of the grace of *adoption* as bestowed on those who, by faith, are received into the family of God. In every act of adoption, a child is taken from another family, (or perhaps from a more distant branch of the same,) and introduced as the son and heir of the adopter, a practice that is observed, more or less, in almost all countries. But the most important point for our present consideration is, the *witness* of the *Spirit* here spoken of: "The Spirit itself beareth witness with our spirit, that we are the children of God." And it is the more important that we should understand the nature of this blessing, as, by mistakes on this subject, many have been led into the errors of a dangerous enthusiasm: to avoid which, we shall refer our readers to the temperate and judicious remarks of the pious and amiable Dr. *Watts*:—"The substance of this testimony of the Spirit to our adoption, may (says the Doctor) be represented after this manner:—The Spirit of God, in his word, has described the marks and characters of his children; and, by his gracious influence, he works these holy dispositions, these characters, in our hearts: God has given us a conscience, which is a faculty of comparing ourselves with the rule of his word, and judging accordingly. The Spirit of God, by his power and by his providence, awakens these holy dispositions into lively exercise: he assists our inquiring and our judging faculties; helps us to compare our own souls with his word; and thus confirms our own spirits in the belief of this proposition, that *we are the children of God.* This is the more common and ordinary way and method, whereby God is pleased to give the comforts of adoption to his people." (Evang. Disc. No. xi.)

The same judicious writer, however, (in his subsequent discourse,) admits that there are instances of a more extraordinary nature to be found in the experience of men eminent for piety and usefulness, (such as the venerable John Howe, for example;) but we ought to be very cautious not to reason from them in any way that should lead us to slight the ordinary means of grace, or to act under the influence of extraordinary impressions, instead of following the written word.

CHAP. VIII. Ver. 1. *No condemnation.*—The Greek is emphatic, "Not one condemnation."——*Who walk not after*—(Greek, *kata*) "according to;" so throughout the chapter.

Ver. 3. *What the law could not do.*—Literally, "the impossible of the law." This expression is evidently elliptical. and *Boothroyd* thus supplies the ellipsis —"What the law could not do . . . God (hath done,) sending, &c.——*And for sin.*—The word *sin* is, in both Testaments, sometimes used in the sense of a sacrifice for sin. See 2 Corinthians v. 21.——*Condemned sin in the flesh*—i. e. punished it in our surety under a legal sentence, on our account.

Ver. 4. *In us.*—This is the most usual sense, but it often means *for* us, and both senses may be here included. The law was fulfilled for us by Christ, and is fulfilled in us by the work of his Holy Spirit.

Ver. 6. *For.*—*Doddridge*, "Now."

Ver. 7. *Because the carnal mind is enmity*, &c.—The carnal mind is the object of aversion to God.

Ver. 8. *They that are in the flesh*—i. e. that "walk after the flesh;" as in verse 1.

Ver. 10. *The body is dead*—i. e. mortal, or condemned to die.

Ver. 15. *Spirit of bondage*—Or "of slaves." See Gal. iv. 3.——*We cry Abba, Father.*—*Abba* is Syriac for Father. M. *Claude* says, "St. Paul alludes to a law among the Jews, which forbade slaves to call a freeman *Abba*."

16 The Spirit itself beareth [w] witness with our spirit, that we are the children of God:

17 And if children, then heirs; [x] heirs of God, and joint heirs with Christ; [y] if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon [z] that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because [a] the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

A. M. cir. 4062
A. D. cir. 58.

w 2 Co. 1. 22. 1 Jn. 4. 13.

x Ac. 26. 18. 1 Pe. 1. 4.

y 2 Ti. 2. 11, 12.

z 2 Co. 4. 17.

a 2 Pe. 3. 13.

b or, every creature.

c Ep. 1. 14.

d 2 Co. 5. 2, 4.

e Lu. 21. 28.

f 2 Co. 5. 7.

g Zec. 12. 10

22 For we know that [b] the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits [c] of the Spirit, even we ourselves groan [d] within ourselves, waiting for the adoption, *to wit*, the redemption [e] of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope [f] for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but [g] the Spirit itself maketh intercession for us with groanings which cannot be uttered.

Ver. 17—27. *The blessedness of believers, and the vanity of the world.*—The concluding paragraph of our preceding section connects so intimately with the present, that we cannot avoid reverting to it in the beginning of this. The Spirit, according to St. Paul, bearing "witness with our spirit," that we are the children of God; it bears witness also, that "if children, then are we heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we also may be glorified together." These, indeed, are great and mysterious truths, and must appear utterly unintelligible and incredible to those who are strangers to the spiritual and divine influences above referred to. To those, however, who by faith are enabled to cry, "Abba, Father," they afford consolation under all their trials, because they reasonably infer, that if they are made partakers with their Lord and Saviour in the trials and sufferings of the present life, they also shall be glorified together in a better world. "For I reckon (says the apostle) that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed *in* (and *to*) us," in another life.

The following passage, however, is confessedly obscure, and being attended with such difficulty, has of course met with a variety of interpretations. It has been asked, 1. What is meant by the creature of creation (for it is the same word in the original) here referred to? 2. What is the vanity to which it was involuntarily subjected? And, 3. What the glory to which it is hereafter to be restored?

Not having room to enumerate the different answers which have been given to these questions, we shall simply state our own conceptions on the subject. 1. It may be recollected that our Lord commanded his Gospel to be preached "to every creature," (Mark xvi. 15;) and that St. Paul asserts in his Epistle to the Colossians, (i. 23,) written but a few years after this, that it had been so preached—meaning to every *rational* creature: to such, therefore we restrain it.—2. This rational creation, as our apostle stated in chap. v. 12, &c., had been made "subject to vanity" and death, not willingly or through any act of their own, but by the sin of their first father, Adam; in consequence of which they were continually groaning together under the miseries which their own sin, and that of their first progenitor, had drawn upon them.—And, 3. Not only was there an infinitude of heavenly bliss set before them in the heavenly world, but a far better state of things was promised them, even in the present life: first, in the Gospel dispensation; secondly, in the glories of the millennium; and, finally, in the general resurrection of the dead.

All these particulars might admit of an enlargement that would, we think, tend to establish our interpretation; but suffice it to add, upon the second head only, it is well known that a general expectation was prevalent through the world, from the time of the Hebrew prophets and the pagan sybils, that some mighty revolution would take place under the expected Saviour of the world: and both our Lord and his apostles encouraged such expectations by promises of the universal spread of knowledge, peace, and happiness. Then shall "the creature"—the rational creation—and, in a figurative sense, even the inanimate creation, be "delivered from the bondage of corruption," and admitted to participate "the glorious liberty of the children of God."

When the apostle, in the preceding verses, speaks of the creature being "made subject to vanity," he says it was "by reason of," or rather, "by Him who had subjected (the same) in *hope*." This is differently referred: by some (as *Doddridge*) to Adam, whose fall subjected our unhappy world to misery and corruption; but by others (as *Macknight*, *Boothroyd*, *Cox*, &c.) to God himself, who, upon that event, doomed the world to such subjection: but the former, in the act of his fall, had certainly no thought about his recovery, and the Supreme Being cannot be the subject of either hope or expectation: He who can command all things can hope nothing. The best modern critics and commentators, therefore, read the passage with a parenthesis, thus:—"The earnest expectation of the creature (or creation) waiteth for the manifestation of the sons of God:—(for the creature was made subject to vanity, not willingly, but by [or through] him that subjected the same:)—IN HOPE that the creature (or creation) itself also shall be delivered," &c. Here hope is properly applied to the general expectation of mankind, of another and better state of things, and this hope, or earnest expectation, was entertained, not only by the world at large, but even by believers, who, notwithstanding they had received the first-fruits of the Spirit, still lived under the expectation of greater things in the present state, and the final completion of their hopes and expectations in the redemption of their bodies from the grave, which is attributed to the same Holy Spirit, who in the present life quickens the soul from spiritual death. (See ver. 10, 11.)

When, in the next verse, the apostle adds, "even we ourselves groan within ourselves, waiting for the adoption," he intimates a weariness of the world, and an indifference to both its riches and pleasures, very uncommon with Christians in the present day, who frequently seek with anxiety those very things with which the primitive Christians were weary and disgusted. And though here and there are doubtless some, and even many, who look beyond the present state, there are few who carry forward their wishes to the grand period of the resurrection, when the body shall be redeemed from the grave. Whether it be from a more lively view of the intermediate state, or a more distant one of the resurrection, this doctrine seldom affects us as it did believers of the apostolic age.

Still, however, our religion consists in hope—in the hope of "another and a better world;" in the mean time it is our duty to wait with patience, and pursue with ardour, the path of duty: and when our strength fails, (as, alas! it soon does,) and the

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Ver. 18—25. *For I reckon*, &c.—"These verses," says Prof. *Stuart*, "constitute one of those passages, which the critics call *loci vexatissimi*, (a most difficult passage.) The *general* object of the passage, however, cannot fail to be evident to every considerate reader. In ver. 18 the apostle asserts, that the *sufferings of the present life are not worthy of any comparison with the glory which is to be revealed*; i. e. future glory is great beyond all comparison or expression. Such is the proposition to be illustrated or confirmed. But, how is this effected? I answer, that the theme being thus introduced by the apostle, he proceeds in the following manner: 'Now that such a glory is yet to be revealed, (in other words, that there is a world of surpassing glory beyond the grave,) the whole condition of things or rather of mankind, in the present world, abundantly proves. Here a frail and perishable nature serves to show, that no stable source of happiness can be found on earth. From the commencement of the world down to the present time, it has always been thus. In the midst of the sufferings and sorrows, to which their earthly existence exposes them, mankind naturally look forward to another and better world, where happiness without alloy and without end may be enjoyed. Even Christians themselves, joyful as their hopes should make them, find themselves still compelled by sufferings and sorrows to sigh and groan, and to expect a state of real and permanent enjoyment only in heaven; so that they can only say, for the present, that they are *saved*, because they hope or expect salvation in another and better world. The very fact that here they, like all others around them, are in a state of trial, and that they only hope for glory, shows that the present fruition of it is not to be expected.'

"The practical conclusion from all this the apostle now proceeds to draw, viz. 'that Christians, in the midst of sufferings and trials, ought not to faint or to be discouraged, inasmuch as a glory to be revealed is in prospect, which should make them regard their present temporary sufferings as altogether unworthy to be accounted of.'"

Ver. 18. *Revealed in us.*—*Doddridge*, "to us." (Gr. *eis*.)

Ver. 19. *The earnest expectation.*—Literally, "the stretching forth of the neck," or "head," in looking with great anxiety. See *Macknight*.

Ver. 20. *But by reason of.*—(Gr. *dia*.) *Doddridge*, "By."—*In hope.*—The connecting this verse with the following (ver. 21) seems the best, and perhaps the only way of clearing up this obscure passage; and is therefore adopted by *Locke*, *Doddridge*, *Guyse*, *Macknight*, *Cox*, *Boothroyd*, &c.

Ver. 21. *In hope—Because.*—Rather, *In hope that*, &c.—(Gr. *oti*.) *Hammond*, *Doddridge*, &c.

Ver. 22. *The whole creation* (or every creature) *groaneth*, &c.—In our exposition we have applied this not only to the rational creation, but by the figure, prosopopœia, even to the inanimate creation, which being defiled by sin, will be purified by fire. 2 Peter i. 7. Some have hence inferred a resurrection, not only of the rational, but *animal* creation; for this, however, we can find no authority in the text; and not being revealed, we are not called to give an opinion on the subject.—*Travaileth in pain.*—The world at this time was big with revolutions, and with convulsions.

Ver. 23. *The adoption*, &c.—The Romans had a twofold form of adoption: the first, was a private transaction between the parties, receiving the person adopted into the family; the second, was a public recognition in the *forum*. *Hence* thinks the latter here alluded to. Compare 1 John iii. 2.

Ver. 24. *Hope that is seen*—i. e. the object of which is present. Hope necessarily regards the future, as in next verse.

Ver. 26. *Helpeth our infirmities.*—*Cox*, "Assisteth us under our infirmities." The original alludes to assisting a person to bear a burden.—*Doddridge*.

27 And he [h] that searcheth the hearts knoweth what *is* the mind of the Spirit, [i] because he maketh intercession for the saints according [j] to *the will of* God.

28 And we know [k] that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did [l] foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover whom he did predestinate, them he also [m] called: and whom he called, them he also [n] justified: and whom he justified, them he also [o] glorified.

31 What shall we then say to these things? If [p] God *be* for us, who *can be* against us?

32 He [q] that spared not his own Son, but de-

A. M. cir. 1062.
A. D. cir. 58.
[h] Je.17.10. Re.2.23.
[i] or, *that.*
[j] 1 Jn.5.14.
[k] Ps.46.1,2. He.12.6., 12.
[l] 1 Pe.1.2.
[m] He.9.15.
[n] 1Co.6.11.
[o] Jn.17.22.
[p] Ps.118.6.
[q] e.5.6. 10.

burdens of life become too heavy for us, the Comforter, whom our Lord long since had promised his disciples, lays hold, as it were, of the other end of the load, and supports both us and it. Thus it is we teach our infant children frequently to try their strength, by assisting them to carry things beyond it; supporting them from falling, yet, at times, relaxing that support, that they may learn the necessity of our assistance.

The expression, "he intercedeth for" the saints, Dr. *Macknight* renders "he complaineth"—and the second time (verse 27) "strongly complaineth" for them; which suggests this beautiful idea, that when believers "groan within themselves," and know not "what to pray for as they ought," the Spirit gives energy to their complaints, and aids their pleas "with groans inarticulate," or "unutterable." And "he who searcheth the heart," hears "the groaning" of the oppressed, and the "sighing of the needy;" (Exod. ii. 24. Ps. xii. 5;) he also knoweth the mind of the Spirit, and that he always makes "intercession for them according to the will of God." When, therefore, believers think their prayers pass unheard or unregarded, it may be well to consider whether their heavenly Father may not have listened rather to the pleadings of his own Spirit, who may substitute what we *need* for what we desire; and, instead of what might really be injurious, gives that only which is good for us.

Ver. 28—30. *The golden chain of a believer's privileges.*—So we hesitate not to call the series of divine blessings here introduced, and which we shall feel it our duty to examine with some distinctness, for every link of it was formed in heaven. In the preceding verses St. Paul had been speaking of bondage, groans, and travailing pains; but, adds he, distressing as these things may be—"We know that all things work together," or co-operate, for good to them that love God. Many of the heathens uttered fine things on the advantages of affliction, particularly *Plato*, who says, "Whether a righteous man be in poverty, sickness, or any other calamity, we must conclude that it will turn to his advantage, either in life or death." (Republic, Book IX.) But Paul's representation is far more beautiful. He looks not only to the *end* of these evils, but assures us that, even at the present time, all things "*are* working together" (so Mr. *Cox*) for our good. Some have illustrated this metaphor from "the art of the apothecary," who so compounds a variety of heterogeneous ingredients, some nauseous, and others dangerous, as to produce a salutary medicine; or it may be explained in allusion to the mechanism of a machine, in which a variety of motions, simple and compound, vertical and horizontal, are combined to produce certain mechanical effects.

It has been disputed whether, among the "all things" here named, moral evil should be included. Far be it from the writer to offer one word in apology for sin, or attempt to palliate its malignity; yet, as the skilful physician can produce the most salutary effects from poisons, and, in so doing, most eminently display his skill; so we consider it nothing derogatory to his honour, that the Divine Being overrules the worst actions of men to promote his glory. The apostacy of our first parent was an evil of immense magnitude; yet, when the great scheme of redemption shall be completed, who shall say that the evil has not been overbalanced by that redemption? The crucifixion of Christ was a crime of the most fearful character; and yet out of that has arisen, through the operation of infinite wisdom, the salvation of mankind. "All things, therefore, work together for good;" but no thanks to the guilty agents. Thus, also, it was, in the conduct of Joseph's brethren, as himself afterwards told them, "Ye thought evil against me, but God meant it unto good." (Gen. l. 20.) Sin, so far as man is concerned in it, is "the abominable thing which God hateth," (Jer. xliv. 4;) yet may all the divine attributes be gloriously displayed in its subjection and counteraction, and in the infinite benefits which arise therefrom.

Yet, when all things are said to work together for good, we must inquire to whom they eventually do this? and the answer is to those "who are the called according to" God's eternal purpose." By "effectual calling," as divines call it, we understand the drawing of sinners to Christ by God the Father; (John vi. 44;) or, which is the same thing, their conversion by the Holy Spirit. We have said, these are *the called* according to God's eternal purpose, and so does the apostle, "for whom he foreknew he also did predestinate." That the Almighty does foreknow future events—*all* future events, and that to the *infinite* extent of his own existence, cannot be denied, without denying his omniscience; though, at the same time, to reconcile this with man's free-will, soas to silence all objections, is that to which we do not pretend; yea, it is that to which neither Milton was equal, nor yet his angels. This is one of the things which we "know not now," but probably may know hereafter. (John xiii. 7.)

We must carefully observe, however, the object of predestination, namely, that the elect may be conformed to the moral image of Christ; for that this, and not merely a conformity either in present sufferings or in future glory, is intended, is most evident from the comparison of other Scriptures, particularly from Ephes. i. 3, where the very end of their election is stated to be, "that they should be holy:" and thus St. Peter (1 Epis. i. 3) speaks of believers as "elect according to the *foreknowledge* of God the Father, *through sanctification* of the Spirit unto *obedience*," &c. And while this truth is borne in mind, namely, that *holiness* is the great *end* of election, this doctrine can surely do no harm; unless, indeed, any man should be so awfully perverse as to say, I will persevere in sin, *because* God has predestinated me to be holy! But predestination originates in foreknowledge; "whom he did foreknow, he also did predestinate;" from which some have nastily inferred, that God predestinated those to holiness whom he fore saw would be holy, making their holiness the source of God's decree, instead of the reverse. It is true, indeed, as Mr. *Cox* observes, that "As *knowledge* frequently in the language of Scripture implies approbation, so *fore*-knowledge often includes the notion of love and favourable regard." (Rom. xi. 2. Amos iii. 2.) But thence to infer that our election originates in works foreseen, is to make our salvation not "of grace," as the Scriptures teach us, but of human merit, and the sinner the first moving cause in his own salvation.

Other divines, to avoid the doctrine of *personal* election, and its supposed consequences, have considered it in reference to the Jewish nation; but it would be as difficult to believe that the Almighty could foresee any thing in the Jewish nation to attract his love, as it would be to believe the same of any individual sinner: indeed, we shall find St. Paul, in our next chapter, (verse 11,) expressly arguing to the contrary. Besides, as Dr. *Macknight* remarks, (who was far enough from being a Calvinist,) as the *foreknowledge* here mentioned "is connected with sanctification, justification, and glorification, it must be a foreknowledge of *individuals*, as heirs of eternal life." We are therefore compelled to believe, that this predestination refers to God's unmerited love to sinners, whom he "predestinated to be conformed to the image of his Son," as is here said, and not in any foreseen resemblance which could occasion God's decree. We shall only here add, that, with the venerable Fathers of the church of England, we consider that "the godly consideration of predestination, and of our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things; as well as because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their hope towards God." But "for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them into desperation, or into wretchlessness of most unclean living, no less perilous than desperation."

Ver. 31—39. *The Christian triumph.*—It should seem that the apostle Paul did not consider the Scripture doctrine of predestination in that alarming view that some modern divines

Ver. 27. *He* (the Holy Spirit) *maketh intercession.*—The word *intercession* seems to be used not only in the sense of pleading, or interceding, but *Doddridge* thinks it is here used in the sense of managing a person's affairs as their agent. So *Schleusner*, in allusion to this passage, says, "The phrase signifies either in a legal sense, to be the agent, attorney, or advocate in a cause; or, in common life, to interpose on another's behalf . . . . to assist, to aid."—*Macknight's* translation, "complaineth," relates to the same idea of agency: the attorney lodges *complaints* on the behalf of his clients.

Ver. 28. *Work together for good.*—When the Rev. Bernard Gilpin was on his way to London, to be tried before the Popish party, he broke his leg by a fall, which put a stop for some time to his journey. The person in whose custody he was, took occasion from this circumstance to retort upon him an observation he used frequently to make, "that nothing happens to us but what is intended for our good:" asking him, "Whether he thought his broken leg was so?" He answered meekly, "He made no question but it was." And, indeed, so it proved; for before he was able to travel, Queen Mary died. Being thus providentially rescued, he returned to Houghton through crowds of people, expressing the utmost joy, and blessing God for his deliverance.

Ver. 29. *Foreknow.*—To constitute or appoint beforehand—to fore-ordain. *Rob. Wahl.*—*The first-born among many brethren.*—See Ps. lxxxix. 27

Ver. 30. *Them he also glorified.*—The term *sanctification* being here omitted, though the doctrine is necessarily implied, some have supposed (as *Barclay*, for instance) that it must be included under *justification:* but we should rather include it under the last article, *glorification*, which is its completion since sanctification and glorification differ not in nature but in degree

Ver. 32. *His own Son.*—*Macknight*, "his proper Son;" the original being emphatic, corresponding with John v. 18.—*For us all*—i. e. as an atonement for the sins of men.

livered him up for us all, how shall he not with him also freely give us all things?

33 Who [r] shall lay any thing to the charge of God's elect? *It* [s] *is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is [t] written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in [u] all these things we are more than conquerors through him [v] that loved us.

38 For I am persuaded, that [w] neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

[1] Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The power may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why the Jews embraced not the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

A. M. cir. 4062.
A. D. cir. 58.

r Is.50.8,9
s Rev.12.10, 11.
t Ps.44.22. 1 Co.15. 30,31.
u 1Co.15.57
v Jude 21.
w Jn.10.28.

a Ex.32.32
b or, *separated.*
c De.7.6.
d Is.65.15. Is.66.14.
e or, *testaraents.*
f Ge.17.2. De.29.14. Je.31.33
g Ps.147.19. c.3.2.
h Ex.12.25.
i Ep.2.12.
j c.11.28.
k Lu.3.23, &c.
l Jn.1.1.
m Is.55.11.
n c.4.28,29.
o Ge.21.12.
p Ge.1.28.
q Ge.18.10, 14.
r Ge.25.21, 23.

2 That I have great heaviness and continual sorrow in my heart.

3 For [a] I could wish that myself were [b] accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the [c] adoption, and the [d] glory, and the [e f] covenants, and the giving of the [g] law, and the [h] service *of God*, and the [i] promises;

5 Whose *are* the [j] fathers, and of [k] whom as concerning the flesh Christ *came*, who is [l] over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken [m] none effect. For [n] they *are* not all Israel, which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In [o] Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God: but the children [p] of the promise are counted for the seed.

9 For this *is* the word of promise, [q] At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca [r] also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the

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have done; for no sooner has he stated it, than he bursts into the language of triumph and exultation, in "thoughts that breathe and words that burn."—"What, then, shall we say to these things? If God be for us, who can be against us?" The energy and rapidity with which he proceeds to the close of the chapter defies analysis, and would be injured by the tameness of paraphrase or exposition; we shall, therefore, only offer two or three cursory observations on particular passages.

1. The argument which our apostle derives from the love of the Father, and the incarnation and sufferings of the Son, to satisfy the believing Romans that they should be suffered to want nothing really necessary and good for them, is most forcible and conclusive. "Can he deny you any thing who has given his own Son for your redemption?" Can God, who justifies, become your accuser? Or shall the Judge condemn you that died for your redemption, and lives to intercede on your behalf. The very idea is infinitely absurd.

2. They are not only assured that they shall not be deserted by their heavenly Father, or their elder brother; but also that none of the evils of the present life, nor even the world of spirits, shall be able to separate them from God, or happiness, or heaven. On the contrary, we are assured that, in all these things, they shall be conquerors, and more than conquerors—they shall *triumph* over all their foes.

On this last expression we give the beautiful comment of an excellent practical writer. "In our patient bearing of the trials allotted to us, (says Dr. *Evans,*) we are not only conquerors, but *more that conquerors*, that is, *triumphers.* Those are more than conquerors that conquer with *little loss.* Many conquests are dear bought; but what do the suffering saints lose? That which the gold loses in the furnace—nothing but the dross.—They are more than conquerors whose rewards are exceedingly rich: glory, honour, and peace, a crown of righteousness *that fadeth not away.* In this the suffering saints have triumphed. . . . . As afflictions abound, consolations much more abound.

"There was one more than a conqueror when 'pressed above measure.' He that embraced the stake, and said, 'Welcome, the cross of Christ; welcome, everlasting life: he that dated his letter 'from the delectable orchard of the Leontine prison:' he that said, 'In these flames I feel no more pain than if I was on a bed of down:' she that, a little before her martyrdom, being asked how she did, said, 'Well and merry, and going to heaven:' those who have gone smiling to the stake, and stood singing in the flames—these were *more* than conquerors."

CHAP. IX. Ver. 1—16. *Paul's deep concern for the salvation of his countrymen:—believers Abraham's true seed.*—In the opening of this chapter all commentators are agreed that the apostle meant to express, in the strongest terms, his attachment to his Jewish brethren, though they are much divided in their interpretations of his phraseology. We shall mention here only two or three of them, which we consider as the most probable.

Dr. *John Edwards*, taking the words as they lie in our translation, thus paraphrases them: "For such is my affection, that, if it were lawful and consistent, I could wish that I myself were *anathema*, that is, *separated from* Christ, (so Marg.;) or (after his example) subjected to all temporal miseries, or even *eternal*, for the salvation of my brethren." This, however, must be considered as a strong hyperbole; for surely nothing could reconcile Paul to the idea of eternal separation from his Lord and Master. (See on Exod. xxxii. 33.) Others, therefore, confine the *anathema* to temporal calamities united with ecclesiastical excommunication, a punishment which the Jews considered in a light so serious, that their relations fasted and went into mourning for them. (*Orient. Lit.* No. 1464.) Many, however, render the words more literally, and, by enclosing part of them in a parenthesis, read the passage thus—"I have . . . . continual sorrow in my heart (for I once did wish myself *anathema* from Christ) for my brethren, my kinsmen," &c., thus making the recollection of his past state before conversion, when he gloried in his opposition to Christ, and probably imprecated on himself the most dreadful curses if ever he should believe in him, the ground both of his distress and of his supplications on their behalf.

St. Paul now enumerates the peculiar privileges of the Hebrews, (more fully than in chap. iii.,) among which he reckons the *shechinah*, or the glory which attended the tabernacle and temple in ancient time, but of which they had long since been deprived by their sins; and crowns the climax by a reference to the Messiah, as descended from their fathers: "Of (or from) whom Christ came, (or descended,) who is over all, God blessed for ever: Amen." In this his object appears to be, to turn their attention from the crucified Nazarene, whom they despised, to the exalted Saviour whom he adored, and recommended to their faith.

Ver. 33. *Who shall lay any thing,* &c.—*Doddridge,* "Who shall lodge any accusation against," &c. —It is *God.*—Dr. *S. Harris* (who is followed by *Doddridge, Newcome, Boothroyd,* &c.) renders the whole of this and the following verse interrogatively, as follows—"Who shall lodge any accusation against the elect of God? Shall God who justifieth? Who is he that condemneth? Shall Christ who died?" &c.

Ver. 37. *More than conquerors*—i. e. we enjoy a *triumph,* with which none but conquerors of the first class were honoured. The following passage has been quoted from *Demosthenes,* (*De Corona,* § 92,) as somewhat parallel with this of St. Paul, ver. 38. "As for me," says Demosthenes, "neither tempting opportunity, nor insinuating speech, nor great promises, nor hope, nor fear, nor favour, nor any other thing, has ever induced me to betray my country, or to forbear doing what I thought would contribute to its advancement and honour."

CHAP. IX. Ver. 1. *I say the truth in Christ*—i. e. I speak as a Christian, and as an apostle of Christ. But *Smith* explains this as an appeal to Christ in the nature of an oath.

Ver. 3. *I could wish*—i. e. "if it were lawful and consistent," says *Edwards,* "supposing the indicative to be here used for the optative, of which there are some examples. *Waterland,* who is followed by *Doddridge,* approves this, but instead of rendering the Greek preposition (*apo*) "from," renders it, "after the example of Christ;" for which, however, we think 1 Tim. i. 3 (the only text cited) very insufficient authority. Taking the words in the indicative, we may remark, that the verb (*eucomai*) is used for to wish, desire, pray, vow, and even glory; (see *Jones's* Lex.;) all which apply to St. Paul's state of enmity to Christ prior to his conversion, when he gloried in his opposition to our Saviour. See an elaborate article in defence of this interpretation in the Edinburgh Christian Instructor for April, 1815.

Ver. 4. *To whom* pertaineth.—*Doddridge,* "Whose (is) the adoption;" that is, the privilege of being reckoned the children of Abraham and of God.—*The glory*—i. e. the *shechinah,* or pillar of light and fire, which resided first on the tabernacle, and afterwards in the temple.—*The service* of God.—*Doddridge,* "the (temple) service."

Ver. 5. *As concerning the flesh.*—Greek, "According to the flesh." See chap. i. 3. For a full and able defence of this passage against the Unitarians, see *Smith's* Messiah, vol. ii.

Ver. 6. *Not as though,* &c.—That is, "I speak not as though," &c. *Macknight,* "Now it is not possible that the promise of God hath fallen." It is a metaphor taken from ships missing their port, &c.

Ver. 7. *Neither because they are the seed,* &c. Compare chap. iv. 12, 16.

purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The [s] elder shall serve the [t] younger.

13 As it is [u] written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? *Is* [v] *there* unrighteousness with God? God forbid.

15 For he saith to Moses, I [w] will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the scripture saith [x] unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will, *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? for who [y] hath resisted his will?

20 Nay but, O man, who art thou that [z] repliest against God? Shall [a] the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter [b] power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* [c] if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels [d] of wrath [e] fitted to destruction:

23 And that he might make known the riches [f] of his glory on the vessels of mercy, which [g] he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, [h] I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And [i] it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also [j] crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

28 For he will finish [k] the work, and cut *it* short in righteousness: because [l] a short work will the Lord make upon the earth.

29 And as Esaias said before, [m] Except the Lord of Sabaoth had left us a seed, we [n] had been as Sodoma, and been made like unto Gomorrah.

A. M. cir. 4062.
A. D. cir. 58.

s or, *greater*
t or, *lesser.*
u Mal.1.2,3
v De.32.4.
w Ex.33.19.
x Ex.9.16.
y 2 Ch.20.6. Da.4.35.
z or, *answerest again*, or, *disputest with God.*
a Is.29.16.
b Is.64.8.
c Pr.16.4.
d 2Ti.2.20.
e or, *made up.*
f Ep.1.18.
g 1 Th.5.9.
h Ho.2.23.
i Ho.1.10.
j Is.10.22, 23.
k or, *the account.*
l Is.28.22.
m Is.1.9 Lam.3.22.
n Ge.19.24, 25. Is.13.19.

The inspired writer now returns to his former topic, chap. iii. 3. "What (said he) if some did not believe, shall their unbelief make the faith of God without effect?" So here, "Now it is not possible that the word of God should have failed" of its effect; but "they are not all Israel," in the true sense of the word, that are of the posterity of Jacob; nor "because they are the seed of Abraham, are they therefore all children" of the promise, for the promise was limited to the seed of Isaac, saying, "in Isaac shall thy seed be called." And, again, when Isaac had two children, the younger was preferred: "Jacob have I loved, but Esau have I hated." We have, however, before had occasion to observe, on Luke xiv. 26, that the term *hate* is not always to be taken *absolutely*, for no man is bound "to hate his own flesh;" but the text before us is quoted from Mal. i. 3, where it evidently means that God loved Jacob in a sense in which he did not love Esau; and gave to his posterity the land of Canaan, with many privileges that were given to no other nation. And this preference of Jacob to Esau, was declared before the birth of either, that it might not be supposed dependent on the conduct of the individual; but the result of mere favour. This instance of the divine conduct is here given to show, that neither the blessings of providence nor grace are given in consideration of human merit; but according to his own words, "I will have mercy on whom I will have mercy." So God bestows or withholds his favours as he thinks proper; and salvation is "not of him that willeth, nor of him that runneth;" that is, the blessings of providence, and, by analogy, those of grace also, depend not on man, but on God only. To apply this doctrine to the argument before us, the dispensation of the gospel was given neither to Jews nor Gentiles under any consideration of their merits or deservings; but merely because such was the good pleasure of God, who claims the right to confer his blessings as he pleases.

Ver. 17—33. *God's judgments on Pharaoh and the unbelieving Jews, and his mercy to the Gentiles.*—Another case, of a nature somewhat different, is now brought forward in the person of Pharaoh, king of Egypt. There were possibly other kings as wicked as Pharaoh, and equally meriting the divine displeasure; but as Jehovah had selected Jacob to display his gratuitous mercy to himself and his posterity, so Pharaoh was raised up by the Almighty, in order to display in him the divine power as superior to the highest throne on earth, and the divine wisdom as confounding even that of Egypt: that thus the name of Jehovah might be "declared throughout all the (then known habitable) earth." And comparing this instance with that of Jacob above mentioned, in the one, (Jacob,) the God of Israel exhibited his sovereignty in showing mercy to whom he pleased, and preparing him as a vessel of mercy for his glory; and in the other, (Pharaoh,) by making his power known, after much long-suffering, in executing his wrath on those who had previously fitted themselves for destruction, as was the case with Pharaoh.

It is indeed said of the Lord, in verse 18, that "whom he will he hardeneth; and in the history of Pharaoh, it is repeatedly remarked, (in Exodus, ch. ix. 12; x. 1, &c.,) that the Lord "hardened Pharaoh's heart." In addition to what we have there remarked on this event, we now add the following observations from the late judicious Mr. *Fuller*. "God is said to do that which is done upon the minds of men by the ordinary influence of second causes, which causes would not have been productive of such effects but for their depravity. The hardness of clay, no less than the softness of wax, is ascribed to the sun; yet the sun's producing either of these effects is entirely owing to the qualities of the object on which it shines. God hardened the heart of Pharaoh, by so ordering things in his providence, that certain considerations should present themselves to his mind when under certain circumstances, and which (he being righteously given up of God) would be certain to provoke his pride and resentment, and to determine him to run all risks, for the sake of having his will. In other words, God led him into temptation, and there, in just judgment, left him to its influence."

But here arises an objection—If God hardens the hearts of sinners, "Why doth he yet find fault?"—"The apostle had justly concluded (says *Cox*) that God might bestow his favours on whom and according to what terms he judged fit, and permit those who rejected such terms to be hardened. A caviller might, however, object that the continuance of the Jews in a state of disobedience, was the consequence of the determination of God to leave them to themselves; and hence might arrogantly demand, How God could still find fault with them? To such an objector the apostle indignantly rejoins. 'Nay, but, O man, who art thou,' with all thy imagined wisdom and discernment, 'who enterest into a debate with God?' If God for a season spare wicked persons, who, by filling up the measure of their iniquities, have fitted themselves for destruction, that he may deduce greater good for those who, by his grace are prepared for glory, viz. for the believing Gentiles, as well as for the remnant of believers among the Jews,—have the repudiated Jews any reason to complain? May not a sovereign, without injustice, delay the execution of a criminal, if such delay appear to him likely to be beneficial to his obedient subjects, and calculated to subserve some important purpose for the welfare of his kingdom in general? God had thus acted in the case of Pharaoh, and He was about to do the same in the case of the Jews. The apostle then shows that the calling of the Gentiles in general, and the rejection of many of the Jews for their unbelief, had been plainly predicted by the prophets, so that any objections which the Jews might raise against the equity of the divine proceedings, in these respects, would at once be futile and anti-scriptural."

Some learned men, indeed, wish to confine all that is here said to the dealings of Providence with nations only, on which *Scott* remarks—"It is wonderful that the great *Locke* should confidently assert, that the apostle here speaks of men *nationally* and *not personally*, in reference to their eternal estate; when the rejection of the Jewish nation, with the reservation of 'a remnant, according to the election of grace,' was the

Ver. 21. *Hath not the potter.*—*Doddridge* remarks, that Plutarch has used the same similitude. But see Jer. xviii. 6.

Ver. 22. *What if God*, &c.—"This (says Pres. *Edwards*) is spoken of as the end of the day of judgment, which is the time appointed for the highest exercises of God's authority as moral governor of the world, and is the day of the consummation of God's moral government with respect to all his subjects in heaven, earth, or hell."——*Fitted.*—The original, being in the middle voice, implies, that they fitted themselves.—*Macknight.* [The Apostle, by employing the appellation of the vessels *of wrath*, carries on the similitude of the potter, by which he had illustrated the sovereignty of God.]—*Bagster.*

Ver. 28. *Finish the work.*—*Doddridge*, "cutting short his account." &c.—*Upon the earth*—Or "land;" namely of Israel.

30 What shall we say then? That [o] the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness [p] which is of faith.

31 But Israel, which [q] followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33 As it is written, [r] Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be [s] ashamed.

CHAPTER X.

5 The scripture showeth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 14 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal [a] of God, but not according to knowledge.

3 For they being ignorant [b] of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ *is* the end [c] of the law for righteousness to every one that believeth.

5 For Moses describeth [d] the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say [e] not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

A. M. cir. 4062.
A. D. cir. 58.

o c.10.20.

p c.1.17. Phil.3.9.

q c.10.2. 11.7.

r Ps.118.22. Is 8.14.

s or, *confounded.*

a Ac.21.20. c.9.31.

b c 9.31.

c He.10.14.

d Le.18.5.

e De.30.12.. 14.

9 That if [f] thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart [g] that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, [h] Whosoever believeth on him shall not be ashamed.

12 For [i] there is no difference between the Jew and the Greek: for [j] the same Lord over all is rich unto all that call upon him.

13 For [k] whosoever shall call [l] upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, [m] How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But [n] they have not all obeyed the gospel. For Esaias saith, [o] Lord, who hath believed [p] our [q] report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their [r] sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, [s] I will provoke you to jealousy by *them that are* no people, *and* by a foolish [t] nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; [u] I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have

f 1 Jn.4.2.

g Ac.8.37.

h Is 28.16. 49.23.

i Ac.15 9. Ga.3.28.

j 1 Ti.2.5.

k Joel 2.32.

l 1 Co.1.2.

m Is.52.7. Na.1.15.

n Ac 28.24. He.4.2.

o Is.53 1. Jn.12.38.

p *the hearing of us.*

q or, *preaching.*

r Ps 19.4. Mat 24.14 Col.1.6,23

s De.32.21.

t Tit.3.3.

u Is 65 1,2.

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apostle's main subject, to illustrate which all the other examples are introduced. This remnant consisted of a small number of individuals, not of a nation; and the Gentile converts were individuals out of their several nations, forming, with the Jewish converts, the Christian church: and not whole nations, or one whole nation, chosen, as a collective body, to succeed to the external advantages, which the nation of Israel had forfeited: and surely 'the vessels of mercy before prepared unto glory,' which the apostle next mentions, must have been chosen, not to external advantages, but to eternal life."

CHAP. X. Ver. 1—21. *Paul farther distinguishes between the law and the gospel, and shows that the call of the Gentiles had been foretold.*—It has been said that the doctrine of predestination has a tendency to harden the heart against feelings of tenderness for our fellow sinners; and to render persons indifferent to their salvation, under the suspicion of their not being elected. But with God's secret will we have really no concern: "the things that are revealed belong to us and to our children for ever," and our only concern with them is, to believe and to obey them: "to do all the words" of God's blessed book. (See Deut. xxix. 29.) Among those precepts, some of the first and most important are, to believe in the Lord Jesus Christ ourselves, and to recommend faith in him and obedience to his will, so far as our means extend, to all our fellow sinners. And without attempting any invidious comparison, it cannot be denied that many predestinarians rank among the most zealous and active propagators of the gospel. St. Paul himself, who had written more in the support of this truth than all the other writers of the New Testament, was certainly not exceeded by any of them in the zeal with which he sought the conversion of both Jews and Gentiles; and "his heart's desire and prayer to God" for both was, "that they might be saved."

But it is to the former class that the apostle chiefly addresses himself in this and the following chapters, bearing them record "that they had a zeal for God," that is, for their religion; but it was "not according to knowledge." They were ignorant even of the great and important doctrine of justification, and being ignorant of God's righteousness, that is, the righteousness which he had provided in his Son, they went about seeking to establish their own righteousness; whereas he assures them that "Christ is the end of the law;" as in him was exhibited the perfection of the moral law, and the fulfilment of the ceremonial.

In what follows, the apostle refers to the farewell discourse of Moses to the Israelites, in which he speaks of the laws which he had delivered, as not so high that they must be again fetched from heaven, as at Sinai; nor so foreign and obscure that the deep must be fathomed for them; but as brought near, that is, rendered easy and familiar to them: so God had "brought near his righteousness for their salvation." (Isa. xlvi. 13.) After exhibiting it in the types and figures of the law at a distance, he had now, in the gospel, applied it home to their hearts and consciences, saying, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved." Knowledge is, however, necessary, previous to faith; it is necessary, therefore, that the gospel should be preached to both Jews and Gentiles; and those who feel their need of it, and its suitableness to their necessities, will hail it with a hearty welcome, and say, with the prophet Isaiah, (chap. lii. 7,) "How beautiful are the feet of them that publish it!" But this is no-

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Ver. 30. *Which followed not after.*—The terms here used are agonistical. To "follow after," or pursue, was to engage in the races—*to attain*, was to gain the prize, which was righteousness, or justification; which the unbelieving Jews lost by stumbling, verse 32.

CHAP. X. Ver. 2. *For I bear*, &c.—By this fine apology for the Jews, the Apostle prepares them for the harsher truths which he was about to deliver.

Ver. 3. *God's righteousness.*—["God's method of justification," says Abp. *Newcome:* God's method of saving sinners.]—*Bagster.*

Ver. 4. *End of the law.*—[The *object, scope,* or *final cause;* the *end* proposed and intended. In this sense *Elsner* observes that *Telos* is used by *Arrian.*]—*Baxter. Doddridge,* "Scope and design." *Beza* thinks Christ is so called, because by his death he hath procured that justification for sinners through faith, which the law proposed to bestow through works. *Macknight,* "The end or purpose for which the law was given, namely, (by its types, &c.,) to lead the Jews to believe in Christ."

Ver. 6. *Say not in thy heart.*—[The Apostle here takes the general sentiment, and expresses it in his own language; beautifully accommodating what Moses says of the law to his present purpose.]—*Bagster.*

Ver. 7. *Into the deep*—(Greek, *abyss.*) *Campbell* refers it to *hades,* the world of spirits. Bishop *Louth* thinks that Moses here alludes to a custom of the Egyptians, who buried their dead on the other side of a lake, in what they called "the isles of the blessed."

Ver. 8. *The word is nigh thee.*—"Things obscure, or difficult to be obtained (says Mr. *Cox*) were represented by the Jews as being far off; whereas such as were plain, or easily attainable, were said to be *nigh.*"

Ver. 9. *The Lord Jesus.*—*Doddridge,* "Jesus the Lord."

Ver. 11. *Shall not be ashamed.*—See chap. ix. 33.

Ver. 12. *Lord over all.*—*Doddridge,* "Lord of all." So the Greek. Compare ch. x. 36.

Ver. 16. *Our report.*—Our preaching.

Ver. 18. *Their sound.*—[Similar to this elegant accommodation of these words, is the application of them in a passage of *Zohar, Genes.* "These words are the servants of the Messiah, and measure out both the things above and the things beneath."]—*Bagster.*

Ver. 20. *Esaias is very bold*—i. e. open and plain in his predictions. Compare 2 Co. iii. 12.

stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles must not insult upon them. 25 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, Hath [a] God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he [b] foreknew. Wot ye not what the scripture saith [c] of Elias? how he maketh intercession to God against Israel, [d] saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even [e] so then at this present time also there is a remnant according to the election of grace.

6 And if by [f] grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel [g] hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were [h] blinded.

8 (According as it is written, God hath given them the spirit of [i] slumber, [k] eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let [l] their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the [m] Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the [n] diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I [o] am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save [p] some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if [q] the first-fruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

17 And if some of the branches [r] be broken

A M. cir. 1062
A. D. cir. 58.

a 1 Sa.12.22. Ps.77.7,8, 89.31, 37.
b c.8.29.
c *in.*
d 1 Ki.19.10, 14.
e c.9.27.
f c.4.4,5. Ga.5.4. Ep.2.8
g c.9.31.
h *hardened*
i or, *remission.*
i Is.29.10.
k De.29.4. Is.6.9.
l Ps.69.22, 23.
m Ac.13.46, 47, 28.18. c.10.19.
n or, *decay, etc.*
o Ac.9.15. Ga.1.16. Ep.3.8.
p 1 Co.7.16.
q Le.23.10. Nu.15.18, 21.
r Je.11.16.

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the case with all. Many will reject and despise the messengers of mercy, as the prophet himself foresaw, when he exclaimed, "Who hath believed our report?" &c. (See Isaiah liii. 1, and expositon.)

From the preceding premises the apostle draws this general inference, that "faith comes by hearing, and hearing by the word of God;" that word, that is, the gospel, must therefore be universally promulgated, like the sunbeams which shine from east to west and from one extremity of the world to the other: and has not this been accomplished? Even at the time when the apostle wrote, he and his colleagues had been employed nearly thirty years in preaching; and churches had been founded not only in Jerusalem and Judea, but at Rome, Corinth, Ephesus, and in most parts of the Roman empire; so that, in his Epistle to the Colossians, not long after this, he tells them, as he does the Romans here, that it had spread into all the world, (Col. i. 6,) meaning (of course) so far as it was then known.

Nor were the Jews themselves unapprized of this, since it was foretold by Moses and the prophets in several passages here referred to; though it must be confessed that they showed the greatest obstinacy in refusing to believe or to understand it, even such of them as had been converted to Christianity.

CHAP. XI. Ver. 1—15. *The Jews not finally cast off by God; but a remnant of them shall be saved, together with the Gentiles.—Locke* gives us the subject of this interesting chapter in the few following lines:—"St. Paul, in this chapter, goes on to show the future state of the Jews and Gentiles, as to Christianity, viz. that though the Jews were, for their unbelief, rejected, and the Gentiles taken in their room to be the people of God, yet there was a few of the Jews that believed in Christ, and so a small 'remnant' of them continued to be God's people, being incorporated with the converted Gentiles into the Christian church. But when the fulness of the Gentiles is come in, (see verses 25, 26,) the whole nation of them [as this ingenious commentator thinks] shall be converted to the gospel, and again be restored to be the people of God."

Some have, indeed, supposed that what is said by Paul, both here and elsewhere, of the conversion of the Jews, might relate to those converted in the first propagation of the gospel; but it is an important observation of Dr. *W. Harris*, that this Epistle was written, as above remarked, about thirty years after that event. And supposing it to have reference to some future time, no event has since occurred which can reasonably be considered as its fulfilment.

But let us examine Paul's own statement.—That God had finally and totally rejected his beloved nation, is a proposition of which the apostle refuses for a moment to admit the thought—"God forbid!" In former instances, indeed, when Israel fell into idolatry, they were sent into captivity and bondage for a certain time, but restored on their repentance: now they have rejected the Messiah, such a crime cannot be less severely punished, but demands far heavier judgments. Then they were sent to Egypt or to Babylon; now they shall be scattered over the face of the whole earth: still, however, while on earth, they are not beyond the reach of mercy. In the first place we see, as in former instances of apostacy from God, even now (that is, in the apostolic age) there is a considerable "remnant" saved, "according to the election" of grace, as had formerly been the case in the Babylonish captivity. (Isa. x. 21, 22.) And, at a future period, when "the fulness of the Gentiles shall be brought in," then the body of the Jews, as a nation, shall be converted also, and thus, "all Israel shall be saved."

The strain of the apostle's reasoning in this chapter is, by Dr. *Macknight*, thus elucidated:—"Our Lord having declared to the chief priests and elders, ... that the kingdom of God was to be taken from them and given unto the Gentiles, (Mat. xxi. 43; xxii. 7, &c.,) we cannot think the Christian preachers would conceal these things from their unbelieving brethren. Stephen seems to have spoken of them, Acts v. 13, and Paul often. . . . . Wherefore that the foreknowledge of the evils which were coming on their brethren might not affect the Jewish Christians too much, the apostle, in this chapter, comforted them that they were not to be total . . [nor] final, but for a limited time only, to make way for the entering of the Gentiles into the church, by whose reception the Jews at last will be provoked to emulate them, and will receive the gospel. (Ver. 11—16.")

Dr. *Macknight* here evidently considers the conversion of the Gentiles, when that shall be accomplished in its full extent, as a powerful means of converting the Jews; on the other hand, many consider the conversion of the Jewish nation to Christianity as a no less effective instrument for the conversion of the Gentiles. The controversy is needless and unprofitable. It is highly probable these events may be, in a great measure, coincident. When it shall please God to "pour out his Spirit from on high," the infidelity of both must yield to the invincible efficacy of his grace. When the Jews shall witness the conversion of the Gentile nations among whom they reside, especially the Hindoos, the Chinese, and the Mahometans, it must naturally lead them to reflections on their own infidelity, and may be the means of bringing them to Christ; at the same time there can be no doubt but that the conversion of the Jews, in a body, to Christianity, must, with the divine blessing, have a like influence on the heathen, nominal Christians, and avowed infidels. (See exposition of Ezek. xxxvi. latter part.)

Ver. 16—36. *Gentiles cautioned against insulting the Jews; and both called upon to admire and adore the mysteries of grace and providence.*—If the branches of Abraham's generous olive-tree be broken off, and Gentile nations, who were like the boughs of the wild olive, grafted in, then ought the

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CHAP. XI. Ver. 2. *Which he foreknew*—i. e. which he previously approved, or loved. *Rob. Wahl.*—*Wot ye not*—i. e. know ye not—*what the scripture saith of Elias?*—i. e. of Elijah?—*How he maketh intercession*—i. e. pleadeth, or complaineth.—*Against Israel.*—Respecting Israel.

Ver. 7. *Israel hath not obtained*—i. e. the nation at large hath not obtained salvation. See chap. ix. 31, 32.

Ver. 11. *That they should.*—The terms "utterly," or "irrecoverably," or "for ever," are by commentators in general here understood, or supplied: and the sense evidently requires this; for verse 15 speaks of their being raised up again, and, of course, their fall could not be final.

Ver. 12. *The riches of the world*—i. e. the defection of the Jews enriched other nations, by making the Gentile church the depository of divine truth, and of Christian privileges.

Ver. 13. *The apostle of the Gentiles*—i. e. expressly deputed to preach the gospel to them.

Ver. 16. *If the first fruit be holy.*—This may refer to the early patriarchs

off, and thou, [a] being a wild olive tree, wert graffed in [t] among them, and with them partakest of the root and fatness of the olive tree;

18 Boast [u] not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be graffed in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but [v] fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, [w] if thou continue in *his* goodness: otherwise thou [x] also shalt be cut off.

23 And they also, if [y] they abide not in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that [z] blindness in part [a] is happened to Israel, until the fulness [b] of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, [c] There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

27 For [d] this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved [e] for the fathers' sakes.

29 For the gifts and calling of God *are* without [f] repentance.

30 For as ye in times [g] past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not [h] believed, that through your mercy they also may obtain mercy.

32 For God [i] hath [j] concluded them all in unbelief, that he might have mercy upon all.

33 O [k] the depth of the riches both of the wisdom and knowledge of God! how unsearchable [l] *are* his judgments, and his ways past finding out!

34 For [m] who hath known the mind of the Lord? or who hath been his counsellor?

35 Or [n] who hath first given to him, and it shall be recompensed unto him again?

36 For [o] of him, and through him, and to him, *are* all things: to [p] whom *be* glory for ever. Amen.

A M. cir. 4062
A. D. cir. 63.

s Ep.2.12, 13.
t or, *for*.
u 1 Co.10.12
v Phi.2.12.
w He.3.6,14 10.23,38.
x Ju.15.2
y 2 Co.3.16.
z or, *hardness*.
a ver.7. 2 Co.3.14.
b Lu.21.24.
c Is.59.20.
d Je.31.31, &c. He.10.16.
e De.10.15.
f Nu.23.19.
g Ep.2.2.
h or, *obeyed*
i c.3.9. Ga.3.22.
j or, *shut them all up together*
k Ps.107.8, &c.
l Jol.11.7. Ps.92.5.
m Is.40.13. Je.23.18.
n Job.41.11
o 1 Co.8.6. Col.1.16.
p *Him*.
a 1 Co.6.15, 20.
b 1 Jn.2.15.

CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies [a] a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And [b] be not conformed to this world: but be ye transformed by the renewing of your

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latter to be doubly careful lest they should provoke the Almighty, by their infidelity, in like manner to reject them. Indeed, the calamities which, but a few years since, had nearly overwhelmed the French nation, ought to be a warning to others against imbibing their infidel principles, which are now rapidly spreading in the countries round them; but to which there is happily a great counteraction in the erection of Bible, missionary, and other religious societies on the Continent; and it is to such institutions that we look, in God's good time, for the introduction of the glorious period of the Millennium. In the mean time, let us pray that God may not give to those nations "the spirit of slumber," lest they dream away the opportunities of mercy thus afforded them.

But, to return to the text before us, we find the apostle concludes all the great doctrinal truths which he had advanced, with this solemn warning to us Gentile Christians—"Boast not against the [original] branches" of God's church, namely, the Jews: "but, if thou dost boast, [remember,] thou bearest not the root, but the root thee." And if "Thou wilt say, The [natural] branches were broken off, [namely, the Jews,] that I might be graffed in, Well! [remember] because of unbelief they were broken off, and thou standest by faith. Be not, therefore, high minded, but fear, ... lest he also spare not thee. Behold, therefore, [and at once consider,] the goodness and severity of God!"

The apostle then compares the calling of the Gentiles, as founded on the rejection of the Jews, to the grafting of the branches of the wild olive into a good and fruitful olive-tree: a practice contrary to nature, and what is never done by man, though the opposite is not uncommon. But "God's ways are not our ways:" He can control nature, and command fertility. The apostle concludes this interesting discourse with observing, that Jews and Gentiles, in their turn, having been disobedient to God, he hath locked them all up as condemned criminals, that he might, in one and the same manner, have mercy on all, by making them his people, and bestowing on them, from mere favour, the blessings promised in the covenant with Abraham. (Ver. 30—32.) And being deeply affected with the survey which he had taken of God's dealings with mankind, he cried out, as ravished with the grandeur of the view, *O the riches both of the wisdom and of the knowledge of God! How unsearchable are his judgments, and his ways past finding out!* (Ver. 33, 34, 35,)

"In this sublime manner hath the apostle finished his discourse concerning the dispensations of religion which have taken place in the different ages of the world. And from his account it appears that these dispensations were adapted to the then circumstances of mankind; that they are parts of a grand design, formed by God, for delivering the human race from the evil consequences of sin, and for exalting them to the highest perfection of which their nature is capable; and that, both in its progress and its accomplishment, the scheme of man's salvation contributes to the establishment of God's moral government, and to the displaying of his perfections in all their lustre to the whole intelligent creation." (*Macknight.*)

CHAP. XII. Ver. 1—21. *A practical exhortation to devotedness to God.*—"The nature and excellency of the gospel having been fully developed, (says *Cox*,) the apostle labours to persuade all professing Christians [and especially true believers] to act in a manner suitable to their high vocation. For this purpose he commences by urging upon them the necessity of an entire consecration of themselves to God, and an earnest endeavour to glorify him in their respective stations. *I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy* [and] *acceptable to God, which is your reasonable service.* The terms here used are sacrificial, and forcibly intimate that, as under the Old Testament dispensation, the burnt-offerings were wholly the Lord's property, so Christians are required to give up themselves entirely to the service of God." And this service is most reasonable, both in itself and as compared with other forms of worship. It is reasonable in itself, because thereby we render nothing to God but what we have received from him, "our life, our soul, our all:" and because we are gainers by the surrender; for, in giving up ourselves to him as a faithful Creator and as a merciful Redeemer, we know that he will preserve us to *that* great *day*, when he will receive his chosen into everlasting felicity. (2 Tim. i. 12.)—Viewed comparatively, it is also not only infinitely more reasonable than any of the Pagan superstitions, but also far preferable to the carnal services of the Jews, which, indeed, owed all their excellency to a prospective reference to Christianity.

The first thing here recommended is *Devotion*—and "Devotion (as *Law* justly observes) signifies a life given, or *devoted* to God. He, therefore, is the *devout* man, who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God: who considers God in every thing, who serves God in every thing, who makes all the parts of his *common* life parts of piety, by doing every thing in the name of God, and under such rules as are conformable to his glory."

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and believing Hebrews. For the allusion, see Num. xv. 20, 21. Abraham was the root of the Jewish nation.

Ver. 22. *Severity.*—[The term *severity*, properly denotes *excision, cutting off*, as the gardener cuts off, with a pruning knife, dead boughs, or luxuriant stems.]—*Bagster.*

Ver. 25. *The fulness of the Gentiles*—i. e. the general conversion of the heathen.

Ver. 29. *Without repentance*—i. e. God never repents of the grace and favour which he bestows. See John xiii. 1.

Ver. 32. *Hath concluded all in unbelief.*—That is, hath considered Jews and Gentiles as alike guilty, that he might on both display the same mercy. See chap. iii. 9.

CHAP. XII. Ver. 1. *A living sacrifice.*—This implies that the body was not to be presented without the soul.

mind, that ye may prove [c] what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly [d] than he ought to think; but to think [e] soberly, according as God hath dealt to every man the measure [f] of faith.

4 For as we have many [g] members in one body, and all members have not the same office:

5 So we, *being* many, are one body [h] in Christ, and every one members one of another.

6 Having then gifts differing [i] according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that [j] giveth, *let him do it* [k] with simplicity; he that ruleth, with diligence; he that showeth mercy, with [m] cheerfulness.

9 *Let* love be without [n] dissimulation. Abhor [o] that which is evil; cleave to that which is good.

10 *Be* kindly [p] affectioned one to another [q] with brotherly love; in honour preferring one [r] another;

11 Not slothful in [s] business; [t] fervent in spirit; serving [u] the Lord;

12 Rejoicing [v] in hope; patient [w] in tribulation; continuing [x] instant in prayer;

13 [y] Distributing to the necessity of saints; given to [z] hospitality.

14 Bless [a] them which persecute you: bless, and curse not.

15 Rejoice [b] with them that do rejoice, and weep with them that weep.

16 *Be* [c] of the same mind one toward another. Mind [d] not high things, but [e] condescend to men of low estate. [f] Be not wise in your own conceits.

17 Recompense [g] to no man evil for evil. Provide [h] things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably [i] with all men.

19 Dearly beloved, avenge [j] not yourselves, but *rather* give place unto wrath: for it is written, [k] Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if [l] thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be [m] not overcome of evil, but overcome evil with good.

A. M. cir. 4062.
A. D. cir. 58.

c Ep.5.10, 17.
d c.11.20.
e *to sobriety.*
f Ep.4.7, &c.
g 1 Co.12.4, 12.
h Ep.1.23.
i 1 Pe.4.10, 11.
j or, *impareth.*
k or, *liberally*
l Pr.25.21, &c.
m 2 Co.9.7.
n 1 Pe.1.22.
o Ps.34.14.
p 1 Pe.2.17.
q or, *in the love of the brethren.*
r 1 Pe.5.5.
s Ac.20.34, 35.
t Col.4.12.
u He.12.28.
v c.5.2,3.
w ch.12.4.
x Lu.18.1.
y Ps.41.1. He.13.16.
z He.13.2. 1 Pe.4.9.
a Mat.5.44.
b 1 Co.12.26.
c 1 Pe.3.8.
d Je.45.5.
e or, *be contented with mean things.*
f Is.5.21.
g Mat.5.39. 1 Pe.3.9.
h 2 Co.8.21.
i Ps.34.14. He.12.14.
j Le.19.18.
k De.32.35. Pr.25.21, 22. Mat.5.44.
m Pr.16.32.
a 1 Pe.2.13.
b Da.2.21.
c or, *orderer.*
d 1 Pe.2.14.
e Ec.8.2.
f Mat.22.21.

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul be subject [a] unto the higher powers. For there [b] is no power but of God: the powers that be are [c] ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do [d] that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore [e] *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they ar[e] God's ministers, attending continually upon t[h]is very thing.

7 Render therefore to all [f] their dues: tribute to whom tribute *is due;* custom to whom cus-

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The first instance required of devotedness to God, is nonconformity to the world—its pleasures, its hopes, and its pursuits: and it is only by a "transformation"—not conforming to the world, but under the temper and spirit of Christ Jesus, that we can possibly prove by our own experience what really is the good, acceptable, and perfect will of God. And so far is this devotedness of heart from implying a neglect or contempt of moral duties, that it is, in fact, the only source from which they can arise, so as to be acceptable to God: for when moral, or even religious duties are performed from motives of ostentation, to excite the praise of men; or from views of merit in them, and with the mercenary hope of reward, they are so far from being acceptable to God, that they are abhorred by him. Such good works as these constituted the righteousness of the Scribes and Pharisees; and except our righteousness be of a nature *far* superior to theirs, our Lord himself assures us there is no hope of our acceptance—we "shall in no case enter the kingdom of heaven." (Mat. v. 20.)

The duties principally here enjoined are humility, and especially a low and modest estimation of our spiritual gifts and graces: (ver. 3—8:) sincere and intense affection to the brethren: vigour, and activity, and fervent zeal in the service of Christ: Christian sympathy and charity to the afflicted and necessitous: and that duty which is the peculiar glory of Christianity, however despicable it may appear to carnal men the rendering good for evil.

> "Tender and kind be all our thoughts;
> Through all our lives let mercy run:
> So God forgives our numerous faults,
> For the dear sake of Christ, his Son."—*Watts.*

CHAP. XIII. Ver. 1—14. *St. Paul enforces obedience to civil authorities, and to all their just dues.*—We agree with the venerable and pious Mrs. *Hannah More*, that "the gospel was never intended to dissolve the ancient ties between sovereign and subject, master and servant, parent and child; but rather to draw them closer, to strengthen a natural by a lawful and moral obligation. As the charge of disaffection was from the first most injurious to the religion of Jesus, it is obvious why the Apostle [Paul] was so frequent and so earnest in vindicating it from this calumny. It is apparent from every part of the New Testament, that our Lord never intended to introduce any change into the civil government of Judea, where he preached, nor into any part of the world to which his religion might extend. As his object was of a nature specifically different, his discourses were always directed to that other object. His politics were uniformly conversant about his own kingdom, which was not of this world. If he spake of human governments at all, it was only incidentally, as cir-

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Ver. 2. *That ye may prove.*—*Doddridge*, "Experimentally know."

Ver. 3. *The measure of faith.*—This refers, perhaps, to the faith by which they were enabled to work miracles.

Ver. 6. *Prophecy.*—Preaching by inspiration, whether in the way of prediction, or otherwise.——*According to the proportion of faith.*—"If we suppose the prophetic gift to be given in proportion to the exercise of faith, i. e. dependance on God . . . . we have, I think, the clearest explication the phrase will admit."—*Doddridge.*

Ver. 7. *Ministry.*—Literally, "deaconship." The sense appears to us to be, that all the servants of Christ were to exert themselves to the utmost, in their different lines of duty, whether in public or in private—whether as inspired or uninspired teachers, catechisers, or Scripture readers—all were to do their best. So Mr. *Cox.*

Ver. 8. *He that ruleth*—Or "presideth," as *Doddridge* renders it after Lord *Barrington;* but as the same word is in the last chapter (verse 2) applied to *Phebe*, it probably means a person taking the lead in any department, either of ministerial duty or Christian charity. But see ch. xvi. 1.

Ver. 10. Be *kindly affectioned.*—The original term, *philostorgos*, Mr. *Cox* observes, "is exceedingly expressive; *philos*, signifying delight in a thing, and *storge*, that tender affection which mothers naturally bear to their own offspring."

Ver. 13. *Given to hospitality.*—This was a virtue of primary importance in the East, where there are few public inns; and at this time, as *Doddridge* observes, it was peculiarly important, as Christians were persecuted both by Jews and heathens.

Ver. 16. Be *of the same mind.*—*Cox*, "be united in affection to each other."

Ver. 17. *Provide things honest.*—Gr. *Kala*, good, useful, profitable.—*Parkhurst.*

Ver. 19. *Give place unto wrath*—i. e. submit, and do not return it. Leave that to him who hath said—*Vengeance is mine.*—Vengeance here means retributive justice, as chap. iii. 5.

Ver. 20. *Therefore if thine enemy hunger, feed him.*—Prov. xxv. 21, 22.——*Thou shalt heap coals of fire*, &c.—The expression here quoted from Solomon, refers to the method adopted in melting and purifying certain metals: and is generally explained to imply, that the enemy shall by such means be melted down; but Dr. *Whitby* explains it to import, rather, that by such means the Almighty will be engaged to take the sufferer's part. See Ps. cxl. 9, 10.

CHAP. XIII. Ver. 1. *The higher powers*—i. e. "the supreme authority," whether it be vested in the people, or the nobles, or the sovereign, or be shared among these three orders, or whatever form of government may be established.—*Macknight.*—*No power but of God*—i. e. derived from him, and *ordained by him.*

Ver. 2. *They that resist*—Namely, the lawful exercise of authority, of whatever nature the government may be.——*Shall receive . . . damnation.*—(Gr. *krima.*) *Doddridge* and *Cox*, "Condemnation." *Macknight*, "Punishment." *Boothroyd*, "Judgment."

Ver. 3. *Rulers are not a terror*—i. e. such is not the design for which they are appointed.

Ver. 4. *A revenger.*—*Doddridge*, "An avenger."

Ver. 6. *Upon this very thing.*—*Doddridge.* "To this one affair."

tom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for [g] he that loveth another hath fulfilled the law.

9 For this, Thou [h] shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, [i] Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake [j] out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us [k] therefore cast off the works of darkness, and let us put [l] on the armour of light.

13 Let us walk [m] [n] honestly, as in the day; not in [o] rioting and drunkenness, not in [p] chambering and wantonness, not in strife and envying.

14 But put [q] ye on the Lord Jesus Christ, and make [r] not provision for the flesh, to *fulfil* the lusts *thereof*.

CHAPTER XIV.

1 Men may not contemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* [a] not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who [b] art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God [c] is able to make him stand.

5 One [d] man esteemeth one day above another: another esteemeth every day *alike*. Let every man be [e] fully persuaded in his own mind.

6 He that [f] regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For [g] none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For [h] to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.

11 For it is written, *As* [i] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any

A. M. cir. 4062.
A. D. cir. 58.

g Ja.2.8.
h Ex.20.13, &c.
i Le.19.18. Mat.22. 39,40.
j 1 Th.5.5., 8.
k Ep.5.11.
l Ep.6.13, &c.
m or, *decently*.
n Phi.4.8. 1 Pe.2.12.
o 1 Pe.4.3.
p 1 Co.6.9, 10.
q Ga.3.27.
r Ga.5.16.
a or, *not to judge his doubtful thoughts*.
b Ja.4.12.
c Is.40.29.
d Col.2.16.
e or, *assured*.
f or, *observeth*.
g 1 Pe.4.2.
h Phi.2.9., 11.
i Is.45.23.

cumstances occurred, and as it gave him occasion to display or enforce some act of obedience. He discreetly entangled the Pharisees in the insidious net which they had spread for him, by directing, in answer to their ensnaring question, that the things which belonged even to their sovereign whom they detested [the Roman emperor] should be *rendered* to him.

"St. Paul exhibited at once a striking proof of the soundness of his own principles, and of the peaceable character of Christianity, in his full and explicit exposition of the allegiance due to the ruling powers. It is observable, that in the very short period from the origin of Christianity, under Augustus, to the time at which St. Paul wrote, there were four successive Roman emperors, each of whom was worse than the preceding, as if it had been providentially so determined, as a test of the meek and quiet spirit of Christianity, whose followers never manifested resistance to any of these oppressive masters. St. Paul knew how to unite a respect for the government with a just abhorrence of the vices of the governor." In this instance, Mrs. *More* farther remarks, no governor is named; and as the Roman emperor and senate did not always act in concurrence, with his usual exquisite prudence, in addressing the people of Rome, Paul makes choice of an ambiguous expression, "the *higher* powers, without specifically determining what those powers were."

In citing these remarks from Mrs. *More*, we would add with her, that "we are not advocating the cause of *passive obedience*;" for it would be quite inconsistent with the mild and peaceable spirit of Christianity, to advocate the cause of arbitrary power in a land of liberty, as ours happily is.

Our obedience, therefore, while nothing contrary to our consciences is enforced, ought to be voluntary, cheerful, and uniform; and as St. Paul, as well as his Divine Master, enjoins the paying tribute to Cesar, we should scorn to avoid, by any mean evasion, our just proportion to the expenses of the state, or to defraud the public revenue, by encouraging smuggling or any illicit commerce. Such practices, however lightly they may be thought of by some, are equally contrary to the gospel and to the law: and how those who practise them can attempt to claim the protection of the government to their persons and their property is utterly unaccountable.

Next to obedience to governors, St. Paul enforces the principles of equity between man and man, comprehending the precepts of the second table, all of which the apostle comprehends, as his Master had before done, in one word, "Thou shalt love thy neighbour as thyself."

The conclusion of the chapter is particularly animated and beautiful. Considering mankind, and even in a great measure professing Christians, as sleeping in ignorance and sin, the apostle admonishes them that their night is nearly ended, and the hour is come to awake to the service of God, and cast off the works of darkness (as the rising sun dissipates the shades of night,) and clothe themselves with the armour of light, that is, with the suit of Christian graces: (Ephes. vi. 13, &c.:) or, as he afterwards expresses it, "Put on the Lord Jesus Christ." *Chrysostom* (the most eloquent of the Greek Fathers) has been cited to show, that, to put on another person, was to imitate his character. The allusion appears to us theatrical. To put on Cesar or Cato, is to act his part, the hero or the patriot; and to put on Christ is to copy his tempers and his example.

We cannot close our exposition without remarking that this verse and the preceding, as himself tells us, were mainly instrumental to the conversion of St. Augustin, in the fourth century, by inducing him to put away the works of darkness, and "put on the Lord Jesus."

CHAP. XIV. Ver. 1—23. *Christians not to censure, nor to give offence to one another.*—The church of Rome, we have before remarked, consisted partly of Jews and partly of Gentiles, from which circumstance disputes appear to have arisen in it at a very early period, and that chiefly on two points—on the eating of certain meats, and the observance of certain days. These originated in the same principle as the question

Ver. 7. *Fear to whom fear.—Doddridge*, "Reverence to whom reverence."

Ver. 11. It is *high time.—Macknight*, "It is already the hour."——*Our salvation is nearer*—i. e. the completion of it—*than when we believed*—i. e. than when we [first] believed. So *Doddridge*, *Cox*, &c.

Ver. 13. *Let us walk honestly.—Doddridge*, "honourably."——*Not in rioting.—Macknight*, "revelling." The Greek (*komois*) denotes feasting, with lascivious songs and dances in honour of Bacchus.

Ver. 14. *But put ye on.*—[This is a Greek phrase, signifying to *assume the interests* of a person, to *enter* into his *views*, to *imitate* him.]—*Bagster.*

CHAP. XIV. Ver. 2. *Eateth herbs.—Cox*, "vegetables." *Whitby* refers this to the Essenes, a Jewish sect, who in Gentile countries (as was Italy) ate no meat at all, as they often could not have it killed according to their law.

Ver. 5. *Another esteemeth.*—[The Apostle is here speaking of the Jewish feasts and festivals: and of course his observations do not regard the *sabbath*, which was instituted at the creation; and which being a type of "the rest which remaineth for the people of God," must continue in force, as all types do, till the antitype, or thing signified, takes place, that is, till the consummation of all things.]—*Bagster.*——*Let every man be fully persuaded.—Doddridge* "Let every man freely enjoy his own sentiment." So *Cox*. The allusion is to a vessel in full sail, with wind and tide: "Let every man go on in his own way without impediment."

Ver. 6. *To the Lord he doth not regard it.*—Perhaps the English idiom, and the true sense of the words, would be better preserved by rendering, "He that disregardeth the day, to the Lord he disregardeth it." This, we apprehend, refers only to the Judaic holydays, and especially the seventh-day sabbath, to which the Gentiles, having adopted the first day of the week instead, might reasonably refuse conformity.

Ver. 7. *None liveth to himself*, &c.—*Macknight*, in both members of the sentence, "BY himself." *Cox*, "according to the will of."

"Live whilst you live," the epicure would say,
And seize the pleasures of the present day.
"Live whilst you live," the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my views, let both united be;
I live in pleasure whilst I live to thee.

Ver. 9. *Lord both of the dead and living*—i. e. our Lord both in life and death.

more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing [j] unclean of itself: but to him that esteemeth any thing to be [j] unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not [k] charitably. Destroy [l] not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For [m] the kingdom of God is not meat and drink; but [n] righteousness, and [o] peace, and joy [p] in the Holy Ghost.

18 For he that in these things serveth Christ *is* acceptable to God, and approved of men.

19 Let [q] us therefore follow after the things which make for peace, and [r] things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* [s] pure; but *it is* [t] evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy [u] *is* he that condemneth not himself in that thing which he alloweth.

23 And he that [v] doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever [w] *is* not of faith is sin.

CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ hath received all, both Jews, 9 and Gentiles. 15 Paul excuseth his writing, 23 and purposeth to see them, 30 and requireth their prayers.

WE then that are strong ought to [a] bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour [b] for *his* good to edification.

3 For even Christ [c] pleased not himself; but, as it is written, [d] The reproaches of them that reproached thee fell on me.

4 For whatsoever [e] things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded [f] one toward another [g] according to Christ Jesus:

6 That ye may with one [h] mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also [i] received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm [j] the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, [k] For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, [l] Rejoice, ye Gentiles, with his people.

11 And again, [m] Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, [n] There shall be a root [o] of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all [p] joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded [q] of you, my brethren, that ye also are full of goodness, filled with all [r] knowledge, able also to admonish one another.

A. M. cir. 4062.
A. D. cir. 58.

[j] *common.*
[k] *according to charity.*
[l] 1 Co.8.11.
[m] Mat.6.33.
[n] Phi.3.9.
[o] Jn.16.33. c 5.1. Phi.4.7.
[p] c.15.13.
[q] Heb.12.14. He.12.14.
[r] 1Co.14.12.
[s] Tit.1.15.
[t] 1 Co.8.10, 13
[u] 1 Jn.3.21.
[v] *or, discerneth and putteth a difference between meats*
[w] He.11.6.
[a] c.14.1. Gal.6.2.
[b] 1 Co.9.19, 22. 10.24.
[c] Jn.6.38.
[d] Ps.69.9.
[e] 1Co.10.11. 2 Ti.3.16, 17
[f] 1 Co.1.10.
[g] *or, after the example of*
[h] Ac.4.24, 32.
[i] Ep.1.6.
[j] Ac.3.25, 26.
[k] Ps.18.49
[l] De.32.43.
[m] Ps.117.1.
[n] Is.11.1,10
[o] Re.5.5. 22.16.
[p] c.14.17.
[q] He.6.9. 2 Pe.3.12.
[r] 1 Co.8.1, 7,10.

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of circumcision, namely, the perpetuity of the Jewish law, and its obligation on the Gentiles. The last question had, however, been decided by the Council of Jerusalem, and should not have been revived; but St. Paul, instead of interposing officially, and deciding the question by apostolical authority, recommends a spirit of conciliation and forbearance between the parties. Without examining the chapter verse by verse, we shall offer only two or three general remarks.

1. We have the great principle of communion originally adopted in the Christian church, namely, to receive *all whom God receives:* for thus it is decided—him that ate meats in general, as did the Gentiles, was not to judge him who ate those only allowed by the law of Moses; nor was he who followed the strictness of the Mosaic law to censure the Gentile, who not being born under that law, was not governed by it; neither was to reject the other, because "God had received him;" but each was cordially to receive the other into Christian fellowship and communion. "For the kingdom of God is . . . . righteousness and peace, and joy in the Holy Ghost:" and "he that in these things serveth Christ, (says Paul,) is acceptable to God, and approved of men." Consequently, converted Jews and Gentiles ought to "receive one another," (chap. xvi. 7,) as both of them had been received by Christ himself.

2. We have the great law of Christian toleration, as it respects the conduct of Christians towards each other. Each may consider the other as "weak in the faith;" but "God hath received him," and so must we: for while each acts from a conscientious principle, whether he eat meat or vegetables—whether he observes the Jewish holydays, or not—his eating or refraining, observing or disregarding holydays—while arising from a sense of duty, are alike acceptable to God. The kingdom of God, as already stated, consists in "righteousness and peace, and joy in the Holy Ghost," in comparison with which, in themselves considered, ritual observances, under this dispensation, are of little value.

3. Christians, having devoted themselves wholly unto God, as expressed in chap. xii. 1, are no more their own masters; but whether they live, they must study to live to his glory, or whether they die, it must be in his service; even by martyrdom, if called thereto. And not only are Christians *not* their own masters, but they are fellow-servants, and not only fellow-servants, but fellow-sinners, who must all appear before the judgment seat of Christ, and render an account to him of all their conduct. Let them not, therefore, put a stumbling-block in the way of any of their weaker brethren, lest they should occasion him to fall for whom Christ died, as well as for themselves.

4. So far from wantonly or carelessly offending weak believers, Christians should rather deny themselves even in lawful things; refraining from any action that might grieve or offend their brethren, and so unhinge their minds and unsettle their principles, than do which, the apostle says, "it were good neither to eat flesh or to drink wine" at all; and Paul declares that, sooner than do so, he would himself "eat no flesh while the world standeth." (1 Cor. viii. 13.) A noble declaration, and highly worthy of imitation.

The concluding verse of this chapter has been often misunderstood; the sense given in the margin of our Bibles, and by the ablest commentators, is, that he who, in his own mind, discriminates between meats, and yet eats them against his conscience, is condemned both in his own conscience and before God; that being always criminal which a man does contrary to his conscience and better judgment.

CHAP. XV. Ver. 1—33. *In this chapter the same subject is continued, and, in the close of it, the apostle implores for the church at Rome the divine benediction.*—The first thing on which we remark is, that "whatsoever was written aforetime was written for our learning" (or instruction;) Paul, therefore, quotes a variety of passages from the Old Testament, which, if all of them did not refer directly or immediately to the subject to which he applies them, admit of an easy accommodation; indeed, from the manner in which the apostolic writers apply both the law and the prophets to Christ and the gospel, there seems good reason to conclude they contain more of both than has generally been supposed.

Dr. *Macknight* remarks, that "the apostle, in the 7th verse of this chapter, having exhorted the Jewish and Gentile Chris-

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Ver. 14. *Unclean.*—Gr. "common," twice. See Acts x. 15.

Ver. 15. *Not charitably.*—[" According to *love;*" which *charity*, from the Latin *charitas*, properly signified, though now restricted to alms-giving.]—*B.* —*Destroy not.*—The words used both here and in ver. 20 imply, literally, destruction by loosening the materials of which a building, &c. may be composed; and seem to imply the loosening or disturbing of a person's faith and principles, and peace of mind: for it does not appear how our uncharitable conduct can destroy the soul of a fellow Christian: the greater danger is to ourselves. Compare ver. 21; also 1 Co. viii. 11.

Ver. 23 *Is damned.*—*Doddridge* and *Macknight*, "condemned;" i. e. both in his own conscience and before God.—*Whatsoever is not of faith.*—*Macknight*, "from (Gr. *ek*) faith;" that is, whatsoever a person does, while his own conscience and judgment condemn him, *is sin* before God.

CHAP. XV. Ver. 3. *The reproaches of them that reproached thee.*—On this quotation Bishop *Horne* remarks, "The usage our Lord met with from his brethren [the Jews,] for his zeal for the house of God, should comfort those who meet with the same usage, on the same account."

Ver. 9. *For this cause I will confess to thee.*—Bishop *Horne* says, "This verse is by the apostle produced as a proof that the Gentiles were one day to glorify God, for the mercy vouchsafed them by Jesus Christ."

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because [s] of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the [t] offering [u] up of the Gentiles might be acceptable, being sanctified [v] by the Holy Ghost.

17 I have therefore whereof I may glory [w] through Jesus Christ in those things [x] which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make [y] the Gentiles obedient, by word and deed,

19 Through mighty [z] signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I [a] have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, [b] lest I should build upon another man's foundation:

21 But as it is written, [c] To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been [d] much hindered [e] from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be [f] brought on my way thitherward by you, if first I be somewhat filled [g] with your *company*.

A. M. cir. 4062.
A. D. cir. 63.

s Eph.3.3.

t or, *sacrificing*.

u Is.66.20.

v Ac.20.32.

w 2 Co.12.1, &c

x He.5.1.

y Ga.2.8

z Ac.19.11.

a c.1.14..16.

b 2 Co.10. 13..16.

c Is.52.15.

d or, *many times*.

e 1 Th.2.18.

f Ac.15.3. 3 Jn.6.

g *with you*.

25 But now I go [h] unto Jerusalem to minister unto the saints.

26 For it hath pleased them of [i] Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is [j] also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this [k] fruit, I will come by you into Spain.

29 And I am sure that, when [l] I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the [m] love of the Spirit, that ye strive [n] together with me in *your* prayers to God for me;

31 That [o] I may be delivered from them that [p] do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace [q] *be* with you all. Amen.

h Ac.19.21.

i 2 Co.8.1. 9.2,12.

j 1 Co.9.11.

k Phi.4.17.

l c.1.11,12.

m Phi.2.1.

n Col.4.12.

o 2 Th.3.2.

p or, *are disobedient*.

q 1 Co.14.33 He.13.20.

CHAPTER XVI.

3 Paul weigheth the brethren: greet many. 17 And admonisheth them to take heed of those which cause dissension and offences. 21 And after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, [a] which is a servant of the church which is at Cenchrea:

2 That ye receive [a] her in the Lord, as becometh saints, and that ye assist her in what-

a Phi.2.29.

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tians at Rome to a cordial union, from the consideration that Christ had received both into his church, naturally turned his thoughts to an objection which might be made to this doctrine, namely, that if Christ had meant to receive the Gentiles he would have preached to them himself. To this the apostle replied, that Jesus Christ was born a Jew, and preached to the Jews only; [being "a minister of the circumcision;"] because thereby, in the end, he most effectually accomplished God's promises to the fathers, concerning the blessing of the nations in Abraham's seed. (Ver. 8, 9.)—Farther, because the Jews were unwilling to be united with the Gentiles in one church, the apostle quoted various passages from their own prophets, foretelling that the Gentiles in future times would be Messiah's subjects, and join the Jews in worshipping the true God. (Ver. 9—12.) Wherefore, God having determined from the beginning to make the Gentiles his people, the Jewish believers were bound to acknowledge such of them as were converted, for their brethren and fellow-heirs of the promises of God, notwithstanding they did not obey the law of Moses. And having thus established the title of the Gentiles to all the privileges of the people of God under the gospel dispensation, the apostle prayed that God would fill them with all joy and peace, through the firm belief of their title to these great blessings. (Ver. 13.)

"Both the doctrinal and practical part of this Epistle being now finished, the apostle makes a handsome apology to the Romans for writing so long a letter to persons with whom he was not personally acquainted. He tells them, that having a good opinion of their virtue and knowledge, (ver. 14,) he had on that account written to them with the more freedom, to bring things to their remembrance." He then refers to his office as apostle to the Gentiles, and to the success with which he had already been favoured: he tells them that he was now going up to Jerusalem with the contributions of the brethren of Macedonia and Achaia, and hoped afterwards to pass through Rome in his way to Spain; and adds his earnest entreaty, for Christ's sake and for the love of the Spirit, that they would strive together in their prayers to God for him, that he might have a prosperous journey, by the will of God, to visit and commune with them, and that he might be delivered from his unbelieving brethren in passing through Jerusalem.

CHAP. XVI. Ver. 1—27. *Paul's salutations, and those of his brethren, to eminent characters in the church of Rome.*—Some of these have been before mentioned, and of others we shall add such particulars as history affords. *Phebe* is called a servant or *deaconess* of the church at Cenchrea, by whom Paul sent this Epistle to the church at Rome. "In the apostolic age (observes *Cox*) grave and pious females were frequently appointed to the office of deaconess. Their duty appears principally to have consisted in giving private instruction to catechumens, or persons who were candidates for baptism, especially to those of their own sex, and in ministering to the temporal and spiritual wants of such as were sick, or imprisoned on account of their profession of Christianity. It is probable, from the second verse, that Phebe was a person of some property, and one who entertained the apostles and preachers who came to minister at Cenchrea."

Of Priscilla and Aquila we had some mention before. (Acts xviii. 2 and 26.) They had gone to Corinth at the time that Claudius banished the Jews from Rome, but returned, as it should seem, on the repeal of that decree. They were persons eminent both for Christian knowledge and piety, and being of the same occupation with Paul, (that is, tent-makers,) they had worked together at Corinth; and, on some occasion not expressly mentioned, it appears that they had risked their lives in his defence. Paul calls them his "helpers in Christ Jesus:" and mentions a church or congregation held in their house. Of the assistance which they afforded to the cause of Christ,

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Ver. 15. *In some sort, as putting you in mind*, &c.—*Doddridge*, "In this part (of my epistle,) as stirring up," &c. *Macknight*, "Partly as calling things to remembrance." *Cox*, "In some degree."

Ver. 18. *I will not dare to speak of any of those things which Christ hath not wrought*—i. e. Not exaggerate the facts, &c. Dr. *Pye Smith* renders it, "I would not dare to speak of any things, except of those which Christ hath wrought through me," &c. He adds, "the two negatives appear to be put for strengthening the affirmation." Q. d. "I may venture to speak freely of what Christ has done, for that is to his glory, not my own."

Ver. 19. *Round about unto Illyricum*—i. e. as far as its western shores. (*Illyricum*, or *Illyria*, was a country of Europe, lying N. and N. W. of Macedonia, on the eastern coast of the Adriatic gulf, opposite Italy. It was distinguished into two parts; Liburnia north, now Croatia: and Dalmatia south, still retaining the same name. The account of St. Paul's second visit to the peninsula of Greece, Ac. xx. 1, 2, says Dr. *Paley*, leads us to suppose, that in going over Macedonia, he had passed so far to the west, as to come into those parts of the country which were contiguous to Illyricum, if he did not enter Illyricum itself. The history and the Epistle therefore so far agree; and the agreement is much strengthened by a coincidence of *time*; for much before the time when this epistle was written, he could not have said so, as his route, in his former journey, confined him to the eastern side of the peninsula, a considerable distance from Illyricum.]—*Bagster*.

Ver. 24. *Whensoever I take my journey into Spain.*—*Doddridge* infers hence, compared with verse 20, that no Christian church had hitherto been founded in that country, though an ancient legend makes James to have resided there fifteen years. [*Spain* is a large country in the west of Europe, which anciently comprehended both Spain and Portugal, separated from Gaul or France by the Pyrenees, and bounded on every other side by the sea.]—*B*

Ver. 25. *I go unto Jerusalem.*—See Acts xx. 1, &c. See *Paley's Horæ Paul.* chap. ii. No. 1.

Ver. 27. *Their spiritual things*—i. e. The blessings of the gospel, which was first preached to the Jews.—*Carnal*—i. e. temporal things.

Ver. 28. *Sealed to them*—i. e. confirmed to them.

CHAP. XVI. Ver. 1. *A servant.*—(Gr. *deaconess.*) Some suppose that deaconesses were usually widows, and well advanced in years. See 1 Tim. iii. 11; v. 9.

Ver. 2. *Assist her.*—Probably she had come to Rome on private business of her own, and might need assistance and advice.

soever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet [b] Priscilla and Aquila my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their [c] house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in [d] Christ before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' [e] *household*.

11 Salute Herodion my kinsman. Greet them that be of the [e] *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen [f] in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss. [g] The churches of Christ salute you.

A. M. cir. 4062.
A. D. cir. 58

b Ac.18.2, &c.

c 1Co.16.19

d Ga.1.22.

e or, *friends*

f Ep.1.4. 2 Jn.1.

g 1Co.16.20 1 Pe.5.14.

h 1 Ti.6.3., 5.

i Mat.18.17 1 Co.5.11. 2 Th.3.6, 14.

j Phi.3.19.

k Col.2.4. 2 Pe.2.3.

l c.1.8.

m Mat.10.16

n or, *harmless.*

o c.15.33.

p or, *tread.*

q Ge.3.15.

r Re.12.10

s 1Co.16.23, &c. Re.22.21.

t 1 Co.1.14. 3 Jn.1.

u Ac.19.22

v ver 20

w Ep.3.20. Jude 24.

x Ep.1.9. Col.1.26, 27.

y Mat.28.19

z 1 Ti.1.17. Jude 25.

17 Now I beseech you, brethren, mark them which cause [h] divisions and offences contrary to the doctrine which ye have learned; and avoid [i] them.

18 For they that are such serve not our Lord Jesus Christ, but their own [j] belly; and by good [k] words and fair speeches deceive the hearts of the simple.

19 For your obedience is come [l] abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you [m] wise unto that which is good, and [n] simple concerning evil.

20 And [o] the God of peace shall [p] bruise [q] Satan under your feet [r] shortly. [s] The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius [t] my host, and of the whole church, saluteth you. [u] Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The [v] grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now [w] to him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation [x] of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all [y] nations for the obedience of faith:

27 To God [z] only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

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we have a farther specimen in the instruction which they gave to Apollos, in the chapter already referred to. Of the other persons here mentioned little is known, except that Aristobulus, who had been sent prisoner to Rome on some political account, was of the royal house of the Maccabees, and that Narcissus was the prime minister of Claudius: yet in both their households there were saints and followers of the Lord Jesus.

From no mention being made, however, of Peter among the persons saluted, it is sufficiently evident he was not then at Rome, much less could he have been bishop of the church there, as the Roman Catholics pretend. The charge to salute one another with a holy kiss, alludes, as we well know, to an Oriental custom, which it is thought the Christians borrowed from the Jewish synagogue; and was not promiscuous between the two sexes, but each saluted their own sex only. Yet, "chastely and prudently as it was managed, (says Dr. *Doddridge,*) it seems to have been the occasion of those false and scandalous reports, which were so industriously propagated among the heathen, of practices in Christian assemblies; on which account it seems to have been laid aside very early."

Having remembered distinctly those who were chiefly eminent for their Christian piety, he now cautions the believers at Rome against certain persons of a contrary description; chiefly, it is thought, those Jewish zealots, who, as mentioned in the early part of this Epistle, corrupted the gospel by an intermixture of Hebrew ceremonies, and strongly opposed the important doctrine of salvation by grace alone. He beseeches the Christians of Rome to mark them which cause divisions and offences, contrary to the doctrine which they had learned from him, and from the other apostles of our Lord. These men caused divisions by endeavouring to separate the Jewish and Gentile converts; and they caused offences by introducing stumbling-blocks in the way of weak and simple Christians. They served not Jesus Christ, but their own bellies, by consulting their own interests and gratification, in preference to the cause and glory of our Saviour. He assures the brethren, however, that as, according to the first promise, Satan (the old serpent) had been trampled under our Saviour's feet; so also, shortly, he should be bruised under their feet, by a restoration of peace and harmony in the church.

St. Paul then adds the salutation of Timothy, Luke, and other brethren that were with him, and the usual apostolical benedictions; and concludes, finally, with an animated doxology "to God the only wise," through Jesus Christ our Lord.

Ver. 3. *Greet Priscilla.*—[Had the notes of time in this epistle fixed the writing of it to any date prior to St. Paul's first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history, because it would have been prior to his acquaintance with these persons. If they had fixed it during *that* residence at Corinth, during his journey to Jerusalem, or during his progress through Asia Minor, an equal contradiction would have been incurred, because, during all that time, they were either with St. Paul, or abiding at Ephesus. Lastly, had they fixed this epistle to be either contemporary with the first epistle to the Corinthians, or prior to it, a similar contradiction would have ensued, for they were then with St. Paul. As it is, all things are consistent. See *Paley.*]—*Bagster.*

Ver. 4. *Laid down their own necks.*—An allusion to persons presenting themselves to decapitation to save others. The expression is proverbial.

Ver. 5. *The first-fruits of Achaia*—i. e. one of the first converts.

Ver. 14. *Hermas.*—Supposed to be the author of an ancient allegory called The Pastor, (or shepherd,) which is still preserved.

Ver. 19. *Is come abroad*—i. e. the report of it.

Ver. 20. *Bruise Satan.*—This seems to allude to the first promise, Gen. iii. 15.

Ver. 21. *Timotheus*—i. e. Timothy.—*Lucius.*—"Probably Luke the Evangelist," says Dr. *Lardner.*—*And Jason.*—See Acts xvii. 7.—*Sosipater.*—Acts xx. 4.

Ver. 22. *I Tertius.*—Perhaps Silas, the names being of the same import; Paul being, as it is thought, not very ready in forming the Greek characters, is supposed to have employed this man as an amanuensis. See 2 Co. xvi. 21.

Ver. 23. *Gaius.*—See 1 Co. i. 14.—*Erastus.*—Acts xix. 22. The chamberlain or treasurer of the city; he to whom the receipt and expenditure of the public money were intrusted.

Ver. 25. *My gospel*—i. e. the gospel which Paul preached.—*Of the mystery.*—Either salvation generally, or, in particular, the calling of the Gentiles.

Ver. 25, 26. *Now to him,* &c.—In many ancient MSS., Versions, Greek Fathers, &c. these verses are placed at the end of chap. xiv.; so *Griesbach.* The Alexandrian Manuscript has them in both places. All Paul's other Epistles end with a doxology.

Ver. 27. *From Corinthus*—i. e. Corinth.—Sent by *Phebe.* See verse 1.

CONCLUDING REMARKS ON THE EPISTLE TO THE ROMANS.

[THE Epistle to the Romans is "a writing," says Dr. *Macknight,* "which, for sublimity and truth of sentiment, for brevity and strength of expression, for regularity in its structure, but above all for the unspeakable importance of the discoveries which it contains, stands unrivalled by any mere human composition, and as far exceeds the most celebrated productions of the learned Greeks and Romans, as the shining of the sun exceeds the twinkling of the stars."—St. Paul, as Dr. *Taylor* justly observes, "was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect Christian temper, in drawing up this Epistle. The plan of it is very extensive and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, instructions, and exhortations, he has executed in so small a compass.... The whole Epistle is to be taken in connexion, or considered as one continued discourse; and the sense of every part must be taken from the drift of the whole. Every sentence, or verse, is not to be regarded as a distinct mathematical proposition, or theorem, or as a sentence in the book of Proverbs, whose sense is absolute, and independent of what goes before, or comes after: but we must remember, that every sentence, especially in the argumentative part, bears relation to, and is dependent upon, the whole discourse; and cannot be understood unless we understand the scope and drift of the *whole.* And there-

fore, the whole Epistle, or at least the eleven first chapters of it, ought to be read over at *once*, without stopping. As to the use and excellency of this Epistle, I shall leave it to speak for itself, when the reader has studied and well digested its contents .... The Apostle's manner of writing is with great spirit and force, I may add, perspicuity too; for it will not be difficult to understand him, if our minds are unprejudiced, and at liberty to attend to the subject he is upon, and to the current scriptural sense of the words he uses. For he keeps very strictly to the standard of Scripture phraseology. He takes great care to guard and explain every part of his subject. And I may venture to say he has left no part of it unexplained or unguarded. Never was an author more exact and cautious in this than he. Sometimes he writes notes upon a sentence, liable to exception and wanting explanation, as ch. ii. 12—16. Here the 13th and 15th verses are a comment upon the former part of it. Sometimes he comments upon a single word; as ch. x. 11—13. The 12th and 13th verses are a comment upon *pas, every one*, in the 11th. He was studious of a perspicuous brevity, as ch. v. 13, 14. *For until the law sin was in the world*, &c.—Surely never was there a greater variety of useful sentiments crowded into a smaller compass; and yet so skilfully, that one part very clearly explains another .... It is by this unparalleled art, that the Apostle has brought such a variety of arguments, instructions, and sentiments, all stated, proved, and sufficiently guarded, explained, and defended, within the limits of a letter; which has made it a magazine of the most real, extensive, useful, and profitable knowledge. He treats his countrymen, the Jews, with great caution and tenderness .... His transitions and advances to an ungrateful subject are very dexterous and apposite; as ch. ii. 1—17. viii. 17. He often carries on a complicated design, and while he is teaching one thing, gives us an opportunity of learning one or two more. So ch. xiii. 1—8, he teaches the duty of *subjects*, and at the same time instructs *magistrates* in their duty, and shows the grounds of their authority. He is a nervous reasoner, and a close writer, who never loses sight of his subject, and who throws in every colour that may enliven it. He writes under a deep and lively sense of the truth and importance of the Gospel, as a man who clearly understood it, and in whose heart and affections it reigned far superior to all temporal considerations."]—*Bagster.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

[THAT the first Epistle to the Corinthians is the genuine production of St. Paul, has been universally admitted by the Christian church in all ages; nor indeed can it be doubted, as it is supported by the strongest internal evidence. It purports to have been written by him after he had already been at Corinth, (ch. iii. 1,) when upon the eve of another visit to that church, (ch. iv. 19; xvi. 5;) and, while he abode at Ephesus, (ch. xvi. 8, 19. Ac. xviii. 18, 26.) Now, as St. Paul departed from Ephesus, where he had resided three years, in order to proceed to Corinth, about A. D. 57, (Ac. xx. 1,) it follows, that this Epistle was written about that time. The subscription to this Epistle, which states that it was written at Philippi, cannot be correct, as it is contradicted by the declaration of St. Paul himself. It appears that it was written by the Apostle in answer to certain inquiries of the Corinthians by letter, (ch. vii. 1; xvi. 12. 17;) and also to correct certain schisms and disorders which prevailed among them, and of which he had been informed by "them which were of the house of Chloe."]—*Bagster.*

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.

PAUL, called [a] *to be* an apostle of Jesus Christ through the will of God, and Sosthenes [b] *our* brother,

2 Unto the church of God which is at [c] Corinth, to them [d] that are sanctified [e] in Christ Jesus, called [f] *to be* saints, with all that in every place call [g] upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace [h] *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I thank [i] my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all [j] utterance, and *in* all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting [k] for the [l] coming of our Lord Jesus Christ:

8 Who shall also confirm [m] you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

A. M. 4061. A. D. 57.

a Ro.1.1.
b Ac.18.17.
c Ac.18.1, &c.
d Jude 1.
e Jn.17.19.
f 2 Th 1 9. 1 Pe 1.15
g 2 Ti.2.22.
h 1 Pe.1.2.
i Ro 1 8.
j 2 Co.8.7.
k Tit 2.13. 2 Pe.3.12.
l *revelation.*
m 1 Th 3 13. 5.23,24

n 1 Jn.1.3.
o 2 Co. 13.11 1 Pe.3.8.
p *schisms.*
q Ac 19.1.
r Jn 1 42.
s Ac.18 8.
t Ro 16.23 3 Jn.1, &c.
u c.16.15,17

9 God *is* faithful, by whom ye were called unto the fellowship [n] of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, [o] that ye all speak the same thing, and *that* there be no [p] divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of [q] Apollos; and I of [r] Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but [s] Crispus and [t] Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of [u] Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to

CHAP. I. Ver. 1—31. *After his usual salutation, Paul thanks God on the behalf of the Corinthians, and exhorts them to the purity and simplicity of the Gospel.*—On the first preaching of the gospel in this idolatrous and licentious city, and the planting of the first Christian church there, we have seen a concise account in the book of Acts, chap. xviii., by which it appears that Paul was the honoured instrument of its introduction, assisted by Aquila and Priscilla, and followed by the eloquent Apollos. But after Paul left the city, a Judaizing teacher, of the sect of the Sadducees, (for he denied the resurrection,) and, as it is thought, a person of some rank, endeavoured to degrade his character and depreciate his talents, denying his apostolical mission, and alleging that his bodily presence was weak, and his speech contemptible. The design of this Epistle was, therefore, to vindicate his character and mission, and repel the injurious insinuations that had been thrown out against him; and this will account for the strain of self-vindication that pervades it.

After asserting his apostolical character, he thanks God for the gifts and graces that had been conferred upon them, thereby delicately reminding them, that it was through his instrumentality that they had been conferred; and assures them, that God being faithful to his promises, would "not forsake the work of his own hands," but confirm and preserve them blameless to the coming of the Lord Jesus. In the mean time, he is grieved to hear that there are schisms or divisions among them, forming themselves into factions, as it were, under different leaders, in the manner of the heathen, who boasted themselves to be of popular sects, and the disciples of certain celebrated philosophers. On this subject he remonstrates with them with great energy. "What then?" as if he had said, "Is the mystical body of Christ divided? or, who am I, (Paul,) that you should make me the leader of a sect? Was I crucified for you? or were you baptized in my name?" The idea is reprobated with abhorrence, that either he or his brethren should form a schism in the church.

As to himself, so far from aspiring to be the leader of a sect, he was simply a preacher of the cross—of that doctrine which was "to the Jews a stumbling-block, and to the Greeks foolishness;" but to all who cordially believed it, a demonstration of "the wisdom and the power of God." The apostle then proceeds to contrast his doctrine and conduct with that

CHAP. I. Ver. 1. *Sosthenes* our *brother*.—This was a Corinthian teacher, who attended on Paul in his travels, and by many, thought to be the same mentioned in Acts xviii. 17, supposing him to have been afterwards converted; but of this we have no evidence.

Ver. 2. *Call upon the name*, &c.—Invoke the name, &c. See Acts ix. 14; Rom. x. 12—14. "Christians (says Mr. *Stuart*) were so habituated to address their supplications to Christ, that 'They who invoke Christ,' became, it would seem, a kind of proper name, by which they were in primitive times designated as Christians. Thus Paul (1 Co. i. 2.) addresses himself to all, *who invoke the name of our Lord Jesus Christ*, IN EVERY PLACE. That the verb *epikaleo* is an appropriate one to designate the act of prayer, will not be questioned. The literal translation of it is, *to invoke*. The simple meaning of the passage is, 'I address myself to all Christians.' But instead of using the name Christians directly, the apostle uses a periphrasis, and says, *to all the invokers of Christ*, i. e. to those who pray to him, meaning the same as *agiois, kletois*, &c. in the context. He has signified, too, that the practice of *invoking Christ*, was not confined to Corinth. He addressed 'those who pray to Christ, in *every place*.'"

Ver. 5. *In all utterance*.—Referring probably to the gift of tongues.

Ver. 6. *Even as*—(*Macknight*, "when")—*the testimony of Christ*—i. e. Paul's testimony concerning him—*was confirmed*, &c.

Ver. 10. *No divisions*.—Of the nature of these divisions see verse 12; also chap. xi. 18.

Ver. 11. *By them* .... of the house *of Chloe*.—*Grottius* supposes the three persons mentioned, chap. xvi. 7, to have been the sons of Chloe.

Ver. 12. *I am of Paul*, &c.—They were beginning to divide into factions, according as they adhered to their favourite preachers; like the disciples of Jewish leaders and Pagan philosophers.

Ver. 15. *Lest any should say*.—This seems to insinuate that some sectarian preachers had baptized in their own name.

Ver. 17. *Christ sent me not to baptize*—i. e. baptizing was generally performed by preachers of a rank inferior to apostles. See *Macknight.*

preach the gospel: not with wisdom [v] of [w] words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them [x] that perish foolishness; but unto us which are saved it is the power [y] of God.

19 For it is written, [z] I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where [a] *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish [b] the wisdom of this world?

21 For [c] after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a [d] sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a [e] stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the [f] power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not [g] many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God [h] hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

A. M. 4061.
A. D. 57.

v c. 2.1, 4, 13.
w or, *speech.*
x 2 Co. 2.15.
y Ro. 1.16.
z Is. 29.14. Je. 8.9.
a Is. 33.18.
b Is. 44.25.
c Lu. 10.21. Ro. 1.20, 22, 28.
d Mat. 12. 38, &c.
e Is. 8.14. 1 Pe. 2.8.
f ver. 18.
g Zep. 3.12. Ju. 7, 48.
h Ps. 8.2. Mat. 11.25

i Ro. 3.27.
j 2 Co. 5.17. Ep. 1.3, 10
k [illegible]
l Is. [illegible] Je. [illegible] 1 Co. 1.30.
m Jn. 17.19.
n Ep. 1.7.
o Jo. [illegible]
a ver. 4, 13.
b Ga. 6.14.
c or, *perswasive*
d 2 Pe. 1.16.
e 1 Th. 1.5.
f or, *be.*
g Phi. 3.15.
h Ps. 33.10
i Ep. 3.5, 9.

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That [i] no flesh should glory in his presence.

30 But of him are ye in [j] Christ Jesus, who of God is made unto us [k] wisdom, and [l] righteousness, and [m] sanctification, and [n] redemption:

31 That, according as it is written, [o] He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, though not excellency of speech, or of human wisdom, yet consisted in the power of God: and so far exceedeth the wisdom of this world, and the human sense, as that the natural man cannot understand it.

AND I, brethren, when I came to you, came not [a] with excellency of speech or of wisdom, declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save [b] Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with [c] enticing words of [d] man's wisdom, but in demonstration [e] of the Spirit and of power:

5 That your faith should not [f] stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them [g] that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to [h] nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden [i] *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world

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of the proud Scribes, and disputers of the Jewish schools, and the idle wisdom of the philosophic Greeks; who, while they amused themselves, and teased each other, effected no change in the hearts and lives of their disciples. Their wisdom, however dazzling, was in vain; but the doctrine of the cross, however foolish it might be thought, stemmed the tide of the human passions, humbled the pride of man's heart, and brought him as a penitent to the foot of the cross, where only mercy was to be obtained.

Paul admits, indeed, that the doctrine which he preached was derided both by Jews and Greeks, for its simplicity, and the want of worldly wisdom; he confesses that neither the preachers nor the professors of it were distinguished either by rank, or by riches, or by science: but this he contends, however reprobated by men, was God's plan, who had determined, by that doctrine which they called "foolishness," to confound the wisdom of the worldly wise; and by those means, and those agents which they considered as weak and ignoble, to confound the great and mighty, that no flesh should glory in his presence; but that he who gloried under the gospel dispensation, should glory only in the Lord Jesus, as being "made unto us wisdom and righteousness, sanctification and redemption."

CHAP. II. Ver. 1—16. *The preaching of the cross far preferable to human wisdom.*—In this chapter we remark, and shall attempt to illustrate, three important positions.

1. The doctrine of "Christ crucified" is the sum and substance of the gospel. Christ himself is the source of wisdom and righteousness, of sanctification and redemption. Much has been said of preaching natural religion as preparatory to the gospel; and it is true, that Paul, at Athens, preached the God of Nature and of Providence; but it is also certain, that in the same discourse he preached to them Jesus and the resurrection, repentance and judgment to come; and wherever these truths are wanting, little is to be expected from natural religion and moral suasion. A remarkable incident, illustrative of this subject, occurs in the history of the Missions of the United (or Moravian) Brethren in Greenland. Long had they preached natural religion with little and with doubtful effect, until, one day, one of the brethren was reading part of a translation which he had made into their language, from one of the evangelists, relative to the sufferings of Jesus Christ; which, in the first instance, excited their curiosity, then their admiration, and, finally, ended in their unequivocal conversion. About the same time, others of the brethren visiting some heathen at a distance, and preaching to them "Christ, and him crucified," they were much affected, and said, "What things have come about now? Your present discourse makes quite another impression upon us, than when you always told us of God, and the two first parents. We continually said, we believed it all, but were tired with hearing of it, and thought, What signifies that to us? But now we find there is something interesting in it; we also see that our people have experienced something real in their hearts, because they can speak of it and pray, and we cannot."

"By the persevering zeal of the Brethren, (says *Burder*,) more than 20,000 of the most destitute of mankind, in different regions of the earth, are recovered from the power of Satan unto God, and now walk with him as dear children, adorning the doctrine of God our Saviour; and thousands more, who have departed in the faith of the gospel, have entered into the joy of their Lord."

2. This doctrine of "Christ crucified," owes none of its efficacy to the researches of scholastic learning, or the ornaments of human eloquence. It requires us not to ascend to heaven, in the study of astronomy, nor to cross the seas to explore the occult sciences of Egypt, or the recondite erudition of Greece, but only a simple credence of well-attested facts. (See Rom. x. 6—9.) It requires no choice selection of words, nor eloquent display of tropes and figures to embellish it. It is attended with the demonstration of the Spirit in prophecies and miracles, and with the power of divine grace to impress the heart.

Yet, 3. The gospel has in itself mysteries far more profound than those of Paganism, and heights far more sublime than Gentile science can reach; but they are of a nature perfectly distinct. They require a spiritual capacity, which none but God can give, and without which they will appear to carnal

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Ver. 19, 20. *For it is written, I will destroy*, &c.—These words are quoted by way of allusion, rather than of argument.

Ver. 21. *Wisdom of God.*—[Dr. *Lightfoot* well observes, "that *the wisdom of God*, is not to be understood of that wisdom which had God for its *author*, but of that wisdom which had God for its *object*. There was, among the heathen, *wisdom about natural things*, that is, *philosophy*; and *wisdom about God*, that is, *divinity*. But the world, in its *divinity*, could not, by wisdom, know God." The wisest of the heathen had no just and correct views of the Divine nature; of which the works of *Cicero* and *Lucretius* are incontestible proofs.]—*Baxter.*—*By the foolishness of preaching*—i. e. by that preaching which men call foolishness.

Ver. 22. *A sign*—i. e. a miracle.—*Wisdom*—i. e. philosophy.

Ver. 26. *Ye see your calling*—i. e. those among you called by grace, and even those called to preach the gospel. Dr. *Hammond* prefers the former interpretation, and Dr. *Whitby* the latter.

Ver. 28. *And base things.*—*Doddridge* refers to the Moravian Mission to Malabar in illustration of this: their converts were from the lowest of the people, and even their preachers far more remarkable for piety, humility, and patience, than for learning or science. Other missions might be referred to with equal propriety; and it is thus the gospel triumphs.

Ver. 30. *Who of God is made unto us*, &c. See chap. vi. 11.

CHAP. II. Ver. 1. *Excellency of speech.*—"The apostle means, that nice choice and arrangement of words, that artificial sounding and disposition of periods, those rhetorical connexions, transitions, and figures, and those studied tones and gestures, in which, according to the Greeks, the perfection of eloquence consisted."—*Macknight.*—*The testimony of God*—i. e. The witness which had been given to the gospel by the divine power, in the gifts of prophecy and miracles.

Ver. 6. *Them that are perfect*—i. e. who are well instructed in this divine system—alluding to those who were *adepts* in the pagan mysteries.

Ver. 7. *Which God ordained before the world.*—See Rom. iii. 25; viii. 29.

Ver. 8. *The princes of this world*—May include both the Jewish rulers and

knew: for [j] had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, [k] Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But [l] God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep [m] things of God.

11 For what [n] man knoweth the things of a man, save the spirit of man which is in him? even [o] so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not [p] the spirit of the world, but the Spirit which is of God; that [q] we might know the things that are freely given to us of God.

13 Which things also we speak, [r] not [s] in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he [t] that is spiritual [u] judgeth all things, yet he himself is [v] judged of no man.

16 For [w] who hath known the mind of the Lord, that he [x] may instruct him? But we have [y] the mind of Christ.

A. M. 4061. A. D. 57.

j 1 Co. 2.8.
k Is. 64.4. l 1 Co. 2.10. m Is. 40.13. n Pr. 14.10. o Ro. 11.33, 34.
p Ro. 8.15.
q 1 Jn. 5.20.
r c. 1.17.
s Matt. 10. 19, &c. Ro. 8.5,7.
t Pr. 28.5.
u or, *discerneth.*
v or, *discerned.*
w Is. 40 13. Je. 23.18.
x *shall.*
y Jn. 17.8.
a c. 2.14,15.
b He. 5.12, 13. 1 Pe. 2.2.
c Jn. 16.12.
d Ja. 3.16.
e or, *factions.*
f *according to man.*
g c. 1 12
h Ro. 12.3,6. 1 Pe. 4.11.
i c. 15.10.
j Jn. 15.5. 2 Co. 12.9 ..11.
k Ps. 62.12. Re. 22.12.

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellow workmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as [a] unto spiritual, but as unto carnal, *even* as unto babes [b] in Christ.

2 I have fed you with milk, and not with meat: for hitherto [c] ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for [d] whereas *there is* among you envying, and strife, and [e] divisions, are ye not carnal, and walk [f] as men.

4 For while one saith, I [g] am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even [h] as the Lord gave to every man?

6 I have planted, Apollos watered; but God [i] gave the increase.

7 So then neither [j] is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man [k] shall receive his own reward according to his own labour.

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and sensual men but foolishness indeed. These are things which the natural eye and ear cannot perceive, nor can the carnal heart devise; but the Holy Spirit of God can alone communicate them to men.

On this subject we give the following quotation from the eloquent *Robert Hall*:—"The peculiar doctrines of Christianity are distinguished by a spirit irreconcilably at variance with that of the world. The deep repentance it enjoins, strikes at the pride and levity of the human heart. The mystery of an incarnate Saviour must necessarily confound the reason, and shock the prejudices of a mind, that will admit nothing that it cannot perfectly reduce to the principles of philosophy. The whole tenor of the life of Christ, the objects he pursued, and the profound humiliation he exhibited, must convict of madness and folly, the favourite pursuits of mankind. The virtues usually practised in society, and the models of excellence most admired there, are so remote from that holiness which is enjoined in the New Testament, that it is impossible for a taste which is formed on the one, to perceive the charms of the other. The happiness which it proposes in a union with God, and a participation of the image of Christ, is so far from being congenial with the inclinations of worldly men, that it can scarcely be mentioned without exciting their ridicule and scorn."

CHAP. III. Ver. 1—23. *The Corinthians again reproved for their internal divisions and party spirit, and exhorted to Christian union.*—Co-operation in the cause of Christ implies a maturity of strength and wisdom; and the want of it, weakness both in grace and knowledge. The apostle illustrates this by two distinct similes. In the first, the church is compared to a garden, or rather a vineyard, in which ministers of different rank and talents, are employed to plant and water the young vines: Paul had planted, and Apollos watered; but he is anxious to impress upon their minds, that God alone had given, or could give, the increase. So it is in nature: planting and watering are the work of man; but rain, and air, and sunshine, come alone from God. Nevertheless the labourer shall not go without his hire; for every man who works in God's vineyard shall be rewarded "according to his own labour," whatever that may be. God's rewards, however, are not of merit, but of grace; they shall be apportioned to our labours, but in no case can we have any claim, but from his gracious promises.

From this and similar passages, the late Mr. *Fuller* forcibly and ingeniously argues, a variety of rewards to God's faithful labourers, in proportion to their exertions. And this, indeed, is none other doctrine than what is advanced in the parables of our Lord himself. (See Mat. xlx. 28, 29. Luke xix. 16—19, 24, &c.; and *Fuller's* Essay on the Diversity of Future Rewards.)

In the other similitude, the Christian church is compared to a temple, of which Christ is the great foundation stone, or rock, on which believers are individually laid, as living stones, till the whole forms one living temple. Some of these stones were so highly embellished with Christian graces, that they might be compared to precious stones, or stones ornamented with the precious metals. Such were the materials which Paul and his coadjutors collected for this work; but others, in which he evidently alludes to the false teachers, his opponents, who, though they might adopt the same foundation, were far less choice in their materials, and collected "wood, hay, or stubble;" that is, materials of a far inferior kind. These represent professors of an unworthy character, who may be drawn into the church of Christ, by relaxing its discipline, or debasing its doctrines, so as to render them more palatable to corrupt nature: by these means a man's congregation may be enlarged, and he may flatter himself with great success, and a rich reward; but there is a fire which will try his works; and if the materials of which it is formed will not stand that fire, he may himself be saved by escaping (as it were) through the flames, but can expect no reward for collecting such unworthy materials to build up the church of God.

An important question here arises—What may be intended by this fire? The church of Rome explains it of the fire of *purgatory*, which they suppose to be kept burning from the time of the fall to the day of judgment; but of that fire we know nothing from the Scriptures; nor is it (according to their doctrine) to try our work, but our persons. Protestant commentators apply this generally to the day of judgment, and to the conflagration of the world: and that great day will certainly discover and destroy every species of hypocrisy, when many, it is to be feared, will escape with difficulty, as through the flames of a burning habitation. There is another fire, however, even that of *persecution*, which we think comports better with the context, and with the apostle's argument. Converts hastily collected, and without a proper discrimination of character, will seldom stand this "fiery trial," as St. Peter calls it, (1 Epis. iv. 12, 13,) but will be scattered by the tempest of persecution, like the leaves in autumn.

The apostle again reminds the Corinthian believers, that they were the temple of God, and consecrated to his service; if any man, therefore, should defile or destroy that temple, he must expect from the indwelling Deity a punishment answerable to his offence. The destruction here referred to its defilement, which makes it unfit for the residence of a holy God, and therefore destroys it *as a temple*. The destruction here threatened to such men, is the loss of their labour and reward; notwithstanding which, if they possess integrity of heart, they themselves may be saved, as St. Paul here states it, though with difficulty and loss.

From what here follows, it should seem that the false teachers, above referred to, affected an extraordinary degree of learning and science, Pagan or Rabbinical; either of which, when not according with the simplicity of the Scriptures

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the Roman governor. Some of the former seem to have acted from wilful malice, (Mat. xii. 24—32. John xv. 22—24;) but the greater part, probably, acted through ignorance. (Acts iii. 17; xiii. 27.)

Ver. 9. *Eye hath not seen.*—[This passage is not taken from the LXX. nor is an exact translation of the Hebrew; but it gives the general sense.]—*B.*

Ver. 14. *The natural man.*—*Doddridge* and *Macknight*, "The animal man:" but the same term is rendered *sensual*, James iii. 10. Jude ver. 19. The exact idea of the apostle appears to us to be, that of a man governed merely by animal passions and instincts.

Ver. 15 *He that is spiritual judgeth.*—The spiritual man understands the twofold state of human nature, before and after conversion; but the natural or carnal man can understand neither.

CHAP. III. Ver. 1. *As unto carnal.*—Not absolutely so, but in a great measure: weak in the faith, and "babes in Christ." See Rom. vii. 14.

Ver. 2. *With milk*—That is, with the simplest truths of Christianity, not its deeper mysteries.

Ver. 3. *And divisions.—Doddridge*, "factions." A different word from chap. i. 10.

Ver. 8. *Are one*—i. e. equal; of the same rank; or, as he explains it in the next verse, fellow-labourers.

9 For we are labourers together [l] with God: ye are God's [m] husbandry, *ye are* God's [n] building.

10 According [o] to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is [p] laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it [q] shall be revealed by fire; and the [r] fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so [s] as by fire.

16 Know ye not that ye [t] are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man [u] defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. [v] If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, [w] He taketh the wise in their own craftiness.

20 And again, [x] The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let [y] no man glory in men. For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye [z] are Christ's; and Christ *is* God's.

CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us, as of the ministers [a] of Christ, and stewards of the mysteries of God.

2 Moreover it is required in [b] stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [c] judgment: yea, I judge not mine own self.

4 For I know nothing by myself; [d] yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge [e] nothing before the time, until the Lord come, who [f] both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who [g] maketh thee to differ *from another?* and what [h] hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are [i] rich, ye have

A. M. 4061. A. D. 57.

l 2 Co.6.1.

m or, *tillage*

n He 3 6. 1 Pe.2.5.

o Ro.12.3.

p Is.28.16. Mat.16.18 Eph.2.20 2 Ti.2.19.

q *is.*

r Zec.13 9. 1 Pe.1.7. 4.12.

s Zec 3 2. Jude 23

t 2 Co.6.16.

u or, *destroy*

v Pr 26 12.

w Job 5.13.

x Ps.94 11.

y Je.9.23,24

z Ro.14.8.

a 2 Co.6.4.

b Lu 12 42. Tit 1 7 1 Pe.4.10.

c *day.*

d Ps 143.2.

e Mat.7.1.

f Ro.2.16. Re.20.12.

g *distinguisheth thee.*

h Ja.1.17.

i Re.3.17.

would have a tendency to corrupt the church of God: for as the wisdom of God was foolishness with man, so is "the wisdom of this world foolishness with God." Nor is there any occasion for Christians to contend relative to the talents or labours of their preachers, since by having an interest in Christ, they had an interest in the Divine Being himself, in all his servants, and in the whole creation. That is, as he had before expressed himself in his Epistle to the Romans, "All things work together for their good;" and nothing can ever separate them from his love. (Rom. viii. 38, 39.) "Always supposing (says Dr. *Watts*) that the Christian maintains his character, and acts in his station becoming the dignity of his holy and heavenly calling."

> "All things are ours"—the gift of God,
> And purchas'd with our Saviour's blood;
> While his good Spirit shows us how
> To use, and to enjoy them too."—*Watts.*

CHAP. IV. Ver. 1—21. *Ministers stewards of God's house, and accountable to him for the employment of their talents.*—Paul having assured the Corinthians, that among the "all things" which were theirs, himself and brethren must be reckoned; here directs them in what light they were to be considered, namely, as "the servants of Christ, and stewards of the mysteries of God:" these they were to dispense, as they found them in the gospel, with the utmost fidelity and impartiality, seeing they must render an account to God, when they shall be called to appear before him. St. Paul then adds, that in naming his beloved brethren, Peter and Apollos only, instead of many others, that he wished his beloved Corinthians to compare their lives and labours with those of others, who had opposed him. They, indeed, had abounded in fair speeches, and boasted of their ministerial talents, not considering, whatever talents they possessed, they had nothing but what they had received; and studiously avoiding the pain and stigma of the cross, they lived in ease and affluence and honour, while he and his brethren were like those unhappy gladiators, who were brought into the theatre with no prospect short of certain death. To comprehend this allusion, we must understand that it refers to a custom among the Romans, "of bringing forth those persons into the theatre, on the after part of the day, either to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping, which those brought forth in the morning had. Such kind of spectacles were so common in all the provinces, that it is no wonder we should find such an allusion here." The terms "set forth," or exhibited, and "a spectacle," (Gr. *theatron,*) meaning a theatrical spectacle, have in this case a beautiful propriety; and men and angels are represented as the surrounding spectators. See *Doddridge.*

"We are fools," he adds, "for Christ's sake;" *i. e.* exhibited to the world as such: but "ye are wise in your Christian profession, and strong, and honourable;" that is, so esteemed by men. What is added; of hunger, thirst, and nakedness, was doubtless often literally true of the apostles, as well as of the ancient patriarchs. (Heb. xi. 37.) Very strong is the expression afterwards used, when Paul speaks of himself and brethren as esteemed the filth of the world, and the offscouring of all things"—alluding to those wretches who were offered by the heathen as expiatory sacrifices to their gods, on which every reproach was heaped, even as the sins of Israel were laid upon the head of their expiatory sacrifices.

In the close of this chapter, the apostle mentions his sending Timothy with this Epistle, and mentions his expectation of shortly coming himself, clothed with apostolic powers, that is, with the power of working miracles; and then would he call upon his boasting opponents to show the like authority; lest by persisting in their opposition, they should draw down upon themselves the like judgments that had befallen Ananias and Sapphira, Elymas the sorcerer, and others. (See Acts v. 5—10; xiii. 10, 11. 1 Tim. i. 20.) He wishes, however, to avoid this

Ver. 9. *Labourers together with God.—Doddridge,* "Fellow-labourers of God"—that is, "belonging to him."—*Macknight.*

Ver. 10. *As a wise master-builder*—i. e. as a judicious architect.

Ver. 15. *So as by fire.—Doddridge* and *Macknight,* "So as through the (or a) fire."* *Compare Ps. lxvi. 12. Amos iv. 4. Zech. iii. 2. Jude ver. 23.

Ver. 17. *Defile .... destroy,*—The same words in the original.

Ver. 21. *Let no man glory in men.*—Compare chap. i. 31.

CHAP. IV. Ver. 1. *Stewards.*—See Mat. xxiv. 45, &c.; and compare chap. iii. 5, 22.

Ver. 3. *I judge not mine own self,* &c.—This seems to oppose what the apostle says, ch. xi. 31, and therefore requires explanation. The term *judge,* in Scripture, has various acceptations; and so has the Greek particle *(alla,)* here rendered *yea.* After attentively examining *Doddridge, Macknight,* and others, the Editor begs leave to suggest the following, which differs little from our authorized version: "It is a small thing for me to be judged of you, or, &c. *because, or since,* (*alla,*) I judge not myself; i. e. I cannot convict myself of any fault."

Ver. 4. *I know nothing by myself.—Parkhurst,* (in *Suneideo,*) "I am not conscious to myself of any thing [evil,"] i. e. in his conduct towards them. The celebrated Mr. *Shepherd,* when on his death-bed, said to some young ministers who had come to see him, "Your work is great, and calls for great seriousness." With respect to himself, he told these three things: First, That the studying of his sermons very frequently cost him tears. Secondly, Before he preached any sermon to others, he got good by it himself. And, thirdly, That he always went to the pulpit, as if he were immediately after to render an account to his Master.

Ver. 5. *Then shall every man—Doddridge,* "every one"—*have praise of God*—i. e. every wise and faithful steward. Compare verse 2 with Mat. xxiv. 45, 46.

Ver. 6. *These things .... I have in a figure transferred to myself,* &c.—*Locke* and others "have inferred from hence, that *not* St. Paul and Apollos, but some other persons were set up among the Corinthians for heads of parties, for whose names the apostle substituted his own, and that of his most intimate friend; but the learned and judicious *Witsius* well observes, that it is probable their names were used among some others omitted; and the figure was only this, that the names of St. Paul and Apollos were used to signify themselves, and any others so extolled: and when the apostle would say how little ministers were in themselves, he chose, out of humility and pru-

reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us [j] the apostles last, as it were appointed to death: for we [k] are made a [l] spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are [m] naked, and are buffeted, and have no certain dwelling-place;

12 And [n] labour, working with our own hands: being [o] reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the earth, *and are* the offscouring [p] of all things unto this day.

14 I write not these things to shame you, but as my beloved sons [q] I warn *you*.

15 For though ye have ten thousand instructers in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, [r] if the Lord will, and will know, not the speech of them which are puffed up, but [s] the power.

20 For the kingdom [t] of God *is* not in word, but in power.

21 What will ye? shall [u] I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that [a] one should have his father's wife.

A. M. 4061. A. D. 57.

j or, *the last apostles.*

k He.10.33.

l *theatre.*

m Ro.8.35.

n Ac.20.34.

o Mat.5.44. Ac.7.60.

p La.3.45.

q 1 Th 2.11.

r Ja.4.15.

s Ga2.6.

t Ro 14.17

u 2Co.13.10

a De.27.20.

b 2 Co.7.7.

c Col.2.5.

d or, *determined.*

e 2 Co.2.9, 10.

f Mat.16.19 Jn.20.23.

g 1 Ti 1.20.

h e.11.32.

i Ja.4.16.

j Lu.13 21.

k Is.53.7. 1 Pe 1.19 Re.5 6,12.

l or, *slain.*

m or, *holy day.*

n Ex.13.6.

o Mat.16.6, 12.

p Ep.5.11. 2 Th.3.14.

q Ro.16.17. 2 Jn.10.

r Ma.4.11.

s Mat.18.17

a De.7.22. Mat.19.28 Jude 14,15 Re.20.4.

2 And ye are puffed up, and have not rather [b] mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent [c] in body, but present in spirit, have [d] judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name [e] of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power [f] of our Lord Jesus Christ,

5 To deliver [g] such a one unto Satan for the destruction of the flesh, that [h] the spirit may be saved in the day of the Lord Jesus.

6 Your glorying [i] *is* not good. Know ye not that a little leaven [j] leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our [k] passover is [l] sacrificed for us:

8 Therefore let us keep [m] the [n] feast, not with old leaven, neither with the [o] leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle [p] not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if [q] any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.

12 For what have I to do to judge them also that are [r] without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away [s] from among yourselves that wicked person.

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints [a] shall judge

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painful necessity, and to be received in the spirit of love and meekness.

CHAP. V. Ver. 1—13. *The necessity of excluding from the church incestuous persons, and all heinous offenders.*—The term here used for fornication is of extensive import, and sometimes includes adultery, and every species of uncleanness; but this species of fornication was of a nature so aggravated, as not to be named, even among the heathen, but with reprobation. It is astonishing, therefore, that it should be tolerated for a moment in a Christian church. The apostle directs them how to proceed in order to exclude the offending member from their communion. This he calls delivering him over to Satan, who reigns as god of this world, and claims a dominion in the hearts of all those who apostatize from Christ. This is said to be "for the punishment of the flesh," probably by some severe illness; it being evident that the apostles, and Paul in particular, had such power, as in the case of Hymeneus and Alexander, (1 Tim. i. 20,) and gives us reason to hope that, after all, the party might be saved—"Yet so as by (or through) fire." See chap. iii. 15.

The apostle first writes to the Corinthians not to keep company with fornicators; yet, considering that this licentious city was full of such characters, he farther explains himself, as not meaning that they might not do business with them; he only cautions them, not to form intimacies with them; and this applies particularly to the case of Christian *brethren*, who had been guilty of such enormities, in whom the crime was far more aggravated: much less should they allow such to communicate with them in the Christian Passover, the Supper of our Lord. And we cannot help observing here, that covetous persons, and extortioners, and railers, are ranked in the same class with fornicators, idolaters, and drunkards! Alas, how would a rigid attention to this rule thin some of our popular congregations!

CHAP. VI. Ver. 1—20. *Against going to law with the brethren before heathen judges.* [a]*All believers members of Christ's mys-*

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dence, rather to take such freedom with himself, and his most particular and intimate friend, than with others."—*Doddridge.*—*Above that which is written.*—Namely, as servants and stewards, ver. i. Compare chap. iii. 7.

Ver. 8. *I would*—Or "wish;" the word "God" is not in the Greek. *Doddridge's* paraphrase of this verse gives, we think, its true sense—"Ye are full; ye are rich;" you enjoy so great a degree of prosperity and plenty, that ye "have even reigned as kings without us:" so happy in a variety of secular enjoyments, that you have hardly missed my company. And, indeed, "I wish you did reign," in the truest and noblest sense, and were altogether as happy as you think yourselves. See Rev. i. 6.

CHAP. V. Ver. 1. *Not so much as named among the Gentiles.*—Cicero, indeed, calls it an incredible and unheard of wickedness.—*Doddridge.*—*His father's wife*—i. e. his step-mother, or mother-in-law, his father being living; otherwise she would have been his father's *widow*.

Ver. 3. *Present in spirit.*—Some suppose this to refer to the exercise of some miraculous power; but Dr. *P. Smith* says, "I perceive no evidence of any thing, more than that exercise of the imagination in cases strongly interesting to us; which is no uncommon form of speech in all languages, to denote an ideal presence." See Col. ii. 5.

Ver. 4. *Power of our Lord*—i. e. miraculous power.

Ver. 7. *Purge out .... the old leaven*—i. e. the leaven of hypocrisy. See Luke xii. 1.

Ver. 9. *I wrote unto you in an epistle.*—From this, some have inferred that St. Paul had written an Epistle to the Corinthians before this; and we are by no means sure that we have all the writings of the apostles, more than of the prophets. Others, however, so render this verse, and verse 11, as to apply them to the present letter. "I write (or have written) to you [in this epistle] not to [keep] company," &c. So *Hammond, Whitby*, Dr. *Edwards, Claude, Lardner, Macknight, Boothroyd*, &c.

Ver. 10. *Not altogether*—i. e. not in the civil concerns of life.

Ver. 12. *For what have I to do to judge them also that are without?*—That is, "I confine these remarks to those who are within the church, because I have no right to judge them that are without"—God judgeth them.—*Do not ye judge?* &c.—The connexion is here obscure, unless we allow ourselves to supply the adversative particle, *but*, before it, as thus: "I have no right to judge those that are without; *but* do not ye yourselves judge them that are within? If so, surely I (Paul) may."

CHAP. VI. Ver. 1. *Dare any of you*, &c.—"*Josephus* observes, that the Romans (who were now masters of Corinth) permitted the Jews who resided in foreign countries to decide private affairs, where nothing capital was in

the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather [b] take wrong? why do ye not rather *suffer yourselves to* be [c] defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither [d] fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such [e] were some of you: but ye are [f] washed, but ye are [g] sanctified, but ye are [h] justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats [k] for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not [l] for fornication, but for the [m] Lord; and the Lord [n] for the body.

14 And [o] God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members [p] of Christ? shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What? know ye not that he which is joined to a harlot is one body? for [q] two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one [r] spirit.

18 Flee [s] fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your [t] body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not [u] your own?

20 For ye are bought [v] with a price: therefore glorify [w] God in your body, and in your spirit which are God's.

A. M. 4061. A. D. 57.

b Pr 20:22. Mat 5:39, 40. Ro 12:17, 19. 1 Th 5:15.
c 1 Th 4:6.
d Ga 5:19.. 21. Ep 5:4,5. He 12:14, 16. 13:4. Re 22:15.
e Ep 2:1,2, 5. Col 3:7. Tit 3:3..6.
f He 10:22.
g He 2:11.
h Ro 8:30.

l or, *profitable*
j c 9:27
k Mat 15:17,20 Ro 14:17
l 1 Th 4:3,7.
m Ro 12:1.
n Ep 5:23.
o Ro 6:5,8.
p Ep 5:30
q Ge 2:24. Mat 19:5.
r Jn 17:21.. 23. Ep 4:4.
s Pr 6:25.. 32. 7:24..27.
t 2 Co 6:16.
u Ro 14:7,8
v Ac 20:28. 1 Pe 1:18, 19. Re 5:9.
w 1 Pe 2:9.

CHAPTER VII.

2 He treateth of marriage, showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

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tical body.—By the severe reproof with which this chapter commences, it should seem to have been a common practice with the Corinthian Christians to appeal to the Pagan tribunals, on matters of complaint against each other, on the pretence that themselves were not qualified to judge each other. But the apostle spurns at this, under the idea that they shall be honoured to judge angels, and consequently be qualified thereto. What is meant, however, by saints judging angels and the world, is a matter of much controversy, and we can form but very inadequate ideas of that august scene till we behold it. How far angels, perfect or fallen, may be made the subjects of a general judgment, is not for us to say; nor is it necessary for us to ascertain what part saints or apostles may sustain in this awful scene. It is enough for us to know that Christ will be the supreme Judge, and that the companions of his passion shall participate in all his glory.

The advice which follows, rather to suffer wrong, in many cases, than to go to law, is the same that our Lord gave to his disciples, in Matt. v. 39—42; and is, indeed, no less applicable to us in the present age, when immense sums are annually thrown away in unnecessary litigations, where the best that can be expected often is, that both parties will be losers; and when this happens, as it sometimes does, among professing Christians, it shows an equal deficiency of religion and of good sense: but it is to be feared that many now, as in St. Paul's time, go to law, not so much to procure justice for themselves, as to defraud their brethren: these, however, are classed by the apostle with the vilest of mankind. "Such (he adds) were some of you;" but he now hopes better things of them: "Ye are washed, ye are sanctified, ye are justified." These are the saints of which he speaks, (verse 2,) who shall judge the world, and even angels; and yet these are the men whom the world despise and ridicule: but, despised as they may be, the Lord Almighty says, they are "the excellent in whom all his delight is!" (Ps. xvi. 1.)

In verse 12, the apostle adverts to another subject, and one certainly of no small interest. "All things (says he) are lawful unto me;" that is, all things that are lawful to others are so to me; and he then instances, in two particulars: 1. In respect of meats—a variety and choice of food was as lawful to him as to others; and, 2. With respect to living with the other sex, as he says in chap. ix. 5, "Have we not power (or right) to lead about a sister, a wife, as well as other apostles?" Certainly he had; but he denied himself all the indulgences of the table and a married life, because they were inconsistent with that laborious course to which he had devoted himself, for the extensive propagation of the gospel. "All things," in both these respects, were as lawful to him as to others; but they were "not expedient;" *i. e.* they did not accord with his plans of devotedness to Christ, as an apostle. "Meats for the belly, and the belly for meats," says he; but these are all perishable things, and "God shall destroy both it and them" in the course of nature, though the body shall be raised again at the last day. But in the latter part of the verse he does not say, "The body is for fornication," &c. but, on the contrary, "The body is *not* for fornication, but for the Lord." Adverting, then, to the original law on which marriage is founded, (Gen. ii. 24,) he says, "Know ye not that your bodies are members of Christ? shall I then (adds he) take the members of Christ, and make the mthe members of a harlot? God forbid." This brings the subject home, then, to the case of the incestuous Corinthian, (see chap. v. 1,) who, supposing him to be what he professed to be, had, in his own person, united a member of Christ with an incestuous harlot. He then concludes this part of the subject with an important precept—"Flee fornication;" that is, not only avoid it, but flee from it, as from the face of a serpent, or the approach of an overwhelming deluge. As Solomon says, emphatically, of the "path of the wicked" generally—"Avoid it; pass not by it; turn from it, [Marg. keep aloof of it,] and pass away:" and this precept is enforced by two arguments: 1. Your bodies are the temples of the Holy Ghost, and to defile them with a harlot is *sacrilege*—than which no crime was held in greater abhorrence by the heathen. 2. "You are bought with a price;" namely, that of the precious blood of Christ; your body and spirit are therefore both God's, and ought to be consecrated to his service.

CHAP. VII. Ver. 1—24. *Of marriage as a remedy against fornication.*—The mutual property which the husband and

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question, among themselves; and from hence Dr. *Lardner* argues the justice of this rebuke of St. Paul, as there is no doubt but the Christians might have had the same privilege, as they were looked upon as a Jewish sect. But, separate from that, they might certainly, by mutual compact, have chosen their brethren as *referees*" (by way of arbitration.)—*Doddridge.* It is observable, that the Greek church have such a dread of the Turkish magistracy, that they take the advice of St. Paul, and generally refer their disputes among themselves to the decision of their own prelates.—*Hughes'* Travels in Sicily.

Ver. 3. *We shall judge angels*—i. e. fallen angels, as the text is generally understood: but if it must be taken literally, the term judge must be used with great latitude, though not with greater, perhaps, than when applied to the judgment of mankind. It may refer only to the plaudit of the redeemed.

Ver. 4. *If then ye have judgments.*—*Doddridge,* "controversies"—matters which call for judgment.——*Set them.*—*Doddridge,* "Do ye set them?" Rather, perhaps, Why do ye set them? &c.——*Who are least esteemed.*—*Doddridge,* "of no esteem," or not esteemed; i. e. the heathen. The sense is, If you have disputes among yourselves concerning worldly matters, why do you refer them to the judgment of the heathen? [Or the apostle perhaps meant that the meanest persons in the church were competent to decide the causes which they brought before the heathen magistrates.]—*Bagster.*

Ver. 7. *Why do ye not rather take*—(*Doddridge,* "endure")—*wrong?*

Ver. 9. *Nor adulterers.*—If there are any persons in the community who are unfaithful in the conjugal relation, and who are accustomed to "drink stolen waters as sweeter than their own;" these are usually much pleased to hear that there is no hell, and that "*adulterers*" *shall* "inherit the kingdom of God."——*Nor effeminate.*—The original term is much stronger than the translation, and refers to certain men dressed in women's apparel, for the use of the next class, "abusers of themselves with mankind," both which were allowed in the heathen temples, and Corinth was so infamous for its voluptuousness that *Ælian* says, it was thereby totally ruined. *Orient. Lit.* No. 1473.

Ver. 11. *Ye are sanctified.*—[We have here an instance, as Dr. *Whitby* remarks, of the figure called *hyperbaton*, by which the words are transposed from their plain grammatical order; for we "are justified in the name of the Lord Jesus," and "sanctified by the Spirit of our God," as in Phil. 3.]—*Bagster.*

Ver. 18. *Every sin.*—*Doddridge,* "every [other] sin." All and every are often used for many and most. *Xenophon* represents Socrates as saying, that "intemperate men hurt themselves far more than others; whereas other sinners secure some profit to themselves, though they are injurious to others."

CHAP. VII. Ver. 1. *Not to touch*—*Parkhurst,* "To have nothing to do with"—*a woman.*

A. M. 4061. A. D. 57.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the [a] husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* [b] with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that [c] Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But [d] every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let [e] them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let [f] not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not [g] the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but [h] now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called [i] us [j] to peace.

16 For what knowest thou, O wife, whether thou shalt save [k] *thy* husband? or [l] how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as [m] the Lord hath called every one, so let him walk. And [n] so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? [o] let him not be circumcised.

19 Circumcision [p] is nothing, and uncircumcision is nothing, but the keeping [q] of the commandments of God.

20 Let every man abide [r] in the same calling wherein he was called.

21 Art thou called *being* a servant? care [s] not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is [t] the Lord's [u] freeman: likewise also he that is called, *being* free, is [v] Christ's servant.

23 Ye are bought [w] with a price; be not ye the servants of men.

24 Brethren, let [x] every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment [y] of the Lord: yet I give my judg-

a Ex.21.10. 1 Pe.3.7.
b Joel 2.16.
c 1 Th 3.5.
d Mat.19. 11,12
e 1 Ti.5.14.
f Mal.2.14 16. Mat.19.6, 9.
g Ezr.10.11 &c.
h Mal.2.15, 16.
i Ro.12.18. 14.19. He.12.14.
j in.
k 1 Pe.3.1,2.
l *what.*
m ver.20..24
n c.4.17 2Co.11.28.
o Ac.15.1, &c. Ga.5.2, &c.
p Ga.5.6. 6.15
q Jn.15.14. 1 Jn.2.3.
r Pr 27.8.
s He 13.5
t Jn.8.36 Ro.6.18, 22.
u *made free*
v Ps 116.16. 1 Pe 2.16.
w c.6.20. 1 Pe.1.18, 19.
x ver.17,20.
y ver. 6,10, 40.

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wife are allowed to have in each other's person exclusively, shows that, however polygamy might be tolerated under the Old Testament dispensation, it derives no sanction from the New. The doctrine here laid down is also in direct opposition to that of a community of wives, recommended by Plato and other philosophers and legislators of ancient Greece, who considered matrimony only in relation to the state, and children as the common property of the republic. Our apostle, on the contrary, considers it as a divine institution, though obligatory on those only who felt its expediency. Those, however, who entered into this state, were bound to confine themselves to the laws of its institution, according to which the parties were united to each other for life, except only in those cases in which divorces were permitted by the divine law.

This chapter, however, has a reference to certain questions, containing, as it should seem, cases of conscience, which the Corinthians had previously proposed to the apostle, and concerning which, as the letter is not preserved, we can only judge by his replies.

Besides the general question of the expediency of marriage, he notices the subordinate one relative to separations of the married pair; in answer to which, he allows of none, but by mutual consent—for a limited time—and for some important object, as for the purpose of prayer and fasting. But in case of a woman having already left her husband, he directs her not to think of marrying another, but to remain unmarried, (that is, single,) till she can be reconciled to her former husband.

But the most important question relates to the case of one party being converted to Christianity, and the other not, which the Christian believers probably considered as a sufficient ground for separation; but not so the apostle. Neither is allowed to put away the other: "The unbelieving husband is sanctified by the (believing) wife, and the unbelieving wife in like manner by the (believing) husband;" so that the connexion is perfectly lawful, and the children are legitimate; or, in a ceremonial sense, *holy.* But if the unbelieving husband or wife is determined voluntarily to leave the other, so be it; let them patiently submit. Christianity disturbs not any of the laws or institutions of civil life.

If any man, therefore, be called, being circumcised, let him not renounce his circumcision; or if he be called in uncircumcision, let him not be circumcised. Neither circumcision nor uncircumcision is a bar to God's favour. If one be called, being a servant or a slave, let him not be impatient for his liberty, nor, on the other hand, refuse the offer or opportunity of being free, since freedom is always preferable to servitude. Notwithstanding, however, a converted servant is the Lord's freeman; and a converted freeman the Lord's servant.

Ver. 25—40. *Farther remarks on marriage, and on the difference between a single and a married life.*—Here an in-

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Ver. 2. *Nevertheless,* to avoid *fornication.*—*Macknight,* "whoredoms." The Greek is plural, including different species of uncleanness.——*Her own husband.*—[In strictness, as *Campbell* observes, I have no right to call that *own,* which I enjoy in common with others; and no woman can call any man "her own husband," whom she has in common with other women. In the New Testament we have always "her own husband," never "his own wife;" which is the more remarkable, as no such an expression occurs in the Septuagint. For, during that dispensation, things were on a different footing. The words rendered "his own wife," are, *ten eautou gune,* for there was not the same reason for the explicitly strong restriction, on that side, which is contained in the word *idios.* This is absolutely decisive against polygamy; and places the husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cohabit with another man.]—*B.*

Ver. 5. *Fasting and.*—These words are omitted in many ancient copies, and by *Griesbach;* but the internal evidence seems in their favour.——*Incontinency.*—Want of ability to restrain the passions.

Ver. 6. *By permission,* &c.—i. e. by way of permission, and not of commandment.—*Edwards, Hammond,* and *Macknight.*

Ver. 7. *For I would,* &c.—(St. Paul evidently gave this advice in reference to the necessities of the church, or what he calls, (ver. 26,) the *present distress;* for it would be perfectly absurd to imagine, that an inspired apostle would, in the general, discountenance marriage, since it was of the greatest importance to the existence and happiness of future generations, and expressly agreeable to a divine institution.)—*Bagster.*

Ver. 10. *Not I, but the Lord*—i. e. the Lord Jesus in the days of his flesh, Mat. v. 32; xix. 9.

Ver. 12. *To the rest speak I, not the Lord*—i. e. the Lord Jesus, as in verse 10

Ver. 14. *The unbelieving husband is sanctified by the wife*—That is, the *believing* wife: and so likewise in the next clause. Many instances have certainly occurred, in which the conversion of one party has been the means of converting the other also; and where this has not absolutely been the case, yet, in many other cases, the converted party has had a powerful effect in restraining the other from vices, and especially in procuring the religious education of the children. Thus far the husband has "sanctified" the wife, and the wife the husband; and the children, though born perhaps in heathenism, have been brought up under Christian instruction, and introduced to the privileges of the Christian church, accounted *holy,* and, in many instances, by divine grace made truly so. Compare the note following.

Ver. 16. *For what knowest thou, O wife,* &c.—This passage may be understood two ways, as connected with the context; either as a reason why the deserted party should not be too anxious for the return of his or her heathen partner; "for what," or "how knowest thou, O wife, whether thou shalt save thy husband?" And if not, the union of a Christian and a Pagan promises but little comfort. So *Macknight.* Or, if we read with *Doddridge,* "How knowest thou, O wife, but thou mayest save thy husband?" then it may operate as an argument to induce her to abide with the husband in case of his return; so on the other hand with the husband.

Ver. 17. *As God hath distributed to every man*—Namely, his proper lot; or *allotted* to each his proper talent and situation to improve it—so let him walk, whether he be single or married, circumcised or uncircumcised, &c.——*So ordain I*—i. e. by my apostolical authority.

Ver. 18. *Become uncircumcised.*—(Let him not endeavour to appear uncircumcised; which was sometimes affected, as appears from *Celsus.*)—*B.*

Ver. 21. *Servant.*—(Rather, a *slave,* the property of another, and bought with his money. In these verses, the Apostle shows, that Christianity makes no change in our *civil connexions.*)—*Bagster.*

Ver. 23. *Be not ye the servants of men*—That is, if you can avoid it, as in the verse preceding.

Ver. 25. *Now concerning virgins*—The original term applies to both sexes:

ment, as one that hath obtained mercy of the Lord to be [z] faithful.

26 I suppose therefore that this is good for the present [a] distress, *I say*, that [b] *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou [c] hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time [d] *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it:* for the fashion [e] of this world passeth away.

32 But I would have you without carefulness. He that is unmarried [f] careth for the things [g] that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married [h] careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So [i] then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.

39 The wife [j] is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only [k] in the Lord.

40 But she is happier if she so abide, after [l] my judgment: and I think [m] also that I have the Spirit of God.

A. M. 4061. A. D. 57.

z 1 Ti.1.12.

a or, *necessity.*

b ver.1,8.

c He.13.4.

d 1 Pe.4.7. 2 Pe.3.9.

e Ps.39.6. Ja.4.14. 1 Pe.1.7. 1 Jn.2.17.

f 1 Ti.5.5.

g *of the Lord,* as ver.34

h Lu.10.40, 42.

i ver.28.

j Ro.7.2.

k 2 Co.6.14.

l ver.25.

m 2 Pe.3.15, 16.

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.

NOW as touching things offered [a] unto idols, we know that we all have [b] knowledge. [c] Knowledge puffeth up, but [d] charity edifieth.

a Ac.15.10, 19.

b Ro.14.14, 22.

c Is.47.10.

d c.13.

portant distinction arises, to which it seems necessary for us now to attend, as it regards the preceding as well as following verses of the chapter, which have been often quoted to prove the apostle wrote not by inspiration. We consider particular exceptions, however, as establishing a general conclusion; that is, when the apostle, whom we consider as speaking in his writings *generally* by inspiration, names some *particular* instances in which he does not pretend so to write, this establishes the general point of his inspiration. Many able commentators think, however, that St. Paul, by the phrases in question, (such as, "I speak by permission, and not of commandment;" "To the rest speak I, not the Lord," &c.,) does not mean to distinguish between what he spoke by inspiration as an apostle, and what he spoke as a private individual; but to distinguish his own determinations as an apostle, and those of his Lord and Master, when on earth; which latter he must have derived either from immediate revelation, (Gal. ii. 12. Ephes. iii. 3,) or from a Hebrew copy of St. Matthew's Gospel, the only one (if any) then extant. The reasons on which this latter opinion rests, will be found in our notes to this chapter. (See also Prebend. *Townsend's* New Test. Arranged.) As it does not become us to be dogmatical, we shall leave our readers to form their own judgment. But that even apostles were not *always* under the influence of inspiration, is clear from the circumstance of Peter and Paul, in one instance, withstanding each other to the face. (Gal. ii. 11—14.)

But to advert to the latter part of the chapter now before us, what the apostle says dissuasive of marriage, ought not, we conceive, to be construed in opposition to the institution itself, which is unquestionably of divine origin, but merely in reference to the then "present distress," (ver. 26,) through persecution, and the predicted destruction of Jerusalem, which, indeed, occurred within about a dozen years after Paul's writing this Epistle. (See Matt. xxiv. 19, 20.)

If, as we conceive, these verses be addressed to parents or guardians, the advice here given will be to this effect—that, in present circumstances of existing and expected distress, St. Paul thought it advisable for parents to withhold their children, and especially their daughters, from marriage, the father's consent being always necessary to its being legal: but, adds he, "If a parent thinks that thereby he should wrong his daughter, or unreasonably thwart her wishes, or violate any honourable engagement, let him do as he thinks right." "He that giveth her in marriage doeth well; but he that giveth her not in marriage [in the present necessity] doeth better."

But if we refer the case (as some do) to the young persons themselves, he says, "Art thou bound to a wife? seek not to be loosed. Art thou loosed [or at liberty] from a wife? seek not a wife." That is, those already married should endeavour to fulfil the duties of their station; but those not enthralled in such engagement, would do well to pause for the present. Clouds of darkness and distress are gathering round the political horizon, storms of persecution are rising on every side, and it becomes us to be as detached as possible from the encumbrances of the present life; to "use the world," so far as to fulfil our duties in the various situations in which we may be placed, "without abusing it," by making it our rest, our home.

In giving the preference to a single life, the apostle considers the advantages which it possessed for personal devotion, and active service in the cause of Christ; and also the trials it avoided, when Christians were exposed to persecution. In these happy days of peace and liberty it is, indeed, difficult to form an adequate idea of their distress, who, encumbered by wives and children, had to fly from place to place, to avoid their persecutors; and who, indeed, suffered many deaths, in the tortures inflicted on those so closely connected with them in matrimonial or parental ties.

It is a gross abuse, however, of the apostle's design, to argue hence the advantages of monastic institutions, whereby, indeed, many avoid domestic trials, but plunge themselves into temptations to vice, that far more than overbalance all those trials, and so disgrace the cause which they pretend to serve. Let those who have the gift of continence, and no taste for domestic society, enjoy the ease and felicity of a single life, but let them not condemn their brethren.

In the close of this chapter, we have a word respecting *second* marriages, which the apostle clearly legalizes—"She is at liberty to be married" again, "only in the Lord:" at the same time, as in the case of virgins, he gives his opinion, that, in present circumstances, it was happier for her to remain single.

CHAP. VIII. Ver. 1—13. *On eating meat offered to idols,*

(see Rev. xiv. 4;) and is by *Boothroyd* rendered "single persons"—*I have no commandment of the Lord*—i. e. of the Lord Jesus, as in the case above stated, ver. 10.—*Yet I give my judgment*—To give judgment is a judicial phrase.—*As one that hath obtained mercy of the Lord to be faithful*—i. e. faithful to my conscience, and to my duty as an apostle.

Ver. 26. *I suppose.—Doddridge,* "I apprehend." *Macknight,* "I declare." The original term (*nomizo*) implies a legal opinion.—*For the present distress.—Doddridge,* "exigency."—*So to be*—i. e. to be a virgin; namely, single or unmarried.

Ver. 28. *Trouble in the flesh*—i. e. domestic affliction, and persecution. Compare verse 26.

Ver. 29. *As though they had none*—That is, this is not a time for the enjoyment of carnal pleasures, or to seek after worldly gain. Our joys and sorrows should both be moderated.

Ver. 31. *The fashion.*—(Greek, *Schema.*) "The form," pageantry, &c.—[*Grotius* remarks, that the Apostle's expression is borrowed from the theatre; where the phrase means that the *scene changes*, and presents an *appearance* entirely new.]—*Baxster.*

Ver. 32. *Without carefulness.—Doddridge,* "without anxious care."

Ver. 35. *Not that I may cast a snare upon you.*—The Greek word (*brochon*) signifies a *cord*, which the hunters used to cast over wild cattle, to ensnare them—a thing practised to this day in South America.—*Which is comely*—i. e. becoming, consistent. Paul did not wish to fetter the minds of the Corinthians, but only to *lead* them to act consistently with their profession.

Ver. 36. *Toward his virgin, if she pass the flower* (i. e. the prime) *of her age.*—[Some interpret this of a man's continuing in a state of celibacy; but such a construction of the original appears without example. It appears most obvious to explain it of a parent, or guardian, who had the charge of a virgin. *Ten parthenon autou,* in Greek, signifies *his virgin daughter.*]—*Baxster.* A single life was a reproach among the Jews after the age of twenty: if, therefore, his daughter approach that age, and is impatient of reproach, &c.

Ver. 37. *Having no necessity*—i. e. either from her importunity, or from his own circumstances—as for instance, his inability to maintain her.

Ver. 40. *I think.—Doddridge,* "I appear to have the Spirit," &c. *Macknight,* "I am certain that I have." Dr. *M.* is confident that the Greek (*doko*) does not imply doubt, and refers for proof to chap. iv. 9; viii. 2; xi. 16 1 xiv. 32, &c. See also chap. x. 12.

CHAP. VIII. Ver. 1. *We know,* &c.—It is generally understood, that great

2 And [e] if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known [f] of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol [g] *is* nothing in the world, and that *there is* none other [h] God but one.

5 For though there be that are [i] called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us [j] *there is but* one God, the Father, of whom *are* all things, and we [k] in him; and one Lord Jesus Christ, by whom [l] *are* all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat [m] commendeth us not to God: for neither, if we eat, [n] are we the better; neither, if we eat not, [o] are we the worse.

9 But take heed lest by any means this [p] liberty [q] of yours become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be [r] emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But [s] when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest [t] I make my brother to offend.

A. M. 4061.
A. D. 57

e Ro.11.25. Ga.6.3. 1 Ti.6.3,4.
f Na.1.7. 2 Ti.2.19.
g Is.41.24.
h De.4.39. Is.44.8,21.
i Jo.10.34, 35
j Mal.2.10. Ep.4.6.
k or, *for*.
l Jn.1.3. He.1.2.
m Ro.14.17.
n or, *have we the more*.
o or, *have we the less*
p or, *power*.
q Ro.14.13, 20 Ga.5.13.
r *edified*.
s Mat.25. 40,45.
t c.9.22.
a Ac.9.3,17
b c.4.15.
c or, *woman*.
d 2 Th.3.8,9
e 1 Ti.1.18.

CHAPTER IX.

1 He showeth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM I not an apostle? am I not free? have I not seen [a] Jesus Christ our Lord? are not ye my work [b] in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a [c] wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we [d] power to forbear working?

7 Who goeth a warfare [e] any time at his own

—"When the heathens (says Dr. *Macknight*) offered sacrifices of such animals as were fit for food, a part of the carcass was burnt on the altar, a part was given to the priest, and on the remainder the offerers feasted with their friends, either in the idol's temple or at home. Sometimes, also, a part was sent as a present to such as they wished to oblige; and, if the sacrifice was large, a part of it was sold in the public market. To their idolatrous feasts the heathens often invited the Christians of their acquaintance in Corinth; and some of the brethren there, desirous of preserving the friendship of their neighbours, accepted these invitations, perhaps at the persuasion of the false teachers, who called it an innocent method of avoiding persecution. They knew [that] an idol was nothing in the world, and therefore the partaking of the sacrifice, even in the idol's temple, could not [they supposed] be reckoned a worshipping of the idol. Besides, such a feast was considered [by them] as a common meal, which, under the gospel, they were at liberty to eat. .... These arguments, it is true, are not explicitly stated by the apostle: but the things he hath written in this [chap.] and in chap. x. being direct confutations of them, we may believe they were mentioned by the Corinthian brethren in their letter referred to in chap. vii. 1.

"Agreeably to this supposition, the apostle begins his discourse concerning the eating of things sacrificed to idols, with acknowledging that the generality of Christians had much more knowledge than the heathens. But at the same time he told them, that knowledge often puffeth up individuals with pride, and maketh them neglect the good of their neighbours, whereas love leadeth one to edify his neighbour, (verse 1.) Next he declares, that whoever is vain of his knowledge, and maketh an uncharitable use of it, knoweth nothing yet as he ought to know; because true knowledge always maketh a man humble and charitable, (verse 3.) ..... Having laid down these principles, the apostle, in answer to the first argument, whereby the partaking [of idol sacrifices] was pretended to be justified, acknowledged that most Christians know [that] an idol is 'nothing in the world,' and that there is no other God but one, and no other Lord but Jesus, (ver. 4—6.) But at the same time he [tells] them there were some weak brethren, who had not that knowledge. .... In them, therefore, the eating of such sacrifices was certainly an act of idolatry, whereby their conscience was defiled, (ver. 7.) Next, to the argument that the things sacrificed [were] meats, the eating of which was lawful under the gospel .... the apostle replied, that in the use of their Christian liberty of eating all kinds of meats without distinction, they were bound to take care not to lead the weak into sin by their example, (ver. 9.) This he calls sinning against the brethren, and against Christ, (ver. 12.) Then, in a high strain of Christian benevolence, he declared, that if his eating any kind of flesh occasioned his brother to sin, he would abstain from it all his life, (ver. 13.) By saying this, the apostle insinuated to the faction, that, whatever they might pretend, their real motives for joining in [these] idolatrous feasts were of a sensual kind. They loved good cheer and merriment: but [out of regard to] their brethren, it was their duty willingly to have denied themselves all such gratifications," even supposing them to be lawful; since by this conduct they might offend weak brethren, whose consciences were less enlightened.

CHAP. IX. Ver. 1—27. *Paul claims the rights of a Christian minister and an apostle.*—The questions proposed in the opening of this chapter clearly show on what grounds St. Paul rested his claim to be an apostle, and more especially to the Corinthians, who had been chiefly called by his ministry, and collected into a Christian church. At the same time he states the privileges to which, as a minister and an apostle, he was particularly entitled:—1. His right, as a preacher of the gospel, to live on the gospel which he preached: this, however, he waved, and chose rather to work with his own hands at tent-making, than to be an expense to his converts or a burden to the church. (See 2 Thess. iii. 8, 9.) 2. His right to marry; for so we understand his "leading about a sister, a wife," like Peter, who, on all hands, is allowed to have been a married man. (See Matt. viii. 14.)

The same principle which led St. Paul to sacrifice his privileges and personal comforts to the great cause of the Saviour, led him also, in other cases, to accommodate himself to the prejudices of both Jews and Gentiles, so far as he conscien-

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part of the first paragraph in this chapter should be included in a parenthesis, but critics are divided where to place the marks; most place them in the middle of the first and fourth verses. If we might be permitted, however, to offer a suggestion, we should confine the parenthesis to the first verse, thus:—*We know (for [οτι] we all have [this] knowledge;)* namely, that the heathen gods are no gods at all: yet let us not be vain of our knowledge, for *knowledge puffeth up*, &c. Such we suppose to be the sense of this intricate and involved passage.——*Charity edifieth*—i. e. buildeth up—as a family is built up by love. See Ps. xxviii. 5. Prov. xiv. 1.

Ver. 2. *If any man think.—Macknight*, "is confident." See note on chap. vii. 40.

Ver. 4. *An idol is nothing.*—The Hebrews gave them a name that implied this, which is thought to be here alluded to; and *Whitby* shows, that the position here asserted was a common aphorism among the Jewish doctors.

Ver. 6. *In him*—Margin, "for him;" i. e. for his glory.

Ver. 7. *Not in every man.—Doddridge*, "Not in all men"—even not in some professing Christians.——*For some, with conscience of the idol*, &c.—i. e. supposing that, though the idol itself may be an insensible statue, it may be inhabited by some immortal demon; and, thus supposing, they become guilty of idolatry.

Ver. 8. *Meat commendeth us not*—i. e. the eating or refraining from any particular kind of food, in itself considered.

Ver. 9. *This liberty.—Macknight*, "right." So they claimed it; but the apostle does not concede it. See chap. x. 19—23.

Ver. 10. *If any man see thee*—That is, seeing you do so, he may be encouraged to do the same, without the knowledge and enlightened views which you possess; and this may lead him into idolatry, and thereby wound his conscience.——*Be emboldened.*—Margin, "edified," or "built up;" i. e. in error and in vice. Compare note chap. viii. 1.

Ver. 11. *Shall the weak brother perish?*—See note on Rom. xiv. 15.

CHAP. IX. Ver. 1. *Am I not free?*—Meaning, that his time and talents were at his own disposal. He was not in bondage to any man—a circumstance necessary to capacitate him for his itinerant labours.——*Have I not seen Jesus Christ?*—This was necessary, in order to his being a competent witness of Christ's resurrection.

Ver. 4. *Power to eat and to drink?*—[Rather, *authority* or *right*. Power is only the ability to do a thing; whereas the apostle means a *right* to do what he is speaking of.]—*Bagster*. That is, labouring for the public good, have we not a right to live at the public charge?

Ver. 5. *To lead about a sister, a wife?*—i. e. a Christian wife, or a wife who was a sister in Christ.—*Macknight*. Roman Catholics render it, "a sister, a *woman*:" but *Doddridge* remarks, "the word (*gunaika*) has no force at all here, if it be rendered a woman, since a sister must needs be such; and it is very unlikely that an apostle should carry about with him a woman to whom he was not married: yet this is what they pretend of Cephas, (or Peter,) and of our Lord's brothers.

Ver. 7. *Who goeth a warfare*, &c.—i. e. who labours without expecting to reap some of the fruits of his labour?

charges? who planteth [f] a vineyard, and eateth not of the fruit thereof? or who feedeth [g] a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written [h] in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he [i] that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 If [j] we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless [k] we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things [l] live *of the things* of the temple? and they [m] which wait at the altar are partakers with the altar?

14 Even so hath the Lord [n] ordained that they [o] which preach the gospel should live of the gospel.

15 But I [p] have used none of these things: neither have I written these things, that it should be so done unto me: for [q] *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for [r] necessity is laid upon me; yea, wo is unto me, if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation [s] *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant [t] unto all, that I might gain the more.

20 And unto the Jews I [u] became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not [v] without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak [w] became I as weak, that I might gain the weak: I [x] am made all things to all *men*, that [y] I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So [z] run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an [a] incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But [b] I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

A. M. 4061. A. D. 57.

f De.20.6. Pr.27.18.
g 1 Pe.5.2.
h De.25.4. 1 Ti.5.18.
i 2 Ti.2.6.
j Ro.15.27.
k 2 Co.11.7, 9. 12.14.
l or, *feed*.
m Nu.18.8, &c. De.18.1.
n Lu.10.7.
o Ga.6.6.
p Ac.20.34. 2 Th.3.8.
q 2 Co.11.10.
r Je.1.17. 20.9.
s Col.1.25.
t Ro.1.14. Ga.5.13.
u Ac.16.3. 21.23—26.
v c.7.22.
w Ro.15.1. 2 Co.11.29.
x c.10.33.
y Ro.11.14.
z Phi.2.16. 3.14. 1 Ti.6.12. 2 Ti.2.5.
a 2 Ti.4.8. Ja.1.12. 1 Pe.5.4. Re.2.10. 3.11.
b Ro.8.13.
a Ex.13.21, 22. Nu.9.18., 22.
b Ex.14.19. 22.29.
c Ex.16.15, 35. Ne.9.15, 20. Ps.78.24, 25.

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 ex- amples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under [a] the cloud, and [b] all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual [c] meat;

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tiously could, in order to gain them to the gospel; as he says in ver. 22, "I am made all things to all men, that, by all means, I might win some."

"He was aware, (says Mr. *Robert Hall*,) that contentions about practices and opinions, comparatively insignificant, were generally the most vehemently and uncharitably carried on by men who are the most cold and indifferent in the defence of truths of the most awful moment. Inflexible in himself in every thing which was of vital importance, yet accommodating in trivial matters, about which men of narrow views pertinaciously contend, he shaped the course of his usefulness to the winding current of life, and to the flexure of circumstances; and was ever on the watch to see how, by giving way in things indifferent, he might gain men to the great cause which he lived only to promote."

In the latter part of this chapter, St. Paul explains the grounds and motives of his conduct in some beautiful allusions to the gymnastic exercises of the Greeks and the Olympic games. First, in reference to the *stadium*, or foot-race, in which, though many ran, one only, namely, the foremost of them, was crowned. So he ran—and exhorts the Corinthians also to run, that they might gain the prize. He then observes, that to all who contended in these games, whether in running or combating, it was absolutely necessary that they should practice temperance; and this he recommends as equally necessary in order to run the Christian course, or fight the good fight of faith; in both which we contend, not for a fading and corruptible garland, but for a crown of immortal glory. In this contest the apostle farther remarks, that he ran "not unobserved by the judge" who is to award the prize; and he fought not as one that beats the air, merely vapouring without an antagonist; but he *boxed*, (alluding to the same games,) "bruised, and mortified his flesh," in order to keep his body in subjection to the interests of his soul—"Lest having, as a herald, (says he,) proclaimed the gospel to others, I should myself be disapproved, and rejected by that Judge who alone distributes the rewards of immortality."

CHAP. X. Ver. 1—33. *The Jewish institutions being types of ours, the punishments inflicted on their abuse should operate as warnings to us Christians.*—In the first place, their passing through the Red Sea initiated them into the religion of Moses in a manner similar to that in which Christians are

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Ver. 9. *Doth God take care for oxen?*—i. e. for oxen only.

Ver. 10. *Or saith he it altogether - Macknight,* "chiefly"—*for our sakes?*

Ver. 12. *If others be partakers, &c. . . . are not we rather?—Macknight,* "Ought not we rather?"

Ver. 13. *Do ye not know?* &c.—This was true, both with respect to the Jews and the heathen.

Ver. 16. *Nothing to glory of* (in that.)—So *Doddridge*. His glory was in preaching the gospel *gratis*.

Ver. 20. *Became as a Jew.*—See Acts xvi. 3; xxi. 26.

Ver. 21. *To them that are without law*—i. e. the Mosaic law; namely, the Gentiles.

Ver. 23. *That I might be partaker.*—Namely, of the blessings of the gospel; but *Pearce* renders it, "a joint communicator," which is the sense given by *Doddridge*.

Ver. 24. *So run, that ye may obtain.—Macknight,* "That ye may lay hold on the prize." [The apostle here refers to the *Isthmian* games, so called from being celebrated on the isthmus of Corinth.]—*Bagster*.

Ver. 25. *Is temperate in all things.*—"Would you," says Epictetus, "be a victor in the Olympic games? So in good truth would I, for it is a glorious thing; but pray consider what must go before and what may follow, and so proceed to the attempt. You must then live by rule; you must oblige yourself to constant exercise, at the appointed hour, in heat and cold; you must abstain from wine and cold liquors; in a word, you must be as submissive to all the directions of your master as to those of a physician."—*Enchir.* chap. 86.——*A corruptible crown.*—It is well known that the crown in the Olympic games, sacred to Jupiter, was of wildolive; in the Pythian, sacred to Apollo, of laurel; in the Isthmian or Corinthian, of the pine, &c. Most of these were evergreens, but they would soon grow dry, and break to pieces.

Ver. 26. *Not as uncertainly.*—"Not as unnoticed," namely, by the judge; or, "not as neglecting the boundary marks of the course." See *Doddridge*.——*So fight I.—Macknight,* "So I box."

Ver. 27. *I keep under my body.—Doddridge,* "I mortify my body." The original term properly signifies to strike on the face, as boxers did.—*Doddridge*.——*Bring it into subjection.*—"*I drag off as a slave,*" as the victors did their conquered antagonists.——*Lest when I have preached—Doddridge,* "Served as a herald;" *Macknight,* "proclaimed" *to others*—*I myself should be a cast-away.—Doddridge,* "I myself should be disapproved," namely, by the judge. *Macknight,* "Lest I myself should be not approved." [*One disapproved* by the judge of the games, as not having fairly deserved the prize.]—*Bagster*.

CHAP. X. Ver. 1. *All our fathers*, &c.—Paul speaks of himself and Jewish brethren.——*Under the cloud*, &c.—If water baptism is here alluded to, as many think, it does not seem to imply immersion, for it was the Egyptian army that was immersed; but it is not unlikely, that in the cloud passing over them to guard their rear, (which it did effectually, by involving their enemies in rain and darkness,) it might distil upon the Israelites a mist, or gentle rain, while at the same time their garments were sprinkled with the ocean's spray.

Ver. 2. *Baptized unto Moses*, &c.—By means of the cloud and the passage of the Red sea, an obligation similar to that arising from baptism was imposed on them to obey Moses; i. e. all those who passed with Moses through the Red sea, and followed with him the cloud which preceded their march, bound themselves by this act to honour, obey and follow him.—*Rob. Wahl.*

A. M. 4061. A. D. 57.

4 And did all drink the same spiritual [d] drink: for they drank of that spiritual Rock that [e] followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown [f] in the wilderness.

6 Now these things were [g] our examples, to the intent we should not lust after evil things, as they [h] also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is [i] written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some [j] of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt [k] Christ, as some of them also tempted, and were destroyed of [l] serpents.

10 Neither murmur ye, as some of them also [m] murmured, and were destroyed of the [n] destroyer.

11 Now all these things happened unto them for [o] ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore [p] let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who [r] will not suffer you to be tempted above that ye are able; [s] but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, [t] flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after [u] the flesh: [v] are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol [w] is any thing, or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to [x] devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup [y] of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we [z] provoke the Lord to jealousy? are we stronger than he?

23 All [a] things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

d Ex 17 6. Nu 20 11.
e or, *went with.*
f Nu 14 29 ...35 26 64,65 He 3 17. Jude 5.
g *the figures.*
h Nu 11.4. 33 34
i Ex 32 6.
j Nu 25 1.. 9
k Ex. 17 2,7
l Nu 21.6.
m Nu 14 2, 29
n 2 Sa 24 16
o or, *types.*
p Pr 28 14. Ro 11.20.
q or, *moderate.*
r Dt 3 17. 2 Pe 2 9
s Ja 5 11.
t 1 Jn 5 21.
u Ro 4 1,12
v c.9.13.
w c.8.4.
x Le 17 7. De 32.17. Ps 106.37.
y De.32.38.
z De 32 21. Jos 24 19 Eze 22.14.
a c.6.12.

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introduced into the church by baptism. Thus the feeding of Israel, by manna from heaven, our Lord himself represents as figurative of his doctrine and precepts, (John vi. 51, &c.;) while the water from the rock, which followed them to a considerable distance through the wilderness, typified also the grace which flows from Christ, who is the *rock* of our salvation. (John iv. 10, &c.)

As these merciful supplies of temporal food represented the blessings of the new dispensation, so the impious and ungrateful behaviour of Israel but too justly represented the improper and unbelieving conduct of many nominal Christians and hypocritical professors. The history of Israel is, therefore, but too justly figurative or typical of the New Testament church, which consists not of true Israelites only, but also of many who have nothing but the name, and who, therefore, when tribulation or persecution ariseth, because of the word, are offended and apostatize, even because, as our Lord tells us, they have *no root* (of piety) in themselves, (Matt. xiii. 20.) "Wherefore, (saith Paul,) let him that thinketh," and is confident "that he standeth" firm, "take heed lest he fall." The Scriptures, while they encourage believers with promises of persevering grace, no less earnestly caution us against presumption and neglect. The whole work of God is carried on by means of his own appointment.

St. Paul now returns to the subject of idolatry, and cautions his beloved Corinthians against being drawn into it, as was Israel in the instances he had recited; and we are much inclined to believe that the great temptation which drew Israel into idolatry was the same with which the people of Corinth were now tempted, viz. luxury and conviviality; they were invited to feast in the idol temples, the natural consequence of which would be uniting in the music and dancing which followed, and these would as naturally lead to that licentiousness, for which these heathen temples were so much frequented.

The apostle now adverts to the solemnities of the Lord's Supper, as a farther guard to them against partaking of the idol-feasts. This was indeed the common temptation of the heathen world; but there was an easy and an obvious way of escape, in keeping aloof from the heathen temples; and here is a strong argument to induce them so to do. In the Christian sacrament they held communion with the Saviour; they spiritually ate his flesh and drank his blood. But "what communion hath Christ with Belial?" or with any of the idols of the heathen world? It is true, indeed, Christians consider their lifeless images as mere masses of wood or stone; but since the heathen themselves supposed them to be inhabited by *demons* or devils, (as our translators call them,) and therefore worshipped them, to unite with them in any part of their devotions was to hold communion with them and with their gods; but, says he, "I would not that ye should have fellowship with demons." That would be to provoke the Almighty to jealousy, as the idolatrous Jews did; and they might expect the like awful consequences as befell *them*. To attempt this would be to "provoke the Lord to jealousy," as they did, which would be as imprudent as it was criminal; for who can contend with him?

Dr. *Macknight* here remarks—"With respect to the questions whether the meats sacrificed to idols, which were offered in the markets, might be eaten by Christians, and whether they might eat of those meats in the houses of the heathens, when set before them as a common, and not as a religious meal, the apostle observed, first, that although, under the gospel, all meats were lawful, all meats were not expedient for every person; and even where they are expedient, the eating of them may not extend to the edification of others, (ver. 23.) Secondly, that in the use of meats, one ought to study not his own advantage only, but the advantage of his neighbour also, (ver. 24.) And having laid down these principles, he desired the Corinthians to eat whatever was sold in the shambles, without inquiring whether it had been sacrificed to idols or not; because they knew that idols have no dominion over the world, but that 'the earth is the Lord's,' and all that it contains, (ver. 25, 26.) And if a heathen invited them to his house, and they inclined to go, they were to eat whatever was set before them, asking no questions for con-

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Ver. 4. *That followed them.*—Dr. *Wall* calculated that this water, which was a stream, or river, from the rock of Horeb, running in a descent, might attend upon Israel in their peregrinations for 37 years, till they came to Ezion Gaber, a sea-port, where it might run into the ocean. See Num. xxxiii. 36.

Ver. 5. *God was not well pleased*—Because they murmured and repined through unbelief. Compare Heb. iii. 16, 17.

Ver. 6. *Our examples.*—Margin and *Doddridge*, "figures;" or, more literally, "types."

Ver. 9. *Neither let us tempt Christ.*—This is said on the conviction that the Lord, who inhabited the Shechinah, or cloud of glory, was none other than the Messiah, John i. 14.—*Destroyed of* (or by) *serpents.*

Ver 10. *Destroyed of the destroyer*—i. e. death.

Ver 11. *Ensamples.*—Old English for "examples." Margin and *Doddridge*, "figures," or more literally, *types.*—*Ends of the world.*—Gr. "of the ages;" elsewhere called the last times, the last days, &c. See Heb. i. 2.

Ver. 12. *Him that thinketh*—or is confident—*he standeth*—"Firmly fixed in the divine favour," says *Macknight*. See note on chap. vii. 40.

Ver. 13. *Such as is common to man.*—According to *Doddridge*, such as is proportionable to human strength.

Ver. 15. *What I say*—i. e. What I am about to say, as in next verse.

Ver. 16. *The bread—Macknight*, "The loaf"—*which we break.*—So it (*artos*) is rendered, Mat. xvi. 9.

Ver. 17. *For we*, &c.—[Or, "Because there is one bread, (or loaf,) we, who are many, are one body." By this sacrament, and the faith professed in it, and the grace implied, Christians were united as the members in the human body; seeing they were one with Christ, and had fellowship with him, and one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual nourishment for their souls.]—*Bagster.*—*One body*—i. e. mystically.

Ver. 18. *Behold.*—*Doddridge*, "Consider," &c.—*Partakers of the altar*—i. e. participators in the atonement, and in the worship. So by eating of these idolatrous sacrifices you participate in the idolatry.

Ver. 20. *Sacrifice to devils*—Gr. "to demons." *Elsner* has "proved at large," says *Doddridge*, "from incontestable authorities, that the demons were considered as present at these sacrifices, and as taking part with the worshippers in the common feast; by which (as *Maimonides* expresses it) friendship, brotherhood, and familiarity, were contracted between them, because all ate at one table, and sat at one board."

Ver. 21. *The cup—the table of devils*—Gr. "demons," throughout this and the verse preceding. Our opinion of the existence of demons, or evil spirits, and their power over mankind, has been already given in various parts of the Gospels, and their connexion with the interests of idolatry will hardly be disputed.

Ver. 23. *All things are lawful.*—See chap. vi. 12.

24 Let [b] no man seek his own, but every man another's *wealth*.

25 Whatsoever [c] is sold in the shambles, *that* eat, asking no question for conscience' sake:

26 For [d] the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever [e] is set before you, eat, asking no question for conscience' sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat [f] not for his sake that showed it, and for conscience' sake: for [g] the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by [h] grace be a partaker, why am I evil spoken of for that for which I give [i] thanks?

31 Whether [j] therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give [k] none offence, neither to the Jews, nor to the [l] Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as, 21 namely, in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers [a] of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that [b] ye remember me in all things, and keep [c] the [d] ordinances, as I delivered *them* to you.

A. M. 4061.
A. D. 57

b Phi.2.4,21.
c 1 Ti.4.4
d De.10.14. Ps.24.1. 50.12.
e Lu.10.7.
f c.8.10,12.
g ver.26.
h or, *thanksgiving*.
i Ro.14.6.
j 1 Co.3.17. 1 Pe.4.11.
k Ro.14.13. 2 Co.6.3.
l *Greeks*.
a Ep.5.1. 1 Th.1.6
b c.4.17.
c Lu.1.6.
d *tradition*.
e Ep.5.23.
f Ge.3.16. 1 Pe.3.1, 5,6.
g Jo.11.28, c.13.27,28
h Ac.21.9.
i Nu.5.18. De.21.12.
j Ge.5.1.
k Ge.2.18, 22,23.
l i. e. *uncovering, in sign that she is under the power of her husband*. Ge.24.65.
m Ro.11.36.
n or, *veil*.
o 1 Ti.6.4.

3 But I would have you know, that the head [m] of every man is Christ; [f] and the head of the woman *is* the man; [g] and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman [h] that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be [i] shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the [j] image and glory of God: but the woman is the glory of the man.

8 For [k] the man is not of the woman: but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have [l] power on *her* head because of the angels.

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all [m] things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a [n] covering.

16 But [o] if any man seem to be contentious,

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science' sake; because, by no reasonable construction could that action be considered as a worshipping of idols, even though the meat they were going to eat had been sacrificed to an idol, (ver. 27.) But if, on such an occasion, either a Heathen, or a Jew, or a weak Christian, should say to them, this is meat sacrificed to an idol, they were to abstain from it on account of the weak conscience of him who showed it; because, by showing it, he declared that he considered the eating of that meat as a partaking in the worship of the idol to whom it had been offered, (ver. 28.) If thou reply, 'Seeing God has allowed me to eat all kinds of meat, why should I be blamed for eating any particular meat, for which I give God thanks?' (ver. 29, 30,) my answer is, for the very reason that, by the free gift of God, all his good creatures are bestowed on thee, thou art bound in eating and drinking, as in all thy actions, to consult the glory of God, who has commanded thee, even in indifferent actions, to consult what may be good for the edification of others, (ver. 31.)"

Upon these grounds St. Paul exhorts the Corinthians not so to use their Christian liberty as to give occasion of stumbling to either Jews or Greeks. This was the apostle's own method; and, in the first verse of the following chapter, he exhorts them in this instance to follow him, even as he had followed his divine Master.

CHAP. XI. Ver. 1—34. *St. Paul corrects sundry irregularities and indecencies, into which he hears that the Corinthians had fallen.*—The first relates to the manner in which the different sexes had exercised their prophetic gifts, for it is most certain that the extraordinary gifts bestowed on the day of Pentecost were not confined to the male sex, for we read of prophetesses as well as prophets, (Acts ii. 17, 18; xxi. 9, &c.,) and the apostle does not censure the exercise of these gifts, but only some indecorous circumstances in the dress and manner of the prophetesses. To understand St. Paul's reproofs, it is necessary to recur to the use of veils both among the Jews and Greeks. These were evidently worn by the women as a token of modesty and subjection, and to show that they were under the power of their husbands. On the other hand, men, for the contrary reason, prayed, preached, or prophesied, with their heads uncovered, to show that they were under no such subjection; and the ground of this distinction is founded in nature and in general custom: for a woman veiled was under *coverture*, that is, under the protection of her husband, or (if single) of her father. But this practice in men was effeminate, and at the same time dishonoured God, whom they represented; while the women, by an opposite conduct, dishonoured the men. These improper customs, it should seem, had been introduced by some of the false teachers who had opposed Paul, and had endeavoured probably to bring into contempt the regulations he had estab-

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Ver. 24. *Another's wealth.*—*Doddridge*, "Welfare;" the old English term "weal" seems more exact and appropriate in this place.

Ver. 25. *In the shambles.*—*Doddridge* remarks, that the Grecian priests having often more animal sacrifices than could be eaten, took this method to dispose of the surplus.

Ver. 31. *Whether therefore*, &c.—[The apostle concludes the subject by giving them a general rule, sufficient to regulate every man's conscience and practice,—that whether they eat or drink, or whatsoever they do, to do it all with an habitual aim to the glory of *God;* by considering his precepts, and the propriety, expediency, appearance, and tendency of their actions.]—*Bagster.*

Ver. 33. *As I please all* men.—See chap. ix. 19—22.

CHAP. XI. Ver. 1. *Be ye followers of me.*—[This verse should not have been separated from the preceding chapter, with which it is intimately connected, and to which it forms an appropriate conclusion.]—*Bagster.* So *Doddridge, Macknight, Boothroyd,* and *Townsend.*

Ver. 2. *Keep the ordinances.*—*Doddridge*, "charges;" which word here means the doctrines of Christ and his apostles, whether delivered by preaching, or in writing; but doctrines or precepts delivered from hand to hand, for a succession of ages, before they were committed to writing, as were those of the Pharisees and the Papists, can command neither obedience nor respect.

Ver. 4. *Every man . . having* his *head covered.*—*Macknight*, "Having a veil upon his head." This seems to be the sense of the passage, though not literally so expressed. It is probable that the Pharisees had introduced the custom of men's wearing veils, in imitation of the heathen; it had a tendency, however, to confound the distinct character of the sexes, and is therefore here reprobated.

Ver. 5. *Woman with head uncovered.*—[In the East, if a woman appear in public unveiled, she is immediately supposed to be deficient in modesty; and consequently she would dishonour her head, her *husband*, not only by apparently throwing off the sign of her subjection, but by appearing like those women who had their hair shorn off, or shaven, as the punishment of adultery; a custom which *Tacitus* informs us prevailed among the Germans.]—*Bagster.*

Ver. 6. *Shorn or shaven.*—The first word, as distinguished from the second, means to have the hair cut close, or cropped. *Macknight* says, the Jews and ancient Germans used to punish adulteresses by shaving their heads.

Ver. 10. *Power on* her *head*—Meaning a *veil*, as intimating her being under *coverture*, or subject to the power of her husband.—*Because of the angels.*—This is very perplexing. 1. Some say, *human* angels; i. e. the angels of the churches, (Rev. i. 20.) But if the thing were itself indecent, it must surely be as indecorous before laymen as before the clergy. 2. Others say, *evil* angels, demons, who are no doubt often present in our churches; but there seems no reverence due to them, nor reason in the precept so understood. 3. *Hammond, Doddridge*, &c. interpret it of holy angels, who certainly attend our assemblies, and demand respect. See Heb. i. 14. 1 Peter i. 12.

Ver. 14. *If a man have long hair.*—In the East, the men wear their hair very short, and the women very long. Long hair in the men is a mark of effeminacy.—*It is a shame.*—[Because a proof of effeminacy and folly; and because it was considered as a mark of inferiority. It may also be remarked, that there were a set of wretched despicable beings, both at Rome and Corinth, called Pathics, who are said to have imitated the dress and manners of women.]—*Bagster.*

Ver. 15. *A glory*—[Or, an *honour* or *credit* to her; as indicating that she had done nothing to deprive her of it; and also showing that she did not object to wear it as a natural veil, and as an emblem of subjection.]—*Bagster.*

Ver. 16. *But if*, &c.—[But if any person puts himself forward as a defender of these points, let him know that we have no such custom either among the Jews or the churches of Christ.]—*Bagster*

we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear [p] that there be [q] divisions among you; and I partly believe it.

19 For there must [r] be also [s] heresies among you, that [t] they which are approved may be made manifest among you.

20 When ye come together therefore into one place, [u] *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and [v] another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that [w] have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For [x] I have received of the Lord that which also I delivered unto you, That the Lord Jesus [y] the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body, which is broken for you: this do [z] in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, [a] ye do show the Lord's death till he [b] come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, [c] unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine [d] himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh [e] damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if [f] we would judge ourselves, we should not be judged.

32 But when we are judged, we [g] are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto [h] condemnation. And the rest will I set in order when I come.

A. M. 4061. A. D. 57.

p c.1.11,12.
q or, *schisms*
r Matt.18.7. 2 Pe.2.1,2
s or, *sects.*
t Lu.2.35
u or, *ye cannot eat.*
v 2 Pe.2.13. Jude 12.
w are poor.
x c.15.3.
y Matt.26.26
z or, *for a.*
a or, *show ye.*
b Re.22.20.
c Jn.6.63.68. 2 Co.3.6.
d 2 Co.13.5. 1 Jn.3.20, 21.
e *judgment* Ro.13.2.
f Ps.32.5. 1 Jn.1.9.
g Ps.94.12, 13. He.12.5, 11.
h *judgment*

CHAPTER XII.

1 Spiritual gifts 4 are divers, 7 yet all to profit withal. 8 And to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body: 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb [a] idols, even as ye were led.

3 Wherefore I give you to understand, that no man [b] speaking by the Spirit of God calleth Jesus [c] accursed: and [d] *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities [e] of gifts, but the same Spirit.

5 And there are differences of [f] administrations, but the same Lord.

6 And there are diversities [g] of operations, but it is the same God which worketh all in all.

a 1 Th.1.9.
b Mat.9.39. 1 Jn.4.2,3.
c or, *anathema.*
d Mat.16.17
e He.2.4. 1 Pe.4.10.
f or, *ministries.*
g Ro.12.6, &c.

lished when present with them; but he appeals to their reason against the indecorous character of their innovations, and their inconsistency with the practice of all the Christian churches.

What the apostle says of divisions (or schisms) among them is repetition, (see chap. i. 10, &c.:) and into the nature of *heresies* we shall have a farther occasion to inquire. See Gal. v. 20.

A more serious abuse than any of the preceding, appears to have taken place relative to the Lord's Supper, which they seem, in some degree, to have assimilated to the feasts in the idol-temples, mingling with the sacred elements the provisions for their own suppers, forming convivial parties in the church; and while the poor were unprovided for, the rich indulged themselves to great excess.

Shocked at the idea, the apostle expresses himself with more than his usual severity. "What! (says he) have ye not houses to eat and drink in," that ye come to the Lord's table to take your meals; and instead of being united as the disciples of Christ should be, ye fall into little parties with your favourite leaders, and such of you as have provisions eat and drink even to excess; while the poor, who are guests equally welcome at the Lord's table with the rich, are neglected and despised. "This is not [the way] to eat the Lord's Supper:" and then he proceeds to repeat what he had before delivered to them; namely, "That the Lord Jesus, the same night in which he was betrayed, took bread"—that is, took one of the unleavened cakes that had been provided for the Passover, and brake and distributed it to his disciples, as we find related by the Evangelists. (Matt. xxvi. 26—28. Luke xxii. 19, 20.) Now in this way of celebrating the Lord's Supper, believers *show* (or exhibit) the emblems of his sufferings and death in a most striking manner, as thus represented by an eminent divine of the present day:—

"In eating of this bread, and drinking of this cup, (says Dr. *Belfrage*,) we show the manner of our Lord's death. The breaking of the bread represents the sufferings of his body; the pouring out of the wine, the shedding of his blood. And while we contemplate these, shall not penitential sorrow rend our hearts? Shall not we pour out our hearts before him, in the language of devotional feeling?.... In eating of this bread, and drinking of this cup, we profess our interest in the blessings of Christ's death,"—show our affectionate remembrance of his love and kindness, and our inviolable attachment to the doctrine of the cross.

But this is not a feast to be partaken of with levity or indifference: "Let a man examine himself" with what temper and disposition he is prepared to receive it, and if he discerns therein the emblems of our Lord's death, and feels a proper sense of his obligations to his love—"So let him eat." But "he that eateth and drinketh unworthily," that is, as Dr *Doddridge* explains it, "in an irreverent, profane, and unworthy manner," is guilty of [profaning] the body and blood of Christ, and thereby *eateth and drinketh judgment unto himself*. For this cause many are weak and sickly, and many sleep in religious indifference, if not in death.

CHAP. XII. Ver. 1—31. *The variety of spiritual gifts, and their design.*—One great cause of the dissensions and divisions in the church of Corinth, certainly was the improper display of spiritual gifts among its members, and their undue attachment to the most showy and popular talents, instead of those which were the most useful to the church. It appears, also, that there were false pretensions to these gifts in some instances, which fact induces the apostle to insert a caveat against their being misled by ambitious and vain-glorious men. 1. They might be certain that no man, though he were a Hebrew of the Hebrews, or even the high priest himself,

Ver. 20. This *is not to eat*, &c.—Margin, "Ye cannot eat" the Lord's Supper—i. e. not in this way. *Macknight*, "Your coming together into one place is not," &c.; i. e. it is not merely meeting at the same place, unless you are united in the same devotional views.

Ver. 21. *Is drunken.*—*Doddridge*, "Drinks to excess."

Ver. 22. *And shame them that have not*—That is, says *Doddridge*, "that have not provisions and accommodations of their own;"—i. e. the poor.

Ver. 26. *Eat this bread*—Anti-papistical writers here observe, that this element bears the name of *bread* after consecration; consequently was not transubstantiated.

Ver. 27. *Shall be guilty*—[That is, "Shall be guilty with respect to the body and blood of Christ," in not making any distinction between the bread and wine which represent them, and that used on ordinary occasions.]—*Bagster.*

Ver. 29. *Damnation.*—*Macknight*, "punishment;" but all commentators agree in reprobating what the former calls "an unhappy mistake" in our version. See our note on Rom. xiv. 23.

Ver. 30 *Many sleep.*—Commentators generally apply this to the sleep of death; and it is true, that the death of believers is called a sleep, (ch. xv. 21;) but this is called a chastening of the Lord, that such might not be condemned, (verse 32,) which implies a recovery from their sleep. We therefore incline to understand the phrase as implying a religious torpor. See Mat. xxv. 5. Ephes. v. 14.

CHAP. XII. Ver. 2. *These dumb idols.*—The images with which, in that idolatrous city, they were every where surrounded.—*Even as ye were led*—By the popular superstition, and by the artifices of their priests.

Ver. 3. *Accursed.*—Gr *Anathema.* Moses says, "He that is hanged, is accursed of God," (Deut. xxi. 23,) which applies equally to those that were crucified, so that "The hanged Christ" is applied to our Lord Jesus Christ by the infidel Jews, as a title of reproach, to the present day.

Ver. 4. *Gifts.*—[*Gracious endowments* by the extraordinary influence of the Holy Spirit.]—*Bagster.*

Ver. 6. *The same God.*—Comparing this verse with the two preceding, we have an argument for the proper divinity of the Holy Spirit here called both God and Lord

7 But the manifestation of the Spirit is given to every man to profit [h] withal.

8 For to one is given by the [i] Spirit the word of [j] wisdom; to another the word of [k] knowledge by the same Spirit;

9 To another faith [l] by the same Spirit; to another the gifts of [m] healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of [n] spirits; to another *divers* kinds of [o] tongues; to another the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing [p] to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so [q] also *is* Christ.

13 For by one Spirit are we all [r] baptized into one body, whether *we be* Jews or [s] Gentiles, whether *we be* bond or free; and have been all made to [t] drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set [u] the members every one of them in the body, as [v] it hath pleased him.

19 And if they were all one member, where *were* the body?

A. M. 4061. A. D. 57.

h Ep.4.7.
i Is.11.2,3.
j c.2.6,7.
k c.13.2.
l Epher.
m Ma.16.19 Ja.5.14.
n 1 Jo.4.1
o Ac.2.4,7.. 11.
p ver.6.
q ver.27.
r Jo.1.16 Ep.4.5.
s *Greeks.*
t Jo.7.37.. 39.
u ver.28.
v Ro.12.3. ver.11.
w Ep.4.9 12 9 11.15
x or, *put on.*
y or, *diversities.*
z Ep.5.30.
a Lu.6.13
b Ac.13.1.
c ver.10.
d ver.9
e Nu.11.17.
f He.13.17, 24
g or, *kinds.*
h Ac.2.8..11
i or, *powers*
j c.14.39.
k Mat.5.6. Lu.10.42.
a 2 Co.12.4
b 1 Pe.4.8.

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those [w] members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we [x] bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no [y] schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members [z] in particular.

28 And God hath set some in the church, first [a] apostles, secondarily [b] prophets, thirdly teachers, after that [c] miracles, then gifts of [d] healings, [e] helps, [f] governments, [g] diversities of [h] tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all [i] workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet [j] earnestly the best [k] gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.

THOUGH I speak with the tongues of men and of [a] angels, and have not [b] charity, I

could speak by the Spirit of God, who reviled our Saviour for his crucifixion, as it is well known the unbelieving Jews did. If even they should work miracles and cast out devils, they could no more act under the influence of God's Spirit, than could the prophets of idolatry spoken of by Moses. (Deut. xiii. 1—5.) On the other hand, he that should call Jesus LORD, and should seek to promote his honour and service, might fairly be considered as speaking under the influences of the Holy Spirit.

We are aware that learned and good men have attempted to distinguish and explain the various operations of the Divine Spirit, and to appropriate them to the different classes of Christian ministers; but however ingenious may be the conjecture, (see note on ver. 28,) we doubt if it can be depended on: for various gifts, we apprehend, were conferred on the same persons, and perhaps all of them on the apostles.

The apostle Paul then illustrates the use of these various gifts to the body of Christ mystical, or the Christian church, the members of which he compares to the different members of the human body, all of which contribute, by their different functions, to the service and perfection of the whole; so that no Christian ought to be despised for the meanness, nor idolized for the splendour, of his gifts. All the officers of the church, and all its members, are useful and honourable in their respective places. The Corinthians, however, encouraged an ambition for the best or most splendid gifts; but the apostle holds out to them a far better way in true Christian charity, or in love to God and man.

CHAP. XIII. Ver. 1—13. *The pre-eminence of Christian love to all other gifts.*—Drs. *Doddridge, Macknight*, and other eminent commentators, begin this chapter with the last verse of the preceding; and if, with our translators, we understand

Ver. 8. *To one is given . . . . the word of wisdom . . . . the word of knowledge.*—Preb. *Townsend* has given in his Arranged New Testament a copious abstract of the very learned discussions of the first Lord *Barrington*, (the friend of *Watts* and *Doddridge*,) to which we shall make some references, without pledging ourselves to adopt his explications, though nearly followed, not only by Mr. T., but also by Bishop *Horsley* and Dr. *Hales*. By "the word of wisdom," he understands that knowledge peculiar to an apostle: and by "the word of knowledge," the like attainment of the prophets. But with all due submission to these great names, we consider *wisdom* as an immediate endowment from heaven; *knowledge*, as an acquired talent, no less the gift of God, though the result of experience and of study. Paul eminently possessed both.

Ver. 9. *To another faith.*—According to *Locke*, a full persuasion of the truth of the gospel.

Ver. 10. *The working of miracles.*—This, as distinguished from the gift of healing, may intend the power of inflicting disease and death, as in the case of Ananias and Sapphira, &c.——*Discerning of spirits*—i. e. of detecting hypocrisy, or imposition, as in the case just referred to.——Divers *kinds of tongues . . . . the interpretation of tongues.*—From this distinction of talent, it is evident that some possessed the talent of interpreting tongues who had not the power of speaking them.

Ver. 11. *Severally as he will.*—*Doddridge*, "As he thinketh fit;" *Macknight*, "As he pleaseth." From this expression has been forcibly argued the distinct personality of the Holy Spirit.

Ver. 12. *For as the body is one.*—The apostle here illustrates the wisdom and goodness of the Holy Spirit, in his distribution of spiritual gifts, by the similitude of the human body; which, though formed of many members, constitutes one harmonious system, every member having its proper use and capacity for the common benefit.]—*Bagster.*——*So also* is *Christ*—i. e. Christ mystical, or his true church.

Ver. 13. *Drink into one Spirit.*—Namely, the Spirit of Christ, which also animates his church.

Ver. 15. *If the foot shall say.*—This beautiful apologue reminds us of the political apologue of Menenius Agrippa. At a time when the lower orders of the Roman people were rising in insurrection against the nobles, this celebrated orator and general addressed to them this fable:—That once upon a time, when the different members of the human body were not in that state of unity in which they now are, they became discontented, because all the fruits of their labour were bestowed upon the belly, which did nothing but lie at ease and enjoy them. The hands therefore refused to convey food to the mouth, the mouth to receive it, and the teeth to chew it. Acting on this principle, they reduced the corpulency of the belly: but, at the same time, the whole body, with all its members, became enfeebled, and were reduced to the last stage of a decline. It was then found that the idle belly (as they called it) contributed no less to the nourishment of the whole body than the other members did to the support of the belly.—This ingenious fable convinced the people that the senators were as necessary to the body politic as were themselves.—*Livy*, Bk. ii. chap. 32.

Ver. 23. *Our uncomely* parts *have more abundant comeliness*—i. e. by means of ornamental dress. So in the mystical body of Christ, those members of least apparent consequence, and personal comeliness, are often endowed with talents of the first order—they "have more abundant comeliness."

Ver. 25. *That there should be no schism.*—The same word is used chap. i. 10; xi. 18; and it appears from the context in the former place, that the Corinthians split themselves into little parties under the name, though without the sanction of their favourite preachers; so far, at least, as respects Paul, Apollos, and Cephas. These parties, though they met in one house, probably met in separate rooms, and held little or no communion with each other. See chap. xi. 20—22.

Ver. 26. *Whether one member suffer*, &c.—This is the doctrine of sympathy, arising literally from the nervous system, by which the head and the heart participate in the sufferings of the hand or foot, &c. So in a Christian church, the heads of it should sympathize in the sufferings of the humblest members.

Ver. 28. *First apostles*, &c.—Mr. *Townsend* has given a table, comparing this and the two following verses with verses 8 to 10, and assigning to each order of ministers his peculiar talent, as to apostles wisdom, to prophets knowledge, &c. according to the system of Lord *Barrington*, Bp. *Horsley*, &c.: but we confess that this system appears to us more ingenious than satisfactory. ——*After that miracles, then gifts*, &c.—i. e. those who had the power of working miracles, and healing diseases.——*Helps, governments*—May refer, as we conceive, to those who assisted or superintended schools, or other charities for the poor.

Ver. 31. *But covet earnestly*—*Macknight*, "Ye earnestly desire the best gifts; but I show you," &c. So *Doddridge* in effect.

CHAP. XIII. Ver. 1. *And have not charity.*—The original word, (*agape*,) though sometimes rendered *charity*, is more frequently and accurately ren-

am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* [e] prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove [d] mountains, and have not charity, I am [e] nothing.

3 And though [f] I bestow all my goods to feed *the poor*, and though [g] I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth [h] long, *and* is kind; charity [i] envieth not; charity [j] vaunteth not itself, is not puffed [k] up,

5 Doth not behave itself unseemly, seeketh not [l] her own, is not [m] easily provoked, thinketh no evil;

6 Rejoiceth [n] not in iniquity, but rejoiceth [o] in the truth;

7 Beareth [p] all things, believeth [q] all things, hopeth [r] all things, endureth [s] all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in [t] part, and we prophesy in part.

A. M. 4061. A. D. 57.

e c.14.1.
d Mat.17.20
e Mat.21.19
f Mat.6.1,2
g Mat.7.22, 23. Ja.2.14.
h Pr.19.12.
i Ja.3.16.
j or, *is not rash.*
k Col.2.18
l c.10.24.
m Pr.14.17.
n Ro.1.32.
o or, *with.*
p Ro.15.1.
q 1 Ts.5.19,6
r Ro.8.24.
s Job 13.15.
t c.8.2

u 1 Jn.3.2.
v or, *reasoned.*
w 2 Co.3.18.
x or, *in a riddle.*
y He.10.35, 39. 1 Pe.1.21.
a Ep.1.3.
b Ac.10.46.
c Ac.2.4,9.
d *heareth.*

10 But [u] when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I [v] thought as a child: but when I became a man, I put away childish things.

12 For now we see through a [w] glass, [x] darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth [y] faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4, and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments, 12, 19 the most to be desired, 20 Reason, 22 as to their use and proper end. 29 The due use of each is taught, 34 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after charity, and desire spiritual [a] *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue [b] speaketh not unto men, but unto God: for [c] no man [d] understandeth *him;* howbeit in [e] the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but

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dered *love*, and no doubt our translators here so meant it; and so it is used in the writings of Milton, Dryden, Hooker, and Atterbury, as may be seen in Dr. Johnson. There is no doubt, however, but that our translators derived the word immediately from the Vulgate, *caritas;* but its insertion here has unhappily led many persons to conclude that *alms-giving*, or practical benevolence, is the only thing intended; though that is exactly contrary to verse 3. ——*As sounding brass, or a tinkling cymbal.*—This probably refers to the different kinds of cymbal used by the ancients, the large and small; the former very sonorous, the latter more like bells. See Ps. cl. 5.

Ver. 2. *And have not charity.*—This word should have been rendered *love*, throughout the chapter.

Ver. 7. *Beareth—Doddridge*, "covereth"—*all things.*—More ready to conceal a fault than to expose it.

that as an exhortation to seek, by prayer to God, the *best* miraculous gifts, we may fairly infer that St. Paul intended, by that term, those gifts which were best adapted for the edification of the church, (see chap. xiv. 1:) "Yet (says he) I show you a more excellent way," and then proceeds, in the chapter before us, to show them that way as consisting in LOVE to God, and to each other. So *Doddridge* remarks, the word "must be here taken in the noblest sense, for such a love to the *whole* church, and the *whole* world, as arises from principles of true piety, and ultimately centres in God."

This love is commended, 1. For its indispensable *necessity;* without it all other things are nothing. The eloquence of an angel would be as unmeaning as the clanging cymbal. The highest miraculous gifts are of no avail; and even the most liberal charities, or the most ardent zeal of martyrdom, are alike unacceptable to God, unless they spring from love to him. 2. Love is commended for its many *amiable qualities.* It is intimately connected with all the Christian graces: patience, kindness, meekness; whatever is virtuous, and whatever is of good report. Lastly, Love is praised for its *durability*—when all other gifts, and even graces, fail, this shall be eternal.

What is said of the failure of the extraordinary gifts here mentioned, is, by Bp. *Warburton*, applied to their withdrawment from the Christian church, when it became established in the world; and thus, indeed, the fact was: but the whole tide of commentators is against him; and the latter verses seem to have an evident reference to a future state. The passage is, therefore, generally understood to refer to the cessation, not only of the extraordinary powers given for the first propagation of the gospel; but also of all the knowledge and wisdom in the world, which we have reason to believe will be but as nothing compared with that of heaven.

This the apostle illustrates by two comparisons. All the knowledge and wisdom attainable in this world is but like the education of a child at school, previous to his application to the higher pursuits of science, literature, or public life; nor does the accomplished scholar look back with greater contempt on his first juvenile studies, than we, in a future state, shall look back on all our present attainments. Nor is this at all incredible: all Europe was struck with admiration at the scientific discoveries of Sir Isaac Newton; yet in what light did he consider them in the decline of life? "I seem (said he) like a boy who has been playing on the seashore, and amusing himself with picking up curious shells and pebbles." But with how much more contempt must such a man look down on these things, when he had launched into the ocean of eternity.

Secondly, St. Paul compares all the discoveries of the present state to looking through a medium imperfectly transparent, which gives but a very obscure view of the objects; or, rather, to viewing them in a brazen mirror, (for such were the mirrors of the ancients, Exod. xxxviii. 8,) by which they were imperfectly reflected. These are, indeed, the only ways in which we can now view divine truths: we see them either *directly*, and then obscurely, through a dense medium, as viewing the orb of day through a fog: or we see them, as it were, by reflection, in *enigmas*. This may be somewhat elucidated by a reference to Num. xii. 8, in which the God of Israel challenges Aaron and Miriam, "If there be a prophet among you, (that is, if either of you be endowed with prophetic powers,) I, the Lord, will make myself known to him in a vision, and will speak unto him in a dream." But, as to Moses, it is added, "With him I will speak mouth to mouth, even apparently, (or by open vision,) and not in dark speeches," or *enigmas*, which is the word here used.

The knowledge of a future state will differ from our present knowledge in two respects:—1. It will be clear, and not obscured by the medium through which it is conveyed; it will not be enigmatical. 2. It will be complete, full, and not partial: "Then (says Paul) I shall know even as I am known," *i. e.* by the higher orders of being with which I shall be associated.

It is added—"Now abideth faith, hope, charity, (or rather *love*,) the three chief graces of Christianity, but the greatest of these is *love*"—and that in the various respects above mentioned—its necessity, its excellency, and its perpetuity. The clause "now abideth faith," &c., (says Dr. *Macknight*,) implies that the graces spoken of are not always to abide: for, seeing "faith is the persuasion of things hoped for," (Heb. xi. 1,) and "hope that is seen is not hope," (Rom. viii. 24:) in heaven, where all the objects of faith and hope are put in our possession, there can be no place for either. It is quite otherwise with love—love will burn with a delightful warmth and brightness to all eternity.

> "This is the grace that reigns on high.
> And brightly shall for ever burn;
> When Hope shall in enjoyment die,
> And Faith to intuition turn."—*Simon Browne.*

CHAP. XIV. Ver. 1—20. *St. Paul farther cautions the Corinthians against a vain display of their extraordinary gifts*—"From the things written in this chapter, (says Dr. *Macknight*,) it appears that the brethren at Corinth had erred in their opinion of the comparative excellence of spiritual gifts, and had been guilty of great irregularities in the exercise of these gifts. In particular, they preferred the gift of speaking foreign *languages* to all the rest, because [probably] it made them appear respectable in the eyes of the unbelieving Greeks." But by their speaking long and often, to display a talent of which they were evidently vain, they excluded other brethren from speaking, whose exercises were far better adapted to instruct the church, as they were devoted chiefly to the exposition of the Old Testament Scriptures, on which their faith was primarily founded. This exposition of the prophets, and of the

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Ver. 10. *When that which is perfect is come*—i. e. when perfection shall succeed to imperfection, namely, in a future world.

Ver. 12. *We see through a glass*—Or, through a brazen mirror.—Though glass was probably made before this time, we have no proof of its being used for windows before the third century, thin plates of horn, &c. being used instead; and perhaps it was long before it was manufactured to be so transparent as at present, and telescopes are allowed to be a much more modern invention. (See *Ency. Brit.*)——*Darkly.*—See Ps. xlix. 4.

CHAP. XIV. Ver. 1. *Follow after.—Doddridge*, "pursue." The original word alludes to the action of hunters in the chase. Seek to promote love (which is the true charity) eagerly, earnestly, perpetually.

Ver. 4. *Edifieth himself*—i. e. himself *only.* So *Macknight.*—Compare 1 Peter i. 10—12.

rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive [e] edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by [f] revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the [g] sounds, how shall it be known what is piped or harped?

8 For if the trumpet [h] give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [i] easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a [l] barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of [k] spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the [l] spirit, and I will pray with the understanding also: I will sing [m] with the spirit, and I will sing with the understanding [n] also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of [o] thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not [p] children in understanding: howbeit in malice be [q] ye children, but in understanding be [r] men.

21 In the law [s] it is written, [u] With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a [v] sign, not to them [w] that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are [x] mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is [y] in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a [z] doctrine, hath a tongue, hath a revelation, hath an interpretation. Let [a] all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

A. M. 4061
A. D. 57.

e ver. 26.
f ver. 26.
g or, *tunes*.
h Nu. 10. 9.
i *significant*.
j Re. 1 14.
k *spirits*.
l Jn. 4. 24.
m Ep. 5. 19. Col. 3. 16
n Ps. 47. 7.
o c. 11. 24.
p Ep. 4. 14, 15. He. 5. 13. 2 Pe. 3. 18.
q Ps. 131. 2. Mat. 18. 3. Ro. 16. 19. 1 Pe. 2. 2.
r *perfect*, or, *of a ripe age*.
s Ps. 119. 99.
t Jn. 10. 34.
u Is. 28. 11, 12.
v Ma. 16. 17. Ac. 2. 6, &c.
w 1 Ti. 1. 9.
x Ac. 2. 13.
y Is. 45. 14. Zec. 8. 23.
z ver. 6.
a ver. 40.

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prophecies concerning Christ, was called prophesying, and is held in the highest honour by our apostle, and pronounced superior to the other; from which we may learn to value spiritual gifts, not according to their splendour, but their utility. The gift of tongues was evidently designed for the conversion of the heathen, and was therefore abused when addressed to persons who could not understand them; and the reproof given to the Corinthians on this point may be well applied to preachers, who, by their learned and eloquent discourses, *shoot over* the heads of their hearers—as it has sometimes been expressed.

We have seen how earnestly St. Paul renounced the words of human wisdom in the second chapter of this Epistle; and here, so far from glorying in the display of the extraordinary endowments, as to the knowledge of foreign languages, he solemnly declares that he had rather speak "five words" or sentences, so as to be generally understood, than "ten thousand" to excite wonder and admiration.

Against this abuse the apostle urges several considerations, as, first, he that spoke in an unknown language spake to God only, and conveyed no instruction to his brethren; nor could they, when he engaged in public prayer, know when to introduce an audible *Amen*, as (says *Macknight*) was the custom from the beginning in the Christian church, in imitation of the ancient Jewish worship. (See Deut. xxvii. 15. Neh. viii. 6.) This affords so powerful an argument against the use of prayers in an unknown tongue, as practised in the church of Rome, that it seems wonderful such a custom should ever have been adopted by any who acknowledged the inspiration of St. Paul.

Ver. 21—40. *On the exercise of miraculous gifts, continued.*—After some farther remarks and directions as to the conduct of their devotional meetings, the apostle enters a caveat against females speaking in the church, which it has been found difficult to reconcile with the directions which he gives in chap. xi. 5, &c., as to women's prophesying. On this subject we venture to remark, 1. That when God bestows any *extraordinary* gifts on females, there is no human power which has a right to forbid their exercise, and certainly no apostle would. Even Anna was allowed to prophesy in the temple as well as Simeon; Philip, the deacon, had two daughters which did prophesy; and the Spirit, on the day of Pentecost, was doubt-

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Ver. 5. *Greater is he.*—Every man ranks in the church according to his usefulness.

Ver. 6. *By revelation*, &c.—This seems to refer to the different ways in which the church was edified by apostolic gifts.

Ver. 7. *And even things*, &c.—[I may, as if he had said, illustrate this farther from even *lifeless things*, which are made use of to give sound, as for instance, a *pipe* or *harp*; if these were to utter mere *sounds* without order, harmony, or melody, though every tone of music might be in the sounds, no person could discern a tune, or receive pleasure from such sounds; and they could give no direction to those who were to *sing* or dance to them, unless a proper distinction was observed. So also, if the *trumpet* should be blown at random, without any distinction between that sound which calls the combatants to the field, and that which sounds a retreat, and other sounds of different meanings, what soldier could understand when to "prepare himself to battle?" If, then, an intelligible distinction of sounds be necessary in the concerns of life, how much more must they be so in those of religion?]—*Bagster.*——*A distinction in the sounds.—Macknight*, "notes." This verse seems to refer to dancing, as the next does to military music.

Ver. 10. *So many kinds of voices.—Doddridge* and *Macknight*, "of languages (as ye speak.")

Ver. 11. *A barbarian.*—So the Greeks and Romans esteemed all other nations.

Ver. 14. *My understanding is unfruitful*—i. e. affords no instruction to others.

Ver. 16. *He that occupieth the room of the unlearned*—i. e. private individuals, not endowed with miraculous gifts. So *Doddridge, Macknight*, &c

Ver. 21. *In the law*—i. e. in the Old Testament. [The passage quoted is taken from the prophet *Isaiah*; but the term *torah*, (law,) was used by the Jews to express the whole *Scriptures*, law, prophets, and hagiographia; and they used it to distinguish these Sacred Writings from the words of the *Scribes*. It is not taken from the LXX. from which it varies as much as any words can differ from others where the general meaning is similar. It accords much more with the Hebrew: and may be considered as a translation from it; only what is said of God in the third person, in the Hebrew, is here expressed in the first person, with the addition of *saith the Lord.—Randolph.*

Ver. 22. *Tongues are for a sign*—i. e. for a miracle, to convince the unbelievers.

Ver. 23. *The whole church*—i. e. evidently the *congregation* of believers, as the word implies, though used afterwards for the place of assembly; as is the case with the word "Meeting," among Dissenters.——*That ye are mad*—That is, from hearing you all talk so unintelligibly. Comp. Acts ii. 13.

Ver. 25. *Thus are the secrets of his heart made manifest.*—This refers to the work of the Holy Spirit on men's consciences.

Ver. 26. *Every one* (*Macknight*, "each") *of you hath*, &c.—This, according to Mr. *Harmer*, is to be understood of extemporary (rather inspired) devotional songs; such we read of repeatedly in the Old Testament, as in the times of Moses and David.

Ver. 27. Let it be *by two*, &c.—i. e. according to *Doddridge*, "two or three" speakers, and one interpreter; but *Macknight* renders it, "Let it be two or at most three (sentences,) and separately; and let one interpret."—[Let not more than two, or at most three, be so engaged at one time of assembling; and let this be done *by course*, one after another.]—*Bagster.*

29 Let [b] the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the [c] first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits [d] of the prophets are subject to the prophets.

33 For God is not *the author* of [e] confusion, but of peace, as [f] in all churches of the saints.

34 Let [g] your women keep silence in the churches: for it is not permitted unto them to speak: but *they are commanded* to be [h] under obedience, as also saith [i] the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or [j] came it unto you only?

37 If [k] any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let [l] all things be done decently and in order.

CHAPTER XV

[b] By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I [a] declare unto you the gospel which I preached unto you, which [b] also ye have received, and wherein [c] ye stand;

2 By which also ye are saved, if [d] ye [e] keep in memory [f] what I preached unto you, unless [g] ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according [h] to the scriptures;

4 And that he was buried, and that he rose again the third day according [i] to the scriptures:

5 And that he was seen of [j] Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last [k] of all he was seen of me also, as of [l] one born out of due time.

9 For I am the least [m] of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not [n] I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how [o] say some among you that there is no resurrection of the dead?

13 But if [p] there be no resurrection of the dead, then is Christ not risen:

14 And if [q] Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised.

17 And if Christ be not raised, your faith [r] *is* vain; ye are yet in your sins.

A. M. 4061. A. D. 57.

b ver. 39. 1 Th. 5. 19, 20.
c Job 32. 11.
d 1 Jn. 4. 1.
e *tumult, or, unquietness.*
f c. 11. 16.
g 1 Ti. 2. 11, 12.
h Ep. 5. 22. Tit. 2. 5. 1 Pe. 3. 1.
i Ge. 3. 16. Pro. 20. 3. 1 Co. 14. 34. Est. 1. 20.
j c. 4. 7.
k 2 Co. 10. 7. 1 Jn. 4. 6.
l ver. 26, 33.
a Ga. 1. 11.
b c. 1. 1. 8.
c 1 Pe. 5. 12.
d He. 3. 6.
e or, *hold fast.*
f *by what speech.*
g Ga. 3. 4.
h Ge. 3. 15. Ps. 22. 4, &c. Is. 53. 1, &c. Da. 9. 26. Zec. 13. 7. Lu. 24. 26, 46.
i Ps. 16. 10. Ho. 6. 2.
j Lu. 24. 34, &c.
k Ac. 9. 17.
l or, *an abortive.*
m Ep. 3. 7, 8.
n Mat. 10. 20.
o Ac. 25. 8.
p 1 Th. 4. 14.
q Ac. 17. 31.
r Ro. 4. 25.

less poured upon both sexes, as had been predicted. (Acts ii. 17, 18.) And Paul's prohibition of a woman's praying or prophesying unveiled, was certainly an acknowledgment of their right under such regulation.—2. In the present chapter nothing is said of women as to prophesying or praying; but only against their *speaking* or talking in the churches, which we humbly conceive regards rather their interference in church government, which was unbecoming their subjection to the other sex. Neither were they allowed to ask questions, which might interrupt the course of their meetings, either for business or devotion. "Let them ask their husbands at home," (ver. 35,) but, in public, "Let things be done decently, and in order," (ver. 40,) that is, according to *Doddridge*, "Let all [your meetings] be conducted in a regular manner, to prevent such disturbances, disputes, and scandals, for the future, as have already arisen in your society, and will proceed to greater evils, if you do not immediately set upon reforming them." If women were allowed to prophesy or preach in the public congregation, we conceive it was only on particular occasions, and under special divine influence.

CHAP. XV. Ver. 1—19. *Christ's resurrection, the ground and pledge of ours.*—The resurrection of the body, however ridiculed by ancient or modern philosophers, is a fundamental truth of Christianity, constantly insisted upon in the public preaching of the apostles, (as we find in the Book of Acts,) as well as in the apostolical epistles. But as the general resurrection arises out of Christ's resurrection, it was necessary, therefore, to establish that fact, as the foundation of this doctrine. Now, as a fact can only be established by testimony, St. Paul here refers to the various witnesses by whose testimony it may be established. After his resurrection, our Lord was "seen of Cephas, (or Peter,) of the twelve," or body of the apostles, and afterwards of "five hundred brethren at once," of whom, says the apostle, "the greater part remain (alive) unto this present, (time.") The other appearances are mentioned by the Evangelists; but this is not, though it is thought to be referred to in Mat. xxviii. 10.

The modest manner in which St. Paul speaks of himself, as one of these witnesses, is very remarkable. He calls himself an *abortive*—"one born out of due time," and too insignificant to deserve notice: because, though an apostle, and especially so to the Corinthians, (chap. ix. 2,) he had been a persecutor of the church of God; yet since he had been *born again*, and become a child of God, and a servant of Christ, he had been indefatigable in serving the great cause in which he was now engaged. This he mentions, however, not to praise himself, but to honour his divine Master. "It was *not I*, (says he,) but the grace of God which was with me;" and to that grace he gives all the glory.

After this exordium, he adverts to the subject already named, and which was now evidently in full view of his mind—the general resurrection, as arising out of the fact of Christ's resurrection. To this fact he, as an apostle, and as one who had himself seen Christ after his resurrection, bore unequivocal evidence: and upon it founding the resurrection of all believers, he thus reasons—"If there be no resurrection, then Christ is not risen; then is our preaching vain, and your faith also is vain. We are found false witnesses concerning God, in saying that he raised his Son, Jesus, from the dead," (Acts ii. 24, &c.,) and you also are left to perish "in your sins;" the atonement of Christ being of no avail if it be not accepted of God, and the evidence of acceptance resting on his resurrec-

Ver. 29. *Let the other judge.*—Literally, "discriminate" between truth and error.—*Dr. P. Smith.*

Ver. 32. *The spirits of the prophets.*—In verse 12, where the original is the same, our translators render it "*spiritual* gifts," the noun being supplied, as *Macknight* thinks it should be here—"The spiritual (gifts) of the prophets are subject to the prophets."—[Those who were actuated by the Holy Spirit, in the very moments of inspiration, still retained the free use of themselves, and continued masters of their rational and persuasive faculties.—*Bp. Warburton.*]—*Bagster.*

Ver. 36. *What? came the word, &c.*—*Doddridge* says, the Scotticism, "Whether did the word of God come forth from you alone?" would be the exactest version. This excellent expositor considers these words as addressed to the church at large; but *Macknight*, as addressed to the women only, as much as to say, "Did Christ employ any of your sex as apostles? or did the word only come to you by the ministry of men?"

Ver. 37. *They are the commandments of the Lord.*—This is a direct assertion of the apostle's inspiration.

Ver. 38. *But if any man be ignorant*—i. e. neither a prophet nor inspired—let him remain so.

CHAP. XV. Ver. 2. *What I preached.*—*Doddridge*, "those joyful tidings," &c.

Ver. 3. *First of all that, &c.*—*Doddridge*, "Among the first [things,] that which," &c.

Ver. 4. *Rose again the third day, according, &c.*—He was not to see corruption, which generally occurred before the fourth day. See John xi. 39.

Ver. 5. *Then of the twelve.*—So they were called, though only ten of them were present, Judas being dead, and Thomas absent. They were called the *twelve*, as implying their office: so the Romans spake of the *Triumviri* and *Decemviri*, when meaning only a part of them.

Ver. 13. *Then is Christ not risen.*—*Doddridge*, "neither is Christ raised. So in verse 14.

Ver. 17. *Ye are yet in your sins.*—[If Christ be not risen, ye have no evidence of God's having accepted his mediation for you, nor, consequently of your being justified.]—*Bagster.*

A. M. 4061. A. D. 57.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we [s] are of all men most miserable.

20 But now is [t] Christ risen from the dead, *and* become the first-fruits [u] of them that slept.

21 For [v] since by man *came* death, [w] by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But [x] every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom [y] to God, even the Father; when he shall have put down all rule and all authority and power.

25 For [z] he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed [a] *is* death.

27 For he [b] hath put all things under his feet. But when he saith, all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

28 And when all things shall be subdued [c] unto him, then shall the Son also himself be subject unto him [d] that put all things under him, that God may be all in all.

29 Else what shall they do which [e] are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in [f] jeopardy every hour?

31 I protest by [g] your rejoicing [h] which I have in Christ Jesus our Lord, I [i] die daily.

32 If [j] after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us [k] eat and drink; for to-morrow we die.

33 Be not deceived: evil [l] communications corrupt good manners.

34 Awake [m] to righteousness, and sin not; for some have not the knowledge of God: I [n] speak *this* to your shame.

s Jn.16.2 c 1 Jn. 2 P. t 1 Pe. u Ac. v Ro. w Jn. x 1 Co. 15. y Da. 7. z Ps. 2. 10. a Heb. b Ps. c Some read, our. d Ph. e Some read, they. f Re. g Some read, our. h Ph.3.3. i Ro.8.36. j Or, after the manner of speak after. k Is. l c.5.6. m Ro.13.11. Ep.5.14. n c.6.5

tion. (Acts v. 31; xiii. 30. Rom. iv. 25.) So important is this doctrine, that on it depends our hopes of another life, and "if in this life only we have hope," that is, if our hope extends not beyond the grave, "then are we of all men most miserable," and to be pitied. As if he had said, our Christian profession exposes us to all the miseries of the present life, and even death itself; where, then, can we look for consolation or reward, but to "another and a better world?"

It may be said, this might be sought for in the intermediate state, and this state we do not deny; but it must necessarily be both temporary and imperfect, since it extends only to the mind, and will terminate with the day of judgment. Indeed, this state, though repeatedly referred to in the New Testament as a state of rest, and peace, and happiness, is never mentioned as the final hope and reward of Christians, which is always placed beyond the day of judgment, as in Matt. xxv. 34. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom," &c.

Ver. 20—34. *The doctrine of the resurrection farther considered, in relation to Christ's mediatorial character and kingdom.*—The conclusion from the preceding reasoning is, not only that Christ is risen, but also that he is risen as a public character—risen as an earnest and security to his people, that they also shall be raised—he is the first-fruits of the great harvest of the general resurrection of the just: for it is to them, and to them only, we think, with *Doddridge*, Paul refers throughout this chapter. It may be well here to turn back to the Epistle to the Romans, chap. v., in which we have seen Adam and Christ described as respectively the representatives of those connected with them: Adam as the head of all mankind, proceeding from him by ordinary generation; and Christ as the head of all his chosen and regenerated people. As in virtue of the former relation all mankind were involved in sin and death through the first Adam, so, through their relation to the second Adam, (Christ,) all believers become entitled to the high privilege of a resurrection to eternal life.

We now come to contemplate the mediatorial kingdom of the Lord Jesus, its completion, and the surrender here spoken of: "Then cometh the end," &c.—"The *end* of which Paul speaks (says Mr. *And. Fuller*) does not mean the end of Christ's kingdom, but of the world, and the things thereof. The delivering up the kingdom to the Father will not put an end to it, but eternally establish it in a new and more glorious form. Christ shall not cease to reign, though the mode of his administration be different. As a divine person, he will always be one with the Father; and though his mediatorial kingdom shall cease, yet the effects of it will remain for ever. There will never be a period in duration in which the Redeemer of sinners will be thrown into the shade, or become of less account than he now is; or in which 'honour, and glory, and blessing,' will cease to be ascribed to him by the whole creation." Rev. v. 12—14.

Upon the same passage the learned Bp. *Pearson* remarks—"When all the enemies of Christ shall be subdued, when all the chosen of God shall be actually brought into his kingdom, when those which refused him to reign over them shall be slain; that is, when the whole office of the mediator shall be completed and fulfilled, then every branch of the execution shall cease. As, therefore, there shall no longer continue any act of the prophetical part to instruct us, nor any act of the priestly part to intercede for us, so there shall be no farther act of this regal power of the mediator necessary, to defend and preserve us. The beatifical vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As, therefore, the general notion of a mediator ceaseth when all are made *one*, because 'a mediator is not a mediator of one,' (Gal. iii. 20;) so every part or branch of that mediatorship, as such, must also cease, because that unity is in all parts complete, '*Then cometh the end*,' &c.

"Now, though the mediatorship of Christ be then resigned, because the end thereof will then be performed; though the regal office, as part of that mediatorship, be also resigned with the whole; yet we must not think that Christ shall cease to be a king, or lose any of the power and honour which before he had. The dominion which he hath [as mediator] was given him as a reward for what he suffered: and certainly the reward shall not cease when the work is done. He hath promised to make us kings and priests, which however we expect in heaven, believing we shall reign with him for ever, and therefore for ever must believe him king."

By the resignation of the kingdom to the Father, we do not understand the giving up rank, authority, or power; but rather a submitting of all his mediatorial government to the Father's public approbation, and presenting the subjects of his kingdom before the throne. So Paul (Heb. ii. 13) represents Messiah as saying, "Behold I, and the children which God hath given me;" as if he had said, "Here am I, and these are the children thou didst give me to redeem and save." "Thine they were, and thou gavest them to me, and none is lost save the son of perdition, that the Scripture might be fulfilled." Thus said the Saviour when he had finished his work on earth. (See John xvii. throughout.) And something like this may be his language when all his mediatorial office is fulfilled in heaven. Then "God shall be all in all:"—that is, the universe shall be governed as before the mediatorial system was introduced. No more sacrifice for sin being needed, no more intercession for sinners will then be offered, nor will there remain any enemies to be subdued. Peace and harmony will be restored to our creation, and God alone will reign (as *Macknight* renders it) "over all things, in all places" of his dominion. We are not to suppose, however, that their obligation to the Saviour will ever be obliterated from the hearts of the redeemed, or that he will ever forget or neglect the purchase of his blood.

If this were not the case, says the apostle, "What shall they do who are *baptized for* [in hope of] the resurrection of *the dead?* and to fill up the ranks in the Christian army which

Ver. 18. *Are perished.*—This verse implies, that all who had been saved, were saved through Christ's death and resurrection.

Ver. 19. *Most miserable.*—*Doddridge*, "Pitiable."

Ver. 20. *Become the first-fruits.*—This is said in allusion to the law, Levit. xxiii. 10, 11. [The resurrection of Christ has been demonstrated, and our resurrection necessarily follows: as sure as the *first-fruits* are the proof that there is a *harvest*, so surely the resurrection of Christ is a proof of ours.]—*Bagster.*

Ver. 22 *For as in Adam*, &c.—The whole context shows, that the Apostle in this passage is speaking of the resurrection of the body, and has no reference to the future condition either of the righteous or the wicked. His meaning is, that, as the first Adam was the cause of natural death, so Christ, the second Adam, is the author of the resurrection.

Ver. 23. *Afterward they that are Christ's.*—This plainly shows that the resurrection of believers will be distinct, and precede that of the wicked.—*At his coming*—i. e. at his second coming to raise the dead, and judge the world.

Ver. 24. *Then cometh the end.*—[The mediatorial kingdom; an allusion to the case of Roman viceroys, or governors of provinces; who, when their administration was ended, delivered up their government into the hands of the emperor.]—*Bagster.*

Ver. 27. *He is excepted*—i. e. God the Father.

Ver. 29. *Baptized for the dead.*—[That is, probably, as *Ellis* and *Doddridge* interpret, "who are baptized in the room of the dead;" referring to the case of those who presented themselves for baptism immediately after the martyrdom of their brethren or friends; as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen.]—*Bagster.* *Macknight* considers the passage as elliptical, and reads it, "Baptized for [the resurrection of] the dead." In *Rob. Wahl* the passage is thus paraphrased—If the dead do not rise, of what avail is it to expose ourselves to so many dangers in the hope of a future reward?

Ver. 31. *I protest by your rejoicing.*—*Macknight*, "By the boasting (which I have) on account of Christ Jesus." &c.

Ver. 32. *If . . . I have fought*, &c.—*Lardner* understands this hypothetically—"*If I had*"—and not that he literally did so

35 But some *man* will say, How [o] are the dead raised up? and with what body do they come?

36 *Thou* fool, that [p] which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God [q] giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There* [r] *are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the [s] sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

A. M. 4061. A. D. 57

o Ecc. 3.3.

p Jn. 12.24.

q Ge. 1.11, 12.

r Ge. 1.16.

s Rom. 4.5.

t Da. 12.3. Mat. 13.43. Ep. 5.27.

u Lu. 24.31. Jn. 20.19, 26.

v Ge. 2.7.

w Jn. 5.21. 6.39, 40.

x Jn. 3.13, 31.

y Ro. 8.29.

z Jn. 3.5.

43 It [t] is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual [u] body.

45 And so it is written, [v] The first man Adam was made a living soul; the [w] last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The [x] first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also [y] bear the image of the heavenly.

50 Now this I say, brethren, that [z] flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

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are broken by death and martyrdom?" Or why do we stand continually exposed to the same dangers?—*in jeopardy every hour*, and daily living in the expectation of being called to die? If, speaking after the manner of men, I have fought with beasts at Ephesus, "when I was assaulted by the savage fury of Demetrius and his mob," (Acts xix. 24)—or if I even had encountered wild beasts in the theatre—whether I had escaped, or been destroyed, what reward would there remain for me, if the dead rise not?

In concluding this part of his subject, the apostle seems to intimate that the Corinthians had suffered, both in principle and practice, from their connexion with Epicurean philosophers and their disciples; this he insinuates in quoting a saying from a Greek poet, which had probably become a proverbial saying with them, as the translation has long been with us—"Evil communications corrupt good manners:" by which he evidently means, that associating with persons of infidel principles and corrupt morals, has a great tendency to corrupt the mind and manners. The apostle, therefore, attempts to rouse them from their delusion—that is, such of them as had been drawn into such connexions: "Awake to righteousness, and sin not!"

"O God! awake our souls to righteousness,
And on our hearts eternal things impress!"

Ver. 35—50. *The resurrection of the dead.*—The apostle now comes to explain, so far as the mysterious subject can be rendered intelligible to our present faculties, the nature of this resurrection; and this he does by analogy, comparing the death and resurrection of our bodies to the process of vegetation in the production of corn. It is true the subject might have been illustrated from other analogies, particularly from the natural history of insects; and the changes which human nature undergoes might have been well illustrated from the changes which pass on certain insects, from the caterpillar to the chrysalis, and from the chrysalis to the fly; whereby the creature which before crawled upon the earth, by means of passing through a state of insensibility, becomes the inhabitant of another region, and flies in the midst of heaven. So man goes to sleep a worm, and wakes an angel.

The analogy here used, seems to have been borrowed from a suggestion of our Lord himself, (John xii. 24,) that "except a grain of wheat fall into the ground and die," it cannot bring forth fruit. There is one grand distinction, however, between the two cases: the grain of corn that vegetates brings forth many, even "thirty, sixty, or a hundred fold;" but in man, the individual which dies is alone restored to life. We do not think it necessary, or even appropriate, to enter into any philosophical inquiries, in this place, as to the nature of that *death* to which every grain of corn is subject in the earth. Whether it be absolute, or apparent only, like the chrysalis of the caterpillar, it is sufficient to illustrate the subject. The change of state in man, from death to immortal life, can hardly be more wonderful than that of the worm to the butterfly, or than that of an inert single grain of wheat to the wavy stalk and the golden ear. "But God giveth .... to every seed his, own body."

The identity of every body, and particularly of the human body, is a subject of great and insuperable difficulty with us. It is supposed to reside in some secret germ, known to the Creator. In the living body, indeed, we find no difficulty in proving its identity; but it is chiefly from its connexion with the same mind that we ascertain the fact. For if we consider the changes which a human body undergoes during the course of three or four score years, in size and in form, through the progress of age, the operations of nature, and the accidents of disease, it would seem in many cases impossible to identify the body, but from the residence of the same intellect, and the consciousness of the individual world. But as God, in the propagation of his creatures, gives to every kind its proper flesh, (whether beast, or bird, or fish,) and to every vegetable its proper form, &c., so will he associate to every human mind its proper body, though, whether composed of any or how many of the same particles, it may not be possible for us to ascertain.

"The single grain of wheat which is sown, (says Mr. *Fuller*,) does not reproduce *itself*, but produces another *like* itself: for to every seed is given *its own body:* that is, a body of its own nature or kind. *So also is the resurrection of the dead.* If the body do not retain the sameness of *identity*, it will produce the sameness of *nature* or *kind*. God giveth it a body as it pleaseth him, and to every seed its *own* body."

But the introduction of celestial bodies in this place—sun, moon, and stars, with birds, beasts, and fishes, seems to us mysterious and perplexing; unless, indeed, it be designed to intimate that the glorified bodies of the redeemed, at the resurrection, will as much exceed their present forms as the celestial orbs exceed those terrestrial bodies. So the prophet Daniel tells us, (ch. xii. 3,) that "then the wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

In this life, indeed, we all bear the image of the first Adam, "of the earth, earthy;" and at death this is sown a "natural body:" but in the last day it shall be raised a spiritual body, like that of "the second Adam, the Lord from heaven." The former was made "a living soul;" the latter Adam is "a quickening (a life-giving) spirit." And as we have borne the image of the earthy, so must we "bear the image of the heavenly;" or, as the same apostle elsewhere expresses it—"The Lord Jesus shall change our vile bodies, to be transformed like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." (Phil. iii. 21.)

Could we accurately ascertain the nature of Christ's present

Ver. 36. Thou *fool.*—*Doddridge*, "Thoughtless creature."——*Except it die.*—*Macknight*, "rot." *Doddridge*, ("appear to) die." [That is, the *germ*, or principle of vegetable life, does not spring up in the form of a plant, till the external *body*, consisting of the *lobes* or *farinaceous* part of the seed, dies, and is decomposed; and thus, forming a fine earth, becomes the appropriate nourishment of the young plant that is springing into life, till it thus becomes capable of deriving nutriment and support from the grosser particles of earth in which it was deposited.]—*Bagster.*

Ver. 38. *His own body.*—*Macknight*, "its proper body." (Greek *idion*) i. e. "the body proper to its own kind." So *Doddridge*. Not the body which it had before: so this will not prove the identity of the resurrection body; but only, as *Macknight* expresses it, "The raised body of the saints will resemble their body which was laid in the grave, so far as their new state will admit." In one respect we know that they will materially differ. See Luke xx. 35. It is the general opinion, however, and is largely argued by Mr. *Drew*, in his ingenious Essay "On the Resurrection of the Body," chap. vi., that there is a principle of *identity* (some germ or stamen) which will be preserved till the resurrection; though what this is, it seems utterly in vain to conjecture.

Ver. 41. One *star differeth from* another *star in glory.*—This, it is probable, is literally true: we know of no two bodies in nature *perfectly* alike, nor any two bodies which have uniformly the same motion. This applies particularly to the heavenly bodies; and if we are to consider this (as many do) as referring metaphorically to the saints, it may be equally true that spiritual bodies have the same diversity, though all glorious. Though the earth is now supposed to have 800 millions of inhabitants, or more, it is probable that "the human face divine," in every instance, varies in some of its features.

Ver. 44. *A spiritual body*—Is a body refined from all the corruption and defilement attached to matter in the present state

Ver. 47. *The Lord from heaven.*—The word Lord is wanting in some ancient MSS., and *Tertullian* says, was inserted by *Marcion*; yet both *Doddridge* and *Macknight* retain it. The Vulgate reads, "The second man from heaven is heavenly." Dr. *Pye Smith* remarks, that in the ancient book *Zohar*, Messiah is called "The *Adam on high*;" and so distinguished from the first man, who is called the "*Adam below.*"

Ver. 50 *Flesh and blood*—i. e. in its present corrupt state; or, as in the next membe, of the sentence, *corruption.* "Our bodies, after they are raised from the dead, (says Mr. *Fuller*,) may be flesh and blood, and yet not what they now are"

51 Behold, I show you a mystery; We [a] shall not all sleep, but we shall all be changed,

52 In a [b] moment, in the twinkling of an eye, at the last trump: for the [c] trumpet shall sound, and the dead [d] shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal [e] *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death [f] is swallowed up in victory.

55 O [g] death, where *is* thy sting? O [h] grave, where *is* thy victory?

56 The [i] sting of death *is* sin; and [j] the strength of sin *is* the law.

57 But thanks [k] *be* to God, which giveth us the victory [l] through our Lord Jesus Christ.

58 Therefore, my beloved brethren, [m] be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem: 10 commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.

NOW concerning the collection for the saints, as [a] I have given order to the churches of Galatia, even so do ye.

2 Upon the first [b] *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever [c] ye shall approve by *your* letters, them will I send to bring your [d] liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, [e] when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great [f] door and effectual is opened unto me, and *there are* many [g] adversaries.

10 Now if Timotheus [h] come, see that he may be with you without fear: for he worketh [i] the work of the Lord, as I also *do*.

11 Let no man therefore despise [j] him: but conduct [k] him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother [l] Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch [m] ye, stand [n] fast in the faith, quit you like [o] men, be [p] strong.

A. M. 4061. A. D. 57.

a 1 Th. 4. 15 ..17.
b 2 Pe 3 10
c Zec 9 14. Mat 24 31
d Jn. 5. 25.
e 2 Co. 5. 4. 1 Jn. 3. 2.
f Is. 25. 8.
g Ho. 13. 14.
h or, *hell.*
i Ro 6 23.
j Ro 4 15
k Ro. 7. 25.
l Ro. 8. 37. 1 Jn. 5. 4, 5.
m 2 Pe 3 11
a Ga. 2. 10.
b Ac 20 7. Re 1 10
c 2 Co. 8 19
d *gift.*
e 2 Co 1. 15, 16.
f 2 Co. 2. 12. Re 3. 8.
g Phi 1 28.
h Ac 19 22.
i Phi 2 19, 22
j 1 Ti 4 12.
k 3 Jn. 6.
l c. 1. 12.
m 1 Pe. 5. 8.
n 2 Th. 2. 15.
o c. 14. 20
p Ep. 6. 10.

body, we might also easily ascertain what ours will be. The apostle indeed says, that flesh and blood cannot inherit the kingdom of heaven,"—yet our Lord himself speaks of his raised body as composed of "flesh and bones," and as bearing the marks of his crucifixion. (Luke xxiv. 39—43.) In the same passage we find, also, that Jesus did EAT with them, even animal food, namely, a piece of "a broiled fish and of a honey-comb;" which seems clearly to imply that his resurrection body contained all the organs necessary to receiving food. We stop here, however, being desirous not to push our inquiries beyond the letter of the text, on subjects wherein we are so liable to err. When the glorious events here predicted shall be accomplished, we shall, doubtless, find reason to exclaim, with the queen of Sheba, that *the half had not been told us.*

Ver. 51—58. *The effect of the last trumpet, and the Christian's final triumph!*—"Behold! I show you a mystery," says the apostle. A mystery is a secret—but that secret may be, at least partially, revealed; and here a scene opens to us, full of "terrible majesty." The "trumpet of the archangel" shakes both earth and heaven, and the voice of God awakens the dead—that is, the dead saints, for they alone are referred to in this first resurrection. Poets and painters have amused themselves in sketching this awful scene, and have represented the awaking dead as crawling from beneath their tombs: but the event defies every attempt of human imagination—in a moment—in the twinkling of an eye—the dead saints are raised, and the living changed. It can be compared only to that Almighty *fiat*, "Let light be, and light was." (Gen. i. 3.)

And with what ease is all this effected, as relates to the happy subjects of this change—it is only a change of dress! The old garment of mortality and corruption shall be thrown off, and immortality put on: and then is fulfilled the saying of Isaiah, (ch. xxv. 8,) "Death is swallowed up in victory;" that is, not only conquered, but destroyed. And then the sacred writer borrows from another prophet (Hosea xiii. 14) this triumphant song, "O death! where is thy sting? O grave! where is thy victory?" Death is thus described by *Milton* as a hideous, shapeless monster,

> ——"Black as night,
> Fierce as ten furies, terrible as hell,
> He shook a dreadful dart; what seem'd his head,
> The likeness of a kingly crown had on."

But the sacred writers compare the monster to a dragon, whose sting is sin, and its wound always fatal; but, through the death of our Lord Jesus, that sting is drawn, and the poison is extracted.

CHAP. XVI. Ver. 1—24. *Divers admonitions and salutations to the church at Corinth.*—We humbly conceive, that the last verse of the preceding chapter connects more properly with the present. From the consideration of the resurrection, and judgment to come, the apostle earnestly exhorts the Corinthians to steadfastness and diligence in the work of the Lord, and especially in the duty of Christian benevolence, under the consideration that their labour "was not in vain," for great would be their reward in heaven. He then proceeds to urge upon them a provision for the poor saints; and particularly, as that was now the usual day of meeting for devotion, that on the first day of the week, each one should deposit something in the treasury of the church, as God had prospered him, for their poor brethren at Jerusalem, who were doubtless much harassed by their infidel countrymen in that city.

"The churches of Galatia and Phrygia (says Dr. *Paley*)

Ver. 51. *We shall all be changed*—i. e. We believers. *Macknight.* Nothing like this is said of the wicked. Compare Phil. iii. 21.

Ver. 52. *The trumpet shall sound.*—The awful sound of this trumpet is generally illustrated by a reference to the thunders of Sinai, which seem to have been attended with volcanic phenomena. See Heb. xii. 19. Bishop *Berkeley*, who heard an eruption of Vesuvius at twelve miles' distance, compares it to the raging together of a tempest and a troubled sea, mixed with the roaring of thunder and of artillery: and some of the volcanic eruptions of South America are said to have been heard from 150 to 600 miles. See *Dick's* Christ. Philos.

Ver. 54. *Death is swallowed up in victory*—Or, "for ever." *Whitby* and *Macknight.* Compare verse 26. But the same word is rendered *victory* in ver. 55 and 57.

Ver. 55. *O grave.*—Greek, *Hades*, or the invisible world. The Jews speak of the angel of death as having the keys of Hades; and St. Paul describes Satan under a similar character—"Him that hath the power of death, that is, the devil." Heb. ii. 14.

Ver. 56. *The sting of death is sin.*—For it is sin that arms death with all its terrors.—*And the strength of sin is the law.*—Because it is by the law that we have the knowledge, and feel the consequences of sin.

CHAP. XVI. Ver. 1. *Concerning the collection.*—"It is evident, that the Corinthians had been previously made acquainted with the apostle's intention, of raising a contribution from the Gentile churches for the poor Christians in Judea: and, as they were more wealthy than most of their brethren, he did not intimate even a doubt of their liberality in that good work. But he judged it proper to point out to them the method, about which he had given orders in the churches of Galatia, whence he had lately come."—*Scott.*

Ver. 2. *First day of the week.*—"The argument from this passage for the observance of the first day of the week, as 'the Lord's day,' the Christian sbbath, is very conclusive: for, unless that were the custom in apostolical churches, why should 'the first day of the week' be mentioned in this connexion? 'On Sunday,' says *Justin Martyr*, 'all Christians, in the city or country, meet together, because that is the day of our Lord's resurrection: and then we read the writings of the prophets and apostles. This being done, the president makes an oration to the assembly, exhorting them to imitate and do the things which they have heard; then we all join in prayer, and after that we celebrate the sacrament.'"—*Scott.*—*Lay by him in store.*—*Doddridge*, "Lay something by, treasuring it up;" namely, in the common stock. —Instead of *in store*, *Macknight* reads, "in the treasury;" i. e. the public stock of the church. This plan of setting apart, to benevolent uses, a portion of the gains of each week is admirably adapted to promote the spirit of liberality. The sums being comparatively small, avarice is not excited. But when the portion of a year's profits is looked at, it is so large that avarice fastens her talons upon it, and nothing short of the grace of God can unfasten her grasp.

Ver. 3. *Your liberality.*—Greek, "gift;" or, "grace."

Ver. 5. *When I pass through Macedonia.*—By chap. ii. it appears that Paul had been at Corinth, and by this verse, that he was about to visit it a second time. But instead of sailing directly from Ephesus to Corinth, as he had formerly purposed, he intended to go round through Macedonia; and that he did so, appears from Acts xx. 1, 2.

Ver. 8. *I will tarry at Ephesus until Pentecost.*—This, compared with verse 6—"And it may be, that I will winter with you," fixes the time of writing this Epistle—*after* winter, but *before* Pentecost: which includes the time of the Passover, about which time *Benson*, from chap. v. 7, 8, supposes it to have been written.

Ver. 9. *For a great door and effectual.*—See 2 Co. ii. 12. Col. iv. 3. Rev. iii. 8.

Ver. 10. *If Timotheus come.*—Timothy had been sent before the apostle into Macedonia, with directions to visit Corinth.

Ver. 12. *Our brother Apollos.*—It seems, that a party at Corinth professed

14 Let [q] all your things be done with charity.
15 I beseech you, brethren, (ye know the house of Stephanas, that it is [r] the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)
16 That ye submit [s] yourselves unto such, and to every one that helpeth with *us,* and laboureth.
17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking [t] on your part they have supplied.
18 For they have refreshed my spirit and yours: therefore acknowledge [u] ye them that are such.
19 The churches of Asia salute you. [v] Aquila and Priscilla salute you much in the Lord, with the [w] church that is in their house.
20 All the brethren greet you. Greet ye one another with a holy kiss.
21 The salutation of *me* Paul with mine own hand.
22 If any man love [x] not the Lord Jesus Christ, let him be [y] Anathema [z] Maran-atha.
23 The grace [a] of our Lord Jesus Christ *be* with you.
24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

A. M. 4061. A. D. 57.

q 1 Pe.4.8.
r Ro.16.5.
s He.13.17.
t Phi.2.30.
u 1 Th.5.12.
v Ac.18.26.
w Ro.16.5, 15.
x Ep.6.24.
y Ga.1.8,9
z Jude 14,15
a Ro.16.20.

were the last churches which Paul had visited before writing this Epistle. He was now at Ephesus, and he came thither immediately from visiting those churches, Acts xviii. 23; xix. 1." And when there, it is very evident that the same subject was strongly impressed on his mind; for speaking of the other apostles, Paul says, "They would that we should remember the poor; the same which *I also was forward to do.*" This is one of many incidents remarked by this ingenious writer, to show the harmony between the book of Acts and the Apostolical Epistles, and which clearly prove their authenticity, as the circumstances are too minute and incidental to have occurred to any one who had attempted forgery. (See Horæ Paul. chap. iii. No. 10.) Another circumstance of a like nature is found in verse 11 of this chapter, where, speaking of Timothy to the Corinthians, Paul says, "Let no man despise him;" a charge given concerning no other of Paul's messengers; and what danger was there of his being despised more than others?—"Turn to 1 Tim. iv. 12, (says *Paley,*) and you will find that Timothy was a *young* man, younger probably than those who were usually employed in the Christian ministry; and that Paul, apprehending lest he should on that account be exposed to contempt, urges upon him the caution there inserted, *Let no man despise thy youth.*

After a friendly assurance of his kind wishes and intentions toward the Corinthians, and a friendly apology on behalf of Apollos, the apostle gives them this animating exhortation—"Watch ye, stand fast in the Lord, quit yourselves like men"—all which, as military terms, are highly appropriate to the Christian soldier, who has to watch, as well as fight with principalities and powers—with "the world, the flesh, and the devil." At the same time, while his utmost energies are to be thus exerted, the kindest affections are to be exemplified toward his brethren—"Let all things be done with charity," or Christian love. He particularly recommends to their attention "the house of Stephanas," who had "addicted themselves to the ministry (or service) of the saints." Then, after certain salutations, he thus solemnly concludes:—"If any man love not the Lord Jesus Christ, let him be"—he shall be—"Anathema Maran-atha"—"accursed when the Lord shall come." "To conclude all, (says Dr. *Doddridge,*) let us lay up in our memory, and often review this awful sentence, this *Anathema Maran-atha;* which, to give it the greater weight, the apostle records with his *own* hand. Let it ever be remembered that professing Christians, who do not sincerely love their Master, lie under the heaviest curse which an apostle can pronounce, or God inflict."

themselves attached to Apollos, in order to cover their opposition to the apostle: yet St. Paul greatly desired and exhorted that eminent minister to go among them, with Timothy and Erastus, or with Stephanas and his friends, when they returned to Corinth.

Ver. 22. *Anathema Maran-atha.*—"When the Jews lost the power of life and death, they used, nevertheless, to pronounce an *Anathema* on persons who, according to the Mosaic law, should have been executed, and such a person became an *Anathema,* (Heb. *Cherem,*) or accursed. . . . . Now, to express their faith that God would, one way or another . . . . interpose, to add that efficacy to his own sentence which they could not give it, it is very probable they might use the words Maran-atha; that is, in Syriac, *the Lord cometh,* or he will surely and quickly come to put this sentence in execution. . . . In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among many of the Corinthians,) as this was not a crime capable of being convicted and censured in the Christian church, he reminds them that the Lord Jesus Christ will come himself and punish it."—Bishop *Patrick* in *Doddridge.* This is the passage supposed to be referred to in the preceding verse, as *written with his own hand. Flavel,* on one occasion, preached from the above passage. At the conclusion of the service, when *Flavel* arose to pronounce the benediction, he paused, and said, "How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is Anathema Maran-atha?" The solemnity of this address affected the audience; and one gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor.

P. S. The superscription to this Epistle, which states it to have been written from *Philippi,* is so plainly opposed to verse 8, in this chapter, and to other parts of this Epistle, that it is almost universally rejected as spurious and unauthentic; particularly by *Doddridge, Macknight,* and *Paley.* The former says, "I hope it will be remembered, that no credit is to be given to any of these additions, which have been very presumptuously made, and, I think, very imprudently retained."

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE CORINTHIANS.

[CORINTH, favoured by its situation between two seas, rose to the summit of dignity and splendour. From its extensive commerce, it abounded with riches, and was furnished with all the accommodations, elegances, and superfluities of life; and far exceeded all the cities in the world in the magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices. But wealth produced luxury, and luxury a total corruption of manners; so that the inhabitants became infamous to a proverb, lasciviousness in particular being not only tolerated, but forming a considerable portion of their religion. Notwithstanding this, the arts, sciences, and literature, still continued to flourish, every part of the Grecian learning being highly cultivated; so that before its destruction by the Romans, *Cicero* (pro lege Manl. c. 5.) scrupled not to call it, "The light of all Greece." It possessed numerous schools, in which philosophy and rhetoric were taught by able masters; and strangers resorted thither from all quarters to be instructed in the sciences. Attention to these circumstances will account for several things mentioned by the Apostle in his letters to this city; which things, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is indubitably certain, as the Apostle states, that they carried these things to an extent that was never practised in any other Gentile country; and yet, even in Corinth, the Gospel of Jesus Christ, effecting what learning and philosophy were utterly unable to accomplish, prevailed over universal corruption and depravity, so much so that it became the seat of a flourishing Christian church! We have already seen, that the peace of this church had been disturbed by false teachers, who made great pretensions to wisdom, eloquence, and knowledge of the Christian liberty; and that it was to compose these differences, to correct certain abuses, and to answer various questions relative to which they had written to the Apostle, that he composed this Epistle to the Church of Corinth. With what consummate skill and soundness of argument he establishes doctrines, meets objections, and refutes erroneous opinions, the attentive reader need not be informed; while his candour, love, faithfulness, and holy zeal, are apparent in every page. The Corinthians abounded in knowledge, science, eloquence, and various extraordinary gifts and endowments, and for these the Apostle gives them full credit; but, in many cases, distinctly enough marked in this Epistle, they were grossly ignorant of the genius and design of the gospel. Many, since their time, have put words and observances in place of the weightier matters of the law, and the spirit of the gospel. The Apostle has taken great pains to correct these abuses among the Corinthians; and to insist on that great unchangeable and eternal truth, that love to *God* and man, filling the heart, hallowing the passions, regulating the affections, and producing universal benevolence and beneficence, is the fulfilling of the whole law; and that all professions, knowledge, and gifts, without this, are absolutely useless. Did this Epistle contain no more than what is found in the thirteenth chapter, it would be an unparalleled monument of the Apostle's deep acquaintance with *God;* and an invaluable record of the sum and substance of the gospel, left by *God's* mercy to the church, as a touchstone for the trial of creeds, confessions of faith, and ritual observances, to the end of time. Though this Epistle contains more local matter, and more matter of private application, than any other in the New Testament; and though, perhaps, it may possess less matter for general use than other parts of the Sacred Writings, yet it is both highly interesting and useful: gives an insight into several customs, and not a few forms of speech, and circumstances relative to the discipline of the primitive church, which we can find no where else; shows us how many improper things may, in a state of ignorance, or Christian infancy, be consistent with a sincere belief of the gospel, and a warm and zealous attachment to it; reads a very awful lesson to those who disturb the peace of society, and make schisms in the church of Christ, and confirms, illustrates, and defends, many of the most important parts of Christian doctrine and practice.]—*Bagster.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

[THAT St. Paul was the author of this Epistle has never been doubted, and is amply confirmed by *internal* evidence; from which it appears, that it was written by the Apostle in Macedonia, and probably at Philippi, as the subscription affirms, after the uproar at Ephesus, about a year after the preceding, and in consequence of the accounts which he had received of the favourable reception of the first; and afterwards sent to the Corinthians by Titus and his associates. Accordingly the Apostle justifies himself from the charge of levity, or worldly policy, in delaying his journey to Corinth, assigning those reasons for this part of his conduct which could not have been disclosed with propriety till the effect of his former epistle had appeared: declares the justice of his sentence against the incestuous person, and gives suitable directions respecting his restoration; expatiates on his own conduct in the Christian ministry, intermixing many exhortations with the avowal of his motives and fervent affections in the sacred work; excites them, with great address and earnestness, to complete their contributions for their poor brethren in Judea, showing the manifold advantages of such services; contrasts more directly, yet evidently with great reluctance, his own gifts, labours, sufferings, and conduct, with the pretences of their false teachers, showing himself to be "not a whit" inferior to any of the apostles; and concludes with various admonitions and affectionate good wishes and prayers.]—*Bagster.*

CHAPTER I.

The apostle encourageth them against troubles, by the comforts and deliverances which they had given unto him: 12 and by the uprightness of his ministry in his abode at Ephesus, and journey in Asia. 12 And calling both his own conscience and them to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.

A. M. cir. 4062.
A. D. cir. 58.

PAUL, an apostle [a] of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints [b] which are in all Achaia:

2 Grace [c] *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed [d] *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort, wherewith we ourselves are comforted of God.

5 For as the sufferings [e] of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for [f] your consolation and salvation, which is [g] effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* steadfast, knowing, that as [h] ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble [i] which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the [j] sentence of death in ourselves, that we should not trust [k] in ourselves, but in God which raiseth the dead:

10 Who [l] delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping [m] together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not [n] with fleshly wisdom, but by the grace of [o] God, we have had our conversation in the world, and more abundantly to you ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that [p] we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second [q] benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my [r] way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according [s] to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our [t] word toward you was not [u] yea and nay.

19 For the [v] Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God [w] in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which establisheth [x] us with you in Christ, and hath anointed [y] us, *is* God;

22 Who hath also sealed [z] us, and given the earnest of the Spirit [a] in our hearts.

23 Moreover I call God for a record upon

a 1&2Ti.1.1
b Phi.1.1. Col.1.2
c Ro.1.7.
d Ep.1.3. 1 Pe.1.3.
e Col.1.24.
f c.4.15
g or, *wrought.*
h Ro.8.17. 2 Ti.2.12.
i Ac.19.23, &c.
j or, *answer.*
k Je.17.5,7.
l 2 Pe.2.9.
m Ro.15.30. Phi.1.19. Ja.5.16.. Re.
n 1 Co.2.4, 13.
o 1 Co.15.10
p Phi.4.1.
q or, *grace.*
r Ac.21.5.
s c.10.2.
t or, *preaching*
u Mat.5.37.
v Mat.1.1. Ro.1.4.
w Ro.15.8,9. He.13.8.
x 2 Th.2.17. 1 Pe.5.10.
y 1 Jn.2.20, 27. Re.3.18.
z Ep.1.13, 14 1.30. 2 Ti.2.19.
a Ro.8.9,14 ..16.

CHAP. I. Ver. 1—24. *Paul, after his usual apostolical benediction, thanks God on behalf of the Corinthian church, and encourages them under their trials.*—This Epistle, as stated in our Table of Apostolical Epistles, appears to have been written within a year after the preceding; and probably, as mentioned at the end of it, from Philippi in Macedonia. To understand this Epistle rightly, the reader must be informed, that Titus, who seems to have been the bearer of the first Epistle, as well as of this, (chap. viii. 17, 18,) spent some time in Corinth, in order to obtain a correct knowledge of the state and circumstances of that church, and of their feelings towards the apostle, which he communicated to him, when they met in Macedonia; and it is evident that upon his information, are founded both the commendations and reproofs in this epistle. But these are not all to be considered as addressed to the same individuals; for it is clear that this church was composed of very heterogeneous materials—Jews and Gentiles, saints and hypocrites; and while some were entitled to Paul's warmest commendations, others merited his severest censures.

Dr. *Doddridge* remarks, that out of St. Paul's thirteen Epistles, "eleven of them begin with exclamations of joy, praise, and thanksgiving," which fact sufficiently shows his amiable disposition, and the deep interest which the apostle felt in the prosperity and happiness of the churches. The doctrine here insinuated is also highly interesting and important, namely, that ministers, and even apostles, enjoy and endure, not only the common lot of joy and suffering in their own persons, but, being public characters, both the afflictions which they endure, and the consolations which they enjoy, are all intended for the instruction and consolation of the church of Christ; that they (ministers) may be "able to comfort those who are in any trouble." And the advantage is reciprocal: ministers partake (ver. 11) in the prayers and sympathies of their people.

As an instance of this, St. Paul appears to advert to the opposition he had met with in Ephesus, when he was in danger of being torn to pieces by the mob that Demetrius had raised, (Acts xix. 30, 31;) when his friends, as he acknowledges, interested themselves for him in prayer to God, as well as by their personal exertions on his behalf.

"The consolation of which the apostle speaks" so strongly in this chapter, says Dr. *Macknight* very justly, "was derived from the presence of Christ with him in his affliction; from a sense of the love of Christ shed abroad in his heart; from the joy which the success of the gospel gave him; from the assured hope of the reward which was prepared for him; from his knowledge of the influence of his sufferings to encourage others; and from the enlarged views which he had of the government of God, whereby all things are made to work together for good to them who love him."

But the concluding verses of this chapter are of peculiar interest and importance, and must not be passed without a remark or two.—5. We note the stability of the gospel: all the promises of God are in him, [Christ,] *yea, i. e.* plainly asserted; and in him, *amen*, or faithfully accomplished, "to the glory of God."—2. By "the *earnest* of the Spirit in our hearts," we understand those divine influences which our Lord promised to all believers, to guide them into truth and righteousness; and which may properly be considered as an "earnest" of those higher influences which shall finally prepare them for heaven and glory. "As we are born again by the Spirit, (says Bishop *Pearson*,) and receive from him our regeneration, so we are assured by the same Spirit of our adoption; and because, being 'sons,' we are also 'heirs of God, and joint heirs with Christ,' by the same Spirit we have the pledge, or rather 'the earnest of our inheritance.' For 'He which establisheth us in Christ, and hath anointed us, is God, who hath also sealed us, and hath given the earnest of his Spirit

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CHAP. I. Ver. 1. *And Timothy.*—By this it appears that Timothy had returned to Paul, in Macedonia, and was now with him.

Ver. 5. *The sufferings of Christ.*—*Macknight*, "for Christ." *Doddridge* explains it; "sufferings in the cause of Christ."

Ver. 9. *The sentence of death.*—Meaning that death was fully expected by them.

Ver. 10. *So great.*—*Macknight*, "So terrible,"—*a death.*

Ver. 11. *Ye also helping together by prayer.*—*Doddridge*, "Working together in prayer."——*That for the gift* bestowed *upon us.*—*Doddridge*, "That so the favour [obtained] for us by [the importunate] prayers of many."

Ver. 12. *In simplicity and godly sincerity.*—Gr. "In the simplicity and sincerity of God;" i. e. in the sight of God. On the latter word *Leigh* says, "A fine word: it is a metaphor, either from such things as are tried by being held up against the beams of the sun, to see what faults are in them; or else from such things as are purged and clarified by the heat of the sun from the gross matter that is in them. *Mel sincerus*, is honey *sine cera*, or without wax."——*Conversation*—[That is, "we have conducted ourselves:" for *anastrepho* in Greek and *conversatio* in Latin are used to denote the whole of a man's conduct, the tenor and practice of his life.]—*Bagster.*

Ver. 13. *Than what ye read*—i. e. in the Scriptures; but as the word is ambiguous, *Doddridge* renders it, "Than what you *know*."

Ver. 15. *A second benefit.*—Gr. "grace," or gift; meaning the advantage of Paul's personal ministry a second time.

Ver. 17. *Yea yea*, &c.—That is, honest and plain dealing.

Ver. 18. *Our word.*—Meaning the word preached.——*Not yea and nay.*—Not wavering, uncertain, or contradictory. So *Doddridge*

my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have [b] dominion over your faith, but are helpers of your joy: for by [c] faith ye stand.

CHAPTER II.

Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him: 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in [a] heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love [b] which I have more abundantly unto you.

5 But if [c] any have caused grief, he hath not grieved [d] me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this [e] punishment, which *was inflicted* [f] of many.

7 So [g] that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient [h] in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the [i] person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a [k] door was opened unto me of the Lord,

13 I had no rest [l] in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, [m] which always causeth us to triumph in Christ, and maketh manifest the savour [n] of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them [o] that are saved, and in them that perish:

16 To [p] the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who [q] *is* sufficient for these things?

17 For we are not as many, which [r] corrupt the word of God: but as of sincerity, but as [s] of God, in the sight of God speak we [t] in Christ.

CHAPTER III.

1 Lest their false teachers should charge him with vain glory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of Life and Liberty is more glorious than the law of condemnation.

DO we begin again to commend [a] ourselves? or need we, as some *others*, epistles [b] of

A. M. cir. 4062
A. D. cir. 58

b 1 Co.3.5. 1 Pe 5.3.
c Ro.11.20. 1 Co.15.1.
a c.1.23. 12.20,21. 13.10.
b c.11.2.
c Ga.5.10.
d Ga.4.12.
e or, *censure*.
f 1 Co.5.4,5 1 Ti.5.20.
g Ga.6.1.*
h c.7.15.*
i or, *sight*.
j Ac.16.8.
k 1 Co.16.9.
l c.7.5,6.
m Ro.8.37.
n Col.1.3.
o 1 Co.1.18.
p Jn.9.39. 1 Pe.2.7,8.
q c.3.5,6.
r or, *deal deceitfully with*. c.4.2.
s He.11.27.
t or, *of*.
a c.5.12.
b Ac.18.27.

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in our hearts..... The Spirit of God, as given unto us in this life, (continues that excellent prelate,) though it have not the proper nature of a pledge, as in the gifts received here being no way equivalent to the promised reward, nor given in the stead of any thing already due; yet it is to be looked upon as an *earnest*, being part of that reward which is promised."

CHAP. II. Ver. 1—17. *The reasons that Paul had not come to Corinth—the case of the person excommunicated—the triumph of Paul's ministry.*—If we understand the opening of this chapter, it is to this effect: That he delayed coming to the Corinthians, lest, from what he had heard of them, he should be compelled to treat them with severity, and thereby grieve them; at the same time nothing would give him more joy than to see the penitence of the offenders; and he had no doubt but the whole church would rejoice with him. He then adverts to the case of the person whom, according to his direction in the first Epistle, (chap. v.,) they had excommunicated from the church for the complicated crimes of incest and adultery; but who now seemed so deeply to have bewailed his situation, that the same apostle, who before urged his exclusion from the church, now exhorts them to forgive and comfort him, lest Satan should gain advantage over them, by driving him to despair; and, at the same time, lest the false teachers should also take advantage, by representing (as many have since done) the doctrines of St. Paul as having that fatal tendency.

The chapter closes with a hymn of thanksgiving, and an allusion to a Roman triumph. According to *Macknight*, the apostle represents Christ as a victorious general, riding in a triumphal procession through the world, attended by his apostles, prophets, evangelists, and other ministers of the gospel, and followed by all the idolatrous nations as his captives. (Compare Rev. vi. 2; xix. 11, &c.) Among these the preachers of the gospel diffused the smell [savour] of the knowledge of Christ, [in a manner as fragrant flowers and perfumes were liberally scattered in a Roman triumph.] This knowledge, to those who believed, was ["a savour of life," or] a vivifying smell, [or savour,] ending in life to them; but to unbelievers, it was as little fragrant or grateful as the odours of the procession to those condemned to die (as were many of the captives, in the close of the procession: it was a smell [or savour] of death, [to unbelievers,] ending in death, if they continued in unbelief." Thus, in the success of the gospel, we have triumphs of grace in those who are thereby converted; and triumphs of justice, in those who obstinately reject it, to their own condemnation and ruin. In both cases, however, the faithful servants of Christ are accepted and approved; because their labours, however weak without divine support, are sincere and upright, as in the sight of God.

Ministers, it has been justly remarked, should diffuse the savour of Christ in their example and their conversation, as well as in their public ministry.

> "When one that holds communion with the skies,
> Has fill'd his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis e'en as if an *angel shook his wings*;
> Immortal fragrance fills the circuit wide,
> That tells us whence *his* treasures are supplied."—*Cowper.*

But to God himself faithful ministers "are a sweet savour of Christ [both] in them that are saved, and in them that perish."—"We serve a good Master, (says an eloquent and able preacher.) Duty only is ours; and even with regard to this, he allows us to depend upon him for ability to discharge it; and in estimating our services, he admits into the account, not only all that we do, but all that we intend and wish to do, but in which we are hindered; and says, 'It is well that it was in thine heart.'"

CHAP. III. Ver. 1—18. *The ministry of the gospel commended in preference to the law.*—The false teachers and sectarian leaders had probably introduced themselves at Corinth by letters of recommendation, artfully obtained from some of the churches in Judea; but Paul had better credentials. He

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Ver. 23. *To spare you, I came not as yet unto Corinth*—i. e. as *Doddridge* explains it, it was from tenderness towards the Corinthians. So *Macknight*, "To avoid punishing you, I have not as yet come to Corinth,"—wishing to give you time to repent.

Ver. 24. *Not that we have dominion over your faith.*—The apostles were only servants of Christ, and had no authority but what they derived from him, and from the teachings of the Holy Spirit. See Mat. xx. 25.

CHAP. II. Ver. 1. *In heaviness.—Doddridge*, "in grief."

Ver. 2. *Who.... but the same that is made sorry by me?—Doddridge*, grieved by me."

Ver. 3. The joy *of you all*—i. e. you all rejoice with me.

Ver. 5. *Not grieved me, but in part*—i. e. "not grieved me (only) but in part," or in a degree, all of you.

Ver. 6. *This punishment.—Doddridge*, "rebuke."——Inflicted *of many*—Namely, according to *Doddridge*, "by the whole church."

Ver. 10. *For your sakes*—i. e. to restore peace and union to your body.——*Of Christ*—i. e. as clothed with his authority.

Ver. 11. *Lest Satan should get an advantage of us.—Macknight*, "That we may not be over reached by Satan."

Ver. 13. *I had no rest.... because I found not Titus*—Whom he had sent to Corinth to make inquiries, and who had not returned.

Ver. 14. *Causeth us to triumph.*—["Who carrieth us along in triumph;" an allusion to the custom of victorious generals, who, in their triumphal processions, carried some of their relatives with them in their chariot.——*The savour of his knowledge.*—In triumphs, the streets through which the victor passed, were strewed with flowers; the temples were opened, and every altar *smoked* with offerings and *incense*, so that the whole city was filled with the *perfume*. Behind the triumphal car followed the kings, princes, and other captives of note, loaded with chains; some of whom were put to death at the close of the procession, and others had their lives granted them. To the former the smell of the flowers and incense would be "a savour of death unto death," and to the latter, "a savour of life unto life."]—*Bagster*

Ver. 17. *Which corrupt.—Doddridge*, "adulterate." He thinks it refers to those who deal in wines and other liquors, and often lower them with water. See Isa. i. 22.

CHAP. III. Ver. 1. *Do we—Macknight*, "Must we"—*begin again to commend ourselves?*—i. e. to produce afresh the evidence of our apostleship. See 1st Epist. chap. ix.

commendation to you, or *letters* of commendation from you?

2 Ye [c] are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of [d] stone, but [e] in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of [f] ourselves to think any thing as of ourselves; but [g] our sufficiency *is* of God;

6 Who also hath made us able [h] ministers of the [i] new testament; not of the [j] letter, but of the spirit: for the [k] letter killeth, but [l] the spirit [m] giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses [n] for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For [o] if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great [p] plainness of speech:

A. M. cir. 3062
A. D. cir. 58.

c 1 Co.9.2
d Ex.24.12.
e Je.31.33. Eze.11.19.
f Jn.15.5.
g 1Co.15.10. Phi.2.13.
h Ep.3.7. 1 Ti.1.12.
i Mat.26.28. Heb.8.6..10
j Ro.2.28, 29.
k Ro.4.15. 7.9,10.
l Jn.6.63. Ro.8.2.
m or, *quickeneth.*
n Ex.34.1, 29..35.
o Ro.5.20, 21.
p or, *boldness.*
q Ro.10.4.
r Ro.11.7, 8,25.
s Is.25.7.
t 1 Co.15.45
u Ro.8.2.
v 1 Co.13.12
w Ro.8.29.
x Ps.84.7.
y or, *of the Lord the Spirit*
a 1 Co.7.25.
b *shame.*
c c.2.17.
d 2 Th.2.10.
e Jn.12.31, 40.
f Jn.1.14,18

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not steadfastly look to the end [q] of that which is abolished:

14 But their minds were [r] blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken [s] away.

17 Now the Lord [t] is that Spirit: and where the [u] Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass [v] the glory of the Lord, are changed into the same [w] image [x] from glory to glory, *even* as [y] by the Spirit of the Lord.

CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE seeing we have this ministry, as we have received [a] mercy, we faint not;

2 But have renounced the hidden things of [b] dishonesty, not walking in craftiness, nor handling the word of God [c] deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them [d] that are lost:

4 In whom the god [e] of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image [f] of God, should shine unto them.

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appeals to their own hearts, in many of which he well knew his name was deeply inscribed: they had each an interest in the affections of the other. He appeals also to their experience: whatever evidence they possessed of their own conversion and sanctification, was to them a most forcible argument in his favour, since he had been the honoured instrument of their conversion. They were "the epistle of Christ," and "written by the Spirit of God," to whom he gives all the glory. On this passage, Dr. *Watts* beautifully remarks, that every true believer has in himself such a witness to the truth of the Christian religion, as does not depend on "the exact truth *of letters and syllables*, nor on the critical knowledge of the copies of the Bible, nor on this old manuscript, or the other new translation. . . . . The substance of Christianity is so scattered through all the New Testament, that every manuscript and every translation has enough of the gospel to save souls by it, and make a man a Christian. I think this point of great importance in our age, which has taken so many steps to heathenism and infidelity; for this argument or evidence will defend a Christian in the profession of the true religion, though he may not have skill enough to defend his Bible. . . . . Why do you believe in Jesus? [asks the unbeliever.] If you have this answer ready at hand, *I have found the efficacy and power of the gospel in my heart*, this will be sufficient to answer every cavil." (*Watts'* Sermons.)

This work of grace in the hearts of the Corinthians, the apostle considers as a letter of recommendation to them, far preferable to any epistle written with ink or engraved on stone. He is careful, however, that nothing should be attributed to himself, but that all his success should be referred to God, by whose grace alone both himself and his colleagues had been made able and efficient ministers of the New Testament, (or covenant,) not of the Old, the *letters* of which were cut in tables of stone, but of the *Spirit;* that is, the spiritual dispensation of the gospel, the truths of which are written upon the hearts of all true Christians. The *letter* of the divine law could, indeed, only give the knowledge of sin and its penalty —*death;* but the latter was, on the contrary, adapted to communicate life and spirit—It is "the law of the spirit of life in Christ Jesus." (Rom. viii. 2.)

That ministration was, indeed, attended with some glory, a glory with which the countenance of the legislator (Moses) was emblematically surrounded; still, however, it was the ministration of death, for it could not give life; but, notwithstanding that dispensation was not without glory, how much more glorious must that be which communicates eternal life! Moses found it necessary to wear a veil, and to this day his law is veiled by the unbelief of his nation; nor shall that veil be taken from their hearts till they shall turn to the Lord Jesus as the true Messiah, who is himself the soul and spirit of the new dispensation; by whom we are liberated from the bondage of the law and the obscurity of the types. Indeed, as Moses, by looking to the glory of the Shechinah, was himself clothed with glory, so we, beholding in the gospel, as in a resplendent mirror, the glory of the Lord Jesus, are changed into the same image, from one degree of grace and glory to another, till, by his spirit, we are completely transformed into our Redeemer's glorious image.

CHAP. IV. Ver. 1—18. *The sincerity, trials, and triumphs of Paul and his brethren.*—Having, in the preceding chapter, stated the superior excellence of the gospel above the law, St. Paul here states the encouragement which he and his brethren derived therefrom in its promulgation. Having thereby obtained mercy themselves, they were anxious, at all risks, to preach it for the salvation of others, and determined to do it with the greatest simplicity and integrity. If, indeed, their gospel was hidden beneath a *veil*, it should not be by any artifice of theirs. They would not leave it concealed under the veil of Mosaic types and ceremonies, to which the Judaizing teachers were prone to return, nor would they veil it with the false philosophy of the Greeks or Asiatics; neither would they adulterate or debase it by any dishonest arts, such as vintners

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Ver. 2. *Ye are our epistle written in our hearts.*—"By supposing that in this passage the apostle calls the Corinthians, not Christ's *letter* of recommendation in favour of him, but *a copy* of that letter, and that the letter itself was written on the apostle's heart, but the copy of it on the hearts of the Corinthians, all the jarring of metaphors, in this highly figurative passage, will be removed. Christ's letter of recommendation in favour of the apostle was his miraculous conversion, spiritual gifts," &c.—*Macknight.*

Ver. 3. Forasmuch as.—These supplementary words, so far, are omitted by *Doddridge*, who reads, "Ye are manifest as," &c.

Ver. 4. *To God-ward*—i. e. towards God.

Ver. 5. *To think any thing as of ourselves.*—*Doddridge*, "to reckon upon any thing as from ourselves."

Ver. 6. *Of the new testament*—Or "covenant."—See Introduction to the New Testament, § 1.

Ver. 7. *The ministration of death.*—See Rom. vii. 10.

Ver. 8. *How shall not*, &c.—*Doddridge*, "How much more shall the ministration of the spirit be glorious!"

Ver. 11. *Done away.*—*Doddridge*, "abolished;" namely, the Mosaic law of types, &c.

Ver. 13. *Moses*, which *put a veil over his face.*—See Exod. xxxiv. 33.—*That which is abolished*—Namely, the Mosaic law.

Ver. 14. *Their minds were blinded.*—See Rom. xi. 8.

Ver. 15. *But even unto this day.*—This blindness unhappily extends even to our day.

Ver. 16. *When it*—Namely, the heart of the Jewish nation.—*Macknight.*

Ver. 17. *Now the Lord is that Spirit.*—"The Lord Christ is that Spirit, (ver. 6.) He is the blessed Author and Institutor of that spiritual economy we are now under."

Ver. 18. *As in a glass*—i. e. in a mirror. See 1 Co. xiii. 12, and note.

CHAP. IV. Ver. 2. *Renounced.*—*Macknight*, "commanded away;" perhaps "denounced" would be the most exact rendering.

Ver. 3. *If our gospel be hid, it is hid.*—*Doddridge*, *Macknight*, &c. "If veiled, it is veiled." Compare chap. iii. 13—16.

Ver. 4. *The image of God.*—See Heb. i. 3.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded [g] the light to shine out of darkness, [h] hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency [i] of the power may be of God, and not of us.

8 *We are* troubled [j] on every side, yet not distressed: *we are* perplexed, but [k] not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing [l] about in the body the dying of the Lord Jesus, that [m] the life also of Jesus might be made manifest in our body.

11 For we which live are [n] alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then [o] death worketh in us, but life in you.

13 We having the same [p] spirit of faith, according as it is written, [q] I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing [r] that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For [s] all things *are* for your sakes, that the abundant grace [t] might through the thanksgiving of many redound to the glory of God.

16 For which cause [u] we faint not; but though our outward man perish, yet the inward [v] *man* is renewed day by day.

17 For [w] our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not [x] seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

A. M. cir. 4062.
A. D. cir. 58.

g Ge.1.3.
h it is he who hath.
i 1 Co.2.5.
j c.7.5.
k or, not altogether without help or means.
l Ga.6.17.
m 2 Ti.2.11, 12.
n 1 Co.15.31,49.
o c.13.9.
p 2 Pe.1.1.
q Ps.116.10.
r c.5.1, 4.
s 1 Co.3.21, 22.
t c.8.19.
u 1 Co.15.58
v Ro.7.22
w Ro.8.18, 34.
x He.11.1.
a Job.4.19. 2 Pe.1.13, 14.
b 1 Pe.1.4
c Ro.8.23.
d Re.3.18. 16.15.
e 1 Co.15.53.

CHAPTER V.

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience. 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live to a new end more to Christ only. 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR we know that if our earthly house of *this* tabernacle [a] were dissolved, we have a building of God, a house [b] not made with hands, eternal in the heavens.

2 For in this we [c] groan, earnestly desiring to be clothed upon with our house which is from heaven:

3 If so be that being clothed we shall not be found [d] naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality [e] might be swallowed up of life.

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of those times (as well as of our own) were known to practise. If the gospel they preached was veiled, it was veiled only to those who were *perishing* through their own obstinacy and unbelief: whose minds Satan, "the god of this world," hath blinded, "lest the light of the glorious gospel of Christ should shine upon them."

Here observe—"1. That God and Satan are placed in contrast: the latter darkens the understanding by his influences, whence the Jews call him *Samael*, the god who blinds; but the true God, on the contrary, illuminates the understandings of men by the grace of his Holy Spirit. [He is light, and in him is no darkness.] 2. That this work of illumination in the mind is compared to the first creation of 'light out of darkness,' as being wrought in the same sovereign, efficacious, and instantaneous manner."—(Hist. Def.)

When Satan, is, however, called the "god of this world," we must not understand it as conferring upon him any title of honour, any more than our Lord's calling him "the prince of this world," (John xii. 31,) conferred on him a rightful dominion. As a *prince* he is a *usurper*, and as a *deity* an idol: he is a prince without right, and a god without divinity.

When the apostle says, "We preach not ourselves," the declaration may be fairly understood to imply that they sought neither to gratify their vanity, nor promote their secular interest, nor to raise a religious party; by all which motives, it is to be feared, the Judaizing teachers who opposed him were more or less influenced. The apostles preached not to advance their fame, their interest, or their authority; but as the faithful servants of Christ, solely to promote the glory of their Master and the salvation of mankind. "For our parts, (as if he had said,) we are but frail and earthen vessels, of little value and of less strength; yet, worthless as we are, to us is committed the invaluable treasure of the gospel; and we, therefore, in the midst (though continually exposed to death) of dangers and of enemies, are preserved that we may be to you the means and instruments of eternal life and salvation."

The apostle then states what it was that supported him and his colleagues under all their trials—it was looking from things temporal to things eternal; and weighing against their present momentary afflictions, a vast, accumulating, and eternal weight of glory.

"From dreams on earth we move,
And wake through death to *endless* life above."—*Parnell*

CHAP. V. Ver. 1—10. *The desire of immortality, the expectation of a future judgment, and the practical influence of these doctrines.*—In the opening of this chapter the apostle draws a beautiful comparison between the feeble body which we here inhabit, and which he compares to a tent—which is a temporary erection easily removed; and the permanent habitation—the everlasting mansions which our Saviour is gone to prepare for all his people. This tent of human flesh is far from weather-proof; it is liable to cracks, and rents, or (to drop the metaphor) it is exposed to a variety of mortal ills, as well as to the attacks of cruel enemies. We, therefore, "groan, being burthened," not merely from a desire to rid ourselves of "this mortal coil," but from a desire to enter into that immortal residence which is provided for us in another world—whereinto Christ, our fore-runner, is for us entered.

We here pause a few moments to remark upon the evidence which this chapter affords of an intermediate state between death and judgment. Dr. *Sam. Clarke*, in a judicious discourse from this text, remarks—"1. That we must all shortly be *absent* or separate *from the body*. 2. That this state is not a state of absolute insensibility; but, 3. to good men, a state of great happiness, a being *present with the Lord*. 4. The consideration of this intermediate happiness is a great comfort and support against the fear of death; *we* are confident, and *willing rather to be absent from the body*, &c. 5. This intermediate state, though a state of happiness, is by no means equal to that happiness which good men shall be possessed of after the resurrection." (See *Robinson's* Claude.)

Of these propositions we shall here offer some confirmatory

Ver. 7. *In earthen vessels.*—In us frail creatures, continually exposed to be crushed and broken. The original (*ostrakinois*) seems by its derivation to refer to the shells of fishes, some of which, while they are extremely frail, inclose treasures of great value; as the shell of the porphyry, from which fish was extracted the famous Tyrian dye.—*May be of God.—Doddridge*, "appear to be of God."

Ver. 8. *Troubled on every side, yet not distressed.*—We conceive, "Pressed on every side, but not crushed," would be more literal and expressive. *Hammond* and *Macknight* think it refers to the wrestlers in the public games, who sometimes so griped their adversaries, as to deprive them of the power of resistance.

Ver. 9. *Cast down, but not destroyed.*—Another allusion, perhaps, to wrestlers, who might be "thrown down, when not killed," nor "disabled."

Ver. 10. *The dying*—That is, marks of sufferings analogous to his. See chap. i. 5, 6; and compare these verses with 1 Epis. chap. iv. 11—13.

Ver. 12. *Death worketh in us, &c.*—i. e. "we are dying daily that you may live."

Ver. 14. *Knowing that*, &c.—That is, we regard not the sufferings of our bodies, however fatal, since we know that, if killed, our bodies shall be raised again at the last day. See 1 Epist. xv. 19, &c.

Ver. 17. *Light affliction.*—Mat. xi. 30, the same epithet, "light," is applied by our Lord to the yoke and burden which he lays on us. It may be labour—it may be suffering—but both are *light*, extremely so, compared with the reward.—*A far more*, &c.—Upon this passage the eloquent *Chrysostom* remarks, that the apostle here "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory: nor is he satisfied with this, but he adds another word, and doubles it, saying, *hyperbole upon hyperbole*, (so the Greek,) that is, 'a greatness excessively exceeding.'"—*Weight of glory.*—This is a Hebrew idiom: the same word which in that language signifies *weight*, signifies also *glory*.

Ver. 18. *While we look.*—"The word, *skopein*, (says *Macknight*,) properly signifies to *look at a mark* which we intend to hit"—to *aim*—so *Doddridge*.

CHAP. V. Ver. 1. If *our earthly house of this tabernacle.*—The Hebrew term for "house" (*Beth*) is of very extensive use. It seems used for a tent, Gen. xxvii. 15; compare Heb. xi 9. Mr. *Harmer* says, "The Persians call a richly ornamented *tent* a *house* of gold." *Macknight* renders this verse, "When our house which is a tent, is destroyed." So the Greek participle (*cata*) is used for *when*, John xii. 32; 1 John iii. 2. We also refer "destroyed" to "dissolved," because the word strictly means to take or throw down, or pull to pieces, which is peculiarly applicable to a "tent." (So *Hippocrates*, "the soul having left the tabernacle of the body." The contrast here between a *tabernacle* or *tent* erected for a shelter for a time, and a *house*, or permanent abode, is very striking.—*Bengel*.

Ver. 2. *For in this [tabernacle or tent] we groan earnestly; desiring to be clothed.*—To be "clothed with a house," seems a harsh figure to us, but is quite in the Jewish taste; the Book *Zohar*, on Exod. xxiv. 18, says, Moses was "clothed with the cloud;" so we read in the book of Revelations, of an angel "clothed with a cloud," and of a woman "clothed with the sun." (Rev. x. 1; xii. 1.) The word "house," is also used for any part of dress: a *veil* is the "house of the face;" a *glove*, the "house of the fingers." The sacred writers also apply the term *clothed*, as we do *habit*; so they speak of being clothed with humility, or with shame, (1 Pet. v. 5; Ps. xxxv. 26,) much as we talk of a habit of virtue and of vice; and not only so, but they speak of being "clothed with righteousness," or "with trembling," (Job xxix. 14. Ezek. xxvi. 16;) and (perhaps the boldest metaphor of all) the neck of the war-horse is described as being "clothed with thunder." (Job xxxix. 19.)

5 Now he that hath wrought [f] us for the self-same thing *is* God, who also hath given unto us the earnest [g] of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For [h] we walk by faith, not by sight:)

8 We are confident, *I say*, and [i] willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we [j] labour, that, whether present or absent, we may be accepted of him.

10 For [k] we must all appear before the judgment-seat of Christ; that every one may receive [l] the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror [m] of the Lord, we persuade men; but [n] we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For [o] we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in [p] appearance, and not in heart.

13 For whether we be beside [q] ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ [r] constraineth us; because we thus judge, that if one died for all, then [s] were all dead:

15 And *that* he died for all, that [t] they which live should not henceforth live unto themselves but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, [u] *he is* a new [v] creature: old things are passed away, [w] behold, all things are become new

A. M. cir. 4062
A. D. cir. 58

f Is.29.23. Ep.2.10.
g Ep.1.14.
h Ro.8.24, 25.
i Phi.1.23.
j *endeavour.*
k Ro.14.10.
l c.7.3.
m He.10.31. Jude 23.
n c.4.2.
o c.3.1.

p *the face.*
q c.11.1,16, 17.
r Ga.2.6.
s Ro.5.15. 11.7..9.
t 1 Co.6.19, 20.
u *let him be.*
v Jn.3.3. Ga.6.15.
w Is.65.17. Re.21.5.

proofs. 1. That there is an intermediate state is clear; for, when we are "absent from the body," we are "present with the Lord;" and, 2. that it is not a state of mere insensibility is most evident, from the parable of the rich man and Lazarus, on which see our expos. of Luke xvi. 19—31. 3. That it is a state of happiness to good men may be safely inferred from our Lord's promise to the penitent thief, when on the cross; on which turn also to our expos. of Luke xxiii. 39—43; as also from the dying words of Stephen, Acts vii. 29. 4. That the consideration of this intermediate state was a great support to Paul himself, is abundantly evident from his desiring to "depart and be with Christ," which would be very unaccountable if he did not hope to meet with him till the resurrection, which it is evident from his own writings he did not expect for many years, if not many centuries, to come. See 2 Thess. ii. 1—12. This doctrine receives farther confirmation from chap. xii. 1—4. Phil. i. 20—23. 1 Peter i. 8, 9. Rev. ii. 7; vi. 9. And there are many passages in the devotional parts of the Old Testament, already noticed, which plainly indicate a like desire to be "absent from the body and present with the Lord," as Psalm lxxxiv. 11, &c.

The practical influence of this doctrine, in exciting to diligence and activity, is a strong presumption of its truth, which may be farther strengthened by considering the benumbing consequences of the contrary hypothesis. Try the effect of telling a wicked man that he shall be punished at the end of a thousand years or more, and will it not harden him in sin? This is not the way in which the apostles preached the "terror of the Lord," in order to persuade men to repentance, (ver. 11.)

To that end the apostles urged the most important doctrine of a future judgment; and, instead of placing at a great and uncertain distance that awful period, bring it near: "The day of the Lord is at hand"—"The Judge standeth before the door." (Rom. xiii. 3. James v. 9. Heb. ix. 27.) And this they might do with the greatest propriety, since the day of death is thus near, which we have reason to believe fixes the happiness or misery of every individual of mankind, by a scrutiny equally decisive, though not equally public, with the last judgment. Whether the passage now before us, (ver. 10,) refers to the former or latter event, we presume not to decide. The one will fix the other: for the decisions of the Supreme Judge admit neither of revision nor appeal.

Ver. 11—21. *The constraining power of the love of Christ, and the doctrine of reconciliation.*—St. Paul again assures the Corinthians of his affection towards them, notwithstanding all the insinuations of his enemies. What those insinuations were we can only gather from his replies: we may fairly infer, however, from ver. 13, that they brought against him a charge similar to that of Festus that he was *mad*, though indeed they were not so polite as the governor, who attributed his derangement to excessive study, (Acts xxvi. 24.) He tells them, whether he and his coadjutors were *beside* (or carried beyond) *themselves*, it was *to God*, that is, in the promotion of his glory; and if they were sober and in good earnest, it was for their sakes: "For (saith he) the love of Christ constraineth us."—"Whether," says M *Superville*, (a Lutheran divine,) "we here understand the love of Christ towards us, or our love towards him, it is of little importance: we may join both together, for it is certain, that his love and ours must meet before our hearts are entirely captivated by him. It is his love that gives birth to a mutual affection in us: it is his fire that enkindles ours."—But the Corinthians might object, Why this zeal in your ministry? It arises from the conclusion, that "if one died for all, then were all dead." As our object is not theological controversy, we shall not think it necessary to enter into the question how far this term *all* here extends. Thus far is certain, that Christ died for both Jews and Gentiles—for men of all nations, of all characters, and all professions; and if he died for all these, then, certainly, *they* all were dead; and, if he died for them, it was that they should live to him: it is, therefore, that faithful ministers are so earnest for their conversion. Every thing in Christianity has a practical bearing, and the truth and importance of every doctrine may be fairly estimated by its tendency to promote the salvation of mankind.

St. Paul, therefore, laying aside all partialities, national, of sectarian, aims alone at the great object of personal conversion, which he presses upon all men as the main object of his apostolical commission—"Be ye reconciled to God."

It is worthy of observation, that the apostle here says nothing of reconciling *God* to man—*that* is not the work of men or angels. The God whom we offended reconciles us to *himself* through the Son of his love, and by means of his own appointment. "He hath made *him* to be for us a *sin-offering*, who himself knew no sin, that we might be made the righteousness of God in him;" or, in plain terms, that we might be accepted as righteous before God, for his sake.

When it is said, that "God was in Christ reconciling the *world* unto himself," we interpret St. Paul by his divine Master, who teaches us, that "God so loved the *world*, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life." (John iii. 16.) So we understand St. Paul, that "God was in Christ reconciling the world unto himself"—not that *all* the world should absolutely be saved, but those only who *believe* on him: for "he that believeth not is condemned already." (John iii. 18.)

The apostle next opens his official character: "God hath given to us the ministry of reconciliation."—Now, then, we are ambassadors for Christ; as though God did beseech (you) by us, we pray you, in Christ's stead, "Be ye reconciled to God." (Comp. Rom. v. 9—11.)

The great duty of ambassadors in foreign courts, is to preserve or restore peace; to remove obstacles, and prevent misunderstandings. God himself having restored peace by an act of grace to sinners, entreats them, by his apostles and ministers in all succeeding ages, not to oppose nor to neglect this act of mercy; but since God is reconciled to man by the obedience and death of his Son, to receive and adore the offered mercy, and become cordially reconciled, not only to his gospel but to his law, to his providential government and to all his will: for if any man be reconciled to God through Christ, and become a real, and not a nominal Christian only, he is from henceforward a new creature, endowed with new sentiments, new tempers, and new feelings. The love of Christ purifies and elevates his affections, gives a new direction to

Ver. 5. *The self-same thing.*—*Macknight*, "This very (desire.")—*The earnest of the Spirit.*—See chap. i. 22.

Ver. 6. *Whilst we are* AT *home in the body, we are absent*—*Macknight*, "from home"—*from the Lord*; i. e. while *at* our earthly, we are necessarily *from* our heavenly home.

Ver. 8. *Absent from the body, and to be present with the Lord.*—*Macknight*, "*From* home out of the body; and to be *at* home with the Lord."

Ver. 9. *We labour.*—*Macknight*, "Strive earnestly." *Doddridge*, "Make it the height of our ambition."—*Whether present or absent.*—*Macknight*, "Whether *at* home or *from* home."—*We may be accepted of him.*—*Macknight*, "acceptable to him."

Ver 10. *Judgment-seat.*—*Doddridge* and *Macknight*, "Tribunal." See Mat. xxv. 31—46.

Ver. 11. *The terror of the Lord*—That is, his terrible judgments against sin. See Heb. x. 31.

Ver. 12. *In appearance*—i. e. in outward show, "putting (as we say) a good face upon their conduct."

Ver. 13. *To God.*—*Macknight*, "For God;" i. e. for his glory.

Ver. 14. *Then were all dead*—i. e. *all* for whom Christ died were under a sentence of condemnation, or it needed not that he should offer an atonement for them.

Ver. 16. *Henceforth know we no man after the flesh*—i. e. we make no difference in our ministry as to Jews or Gentiles, rich or poor, &c., for all are equally guilty, and stand in need of the same mercy. See Rom. ii. 10, &c

Ver. 17. *A new creature.*—*Doddridge*, ("There is) a new creation;" *all things are* in such a mind *become new*

18 And all things *are* of God, who hath reconciled us [x] to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses [y] unto them; and hath [z] committed unto us the word of reconciliation.

20 Now then we are [a] ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For [b] he hath made him *to be* sin for us, who knew no sin; that we might be made [c] the righteousness of God in him.

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them; 13 and he expecteth the like affection from them again: 14 exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.

WE then, *as* workers [a] together *with him*, beseech *you* also that ye receive not the grace of God in [b] vain.

2 (For he saith, [c] I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no [d] offence in any thing, that the ministry be not blamed:

4 But in all *things* [e] approving ourselves as the ministers [f] of God, in much patience, in afflictions, in necessities, in distresses,

5 In [g] stripes, in imprisonments, [h] in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word [i] of truth, by the [j] power of God, by the armour [k] of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as [l] deceivers, and *yet* true;

9 As [m] unknown, and *yet* well known; as dying, and, behold, we live; [n] as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all [o] things.

11 O *ye* Corinthians, our mouth is open unto you, [p] our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be [q] ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye [r] are the temple of the living God; as God hath said, I [s] will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore [t] come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you.

18 And [u] will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

A. M. cir. 4062.
A. D. cir. 58.

x Col.1.20.
y Ro.3.24, 25
z *put in us.*
a Job 33.23. Mal.2.7. Eph.6.20.
b 2 Co.5.19, 21. Ga.3.13. 1 Pe.2.22, 24. 1 Jo.3.5.
c Ro.3.19.
a ver.1.
b He.12.15.
c Is.49.8.
d 1 Co.10.32
e *commending*
f 1 Co.4.1
g ch.11.23, &c
h or,*in tossings to and fro.*
i Ep.4.5
j 1 Co.2.4.

k Ep.6.11, &c.
l Jn.7.12,47
m 1 Co.4.9.
n Ps.118.18. Is.57.11.
o Ep.6.8. Re.22.12.
p De.7.2,3. 1 Co.7.39.
q 1 Co.3.16, 17. 6.19. Ep.2.21, 22.
r Ex.29.45. Le.26.12. Je.11.4,38 32.38. Ez.11.20. 36.28. 37.26,27. Zec.8.8.
s Is.52.11. c.7.1. Re.18.4.
t Je.31.9. Re.21.7.

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his energies and religious zeal, and opens to him prospects of celestial glory. At the same time, old prejudices, carnal principles, and sinful affections, subside and sink as the new creation rises.

> "Mighty Redeemer, set us free
> From our old state of sin:
> O make our souls alive to thee;
> Create new pow'rs within!"—*Watts.*

CHAP. VI. Ver. 1—18. *Paul's affection to the Corinthians, and his earnest exhortation to them to avoid idolaters.*—The apostle here beseeches his brethren, as fellow-labourers, not to neglect the special privileges bestowed on them, as ambassadors of Christ; and entreats all whom he addresses, not to neglect the golden opportunity afforded them by the gospel of the grace of God, of seeking that salvation so long predicted, and so expensively accomplished in the sufferings and death of Christ. Here was a remedy of sovereign efficacy provided; and aggravated would be their guilt, who neglected and despised it; or if they delayed its application to their own case, when to-morrow, perhaps, it might be too late for ever. (See Heb. ii. 3.)

He then reminds his brethren in the ministry of the labours and sufferings they were called to endure, of the holy dispositions with which they ought to be sustained, and of the sacred means to be employed to render them available to their great object, the salvation of mankind, and to render themselves acceptable to their great Master, who had himself trodden the same path of sufferings and of labour. After enumerating these things with great distinctness, he bursts out into a passionate expression of his affection for the Corinthians, and his extreme anxiety for their salvation: "O ye Corinthians, our heart is enlarged" with affection, and "our mouth is open" freely to express it. "Now, for a recompense"—in return, (as if he had said,) may your bowels, my dear children, be enlarged toward us! and express your affection, not in words only, but in a kind attention to our advice.

The apostle then goes on to guard his Christian converts against any unnecessary connexion with their heathen neighbours, particularly in social or domestic life. First and principally, he guards them against matrimonial connexions with unbelievers: "Be ye not unequally yoked;" in which there seems to be an allusion to the Mosaic law, which forbade plowing "with an ox and an ass together," (Deut. xxii. 10;) the one the most laborious, and the other the most sluggish of all animals; meaning hereby, perhaps, to intimate, that a heathen partner, in this state, would be a drawback upon all Christian duties and exertions, and greatly retard the course of obedience to the gospel. This must be particularly the case, as to the two great points of family religion, and the education of children.—2. He objects to Christians having any communion in their idolatrous worship, and particularly the convivial feasts in their temples, on which he had largely treated in his first epistle, but not, as it should seem, with complete success. (See 1 Epis. viii. 4, &c.)

Now, from neither of these dangers are we exempt even in the present age. Many professors scruple not to marry into Roman Catholic families: not even with the forlorn hope of bringing them to the reformed religion; but with the most perfect indifference whether they had any, or what religion, provided the person and fortune of the party were agreeable. It is true, that we have no invitations to dine in Catholic chapels; but it is not uncommon for Protestants to be drawn into them, to witness the splendour of their worship, and to hear their music; and then, how few are there who have the courage to show they take no part in the idolatry? It is a favourite maxim with the world, that "when we are at Rome we must do as they do at Rome;" which evidently implies that it is much better to conform to any idolatrous worship than to be guilty of a breach of what is called "good manners."

On the danger of convivial meetings, we have already offered some remarks, (on 1 Cor. x.) which may apply in great measure to fashionable visits and parties of pleasure, in which though neither Jupiter nor Mars be worshipped, the god of this world—the gods of fashion, of pleasure, and of chance, are unequivocally acknowledged and adored; and the zeal with which they are served may put to the blush the devotions of

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Ver. 18. *And all things* are *of God*—The blessed and only Creator: not from man, nor from any earthly source.

Ver. 19. *Committed unto us.*—An allusion, perhaps, to chap. iv. 7.

Ver. 20. *Beseech you . . . . pray you.*—*Macknight* rejects this supplement, and *Mactaine* supplies the word "men."—*In Christ's stead.*—"When Christ was in the world, *he* pressed this treaty of reconciliation; and *we* [his apostles and inferior ministers] rise up in his stead, to urge it still further."

Ver. 21. *Made him* to be *sin.*—*Doddridge* and *Macknight* render it, "a *sin* offering;" and the latter remarks, "There are many passages in the Old Testament where *sin* means a sin-offering, as Hos. iv. 8; also in the New Testament, Heb. ix. 26—28; xiii. 11."

CHAP. VI. Ver. 1. As *workers together.*—The supplementary words, "with God," seem here unnecessary. *Macknight* renders it, "As fellow-labourers." Some here refer the grace of God to ministerial gifts and others to "the Gospel, of the grace of God." See Gal. i. 6. 1 Cor. xv. 10. Titus ii. 11.—*Gill's Cause of God* part 1. § 41. But we rather connect this with the close of the preceding chapter, thus:—"Receive not [this] grace of God in vain"—i. e. the favour of being appointed ambassadors for God.

Ver. 2. *For he saith*—i. e. Jehovah to Messiah. Isa. xlix. 8; compare Heb. iii. 7.

Ver. 6. *By the Holy Ghost.*—*Macknight,* "By a holy (or sanctified) spirit:" these being all equally the fruits of the Holy Spirit's influences.

Ver. 7. *The armour of righteousness.*—See Ephes. vi. 11—18.—*On the right hand and on the left.*—"Armed at all points," as we say, or perhaps this may allude to soldiers who were taught to use their swords with both hands—*Ambidexters.*

Ver. 10. *Possessing all things.*—See Rom. iii. 21—23.

Ver. 13. *Now for a recompense in the same*—i. e. in return for my kindness towards you.

Ver. 15. *Christ with Belial?*—i. e. wickedness.

Ver. 16. *What agreement hath the temple of God with idols?*—See the history of Dagon 1 Sam. v. 2—4.

CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these [a] promises, dearly beloved, let us cleanse [b] ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, [c] we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said [d] before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great [e] *is* my glorying of you: I am filled with comfort, I am exceeding joyful [f] in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without [g] *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of [h] Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I [i] did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry [j] after a godly manner, that ye might receive damage by us in nothing.

A. M. cir. 4062
A. D. cir. 58

[a] c.6.17,18. 1 Jn.3.3.
[b] Ps.51.10. Ez.36.25, 29. 1 Jn.1.7,9.
[c] 1 Sa.12.3, 4. Ac.20.33. c.12.17
[d] c.6.11,12
[e] 1 Co.1.4. c.1.14.
[f] Phil.2.17. Col.1.24.
[g] De.32.25.
[h] c.2.13.
[i] c.2.4.
[j] or, *according to God.*

[k] Je.31.9 Eze.7.16 Pr.17.22.
[m] Is.66.2
[n] Tit.3.8.
[o] Ep.5.11.
[p] Ep.4.26.
[q] He.4.1.
[r] Ps.42.1. 130.6.
[s] Re.3.19. Mat.5.29, 30.
[t] Ro.14.18
[u] c.2.4.
[v] Ro.15.32.
[w] *bowels.*
[x] Phi.2.12
[y] 2 Th.3.4. Phil.1.21.
[a] c.9.2,4.

10 For godly sorrow [k] worketh repentance to salvation not to be repented of: but the sorrow of the world [l] worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly [m] sort, what carefulness [n] it wrought in you, yea, *what* clearing [o] of yourselves, yea, *what* [p] indignation, yea, *what* [q] fear, yea, *what* vehement [r] desire, yea, *what* zeal, yea, *what* [s] revenge! In all *things* ye have approved [t] yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for [u] you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed [v] by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [w] inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with [x] fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you [y] in all *things.*

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians. 7 He commendeth them for their former forwardness. 9 By the example of Christ. 11 And by the spirit of zeal that should be found to their service. 16 He commendeth to them the care, faith, and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of [a] Macedonia;

2 How that in a great trial of affliction the

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many nominal Christians. And not only are we forbidden to form such associations, but when formed, we are expressly commanded to relinquish them. "Come out from among them, and be ye separate, saith the Lord."

CHAP. VII. Ver. 1—16. *Paul's consolation in the Corinthians.*—This chapter opens with a natural, forcible, and important inference from the last verses of the preceding. Seeing that God hath given us such "exceedingly great and precious promises," as St. Peter calls them, (2 Epis. i. 4,) we ought thereby to be animated to serve him with the more zeal and energy; and to labour to "cleanse ourselves from all filthiness (or pollution) of the flesh and the spirit, perfecting holiness in the fear of God." Not that we are able to cleanse *ourselves* by our own strength, much less *perfectly:* but as it was *in* the attempt of the lame man to stretch forth his hand, that he received strength, (Matt. xii. 13,) so in our endeavours to attain this *holiness*, we have good reason and encouragement to expect the assistance of his Holy Spirit; and though we cannot attain *perfection*, yet it is only by aiming at it, that we can approach it. As to the distinction between the impurity of flesh and spirit, we conceive the former to consist in sensual affections, and the latter in *pride* of heart, which, however *decent* we may think it, is an abomination in the sight of God.

After this important inference, which ought evidently to have closed the preceding chapter, St. Paul returns to speak farther of his tenderness towards the Corinthians, and of the joy which he derived from hearing of their affection towards him. In the first place, he protests that he had in no way injured them; yet, in so saying, he means not to insinuate that they were his accusers, or any way to grieve them, for they had a deep interest in the hearts of himself and brethren: and amidst all his afflictions, he derived great consolation from hearing of their welfare, and particularly from the accounts which Titus had given him of their pious sorrow; and their earnest desire to rectify what had been wrong amongst them, and of their affectionate regard to him, notwithstanding the fidelity of his reproofs. In consequence of this, though it gave him great pain to reprove them so sharply at the time, he now rejoiced heartily in the event, and was so satisfied with their conduct, and the penitence of the offenders, that his confidence was perfectly restored towards them.

The most important topic of remark in this chapter, is the different nature and properties of worldly and of godly sorrow, which may be distinguished in their *cause*, their *character*, and their *effects*. 1. They differ in their *cause:* worldly sorrow arises from the loss of worldly property, or carnal pleasures—from the failure of ambitious projects, or exposure to public shame. On the contrary, *godly* sorrow arises from a conviction of the evil nature of sin; from a painful sense of God's anger on account of it, and an apprehension of its just and awful consequences. 2. They differ in their *character:* worldly sorrow is either clamorous and angry, or sullen, peevish, and revengeful, and often mingled with rebellious murmurings against God. Godly sorrow, on the other hand, is meek and silent; or if it kindles the more violent passions of anger and revenge, it points them against the sinner's own conduct—against his sins. 3. They differ in their *effects.* "Worldly sorrow worketh *death,*" by hardening the mind in unbelief; and, as it leads the mind to despair, often ends in death, and utter destruction both of soul and body. But "godly sorrow worketh repentance to salvation, not to be repented of." This repentance is the inseparable partner of faith; the Christian's guard against apostacy, and his guide to life eternal.

CHAP. VIII. Ver. 1—24. *St. Paul again exhorts the Corinthians to Christian benevolence; commending the activity of Titus and some others.*—In his former epistle, (ch. xxi,) our apostle had exhorted the Corinthians, who were a wealthy people, to exertions of Christian charity toward their poor brethren at Jerusalem; and he now informs them, to the honour of divine grace rather than to their own, that the churches of Philippi, Thessalonica, and other cities of Macedonia, though comparatively poor, and at the time much straitened, had eminently distinguished themselves in this cause by their generosity; not only giving their money, but their time and labour also, to assist in collecting for the saints at Jerusalem, who appear to have been peculiarly persecuted and distressed.

Having stated this fact to excite the emulation of the Corinthians, he set before them an example infinitely more exalted, and more binding upon their consciences, namely, that of our Lord Jesus Christ himself, who, though "he was rich," —infinitely rich in wisdom, power, and glory, stooped down to

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CHAP. VII. Ver. 2. *We have wronged—Doddridge,* "injured"—*no man.*

Ver. 4. *I am exceeding joyful.—Doddridge,* "I exceedingly abound in joy;" who remarks, that the expression is exceedingly emphatical.

Ver. 8. *For a season.*—The sense is, he is glad, that though his epistle made them sorry, it was but for a season—literally, an hour. So *Macknight.*

Ver. 10. *The sorrow of the world.*—[The sorrow of carnal men about worldly objects, loss of fortune, fame, or friends; which, being separated from the fear and love of God, and faith in his providence and mercy, frequently drinks up their spirits, breaks their proud rebellious hearts, or drives them to lay desperate hands on themselves. See the parallel passages.]—*Bagster.*

Ver. 11. *Carefulness.—Doddridge,* "diligence."—What *clearing of yourselves.—Macknight,* "What apologizing." [In describing the effects of their sorrow, the Apostle speaks of the emotions of their minds, without mentioning the objects of these emotions; which he did, as *Locke* observes, from modesty, and from respect to the Corinthians.]—*Bagster.*

CHAP. VIII. Ver. 1. *We do you to wit.—Hammond,* "Make known to you"

abundance of their joy and their deep [b] poverty abounded unto the riches of their [c] liberality.

3 For to *their* power, I bare record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship [d] of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same [e] grace also.

7 Therefore, as ye abound [f] in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not [g] by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was [h] rich, yet for your sakes he became [i] poor, that ye through his poverty might be [j] rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be [k] forward a year ago.

11 Now therefore perform [l] the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if [m] there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, [n] He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the [o] exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the [p] brother, whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen [q] of the churches to travel with us with this [r] grace, which is administered by us to [s] the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest [t] things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [u] *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers [v] of the churches, *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting [w] on your behalf.

A. M. cir. 4062
A. D. cir. 58.

b Ma.12.44.

c *empathy*

d Ac.11.29. Ro.15.26, 26.

e or, *gift.*

f 1 Co.1.5.

g 1 Co.7.6.

h Jn.1.1.

i Lu.9.58. Phi.2.6,7.

j Re.3.18.

k *willing.*

l 1 Pe.4.10. He.13.16. Jude 15,16

m Lu.21.3.

n Ex.16.18.

o ver.6.

p c.12.18.

q 1 Co.16.3, 4.

r or, *gift.*

s c.4.15.

t Ro.12.17. Phi.4.8. 1 Pe.2.12.

u or, *he hath.*

v Phi.2.25.

w c.7.14.

a c.8.4, &c.

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, assuring both of kinds of sowing of seed. 10 which shall return a great increase to them. 13 and to cause a great number of thanks-givings unto God.

FOR as touching the ministering [a] to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia,

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the lowest degree of degradation, poverty, and suffering, on our account.

"*This was compassion like a God;*"

such as neither mortals or angels could ever share, and such as ought to command, not only our admiration, but our devotion.

"O for this love, let rocks and hills
Their lasting silence break!
And all harmonious human tongues
The Saviour's praises speak."—*Watts.*

The Corinthian believers *knew* this love, and knowing it, it was their duty not only duly to appreciate, but humbly to imitate, and gratefully to return it, by showing kindness to their brethren in affliction; and to encourage those whose means were more limited than others, the apostle states that their charity will not be accepted of God, so much in regard to its magnitude, as to the principle in which it originated. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." So our Lord estimated the widow's mite above all the ostentatious charity of the Pharisees. (Mark xii. 41—44.) The apostle farther gives them to understand, that if at any future time it should please Providence, to permit them to be visited with the same trials that their brethren now suffered, he should be no less urgent on their behalf, wishing to treat all the churches upon the same principle of equality, even as did the God of Israel in distributing the manna in the wilderness, who supplied the necessities of all, without leaving for any an unnecessary abundance. (See Exod. xvi. 18.)

The apostle now takes occasion to commend Titus, his "fellow-labourer," and at the same time to thank God for the grace conferred on him, whereby he was enabled to provide with so much liberality, and distribute with so much integrity, to the necessities of the poor brethren; it being the earnest desire, both of St. Paul and his colleagues, to discharge every obligation laid upon them, honestly and honourably before both God and man. "Wherefore (says he) exhibit before all the proof of your regard to me, and justify the character I have given of you to the other churches."

CHAP. IX. Ver. 1—15. *Farther arguments and exhortations to liberality.*—The apostle introduces this chapter (says Dr. *Macknight*) with remarking, that it was unnecessary and superfluous for him to discuss the propriety of the contributions to which he refers, since they were already in progress; yet, as he understood by Titus, that a good deal still remained to be done, he had sent the brethren mentioned in the prece-

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Ver. 2. *Their deep poverty abounded*—That is, notwithstanding their deep poverty, "they have done wonders for the relief of their poor brethren."—*Doddridge.* The Macedonians were a poor, and the Corinthians a rich, people.—*Macknight.*

Ver. 3. *Beyond* their *power*—i. e. "beyond what could have been expected from them."—*Doddridge.*

Ver. 4. *Gift.*—Greek (*charin*) "grace," as in ver. 1, 6, &c.—*And* take upon us *the fellowship*—i. e. assist, or take part in ministering, &c.

Ver. 5. *Not as we hoped*—i. e. Not *merely* as we hoped, but far beyond.—*Gave their own selves*—That is, gave their own time and labour, as well as property.

Ver. 6. *Finish in you the same grace*—Or "gift;" which *Doddridge* thus paraphrases: "*So he would also complete this* instance of *grace* and liberality *among you*, and finish what yet remains to be done, as to collecting the intended contributions."

Ver. 7. *This grace also.*—Namely, liberality.

Ver. 8. *Not by commandment.*—*Doddridge*, "Not by (way of) command." See note on 1 Co. vii. 6.

Ver. 10. *Also to be forward*—i. e. to do good promptly.

Ver. 18. *The brother*—Namely, Luke the Evangelist. So *Doddridge*, *Macknight*, and others.

Ver. 19. *This grace*—[That is, the charitable contributions for the saints in Judea; respecting which *Paley* has some excellent remarks. There is, he observes, a circumstance of nicety in the agreement between the two Epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The Second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before, (ver. 10; ch. ix. 2.) It appears, however, from other texts in the Epistle, that the contribution was not yet collected, or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty," (ch. ix. 5.) They are urged "to perform the doing of it," (ver. 11.) "and every man was exhorted to give as he purposed in his heart," (ch. ix. 7.) The contribution, therefore, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided a fund, from which he was afterwards to contribute—the very case which the First Epistle authorizes us to suppose to have existed; for in that Epistle, St. Paul had charged the Corinthians "upon the first day of the week, every one of them, to lay by in store as God had prospered him:" 1 Co. xvi. 2.]—*Bagster.*

Ver. 22. *Sent with them*—i. e. with Luke and Titus—*our brother.*—*Doddridge* supposes this other brother to be Apollos; others, that it might be Silas, Timothy, or some other; but it is all conjecture.—*Which* I have *in you.*—Instead of the supplementary words "I have," *Macknight* supplies, "he hath," referring to the brother here intended.

Ver. 23. *Fellow helper.*—*Doddridge*, "fellow-labourer."

that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident [b] boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your [c] bounty, [d] whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He [e] which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not [f] grudgingly, or of necessity: for God loveth a cheerful [g] giver.

8 And [h] God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work.

9 (As it is written, [i] He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he [j] that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits [k] of your righteousness;)

A.M. cir. 4062.
A.D. cir. 58.

b c.8.24.
c *blessing.*
d or, *which hath been go through spoken of before.*
e Ps.41.1, 3. Pr.11.24, 25. 19.17. 28.9. Ga.6.7,9.
f De.15.7,8.
g Ex.35.5. Ro.12.8.
h Phi.4.19.
i Ps.112.9.
j Is.55.10.
k Ho.10.12.

l *simplicity, or, liberality.*
m c.1.11. 4.15.
n c.8.14.
o Mat.5.16.
p c.8.1.
q Ja.1.17.
r Jn.3.16.
a Ro.12.1.
b or, *in outward appearance.*
c ver.10.
d 1 Co.4.21. c.13.2,10.
e or, *reckon*
f Ro.8.13.

11 Being enriched in every thing to all [l] bountifulness, which [m] causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth [n] the want of the saints, but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify [o] God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding [p] grace of God in you.

15 Thanks [q] *be* unto God for his unspeakable [r] gift.

CHAPTER X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that as his coming he will be found as mighty in word, so he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.

NOW I Paul myself beseech [a] you by the meekness and gentleness of Christ, who [b] in presence [c] *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith [d] I think to be bold against some, which [e] think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after [f] the flesh:

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ding chapter, to encourage them to go on, that his boasting concerning their being prepared might not be rendered false; but that, at length, they might be prepared [as he had expected.] For if the Macedonian brethren who were coming with him to Corinth, should find their collection not finished, *he*, not *to* say the Corinthians, would be ashamed of his constant boasting concerning them. He had judged it necessary, therefore, to entreat the brethren to go before him to Corinth, to persuade them to complete their collection, that whatever they should give, might appear as freely given, and not as forced from them by his presence. In the mean time, to encourage them to give liberally, he put them in mind of the rule—"He that soweth sparingly shall reap sparingly." He then desires each to consult his own heart and conscience, and to give what he proposed to give without murmuring or hesitation—"For God loveth a cheerful giver." And he whose cause they supported, and whose people they relieved, would not be backward to reward what was given out of love to him or them; and those whom they thus assisted would, in return, assist them by their earnest prayers at the throne of grace on their behalf. Nor ought they for a moment to hesitate at any thing they could do for God, when they recollected that he had "not spared his own and only begotten Son"—truly an "unspeakable gift!" which called for every exertion of praise and gratitude

> "Oh thou bounteous giver of all good,
> Thou art of all thy gifts thyself the crown:
> Give what thou canst—without thee we are poor,
> And with thee rich, take what thou wilt away."—*Cowper.*

CHAP. X. Ver. 1—18. *Paul defends himself against the insinuations of his enemies.*—In this and the following chapters our apostle defends himself against the charges and insinuations of the false teachers and their adherents, who reproached him for the meanness of his personal appearance, and his deficiency in respect to those arts of rhetoric and elocution which were admired and studied by men who aspired to popular applause: at the same time they admit his Epistles to be *weighty* in authority, and *powerful* in expression; but then, say they, "his bodily presence is weak, and his speech contemptible." With respect to his person, "In the *Philopatris* of Lucien, Treiphon (who said he was baptized by him) calls him, in ridicule, 'the big-nosed, bald-pated Galilean,' who had travelled through the air into the third heaven." And *Chrysostom*, the eloquent Greek Father, describes him as a "little man, about three cubits (or four feet and a half) high." And it is probable that his voice was weak, or *inharmonious*, which gave countenance to the charge of his *speech* or elocution being *contemptible.*

Paul's enemies, as it appears, had intimated that, when present with them, he appeared all meekness and humility, not daring to provoke any inquiries into his character or qualifications; but when absent, and at a distance he was bold in reproving, and assumed a tone of authority to which they thought him not entitled. In answer to this, that he might not again be charged with such presumption, he beseeches them, "by the meekness and gentleness of Christ," that they would not compel him, when next present with them, to be bold and severe with them *generally*, in the manner which he had already resolved to be bold in reproving *some* of them in particular who had charged him with walking according to the flesh; that is, according to the dictates of carnal wisdom and policy; "For though (says he) we walk in the flesh"—that is, though surrounded with all the infirmities of mortality—yet "do we not war after (or according to) the flesh; for the weapons of our warfare are not carnal"—not human force nor policy; neither philosophical science nor rhetorical skill; yet are they mighty in demolishing the strong holds of sin—in casting down the proud imaginations of the human heart, and in "bringing into captivity" or subjection, every notion or opinion inconsistent with the obedience due to Christ our Lord. At the same time that the apostle writes this, he reminds them of his having intrusted to him, by the Lord Jesus, a miraculous power able to avenge every act of obstinate disobedience. "And (says he) when your obedience is fulfilled," or become complete; that is, when you are brought to a complete submission to Christ, those who remain unsubdued may expect to be severely punished.

In these verses several effects of the apostolical warfare are

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CHAP. IX. Ver. 2. *Achaia.*—A province of Greece, of which Corinth was the capital, and Gallio was deputy; Acts xviii. 12.—*Calmet.*

Ver. 4. *That we say not, ye.*)—*Doddridge*, ("Not to say, ye.")——*This same confident boasting.*—Literally, *confidence in boasting.*—*Macknight.*

Ver. 5. *Covetousness.*—*Doddridge* and *Macknight*, "extortion."

Ver. 6. *He which soweth sparingly.*—An evident allusion to husbandry.—See verse 9. Compare Prov. xi. 24.

Ver. 8. *God is able to make all grace*—i. e. every gift, (Greek, *Charis.*) See notes on chap. viii. ver. 4 and 6. But spiritual blessings are not to be excluded.

Ver. 10. *Now he that ministereth.*—*Doddridge*, "Now may he that supplieth seed to the sower and bread for food, supply and multiply," &c. So *Macknight.* [Properly, *he who leads up the chorus*, and also *associates*, and *furnishes* one thing after another, so that there be no want or chasm. Thus God, in the course of his providence, associates and connects causes and effects; keeps every thing in its proper place and dependence, and all upon himself; leads up the grand chorus of causes and effects; provides seed to the hand of the sower, and gives him skill to determine the time when the earth should be prepared for its reception; and finally crowns the year with his goodness.]—*Bagster.*

Ver. 13. *While by the experiment.*—*Doddridge*, "Experience"——*of this ministration*—Or "ministry." *Macknight* explains it, "Through the proof which this ministry affords, (of your conversion,) glorifying God," &c.——*Professed subjection.*—Literally, "The subjection of your confession;" meaning, we conceive, "an avowed," and not secret or doubtful confession. See *Hammond* and *Doddridge.*

Ver. 15. *His unspeakable gift.*—*Whitby* and others understand this of the grace of charity bestowed on the Corinthians; but *Doddridge*, and most evangelical expositors, refer it to the gift of Christ himself. See John iii 16.

CHAP. X. Ver. 1. *In presence base among you.*—*Nicephorus Callistus*, a Greek historian of the 14th century, (lib. ii. cap. 37,) who probably combined all the traditionary information he could collect, speaks of our apostle as "small of stature, stooping, and rather inclinable to crookedness; pale faced, of an elderly look, bald on the head. His eyes lively, keen, and cheerful; shaded in part by his eyebrows, which hung a little over. His nose rather long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length, and, like his locks, interspersed with gray."

Ver. 3. *In the flesh*—i. e. in the earthly house of this tabernacle. See chap. v. 1, 2, and notes——*After*—according to—*the flesh*—Always means in a carnal, worldly manner.

4 (For the weapons [g] of our [h] warfare *are* not carnal, but mighty [i] through [j] God to the pulling down of [k] strong holds,)

5 Casting down [l] [m] imaginations, and every high [n] thing that exalteth itself against the knowledge of God, and bringing into captivity [o] every thought to [p] the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience [q] is fulfilled.

7 Do ye look on things after the outward [r] appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our [s] authority, which the Lord hath given us for [t] edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, [u] say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For [v] we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, [w] are not [x] wise.

13 But we will not boast of things without *our* measure, but according to the measure of the [y] rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of [z] other men's labours; but having hope, when your faith is increased, that we shall be [a] enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [b] line of things made ready to our hand.

17 But [c] he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but [d] whom the Lord commendeth.

A. M. cir. 4062.
A. D. cir. 58.

g Ep.6.13. 1 Th.5.8.
h 1 Ti.1.18.
i or, *to.*
j c.13.3,4.
k Je.1.10.
l or, *reasonings.*
m 1 Co.1.19.
n Ps.18.27. Ez.17.24.
o Mat.11. 29,30.
p Ge.8.21. Mat.15.19 Heb.4.12
q c.7.15.
r Jn.7.24
s c.13.2,3
t c.13.8.
u *saith he.*
v c.3.1.
w *understand it not.*
x Pr.26.12.
y or, *line.*
z Ro.15.20.
a or, *magnified in you.*
b or, *rule.*
c Je.9.24.
d Ro.2.29.

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 showing that he was not inferior to those boasters in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God ye could bear with me a little in *my* folly: and indeed [a] bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you [b] to one husband, that I may present *you as* a chaste virgin [c] to Christ.

3 But I fear, lest by any means, as [d] the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another [d] gospel, which ye have not accepted, ye might well bear [e] with *him*.

5 For I suppose I [f] was not a whit behind the very chiefest apostles.

6 But though [g] *I be* rude in speech, yet not

a or, *ye do bear.*
b Ho.2.19, 20.
c Le.21.13.
d Ga.1.7,8.
e or, *with me.*
f 1 Co.15.10 c.12.11.
g 1 Co.1.17. 2.1,13.

briefly stated:—1. The destruction of the strong holds occupied by Pagan idolatry. 2. The breaking down all the vain reasonings and imaginations of philosophy, which are so many walls or ramparts of infidelity. 3. The leading captive all the fine theories and hypotheses invented by man to oppose the humbling doctrines of the gospel: and, lastly, the miraculous punishment of those who refused to submit to apostolical authority.

And whereas they objected to him the meanness of his external appearance, he inquires, "Do ye look upon things according to their outward appearance" only? But what are all ministers but the professed servants of Christ, and am not I the same? And though I should boast something more of my apostolical authority, I should see no reason to be ashamed, especially while that authority is used only for your edification, and not destruction.

From the latter part of this chapter, Dr. *Macknight* remarks two things—"1. That the apostles were specially appointed to preach the gospel in countries where it had not been preached before; and that chiefly on account of their extraordinary miraculous gifts. 2. That in preaching the gospel they were not to pass by or neglect any nation that lay in their way, where the gospel had not been preached before; but were to proceed in an orderly course from one country to another, that the light of the gospel might be imparted to all." But the false teacher (or teachers) here alluded to had come from Judea to Corinth, apparently to enter upon St. Paul's labours, and draw away from him those whom he had been instrumental in converting to Christ by his previous ministry.

CHAP. XI. Ver. 1—15. *St. Paul's judgment of false teachers.*—On the early part of this chapter we offer the following remarks:—

1. Conversion is an espousal to Christ, and all apostacy after such espousal is an aggravated species of spiritual adultery. Dr. *Doddridge* says, "This is much illustrated by recollecting that there was an officer among the Greeks, whose business it was to educate and form young woman (especially those of rank and figure) designed for marriage, and then to present them to those who were to be their husbands; and if this officer permitted them, through negligence, to be corrupted between the espousals and the consummation of the marriage, great blame would naturally fall upon him." So it would be a matter of great grief to the apostle, if, instead of preparing themselves for the marriage supper of the Lamb in heaven, any of them should be corrupted by anti-Christian errors.

2. The apostle compares the seduction of the Corinthians by their false apostles, to the old serpent (the devil) beguiling Eve to her ruin, and that of her posterity. This may lead us to inquire, by what means was Eve deceived? It is to be recollected that the serpent did not directly contradict the declaration of the Almighty, "Thou shalt surely die;" but he began with insinuating doubts and queries.—"Yea,"—indeed! "Hath God said so and so?" and, when he found that she listened to his insinuations—then he boldly adds, "Ye shall not *surely* die"—On the contrary, ye shall be immortalized, and become wise as gods. (Gen. iii. 1—5.) So it is highly probable that these instruments of Satan did not directly contradict the doctrine of the apostle; but first queried his divine authority, and then proceeded to insinuate that he was deceiving them, or was at least himself ignorant and deceived.

3. St. Paul guards the Corinthians against listening to any other doctrines than those which had been the means of leading them to conversion. "If, indeed, (as though he had said,)

Ver. 4. *Not carnal.*—The gospel disowns all worldly means of propagation or conquest—especially such as have been improperly and falsely called *holy* wars.

Ver. 6. *And having in a readiness to revenge.—Macknight*, "And are prepared [by our miraculous power] to punish all disobedience [as I shall do at Corinth] when the obedience [of such of you as are disposed to repent] is completed."

Ver. 7. *He is Christ's*—i. e. Christ's minister.

Ver. 8. *I should not be ashamed*—i. e. "by its failing me when I try it on the disobedient among you."—*Macknight.*

Ver. 9. *As if I would terrify you.*—It was a dozen years, or more, before this, that St. Paul had smitten Elymas with blindness; (Acts xiii.;) and he anticipated that they might construe some of his remarks into a threat of some similar judgment.

Ver. 10. *His letters.—Doddridge*, "Epistles." So ver. 9 and 11. The epistle before us seems to have been the sixth written by Paul; it is very possible, therefore, that these Corinthians might have seen two or three of them.—*Powerful.—Doddridge* and *Macknight*, "strong."

Ver. 12. *For we dare not make, &c.—Doddridge*, "For we presume not to number (*Macknight, rank*) ourselves with some who recommend themselves;" i. e. look only to their own supposed merits, and those of their own party.

Ver. 13. *Not boast of things without our measure*—That is, we restrain our labours within the bounds prescribed to us of God. [The expressions in these verses appear to be agonistical, taken from the Isthmian and Olympic games. The *measure* was the length of the *course*; the *rule* or *line*, was probably the same with the *white line*, which marked the boundaries of the stadium; and the verbs *reach unto, stretch out, &c.*, refer to the exertions made to win the race.]—*Bagster.* But perhaps the allusion may be to the division of the land of Canaan. See Ps. lxxviii. 55. Compare Rom. x. 18, with Ps. xix. 4.

Ver. 15. *Enlarged by you.—Doddridge*, "Magnified by you."

CHAP. XI. Ver. 2. *For I, &c.—Macknight*, "Because I have betrothed you [by faith and holiness] to one husband, to present you [in affection and conduct spotless, as] a chaste virgin to Christ."

Ver 5 *For I suppose.—Doddridge*, "I reckon." The same word is thus rendered, Rom. viii. 18.——*I was not a whit behind.—Macknight*, "I am in nothing inferior."——*The very chiefest apostles*—That is, Peter, James, and John; see Gal. ii. 9. It is evident from this that Paul did not acknowledge the supremacy of Peter.

Ver. 6. *Rude.—Doddridge*, "unskilful." *Macknight*, "unlearned." *Rapheliius* cites a passage from Xenophon, in which (using the same word, *idiotes*) he calls himself "a plain (or ordinary) man."——*Not in knowledge.*—Paul, independent of his inspiration, had, we know, received a learned education under Gamaliel, (Acts xxii. 3,) and was deeply versed in Scriptural an

[h] in knowledge; but we have been thoroughly made manifest [i] among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I [j] was chargeable to no man: for that which was lacking to me the [k] brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As the truth of Christ is in me, [l] no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them [m] which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false [n] apostles, deceitful [o] workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan [p] himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end [q] shall be according to their works.

16 I say again, Let no man think me a [r] fool; if otherwise, yet as a fool [s] receive me, that I may boast myself a little.

17 That which I speak, I speak *it* [t] not after the Lord, but as it were foolishly, in this confidence [u] of boasting.

18 Seeing [v] that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in [w] labours more abundant, in [x] stripes above measure, in prisons more frequent, in [y] deaths oft.

24 Of the Jews five times received I forty *stripes* [z] save one.

25 Thrice was I beaten [a] with rods, once was I [b] stoned, thrice I suffered shipwreck, a [c] night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils [d] by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings [e] often, in [f] hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care [g] of all the churches.

29 Who [h] is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will [i] glory of the things which concern mine infirmities.

31 The [j] God and Father of our Lord Jesus Christ, which [k] is blessed for evermore, knoweth [l] that I lie not.

32 In Damascus [m] the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

A. M. cir. 4062. A. D. cir 58.

h Ep.3.4.
i c.12.12.
j Ac.18.3. 1 Th.2.9.
k Phm.4.10, 15.
l *this boasting shall not be stopped in me.*
m Ga.1.7. Phi.1.15, &c.
n Ga.2.4. 2 Pe.2.1. 1 Jo.4.1. Re.2.2.
o Phi.3.2. Tit.1.10, 11
p Ge.3.1,5. Re.12.9.
q Phi.3.19.
r c.12.6,11
s or, *suffer.*
t 1 Co.7.12.
u c.9.4
v Phi.3.3,4. 1 Co.4.10.
w 1Co.15.10
x Ac.9.16. 20.23. 21.11.
y 1 Co.15. 30,.32.
z De.25.3.
a Ac.16.22.
b Ac.14.19.
c Ac.c.27
d Ac.14.5.
e Ac.20.31.
f 1 Co.4.11.
g Ac.15.36, 40.
h 1 Co.9.22.
i c.12.5,9,10
j Ga.1.3.
k Ro.9.5.
l 1Th.2.5.
m Ac.9.24, 25.

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your new teacher could present you with a new Saviour, whose miracles were more convincing, or his doctrines more sublime; if another gospel were revealed, or another and more divine spirit poured from on high; then, indeed, you might have some pretence for listening to your new apostles; but as you know there is 'no other name given to men by which they can be saved, but that of Jesus,' (see Acts iv. 12,) listen not to their vain pretensions or seductive reasonings.'"

4. One thing, indeed, by which St. Paul gave great umbrage (as it should seem) to these teachers, was his refusing to receive any regular support from the churches, as the others did, and which unquestionably he had a right to do. But he gloried in making the propagation of the gospel as free as was the grace in which it originated; and therefore laboured hard in a common handicraft business, rather than burden any of the churches, and particularly the Corinthians; choosing rather to subsist on the voluntary donations of the poor Macedonians, than to be dependant on *them*, who, though more wealthy, were evidently less generous. (See ch. ix. 2—4.) This he calls robbing other churches to spare them.

5. Both Satan and his emissaries frequently transform themselves into angels of light, for the better accomplishment of their dark designs. Of the former there can be no doubt, and of the latter there are too many unhappy proofs. It is not for us, who have not the gift of discerning spirits, to point out individual characters; but when men show more zeal to support a party than for the conversion of souls—when they evidence more anxiety to please their hearers than to profit them—when they aim to exalt themselves and debase the characters of their brethren—then, assuredly, are they "false apostles and deceitful workers, whose end shall be according to their works."

Ver. 16—33. *Paul compelled to self-defence.*—"It must be confessed (says Dr. *Watts*) that there are some ..... occurrences in life, which make it proper, and almost necessary, to speak of one's self to advantage; prudence and religion should direct us how to distinguish those seasons and occasions. A wise man, when he is constrained to speak of his own character, or to support his own honour, feels a sort of inward uneasiness, lest he should be taken for a vain-glorious fool; and is even ashamed to speak what is necessary for his own vindication, lest it should appear like vanity and boasting. See this notably exemplified in the conduct of Paul ..... This very man, who counts himself *less than the least* of all the saints, was once reviled by some upstarts in the Corinthian church. ..... Then he is compelled to produce his own credentials, to display his own divine commission, and to make his superior qualifications known to the people. *I suppose* (says he) *I was not a whit behind the very chiefest apostles;* though I be rude in speech, yet not in knowledge, &c.; and then he recounts his abundant labours, his abundant sufferings, and his service to Christ and souls: but mark, how often this man of heavenly wisdom represents this, his conduct, as acting like a fool; and he seems to blush while he boasts himself *a little: Let no man think me a fool* indeed; but, if you will think me so, yet *as a fool receive me* ..... Boasting of one's self, in the judgment of a great apostle, is so foolish a thing, that, when wisdom itself requires him to practise it, he is quite ashamed of it, and almost expects that he shall be taken for a fool."

In looking over the list of Paul's sufferings, in the latter part of this chapter, we cannot but feel admiration at the number and weight of calamities which he sustained in the cause of Christ; but a small portion of which are recorded in the book of Acts. For instance, we have only on record one instance of his imprisonment, (viz. at Philippi,) and one of his being scourged with rods. (Acts xvi. 20.) The shipwreck at Melita was long after his writing this Epistle, and therefore could not be one of the three here named. So numerous, so

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Jewish learning; but he was *wilfully* ignorant of the vain philosophy and rhetorical arts of the Greeks. See 1 Co. ii. 1—7.

Ver. 17. *I speak it not after the Lord.*—The apostle appears so jealous lest, by this appearance of boasting, he should bring any reproach upon the Spirit of inspiration, that he takes it upon himself; as if he had said, "If I seem guilty of vain boasting, attribute it to my own weakness only, and not to the Lord by whom I am inspired."

Ver. 18. *Many glory after the flesh.*—See chap. x. 13; xii. 5, 6. Phil. iii. 4.

Ver. 19. *Ye suffer fools gladly, seeing ye* yourselves *are wise*—i. e. you readily suffer yourselves to be made fools (as in the next verse) by other teachers and why not by me? This is evidently spoken satirically, as also several other things in this chapter; and this, perhaps, is what the apostle means by speaking foolishly, or, as it were, in jest.

Ver. 20. *For ye suffer, if a man,* &c.—*Doddridge,* "For you bear it, if," &c. So *Macknight.*

Ver. 22. *Are they Hebrews?*—See Phil. iii. 5.

Ver. 24. *Forty* stripes *save one.*—See note on Deut. xxv. 3.

Ver. 28. *Cometh upon me.*—*Doddridge,* "rusheth in upon me."

Ver. 29. *And I burn not*—i. e. with indignation.

Ver. 32. *In Damascus .... Aretas the king.*—[This *Aretas* was an Arabian king, and the father-in-law of Herod Antipas, upon whom he made war in consequence of his having divorced his daughter. Herod applied to Tiberius

CHAPTER XII.

For commending of his apostleship, through his weight glory of his wonderful revelations, 7 and other causes, ministry, to glory of his infirmities, 11 blaming them for leaving him to false apostles, 14 they is meet to come to Christ's estate, but yet no burden to them, 16 although he be crafty, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

A. M. cir. 4062
A. D. cir. 58.

IT is not expedient for me doubtless to glory. [a] I will come to visions and revelations of the Lord.

2 I knew a man in [b] Christ about [c] fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into [d] paradise, and heard unspeakable words, which it is not [e] lawful for a man to utter.

5 Of such a one will I glory: yet [f] of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn [g] in the flesh, the [h] messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this [i] thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory [j] in my infirmities, that the power [k] of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for [l] in nothing am I behind the very chiefest apostles, though [m] I be nothing.

12 Truly the signs [n] of an apostle were wrought among you in all patience, in signs and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I [o] myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you. for [p] I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for [q] you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired [r] Titus, and with *him* I sent a [s] brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves [t] unto you? we speak before God in Christ but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when [u] I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest

a *For I will*
b Ro.16.7.
c A. D. 46. Ac.22.17.
d Lu.23.43. Re.2.7
e or, *possible.*
f c.11.30. ver.9,10.
g Eze.28.24. Ga.4.14.
h Job 2.7. Lu.13.16.
i De.3.23., 27 Ps.77.2., 11. Is.3.8. Mat.26.44
j ver.5.
k 1 Pe.4.14.
l c.11.5.
m Lu.17.10. 1 Co.3.7. Ep.3.8.
n 1 Co.9.2.
o c.11.9.
p 1 Co.10.33 1 Th.2.8.
q *your souls.*
r c.7.2.
s c.8.6.
t c.5.12.
u 1 Co.4.21. c.13.2,10.

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various, so long continued were the sufferings of this indefatigable apostle, unjustly censured and reproached as he was, by those who carefully avoided the like sufferings.

CHAP. XII. Ver. 1—21. *Paul proceeds to recount his various divine visions and revelations.*—Admitting, as he had before done, that it did not become him to say any thing more of either his labours or his sufferings, the apostle goes on to speak of divine visions and revelations, which he had been favoured with, so far back as fourteen years from this period; and of these he speaks as regarding a third person, that he might not again be charged with glorying; yet it cannot be doubted that he is speaking of himself, since he confesses as much in the sixth and seventh verses: and here three things call for our attention—his elevating visions, his depressing afflictions, and the spiritual benefit which he derived from the latter.

1. These extraordinary visions occurred to him many years before, and probably, as Dr. *Benson* surmises, while in a trance in the temple, as mentioned Acts xxii. 17. They were evidently of the same nature with those vouchsafed to the Old Testament prophets; and if our common dreams often assume the most perfect appearance of reality, we need not wonder that Paul hesitated as to the fact, whether he had been carried up to heaven, or heaven brought down to him; whether he was in the body, or out of it, at the time, he could scarcely ascertain. The vision appeared so glorious, and the bliss so complete, that he seemed to be in the third heaven. By this we understand, (as the Jews did,) the immediate presence of God; that blissful region where our Lord promised to meet the converted thief, immediately after his death; that glory in which the apostle himself wished to be with his heavenly Master. (Chap. v. 8.) Nor does there seem any ground for distinction between this heaven and paradise, since St. John evidently speaks of them as the same. (Compare Rev. ii. 7, and xxii. 2.) Wherever Christ is, there is paradise, and there is heaven; nor is there any heaven to the Christian but in his presence. In this blissful place and state, our apostle heard words unutterable, and doubtless saw things indescribable; about which, therefore, it would be utterly in vain for us to attempt to form conjectures. It does not appear, however, that he received at this time any new revelations for the use of the church, for what he heard was unutterable; but the scene to which he was admitted, was probably designed to animate and encourage him in all his future labours and sufferings, even to martyrdom and death.

2. These elevating scenes were followed by circumstances no less depressing, and which have, indeed, occasioned much more controversy; namely, "the thorn in the flesh," which was sent to humble him. From this being called a messenger of Satan, many have concluded that St. Paul referred to the false apostle, who had given him so much trouble; and it is true that he did buffet him, and did all he could not only to humble him, but also to degrade him. But from the answer of the Lord to Paul, and especially from what the latter adds of his infirmities, we rather conceive that it was some painful affliction.

3. Piety can, however, triumph over all the afflictions to which human nature is subject. First, he prays for deliverance, and that repeatedly; but when he received the promise of "grace sufficient" to support him, he was not only content, but rejoiced in it. "Most gladly (says he) will I glory in my infirmities, that the power of Christ may rest upon me." He gloried in them, 1. As a kind of certificate of the divine favour and protection; and, 2. As means of glorifying the power

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for help, who sent Vitellius to reduce Aretas, and to bring him alive or dead to Rome. By some means or other, Vitellius delayed his operations, and in the mean time Tiberius died; and it is probable, that Aretas, who was thus snatched from ruin, availed himself of the favourable state of things, and seized on Damascus, which had belonged to his ancestors.]—*Bagster.*

CHAP. XII. Ver. 1. *I will come.*—Gr. For [or therefore] I will come.—*Macknight,* "yet," &c. "The peculiarity of the apostle's circumstances rendered that conduct necessary, which otherwise would not have been 'expedient,' or conducive to general profit; and which it is probable his opposers would censure, or even deride."—*Scott.*

Ver. 2. *A man in Christ.*—In our English idiom, "A certain Christian." See chap. v. 17.—*About fourteen years ago.*—Our translators, dating this Epistle in A. D. 60, fix this period in A. D. 46, when Paul appears to have been at Lystra; Acts xiv. 6. But as we have fixed the date of the Epistle two years earlier, (viz. in 58,) this carries back the event to 44, when Dr. *Benson* thinks Paul saw the trance related Acts xxii. 17, as above-mentioned.

Ver. 7. *A thorn in the flesh.*—This has been a thorn in the eyes of most commentators. The expression evidently means a great and painful affliction. See Num. xxxiii. 55. Josh. xxiii. 13. "Some think, that the reproaches and insults of the principal false apostle were exclusively intended; but, as in the case of Job, so in that of the apostle, the *inward* assault of evil spirits combined with the outward trials, to harrass and distress him."—*Scott.*—*A messenger of Satan.*—The scriptures teach us to consider afflictions generally in this light. See Job i., ii.

Ver. 9. *Rest upon me.*—*Doddridge,* "pitch its tent upon me." *Macknight,* "over me."—["May *overshadow* me as a *tent*," or *tabernacle*, affording me shelter, protection, safety, refreshment, and rest.]—*Bagster.*

Ver. 11. *In nothing am I behind the very chiefest apostles.*—Compare chap. xi. 5. On this passage the late Mr. *Fuller* remarks the near similitude between vices and virtues, the distinction often lying chiefly in the motive. Ex. gr. "A vain man speaks well of himself, and Paul speaks well of himself. Thus the branches intermingle. But trace them to their respective roots, and there you will find them distinct. The *motive* in one case is the desire of applause; in the other, justice to an injured character, and to the gospel, which suffered in his reproaches."—*Fuller's* Harm.—*Though I be nothing*—i. e. in myself.

Ver. 15. *For you.*—Gr. "for your souls." So *Doddridge.*

Ver. 16. *Nevertheless, being crafty, I caught you with guile.*—This is generally considered as the objection of his adversaries, the ancients not having the means that we have of distinguishing such passages by means of inverted commas. *Macknight* therefore supplies the words [they say.] The craft here referred to is supposed to be, that of quartering theirs, whom he

there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble [v] me among you, and *that* I shall bewail many which have sinned already, and have not repented [w] of the uncleanness and [x] fornication and lasciviousness which they have committed.

CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer

THIS *is* the third *time* I am coming to you. In [a] the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them [b] which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ's speaking in me, which to you-ward is not weak, but is mighty [c] in you.

4 For though [d] he was crucified through weakness, yet he liveth by the power of God. For we also are weak [e] in him, but we shall live with him by the power of God toward you.

5 Examine [f] yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ [g] is in you, except ye be [h] reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For [i] we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your [j] perfection.

10 Therefore I write these things being absent, lest being present I should use [k] sharpness, according [l] to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be [m] perfect, be of good comfort, be [n] of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet [o] one another with a holy kiss.

13 All the saints salute you.

14 The [p] grace of the Lord Jesus Christ, and the love of God, and the [q] communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A. M. cir. 3952
A. D. cir. 58.

v c.2.1.
w Re.2.21.
x 1 Co.5.1.
a De.19.15. He.10.28, 29.
b c.12.21.
c 1 Co.9.2.
d Phi.2.7,8. 1 Pe.3.18.
e or, *with*.
f 1 Co.11.28. 1 Jn.3.20, 21.
g Ro.8.10. Ga.4.19.
h 1 Co.9.27. 2 Ti.3.8.
i Pr.21.30.
j 1 Th.3.10. He.6.1.
k Tit.1.13.
l c.10.8.
m ver.9.
n Ro.12.16. 15.5. Ep.4.3. Phi.2.2. 1 Pe.3.8.
o Ro.16.16.
p Ro.16.24.
q Phi.2.1.

and grace of Christ, and "that the power of Christ might rest upon him."

"When I am weak, then am I strong;
Grace my support, and Christ my song!"

From this prayer, which (as even *Belsham* admits) was offered to Jesus Christ, Dr. *Pye Smith*, and others, have drawn a forcible argument in favour of our Lord's divinity; for surely Paul knew better than to pray to a mere creature, and especially for a deliverance, which none but God could give.

The apostle having thus far justified himself, and rendered glory to God, tells the Corinthians, that he intended the third time to come to see them; but he much feared it would be little either to his satisfaction or to theirs: he was fearful of still finding among them the same disorders as had before grieved him, and that he should be obliged to use towards them a severity which would greatly grieve and mortify him. A good pastor always grieves for the wandering of his flock.

CHAP. XIII. Ver. 1—14. *The apostle closes with exhorting the Corinthians to self-examination, unity, and love.*—St. Paul begins this chapter with saying, "This is the *third* (time) I am coming to you," and yet it is evident he had been there but once, and that (as Dr. *Paley* states) this Epistle was written before his second visit. How, then, shall we understand this? A verse in the preceding chapter (ver. 14) fully explains this. He there says, "Behold, the third time I am *ready* (prepared) to come to you." The fact is, he had before made preparations to come, and arranged his affairs, as he says in ch. i. 15, "I was minded to come to you before, that ye might have a *second* benefit"—that is, a second visit: but in this he was, by some circumstance unknown to us, evidently disappointed: now, then, the *third* time he was minded, and prepared to visit them—but it was only to pay them a *second* visit: for so he says expressly, (ver. 2,) "I told you before, and foretell you (now,) as if I were present the *second* time." So that so far from a contradiction, as some have pretended, here is a remarkable coincidence of circumstances, as Dr. *Paley* has more fully shown.

Having announced his intention soon to come, he gives them to understand that he should make a strict inquiry into the state of the church, and inflict, by his apostolical powers, a summary punishment on those who had disgraced and brought reproach on their profession. In the mean time, he exhorts them all to examine themselves, whether they were "in the faith," or, in plain terms, whether they were true Christians: and, as a test of their Christianity, he says, "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates;" that is, reprobated or rejected of God for your hypocrisy or apostacy; for it must be remembered that he was writing only to those who had professed Christianity.

To be *in Christ*, and have *Christ* formed *in us*, are expressions often used by St. Paul, and unequivocally express a regeneration, or new creation in the soul! so, Gal. iv. 19, "My little children, of whom I travail in birth, until Christ be formed in you." To be a *reprobate*, on the contrary, in the Scripture sense of the term, is to be *disapproved*, and consequently *rejected* of God, as not having that necessary proof of genuine and vital Christianity.

The benediction which concludes this Epistle—"The grace of the Lord Jesus," &c., is generally, and we think justly, considered as a conclusive proof of the divinity and personality of the Holy Trinity—or sacred Three in One.

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sent, upon them, though he would not burden them himself: to which he replies, "Did I make a gain of you by any of them whom I sent?" Others consider this, as well as the following sentence, as spoken interrogatively; "Being crafty, did I take you in by guile? Did I make a gain of you?" &c.

CHAP. XIII. Ver. 1. *In—Doddridge*, "By"—*the mouth of two or three witnesses.*—See Num. xxxv. 30. Deut. xvii. 6, and xix. 15.

Ver. 4. *Weak in him.—Macknight*, "with him;" that is, we are weak as we was in the days of his flesh; and we shall be strong, as he now is being armed with his power, and mighty through his might.

Ver. 5. *Reprobates.—Doddridge*, "disapproved." We know of no instance in Scripture in which this word is used in reference to a divine decree. We believe it always signifies "disapproved," or "rejected" in consequence of such disapprobation. See Rom. i. 28. 2 Tim. iii. 8. Titus i. 16. "It does not appear that either the original word, or our English word 'reprobates,' is ever in Scripture used as the opposite to 'elect,' or indeed with direct reference to election; and as to *reprobation*, it is, I apprehend, a scriptural idea, (for those who are not 'chosen' must be rejected, (or passed by,) but not a scriptural word in any sense."—*Scott.*

Ver. 6. *We are not reprobates*—i. e. not disapproved.

Ver. 7. *Though we be as reprobates*—i. e. "Though we be treated by you, as though we were disapproved or rejected of God."

Ver. 9. *Your perfection.—Doddridge*, "Your perfect order." *Macknight.* "Your restoration." See Gal. vi. 1.

Ver. 10. *Therefore I write.*—Namely, to warn and caution you.

Ver. 11. *Be of one mind.—Doddridge*, "Attend to, (or mind) the same thing." So *Macknight.*

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE CORINTHIANS.

[The most remarkable circumstance, observes Mr. *Scott*, in this Epistle is, the confidence of the Apostle in the goodness of his cause, and in the power of God to bear him out in it. Opposed, as he then was, by a powerful and sagacious party, whose authority, reputation, and interest, were deeply concerned, and who were ready to seize on every thing that could discredit him, it is wonderful to hear him so firmly insist upon his apostolical authority, and so unreservedly appeal to the miraculous powers which he had exercised and conferred at Corinth. So far from shrinking from the contest, as afraid of some discovery being made, unfavourable to him and the common cause, he, with great modesty and meekness indeed, but with equal boldness and decision expressly declares, that his opposers and despisers were the ministers of Satan, and menaces them with miraculous judgments, when as many of their deluded hearers had been brought to repentance and re-established in the faith, as proper means could in a reasonable time effect. It is inconceivable that a stronger internal testimony, not only of integrity, but of divine inspiration, can exist. Had there been any thing of imposture among the Christians, it was next to impossible but such a conduct must have occasioned a disclosure of it. Of the effects produced by this latter epistle we have no circumstantial account; for the journey which St. Paul took to Corinth, after he had written it, is mentioned by St. Luke only in few words, (Ac. xx. 2, 3.) We know, however, that St. Paul was there after he had written this Epistle; that the contributions for the poor brethren at Jerusalem were brought to him from different parts to that city, (Ro. xv. 26;) and that, after remaining there several months, he sent salutations from some of the principal members of that church, by whom he must have been greatly respected, to the church of Rome, (Ro. xvi. 22, 23.) From this time we hear no more of the false teacher and his party; and when *Clement* of Rome wrote his epistle to the Corinthians, St. Paul was considered by them as a divine apostle, to whose authority he might appeal without fear of contradiction. The false teacher, therefore, must either have been silenced by St. Paul, by virtue of his apostolical powers, and by an act of severity, which he had threatened, (2 Co. xiii. 2, 3;) or this adversary of the apostle had at that time voluntarily quitted the place. Whichever was the cause, the effect produced must operate as a confirmation of our faith, and as a proof of St. Paul's divine mission.]—*Baxter.*

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

[THE Galatians, or Gallogræcians, were the descendants of Gauls, who migrated from their own country, and after a series of disasters, got possession of a large district in Asia Minor, from them called Galatia. (*Pausanias*, Attic. c. iv.) They are mentioned by historians as a tall and valiant people, who went nearly naked, and used for arms only a buckler and sword; and the impetuosity of their attack is said to have been irresistible. Their religion, before their conversion, was extremely corrupt and superstitious; they are said to have worshipped the mother of the gods, under the name of Adgistis; and to have offered human sacrifices of the prisoners they took in war. Though they spoke the Greek language, in common with almost all the inhabitants of Asia Minor, yet it appears from *Jerome* that they retained their original Gaulish language, even so late as the fifth century. Christianity appears to have been first planted in these regions by St. Paul himself, (ch. i. 6; iv. 13;) who visited the churches at least twice in that country, (Acts xvi. 6; xviii. 23.) It is evident that this Epistle was written soon after their reception of the Gospel, as he complains of their speedy apostacy from his doctrine, (ch. i. 6;) and as there is no notice of his second journey into that country, it has been supposed, with much probability, that it was written soon after his first, and consequently about A. D. 52 or 53. It appears, that soon after the Apostle had left them, some Judaizing teachers intruded themselves into the churches; drawing them off from the true Gospel, to depend on ceremonial observances, and to the vain endeavour of "establishing their own righteousness."]—*B.*

CHAPTER I.

b He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and showeth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, (not of men, neither by man, but [a] by Jesus Christ, and God the Father, who [b] raised him from the dead;)

2 And all the brethren which are with me, unto the churches of [c] Galatia:

3 Grace [d] *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave [e] himself for our sins, that he might deliver us [f] from this present evil [g] world, according [h] to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed [i] from him that called you into the grace of Christ unto another gospel:

7 Which [j] is not another; but there be some that trouble you, and would pervert [k] the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let [l] him be accursed.

9 As we said before, so say I now again, If any *man* preach any other [m] gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to [n] please men? for if I yet pleased men, I should not [o] be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For [p] I neither received it of man, neither was I taught *it*, but by the revelation [q] of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church [r] of God, and wasted it:

14 And profited in the Jews' religion above many my [s] equals in mine own nation, being [t] more exceedingly zealous of the traditions [u] of my fathers.

15 But when it pleased God, [v] who separated me from my mother's womb, and called *me* by his grace,

16 To reveal [w] his Son in me, that [x] I might preach him among the heathen; immediately I conferred not with flesh and [y] blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

A. M. cir. 4056
A.D. cir. 52.

a Ac 9.6,15.
b Ac 2.24
c Ac 16.6. 18.23.
d Ro 1.7, &c.
e Jn.10.17, 18.
f Tit 2.14.
g Jn.17.14.
h 1 Jn.2.16.
i Ro 8.29.
j 2 Co.11.4.
k 2 Co.2.17. c.5.10,12.
l 1 Co.16.22.
m De 4.2. Re 22.18.
n 2 Co.12.19. 1 Th.2.4.
o Jo.4.4.
p 1 Co.15.1 ..3
q Ep.3.3.
r Ac.8.1,3. 9.1,2. 26.9.
s *equal in years.*
t Ac.22.3. Phi.3.6.
u Ma.7.5.. 13.
v Is.49.1 Je 1.5 Ac.13.2. 22.14,15. Ro.1.1.
w 2 Co.4.6.
x Ac.9.15.
y 2 Co.5.16.

CHAP. I. Ver. 1—24. *Paul reproves the Galatians for being so soon seduced into error.*—Galatia was a province of the Lesser Asia, which was first evangelized by the labours of St. Paul; who passing through it in the latter part of A. D. 50, was received with much acceptance, and there planted several churches. (Acts xvi. 5, 6.) About four years after this, he paid them a second visit, when he confirmed and edified the churches he had before planted. (Acts xviii. 23.) Between these visits, (in 52 or 53,) this Epistle is supposed to have been written, from which we learn, that soon after his first visit, some Judaizing teachers from Judea attempted to subvert the gospel, and degrade the character of the apostle, as appointed not by Jesus Christ, as were the twelve, but by the church; and not equal, either in authority or gifts, to Peter and his companions. In opposition to these insinuations, the apostle begins with stating, that he was not chosen or appointed by any man, or by any number of men, but by Christ himself, and by God the Father, who raised him from the dead.

The churches of Galatia, like most of the first Christian churches, were composed both of Jews and Gentiles; and it was the former part, probably, that first listened to the legal doctrine, which made the rite of circumcision, and conformity to the Mosaic laws, necessary to salvation. The great object of this Epistle coincides with that of the Epistle to the Romans, as it respects the ground of our justification, which in both is declared to be by grace alone; the chief difference is, that in the latter (for the Epistle to the Romans was last written) he considers the impossibility of legal justification, both as regards to the law of Nature and the law of Moses; in this Epistle to the Galatians, confining himself to the Mosaic law, he contents himself with showing, that no justification before God could be obtained by obedience to that law, the reasons of which we shall see as we proceed. But some Jewish teachers, whether from their undue prejudices toward the Mosaic law, or from the desire to form a party, at the head of which they might themselves be placed, had seduced these Galatians from their allegiance to Christ, now their only Lord and Master, and persuaded them to desert to Moses, with whom those who were Gentiles had certainly nothing to do; and to whom even the Jews, having been liberated by Christ, owed no longer subjection. This the apostle regrets, and seems to attribute it to a fickleness of mind, much too common in every age, and not less to be lamented.

Luther, the great German Reformer, wrote (as is well known) a commentary on this book, of considerable extent, to which we shall often recur, if not quote; and of all his own writings, this was his favourite, because in it he largely and ably defended his favourite doctrine of "Justification by faith alone," which he considered as the grand article by which the church alone must stand or fall. This is the gospel which Paul had taught to the Galatians, and he pronounces a bitter *anathema* against him who should dare to preach any other, even though "he were an angel from heaven." We do not mean, however, to insinuate that there are not other truths of great importance connected with this; but this doctrine of free grace we consider as the very pith or kernel of the gospel;

CHAP. I. Ver. 1. *Not of men, neither by man*—i. e. not from (any society of) men, neither appointed by (any particular) man, but, &c. *Macknight.*—*Who raised him.*—This circumstance is very properly introduced, because it was part of the apostolic office to be a witness of Christ's resurrection. Acts i. 22.

Ver. 2. *And all the brethren*—Particularly ministers and persons inspired, including, probably, Luke, Silas, and Timothy.

Ver. 6. *So soon.*—If there were but four years between Paul's two visits to Galatia, and this Epistle was written in the interim, it should seem their apostacy must have been within a year or two after their conversion.

Ver. 7. *Which is not another*—i. e. which, in fact, is no gospel at all, though substituted for that of Jesus.

Ver. 8, 9. *Accursed.*—Gr. *anathema.* See note on 1 Cor. xvi. 22.

Ver. 10. *Do I now persuade men, or God?*—i. e. "Do I endeavour to ingratiate myself with men, or to approve myself to God?"—*Doddridge.* See Acts xii. 12. "Having made Blastus their friend:" i. e. ingratiated themselves with him. The same word as here used.

Ver. 11. *Not after*—Or "according to" *man*—i. e. not of human invention or authority. See on ver. 1.

Ver. 14. *Profited.*—*Doddridge*, "made proficiency."

Ver. 16. *Among the heathen.*—See Acts ix. 15, and note.—*Not with flesh and blood*—i. e. neither with his own feelings, nor with any of his friends.

Ver. 17. *I went into Arabia*—That is, after a few days spent in Damascus. But this journey is not mentioned in the Acts, and was probably more for retirement than public labour. How long he stopped there is unknown; perhaps little more than a year, and from thence he returned to Damascus, where he finished the three years mentioned in ver. 18, and was then obliged to fly. See 2 Cor. xi. 32, 33. [*Arabia* is an extensive country of western Asia, lying between the Persian Gulf on the east, and the Red sea on the west, the Indian ocean on the south, and Syria on the north. It is generally divided into three parts—Arabia Felix, Arabia Petræa, and Arabia Deserta. The former is surrounded on three sides by the Persian gulf, Indian ocean, and Red sea, being bounded on the north by Arabia Petræa, the capital of which was Petra, and which has Egypt on the west, and Palestine and Arabia Deserta on the north; which latter has the mountains of Trachonites on the west, the Euphrates on the east, and Syria on the north, and from its vicinity to Damascus, was probably the Arabia to which St. Paul retired.]—*Bagster.*

18 Then [z] after three years I [a] went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James [b] the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I [c] came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches [d] of Judea which were in Christ:

23 But they had heard [e] only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified [f] God in me.

CHAPTER II.

1 He showeth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised. 11 And that he resisted Peter, and told him the reason. 14 why he and other Jews, do believe in Christ to be justified by faith, and not by works. 23 and that they live not in sin, who are so justified.

THEN fourteen years [a] after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but [b] privately to them which were of reputation, lest by any means I [c] should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

A. M. cir. 4056
A. D. cir. 52

z Ac.9.26.
a or, returned.
b Mat.6.3.
c Ac.9.30.
d 1 Th.2.14.
e Ac.9.13,26 1 Ti.1.13, 16
f Ac.21.19, 20.
a Ac.15.2, &c.
b or, severally
c Phi.2.16.
d Ac.15.1, 24.
e c.5.1,13.
f 2Co.11.20 c.4.3,9.
g c.6.3.
h Ac.10.34. Ro.2.11
i 1 Th.2.4. 1 Ti.2.7.
j Mat.16.18 Ep.2.20.
k Ro.1.5. 12.3,6. Ac.11.30. Ro.15.25.

4 And that because of false [d] brethren unawares brought in, who came in privily to spy out our liberty [e] which we have in Christ Jesus, that they might bring us into [f] bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed [g] to be somewhat, whatsoever they were, it maketh no matter to me: God [h] accepteth no man's person: for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto [i] me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be [j] pillars, perceived the grace [k] that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I [l] also was forward to do.

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the holy tempers and good works resulting from this principle may, indeed, be compared to the beautiful blossoms, or wholesome fruits, which this plant bears, and therefore as essential to the system.

In the following part of the chapter he offers other facts, in proof that he received both his authority and instructions alone from heaven; for upon his conversion, instead of going up to Jerusalem, either to consult or to receive instruction, he went immediately into Arabia, and did not go to Jerusalem till three years after his conversion; and then he found there only two of the apostles, with whom he stopped but a few days; so that he could receive from them neither his commission nor his information. And as to the Jewish churches there, he had no personal introduction even to them; only they heard, through Peter and James, that he now preached the faith he formerly persecuted, and "glorified God" on his account.

CHAP. II. Ver. 1—21. *Paul continues to vindicate his authority, and states the principal topic of this Epistle.*—Fourteen years after his conversion, and eleven years from the former visit, Paul, directed by a divine intimation, went up again to Jerusalem, with Barnabas and Titus, and there privately communicated to the apostles and elders the doctrine which he taught relative to the Mosaic ritual, and the doctrines which he taught relative to its abrogation by the gospel; and the liberation of Jews as well as Gentiles from its farther obligation. This was not done with a view to consult them on the truth of these principles, in which he had been instructed by Christ himself, but rather to inform them on what authority they were founded, before he delivered them to a promiscuous congregation.

In this instance it does not appear that our apostle met with any opposition from his brethren; for being under the same inspiration, they were all, of course, agreed in judgment.

Doddridge and *Macknight* consider this as the visit to Jerusalem mentioned in Acts xv. 2, &c., when Paul, being directed by a divine influence to go up to Jerusalem, was accompanied by Barnabas and certain others, who were deputed by the church at Antioch to lay the case before the council of the apostles, when Peter himself became an advocate for the Gentiles, who it was agreed should be exempted from the Mosaic yoke: and yet when Peter came to Antioch soon after, while Paul and Barnabas were there, (Acts xv. 35,) his natural timidity returned, and he temporized in a manner that provoked Paul to reprove him publicly, which surely he dared not have done if he had been the "Prince of the Apostles," as the church of Rome pretends.

The case was simply this: When Peter came, knowing the sentiments of Paul and of the church of Antioch, he made no scruple to eat with the Gentiles, as they did; but when certain friends of James came from Jerusalem, who disapproved the liberal character and conduct of Paul and his brethren at Antioch, he *withdrew*, and refused to eat with the Gentiles any longer.

The French infidel wit, *Voltaire*, who turned every thing serious into farce, represents this as a dispute between Paul and Peter about eating meats prohibited to the Jews, (as pork and black-puddings, &c. Phil. Dict. in *Peter*.) But this is evident misrepresentation; neither did Paul censure Peter for eating any particular article, or with any particular persons; but for his inconsistency in eating with Gentiles at one time and refusing at another, merely because some brethren had come from Antioch who were of a different opinion; whereas he, as *one* of the chief pillars of the Christian church, ought to have maintained a more firm and consistent conduct. What he did was evidently not from difference of opinion, but from want of firmness; and his dissembling was the more dangerous to the peace and unity of the church, because that, when he deserted, "the other Jews dissembled with him, and even Barnabas was drawn aside" by his example. The reply which he puts into the mouth of Peter has two faults—1. It is utterly false; and, 2. Nothing to the purpose. Indeed, it does not appear that Peter made any reply, and the words which Voltaire ascribes to him, are only something similar to what he uttered more than seven years before, on a very different occasion. (Acts xi. 5, 6.) See Dr. *Finlay's* Ans. to Volt. § 23.

We now come to consider the great doctrine of this Epistle, as well as of that to the Romans, namely, *justification by faith alone*—by which is not meant a dead faith, accompanied with no good works; but that those works have no part in our justification before God. Upon this subject we shall add a short extract from the third Homily: (Part 2:)—

"Nor when they say [*i. e.* the Greek and Latin Fathers before referred to in this Homily] that we should be justified *freely*, do they mean that we might afterwards be idle, and that nothing should be required on our part afterwards. . . . . But this saying, that we be *justified by faith only*, freely, and without works, is spoken for to take away clearly *all merit of our works*, as being unable to deserve our justification at God's hands, and thereby most plainly to express the weakness of man, and the goodness of God; . . . . the imperfection of our own works, and the most abundant grace of our Saviour Christ; and therefore wholly to ascribe the merit and deserving of our justification unto Christ only, and to his most precious blood shedding."

In the close of this chapter, the apostle explains how it is that believers in Christ still obey the law, though they look to no justification from it. "If while we seek to be justified by Christ, we are found sinners"—*i. e.* persevering in a course of sin, Is Christ therefore to blame? "Is Christ therefore the minister of sin? God forbid!" So far, however, am I from living in sin, that though "I through the law am dead to the law," that is, as to all hopes of salvation from it—yet is this

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Ver. 23. *Once he destroyed.*—*Doddridge*, "ravaged;" i. e. persecuted. See Acts ix. 21.

CHAP. II. Ver. 1. *Fourteen years after.*—Referring to the same era as in ver. 18, namely his conversion. So *Doddridge* and *Macknight*. Supposing his conversion to have been in A. D. 36, this would bring us to the year 50. [This journey appears evidently to refer to that which the Apostle took to Jerusalem about the question of circumcision, mentioned in Ac. xv. 2, &c. These years, says *Whitby*, must be reckoned from the time of his conversion mentioned here, (chap. i. 18,) which took place A. D. 35, (or 33,) his journey to Peter was A. D. 38, (or 36,) and then between that and the council of Jerusalem, assembled A. D. 49, (or 52,) will be 14 intervening years.]—*Bagster*.

Ver. 2. *By revelation*—i. e. by divine intimation—*but privately.*—Meaning, perhaps, not individually: but apart from the other brethren.—*Lest I should run*—That is, labour—*in vain.*—He means, lest he should not maintain the harmony or unanimity which he desired.

Ver. 4. *Unawares brought in.*—*Macknight*, "secretly introduced."

Ver. 6. *Seemed* (Gr. were esteemed) *to be somewhat.*—*Doddridge*, "appeared to be considerable," or "of reputation;" the same word as in ver. 9. —*God accepteth no man's person.*—See Rom. ii. 11.—*Added nothing unto me*—i. e. said nothing in reply.

Ver. 7. *Contrariwise.*—*Doddridge*, "on the contrary"—*The circumcision*—i. e. the Jews

11 But when Peter was come to [m] Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat [n] with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth [o] of the gospel, I said unto Peter [p] before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners [q] of the Gentiles,

16 Knowing that [r] a man is not justified by the works of the law, but by the faith [s] of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for [t] by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we [u] ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I [v] through the law am dead to the law, that I might live [w] unto God.

20 I am crucified [x] with Christ: nevertheless I live; yet not I, but Christ liveth in [y] me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself [z] for me.

21 I do not frustrate the grace of God: for if [a] righteousness *come* by the law, then Christ is dead in vain

CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he showeth by many reasons.

O FOOLISH [a] Galatians, who [b] hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received [c] ye the Spirit by the works of the law, or [d] by the hearing of faith?

3 Are ye so foolish? having [e] begun in the Spirit, are ye now made perfect by [f] the flesh?

4 Have ye suffered [g] so many things in [h] vain? if *it be* yet in vain.

5 He therefore that ministereth [i] to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham [j] believed God, and it was [k] accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children [l] of Abraham.

8 And the scripture, foreseeing that God would justify [m] the heathen through faith, preached before the gospel unto Abraham, *saying*, [n] In thee shall all nations be blessed

9 So then [o] they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, [p] Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The [q] just shall live by faith.

12 And the law [r] is not of faith: but, The [s] man that doeth them shall live in them

13 Christ [t] hath redeemed us from the curse of the law, being made a curse for us: for it is written, [u] Cursed *is* every one that hangeth on a tree:

14 That [v] the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise [w] of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [x] covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to [y] Abraham and his seed were the

A. M., cir. 4056.
A. D., cir. 52.

m Ac.15.35.
n Ac.11.3.
o ver.5.
p 1 Ti.5.20.
q Eph.2.12
r Ac.13.38, 39 Ro.3.20.
s Ro.5.1, c.3.11,21.
t Ps.143.2. Ho.7.18, 19.
u 1 Jn.3.9, 10.
v Ro.7.4,10 8.2.
w Ro.6.11, 14. 2 Co.5.15.
x c.5.24. 6.14.
y 1 Th.5.10. 1 Pe.4.2.
z Jn.10.11. Eph.5.2.
a He.7.11.
a Mat.7.26.
b c.5.7.
c Ep.1.13.
d Ro.10.17.
e c.4.9.
f He.9.10.
g or, *great.*
h 2 Jn.8.
i 2 Co.3.8.
j Ge.15.6.
k or, *imputed.*
l Jn.8.39. Ro.4.11.. 16.
m ver.22.
n Ge.12.3. 22.18 Ac.3.25.
o c.4.28.
p De.27.26.
q Hab.2.4.
r Ro.10.5,6.
s Le.18.5 Eze.20.11.
t 2 Co.5.21. c.4.5.
u De.21.23.
v Ro.4.9,16
w Is.44.3. Eze.36.27. Joel 2.28, 29.
x or, *testament.*
y Ge.12.3,7. 17.7.

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only "that I might live unto God," and be his devoted servant. But "I am crucified with Christ," and die unto sin, even as he died for sin: yet "nevertheless I live," namely, by faith in him; "yet (it is) not I" that live independent of Christ; "but Christ liveth in me," my life, my hope, and my salvation: and "the life which I now live, I live by the faith of the Son of God, who loved me, and gave himself for me. I do not therefore frustrate the grace of God," or depreciate its value: "for [on the contrary] if righteousness (come) by the law"—if we could be justified by our own works, "then (indeed) were Christ dead in vain."

CHAP. III. Ver. 1—29. *The folly of forsaking the gospel, and the blessedness of receiving it.*—This chapter opens in the mingled language of pity and reproof, remonstrating with the Galatians upon their folly in forsaking the gospel, in which the infinite love and compassion of the Saviour had been so visibly and vividly exhibited before them as crucified for their sins, to return to a system of carnal ordinances, which, separate from the gospel it had prefigured, was merely a body without a soul. To desert the vivifying spirit of Christianity for the mere "carcass of dead piety," (which was all that was now left of the ritual law,) was, as Paul expresses it, to *begin* in the *spirit*, and seek to finish and *perfect* themselves *by the flesh*.

In confirmation of his doctrine as opposed to that of their legal teachers, St. Paul now appeals, 1. To the *miracles* which he had wrought among them. "He therefore that ministereth unto you, and worketh miracles among you," (meaning evidently himself,) doth he this "by the works of the law, or by the hearing of faith?" is he a minister of the legal, or the evangelical system? The answer he leaves to them; and then appeals,

2. To the case of Abraham, who received all his blessings, not through the ritual services of Moses, which, indeed, were not then instituted, but through the covenant of grace, (which was the foundation of the gospel;) as it is said, "Abraham believed God, and it (his faith) was accounted (or imputed) to him for righteousness." But what did Abraham believe? He believed the promise of a *seed*, (or son,) "in whom all the nations of the earth" should eventually "be blessed:" and it is to those only who have faith in the promised Messiah, that the privilege belongs of being his children, as the same inspired writer argues at large, in the 4th chapter of his Epistle to the Romans. "So then they [and they *only*] which be [the children] of faith are blessed with faithful Abraham." On the other hand, they who still adhere to the law, as a covenant of life and salvation, are subject to its curse; "For it is written, Cursed is he that continueth not in all things written in the book of the law to do them." And as none of us have thus continued, we all, of course, are subject to its curse.

3. The same point may be argued as well from the prophets as from the law; for it is written in the prophet Habakkuk,

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Ver. 11. *I withstood, &c.*—*Macknight*, "I opposed him personally." It would seem that Paul did not regard Peter as infallible.

Ver. 18. *If I build again, the things which I destroyed*—i. e. If I should encourage sin, which is a violation of the law, for the destruction and suppression of which I labour, then, indeed, should "I build again," &c.

Ver 19. *I through the law, &c.*—That is, "the more I consider its nature and tenor, the more I am convinced of the impossibility of justification by it." See *Doddridge*.

CHAP. III. Ver. 1. *O foolish Galatians.*—*Doddridge*, "thoughtless"—*Who hath bewitched you?*—*Doddridge* "enchanted you?" *Macknight*, "deceived you?" The latter remarks, that it alludes to the deceptions of jugglers, who impose upon the weak and credulous, by dazzling their sight with the rapidity of their motions.

Ver. 3. *Are ye now made perfect.*—*Macknight*, "Ye now make yourselves perfect."—(The Gr. verb is in the middle voice.)

Ver. 4. *So many.*—This seems to refer to the reproach and persecution they had suffered for Christ.

Ver. 11. *The just shall live by faith.*—Compare Hab. ii. 4. with Heb. x. 38.

Ver. 15. *A man's covenant.*—We have remarked repeatedly, that the same word in Greek signifies both covenant and testament; but we think the former term agrees best here.

promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which [z] was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if [a] the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? [b] It was added because of transgressions, till the seed [c] should come to whom the promise was made; *and it was* ordained by angels [d] in the hand [e] of a mediator.

20 Now a mediator is not *a mediator* of one, but God [f] is one.

21 *Is* the law then against [g] the promises of God? God forbid: for if [h] there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all [i] under sin, that the promise [j] by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law [k] was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

A. M. cir. 4056.
A. D. cir. 52.

z Ex.12.40, 41.
a Ro. 4.14.
b Ro.5.20.
c ver.16.
d Ac.7.53. He.2.2.
e Ex.20.19., 22. De.5.22., 31.
f De.6.4.
g Mat.5.17.
h c.2.21.
i Ro.3.9, 19,23.
j Ro.4.11, 12,16.
k Col.2.17. He.9.9,10.

l Jn.1.12. 1Jn.3.1,2.
m Ro.6.3.
n Col.3.11.
o ver.7.
p Ro.8.17.
a or, *rudiments.* Col.2.8,20
b Ro.8.15, 17.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children [l] of God by faith in Christ Jesus.

27 For [m] as many of you as have been baptized into Christ have put on Christ.

28 There is [n] neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then [o] are ye Abraham's seed, and heirs [p] according to the promise.

CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law: 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and showeth that we are the sons of Abraham by the freewoman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the [a] elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit [b] of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but

"The just shall live by faith:" but the law is not of faith, and therefore "cannot justify," or give us life. The gospel, however, which we believe, teaches us that "Christ hath redeemed us [both Jews and Gentiles] from the curse of the law, (by) being himself made a curse for us," by his crucifixion; for it is written, (Deut. xxi. 23,) "Cursed is every one that hangeth on a tree" Now, as every honest man will keep his covenant, or promise, and especially when it is ratified on oath, much more the God of truth and righteousness, who, indeed, "cannot lie." Nor can his covenant, when once ratified by sacrifice or oath, be afterwards disannulled; consequently, God's covenant with Abraham cannot be set aside by the law of Moses, which was not given till 430 years afterwards, and then for a very different purpose—namely, to convince of sin, and lead us to seek for mercy.

Of this law it is said, that it was "ordained by [the ministry of] angels in the hands of a Mediator;" (see Ps. lxviii. 17, compare with Acts vii. 53;) and that Mediator was Moses, the servant of God; but the term Mediator implies two parties, of whom God is only *one*. The other was the people of Israel, to whom Moses delivered the tables of the law, which he received from the hands of God. But the gospel is a far more illustrious dispensation, brought from heaven by the Son of God himself, our divine Mediator with the Father.

There is not, however, any real inconsistency between these dispensations, the one being only preparatory to the other. If the law itself could have given life, then, indeed, salvation might have been by the law; but as it is, the law was only our guide, our conductor, or (as our translators express it) our *schoolmaster* to lead us unto Christ; in which there is an allusion to an ancient custom not generally observed. The Roman ladies, it seems, in the earliest and best times, used themselves to educate their children; but as times degenerated, this was intrusted to the servants and public schools. A slave, whose office it was to conduct the children to the public schools, and to assist them in learning their first lessons, was on that account called a *pedagogue* (the very word here used.) (*D'Arnay's* Priv. Life of the Rom., chap. vii.) Such is the office of the Mosaic law. The moral law shows us that we are sinners, and need a Saviour; the ceremonial law leads us to the cross to receive instruction. Every sacrifice directs to the great atonement for justification; and every ceremony points us to some doctrine or precept of Christianity. But "Faith being come"—This expression is, we apprehend, elliptical, and must intend either Christ, who is the *object* of faith, or the gospel, elsewhere called "the law of faith;" (Rom. iii. 27;) and here "the promise by faith of Jesus Christ."

But now being come to Christ, we are no longer under the care of a common *pedagogue:* God has committed us to the instruction of his own Son: so it was the custom of the Romans, after children had received the elements of instruction at school, to place them under the care of some eminent philosopher or rhetorician; unless the parent was sufficiently qualified to instruct them himself, as was the case with Augustus. (See *D'Arnay*, as above.) And this is the case not with a few only of God's favoured children, but with them all—Jew or Gentile, rich or poor, &c. They are all alike the children of God by faith in Christ Jesus.

CHAP. IV. Ver. 1—31. *Christ frees us from the sentence of the law—this illustrated by an allegory.*—St. Paul here resumes his allusion to the mode of juvenile education, particularly among the Romans. The heir of an estate, while yet a child, differed nothing in authority from a servant or slave, and was even, in some cases, subjected to their control. So the church and children of God were in bondage, till liberated by Christ. But when "the fulness of the time," ordained and predicted, "came," then the Father sent forth his Son from his own bosom, and liberated them from their subject condition—introduced them into "the glorious liberty of the sons of God"—and bestowed on them the spirit of adoption, whereby they were allowed to claim the privilege of sons, and call the Most High their Father.

In verse 8, and sequel, the apostle proceeds to remonstrate with these Galatians, and blames them for that, after they had been admitted to the liberty of children, they suffered themselves to be drawn back, if not into the slavery of idolatry, at least into the thraldom of a carnal Judaism. The late Mr. *Fuller* justly remarks, that the apostle speaks in much more tolerant and gentle language to the Romans, (Rom. xiv. 5,) because he is there addressing himself to Jewish converts, who had been educated in the observance of those festivals, and who might innocently observe them, though not now bound to do so: but here he is addressing Gentile converts, who had never been in subjection to the law of Moses, nor were by any law, Christian or Mosaical, required so to be: but they had been beset by certain Judaizing teachers, who drew them into

Ver. 16. *He saith not, And to seeds, as of many*—i. e. the word *seed* is not here used in the *plural* sense, but in the singular, as in Gen. iii. 15; iv. 25; xxi. 12, &c.—*Which.*—*Macknight*, "Who."

Ver. 17. *Four hundred and thirty years.*—See note on Exod. xii. 40.

Ver. 20. *A mediator is not a* mediator *of one.*—The very name not only implies two parties, but also a difference between them. The Jews could not come into the presence of God but through the medium of Moses: nor can we entertain communion with God, but through the incarnation of our Saviour Christ. (Heb. x. 20.)

Ver. 22. *Hath concluded all under sin.*—*Doddridge* and *Macknight*, "Hath shut up [as criminals] *all under* [the condemnation of] *sin.*"

Ver 23. *Kept under—shut up*, &c.—May not this refer to the subjection of children to their father's slave, in the character of a pedagogue? May not the servant have had the authority of confining a child, when he should prove refractory, and neglect his lesson? See next verse.

Ver. 24. *Our schoolmaster.*—Gr. "*Pedagogue.*" So next verse

Ver. 25. *No longer under a schoolmaster*—i. e. of so inferior a character: God has now committed us to the instruction of his own Son.

Ver. 27. *Put on Christ.*—All who are baptized put on thereby the profession of Christianity. Mr. *Locke* says, that by their *putting on Christ*, it is implied, "that to God now looking on them, there appears *nothing but Christ.* They are (as it were) covered all over with him, as a man is with the clothes he has put on." Hence, in the next verse, it is said they are *all one in Christ Jesus*, as if they were but that *one* [mystical] *person.*

CHAP. IV. Ver. 1. *From a servant.*—The Greek (*doulos*) properly signifies a "slave."—*Though he be lord*—That is, though he is entitled so to be, when of age.

Ver. 3. *Elements.*—*Doddridge*, "worldly elements;" i. e. the more carnal part of religion—rites and ceremonies. So in verse 9.

Ver. 4. *God sent forth his Son.*—This certainly implies his prior existence in the bosom of the Father. See John i. 18.

Ver. 6. *Abba Father.*—The learned *Selden* quotes a passage from the Jew

a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye [e] again to the weak and beggarly [d] elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through [e] infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel [f] of God, *even* as [g] Christ Jesus.

15 [h] Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* [i] not well; yea, they would exclude [j] you, that ye might affect them.

18 But *it is* good to be zealously affected always [k] in *a* good *thing*, and not only when I am present with you.

19 My [l] little children, of whom I travail in birth again until Christ be formed in you,

A. M. cir. 4056.
A. D. cir. 52.

o or, *back.*
d or, *rudiments.*
e 1 Co. 2. 3.
f 2 Sa. 19. 27. Mal. 2. 7.
g Mat. 10. 40
h or, *what was.*
i Ro. 10. 2.
j or, *us.*
k 1 Co. 15. 58
l 1 Co. 4. 15.
m or, *I am perplexed for you.*
n Ge. 16. 15.
o Ge. 21. 1, 2.
p Ro. 9. 7, 8.
q 1 Co. 10. 11
r or, *testaments*
s *Sina.*
t De. 33. 2.
u or, *is in the same rank with*
v He. 12. 22. Re. 21. 2, 10.
w Is. 54. 1.
x Ac. 3. 25. c. 3. 29
y Ge. 21. 9.
z Jn. 15. 19.
a Ge. 21. 10, 12.

20 I desire to be present with you now, and to change my voice; for [m] I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one [n] by a bondmaid, the other [o] by a freewoman.

23 But he *who was* of the [p] bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an [q] allegory: for these are the two [r] covenants; the one from the mount [s] [t] Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and [u] answereth to Jerusalem which now is, and is in bondage with her children.

26 *But* Jerusalem [v] which is above is free, which is the mother of us all.

27 For it is written, [w] Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.

28 Now [x] we, brethren, as Isaac was, are the children of promise.

29 But as then he [y] that was born after the flesh persecuted him *that was born* after the Spirit, even so [z] *it is* now.

30 Nevertheless what saith [a] the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

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the observance of the Jewish festivals, which were now becoming obsolete, even to the Jews themselves; and he was jealous, lest by this compliance they should be drawn under the yoke of circumcision, and the whole Jewish law. He remonstrates with them, therefore, on returning to mere ritual services, which, though originally instituted by God, were now no more acceptable to him, when placed in opposition to the gospel, than the rites of Pagan superstition. Indeed, ritual services, abstracted from heart devotion, were never acceptable to the true God; and now those services were placed in opposition to his own gospel, they were no less an abomination than idolatry itself.

Verse 12. The apostle reminds them that he was once no less attached to these "beggarly elements" than they now were, or indeed could be; but he had seen the folly of such an attachment, and entreated them to profit by his example, and adhere to Christ and his gospel. "Be as I [am;] for I [was] as ye [are."] He was a Hebrew of the Hebrews, and of the straitest sect of that religion; but the grace of God had weaned him from all undue attachment to outward forms, and he was anxious that grace might do the same for them. He reminds them of the attachment which they had formerly shown to him, notwithstanding his infirmities—when they received him as if it had been Christ in person; but such over-zealous professions are often marks of instability, and are soon followed by a reverse of feeling. He then begs them not to consider him as their enemy, because he had told them the truth, and endeavoured to guard against the pretended friendship of those Jewish teachers, who now endeavoured to ensnare them, and for that purpose had been trying to alienate their affections from him and from his brethren.

In the latter part of this chapter, (verse 24—31,) the apostle introduces an allegorical exposition of the history of Hagar and Sarah, and their respective children, in application to the Jewish and Christian systems. It is well known that the Rabbies were always very fond of these allegories, and it is supposed that St. Paul may have employed this as a kind of argument *ad hominem*, against the Jewish teachers who opposed him.

"An allegory (says Dr. *Macknight*) when persons or events present, or near at hand, with th qualities and circumstances, are considered as types, or re sentations, of persons and events more remote, to which they have a resemblance. Of this kind were the histories of some persons and events recorded in the Old Testament. . . . For the qualities and circumstances of these persons were, it seems, so ordered by God, as to be apt representations of such future persons and events, as God intended should attract the attention of mankind." This allegory is thus explained:—

(Ver. 24.) Which things are an allegory: for these [women] are the two covenants; the one verily from mount Sinai, bringeth forth [children] into bondage, which is Hagar. (25. For [the name] Hagar (or Agar) denotes mount Sinai in Arabia) and answereth to the present Jerusalem, and is in bondage with her children. (26) But the Jerusalem above is the free [woman,] who is the mother of us all." The apostle then quotes a passage from Isaiah, supposed to allude to the same subject, in which case the barren woman is Sarah, (who was long desolate and barren,) but whose children, meaning the children of the promise, shall be more numerous than those of Hagar. It is added, as Ishmael persecuted Isaac, so the carnal world persecutes the church. In applying the allegory,

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ish *Gemara*, to prove that slaves were never allowed to address their masters under this title.

Ver. 8. *Ye did service.*—*Doddridge*, "were in bondage." *Macknight*, "Ye served as slaves."——*No gods*—i. e. either mere idols of wood and stone, or, at best, the celestial luminaries.

Ver. 9. *Known of God*—i. e. acknowledged and distinguished by him.——*How turn ye again?*—But these had never been under the yoke before; now then can he say, turn back to the weak and beggarly elements? &c. Perhaps the omission of the article *the* in the translation would remove all difficulty, thus—"How turn ye again to weak and beggarly elements?" meaning a religion of mere rites and ceremonies; for the ceremonies of Judaism, abstracted from all reference to the Messiah, are no less "weak and beggarly" than those of Paganism. This agrees with the sense given of this passage by most commentators.

Ver. 10. *Ye observe days, and months.*—This is generally supposed to refer to the Jewish festivals; but Archbishop *Potter* understands it in reference to the lucky and unlucky days of the superstitious Greeks and Romans. It does not, however, appear, that any attempt was made to draw the Galatians back to Paganism.

Ver. 12. *For I* am.—This verb is wrong supplied. *Doddridge, Macknight*, and most modern translators, supply the past tense—"I *was* as ye are."

Ver. 14. *My temptation . . . . . in my flesh.*—The thorn in his flesh; 2 Cor. xii. 7.

Ver. 15. *The blessedness ye spake of*—That is, the happiness they professed to enjoy under his ministry.

Ver 17. *They zealously affect you*—i. e. "they profess great attachment."

Compare 2 Cor. xi. 2.—But *not well*—i. e. not truly.——*They would exclude you.*—Margin, Us. So read both some MS. and printed copies, and it is thought to be the true reading by *Doddridge, Macknight*, and others.

Ver. 20. *I desire—Doddridge*, "I could wish"—*to be present with you, and to change my voice*—i. e. "to change the tone of my language toward you." See *Macknight*.——*For I stand in doubt of you.*—Margin, "I am perplexed;" i. e. what to think of you.

Ver. 21. *Do ye not hear the law?*—i. e. hear it read in your public assemblies.

Ver. 24. *Which things are an allegory.—Doddridge*, "may be allegorized;" but *Macknight* prefers the common version. There is some difficulty, however, in the translation of this and the next verse. *Doddridge*, to avoid the absurdity of saying, (as our version does,) "This Sinai is Agar—*for* this Agar is Sinai," would render the illative particle *(gar)* as an expletive—"I say." Mr. *Parkhurst* (Lex. in *Agar*, 2d edit.) reads and points the passage thus:—"The one . . . . which gendereth to bondage, which is Agar, (for this Agar means mount Sinai in Arabia,) and answereth," &c. He adds, from *Busching*, that Hagar is, in Arabic, a rock. N.B. *Hagar* and *Agar* are the same word, as pronounced with or without an aspirate.

Ver. 27. *Than she which hath a husband.—Doddridge*, "than her who had," &c. This must be applied to Hagar if the other is to Sarah; but it can be only as an accommodation.

Ver. 29. *He that was born*, &c.—i. e. the carnal world persecute the spiritual.

Ver. 30. *Cast out the bondwoman*—i. e. in the allegorical sense, the law as a covenant, &c. See Gen. xxi. 10.

CHAPTER V.

1 He moveth them to stand in their liberty. 3 and not to observe circumcision: 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND [a] fast therefore in the [b] liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect [c] unto you, whosoever of you are justified by the law; ye are fallen [d] from grace.

5 For we through the Spirit wait [e] for the hope of righteousness [f] by faith.

6 For in Jesus Christ neither [g] circumcision availeth any thing, nor uncircumcision; but faith which [h] worketh by love.

7 Ye did run well; who did [i] hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little [j] leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear [k] his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer [l] persecution? then is the offence [m] of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty: only *use* not [n] liberty for an occasion to the flesh, but by love [o] serve one another.

14 For all the law is fulfilled in one word, *even* in this; [p] Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk [q] in the Spirit, and [r] ye shall not fulfil the lust of the flesh.

17 For [s] the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary [t] the one to the other: so that [u] ye cannot do the things that ye would.

18 But if [v] ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh [w] are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past,

A. M. cir. 4056.
A. D. cir. 52.

a Ep.6.14.
b Jn.8.32,36 Ro.6.18, Ac.15.10.
c Ro.9.31, 32.
d He.12.15.
e Ro.8.25.
f 2 Th.4.8.
g 1 Co.7.19.
h 1 Th.1.3. Ja.2.18., 22.
i or, *drive you back.*
j Mat.13.33 1 Co.5.6.
k 2 Co.10.6.
l c.6.12.
m 1 Co.1.23.
n 1 Co.8.9. 1 Pe.2.16.
o 1 Jn.3.18.
p Le.19.18. Mat.22. 39,40. Ja.2.8.
q Ro.8.1,4, 13.
r or, *fulfil not.*
s Ro.7.21., 23.
t Ro.8.6,7.
u Ro.7.15, 19.
v Ro.6.14. 8.2
w Mat.15.19 Ep.5.3.,6. Col.3.5,6. Re.22.15.

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the advice is, "Cast out the bond-woman and her son;" that is, reject the law, and embrace the gospel!

CHAP. V. Ver. 1—26. *The Galatians exhorted to maintain their Christian liberty inviolate.*—"These Galatians, who were converted to the faith of Christ, had been closely beset," as Dr. *Watts* observes, "by some zealous Judaizing Christians, who would fain have had them circumcised, and engaged to keep the Jewish law." The apostle, who well understood the liberty of the gospel, would not suffer them to be thus imposed upon; and therefore he argues, he allures, he threatens, he denounces—he uses all the proper methods of an apostle, and a preacher of Christianity, to establish them in *the liberty wherewith Christ had made them free;* and to guard them against yielding a tittle of compliance with the Jewish ceremonies and bondage. He shows them in this [Epistle,] that the promise was given to Abraham, the great believer, with all the blessings of salvation contained in it; and to all those who imitate his faith, by trusting in the gospel of Christ, for they are the [true] *seed of Abraham.* And the law curses and condemns sinners, but it does not, it cannot, save them. . . . . The question arises, (ver. 19,) *To what end then serveth the law?* The answer is, To show them their sins, and to keep alive a sense of sin among them [by continual sacrifices] till Christ should come, who was to remove sin. Then comes in the objection—Is not *the law* then *against the promises?* Is not the promise to Abraham contradicted by the law given to the Jews? No; by no means; for they were designed for different purposes. The *law* was given for special and peculiar reasons in this life, to the Jews: the *promise* was given to Abraham, and, through him, to all Gentile as well as Jewish *believers,* for eternal life. Whereas, "if there had been a law given, which could have given life, (*i. e. eternal life,*) verily, righteousness should have been by the law: but the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Thus far we have a judicious abstract of the apostle's argument in the preceding chapters: he now tells them plainly and pointedly, that by conforming to the Jewish ceremonial law, which never was designed for them, they were guilty of apostacy, and renounced Christianity, no less than if they had returned to Paganism. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." How so, Paul? "Every man that is [*now*] circumcised becomes a debtor to do the whole law:" because he goes back from Christ, who has fulfilled the law for believers—renounces his atonement, and takes all the responsibility on himself. Christ becomes of "no effect" to those who turn their backs upon him, and seek to be justified and saved by the law of Moses. But to those who believe in Christ, whether Jews who have been circumcised, as born under the law of Moses; or Gentiles, from whom circumcision is not required, "faith which worketh by love" is the only ground of their acceptance—the only foundation of their hope.

On the 2d verse of this chapter ("Behold, *I Paul,*" &c.,) *Martin Luther* has this pointed remark:—"This place is, as it were, a touchstone, whereby we may most certainly and freely judge of all doctrines, works, religions, and ceremonies of all men. Whosoever teacheth that there is any thing necessary to salvation (whether they be Papists, Turks, Jews, or sectaries) besides faith in Christ; or shall devise any work or religion, or observe any rule, tradition, or ceremony whatsoever, with this opinion, that by such things they shall obtain forgiveness of sins, righteousness, and everlasting life; they shall hear in this place the sentence of the Holy Ghost pronounced against them by the apostle, that *Christ profiteth them nothing.* Seeing Paul durst give this sentence against the law and circumcision, which were ordained of God himself, what durst he not to do against the chaff and the dross of men's traditions?"

But while Paul deprecates the merit of works, he highly extols the excellency of true—not barren, unproductive—faith, but "faith which worketh by love," on which the same great Reformer just quoted thus descants:—"It is as much as to say, He that will be a true Christian . . . . must be a true believer. Now he believeth not truly, if works of charity follow not his faith. So . . . . as well on the right hand as the left, he shutteth hypocrites out of Christ's kingdom. On the left hand, he shutteth out the Jews . . . . saying, *In Christ neither circumcision*—that is to say, No works, no service, no worship, no kind of life in the world; but *faith,* without any trust in works, or merits, availeth before God. On the right hand he shutteth out all slothful and idle persons, which say, If faith justify without works, then let us work nothing; but let us only believe, and do what we list. Not so, ye enemies of grace: Paul saith otherwise. And although it be true, that only faith justifieth, yet he here speaketh of faith in another respect; that is to say, that after it hath justified, it is not idle; but occupied and exercised in working through *love.* Paul therefore in this place setteth forth the whole life of a Christian man; namely, that inwardly it consisteth in faith towards God; and outwardly, in charity and good works towards our neighbour. So that a man is a perfect Christian inwardly

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CHAP. V. Ver. 4. *Christ is become of no effect.*—Dr. *P. Smith,* "Ye are nullified from Christ; i. e. he is to you as if he had not existed; ye are totally separated from him."

Ver. 7. *Who did hinder you.*—The original expression, according to *Doddridge,* is *Olympic,* in reference to the races, and alludes to some one "coming across the course while a person is running," and so "stopping," or "driving him back," as the Margin is.

Ver. 8. *Him that calleth you.*—If this expression be referred to "effectual calling," which is the work of God, it must be ascribed to the Author of all good, as Rom. viii. 30. But if it be understood of the ministerial instrument, then it must refer to Paul only, as in chap. i. 6.

Ver. 9. *A little leaven.*—See note on 1 Cor. v. 7.

Ver. 10. *Shall bear his judgment*—i. e. receive his just punishment. See verse 12.

Ver. 11. *If I yet preach circumcision.*—This is supposed to be an objection of one of his opponents, who perhaps had heard him assert the divine origin of circumcision, which he certainly did not deny: but if they thought him the advocate for circumcision, why persecute him?

Ver. 12. *I would they were even cut off*—That is, from the church.

Ver. 13. *For an occasion to the flesh*—That is, as an excuse for sin. See ver. 16; also 1 Peter ii. 16.

Ver. 14. *All the law is fulfilled in one word.*—See Mat. vii. 12.

Ver. 16. *Ye shall not fulfil.*—See Rom. viii. 5. But the Margin reads imperatively—"Fulfil ye not," which is to the same effect.

Ver. 17. *The flesh lusteth,* &c.—*Doddridge,* "Hath desires contrary to,' &c. Compare Rom. vii. 14, &c.

Ver. 18. *If ye be led of the Spirit.*—Compare Rom. viii. 14

Ver. 20. *Witchcraft.*—*Macknight,* "Sorcery."—*Heresies.*—See Tit. iii. 10.

Ver. 21. *Revellings.*—(Gr. *Komoi,*) i. e. festive or convivial meetings in honour of Comus.—*I tell you before,* &c.—*Macknight,* "forewarn you," &c.

that they which do such things shall not inherit the kingdom of God.

22 But the fruit [x] of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against [y] such there is no law.

24 And they that are Christ's have crucified the flesh with the [z] affections and lusts.

25 If [a] we live in the Spirit, let us also walk in the Spirit.

26 Let [b] us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing. 12 He showeth what they intend that preach circumcision. 14 He gloryeth in nothing, save in the cross of Christ.

BRETHREN, [a] if a man be overtaken in a fault, ye which are spiritual, restore [b] such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear [c] ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove [d] his own work, and then shall he have rejoicing in himself [e] alone, and not in another.

5 For every man shall bear his own burden.

6 Let [f] him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

A. M. cir. 4056.
A. D. cir. 52

x Jn.15.5. Ep.5.9.
y 1 Ti.1.9.
z or, *passions.*
a Ro.8.4,5. b Phi.2.3.
a or, *although.*
b Ja.5.19,20
c Ro.15.1.
d 2 Co.13.5.
e Pr.14.14.
f 1 Co.9.11 ..14.
g Joh.4.8. Pr.22.8. Ho.8.7.
h Pr 11.18. Ja.3.18.
i 1 Co.15.58
j He.10.36. Re.2.10.
k Ec 9.10
l Mat.5.43. Tit.3.8.
m 1 Jn.3.14.
n Phi.3.3,7, 8.
o or, *whereby.*
p c.2.20.
q c.5.6.
r 2 Co.5.17.
s Ps.125.5.
t Col 1.24.
u 2 Ti 1.22. Phil 25.

8 For he that soweth to his [s] flesh shall of the flesh reap corruption; but he that soweth to the [h] Spirit shall of the Spirit reap life everlasting.

9 And let [i] us not be weary in well doing: for in due season we shall reap, [j] if we faint not.

10 As we have therefore [k] opportunity, let us do good unto all [l] *men*, especially unto them [m] who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But [n] God forbid that I should glory, save in the cross of our Lord Jesus Christ, [o] by whom the world is crucified [p] unto me, and I unto the world.

15 For [q] in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a [r] new creature.

16 And as many as walk according to this rule, peace [s] *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for [t] I bear in my body the marks of the Lord Jesus.

18 Brethren, the [u] grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

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through faith before God, who hath no need of our works; and outwardly before men, whom our faith profiteth nothing; but our charity, or our works."

To this clear and judicious statement we add a beautiful illustration, from one of the most eloquent writers of the present day:—"The faith (saith *Robert Hall*) to which the Scriptures attach such momentous consequences, and ascribe such glorious exploits, is a practical habit, which, like every other, is strengthened and increased by continual exercise. It is nourished by meditation, by prayer, and by the devout perusal of the Scriptures: and the light which it diffuses becomes stronger and clearer by an uninterrupted converse with its object, and a faithful compliance with its dictates; as, on the contrary, it is measured and obscured by whatever wounds the conscience, or impairs the purity and spirituality of the mind."

As the best proof that these Galatians (the more pious part of them, at least) possessed this practical and saving faith, the apostle now exhorts all who were quickened by the Holy Spirit, to endeavour to walk under his daily guidance, and so produce the fruits of the Spirit which are here enumerated—"Love, joy, peace," &c.; while, on the other hand, the works (or fruits) of the flesh, which also are enumerated, are solemnly deprecated; and all who practise them are warned, most solemnly warned, that "they which do such things shall not inherit the kingdom of God."

CHAP. VI. Ver. 1—18. *Farther admonitions, concluding with the apostolical benediction.*—The preceding chapter concludes with recommending an humble and spiritual walk and conversation: this begins, with admitting that it was possible for the most careful, and most pious believer, to be overtaken in a fault, either from the depravity of human nature, or the sudden temptation of the enemy; even as a man, in the fairest weather, may sometimes be overtaken in a thunder storm: in this case, however, he should by no means be abandoned to his fate; but the most spiritual of his brethren should endeavour to restore him to the church, even with the same care and tenderness as they would restore a dislocated limb: considering, at the same time, that they are all exposed to the same danger, and might one day stand in need of the same attentions. They should be candid to each other's failings, and kind to each other in affliction, according to the Saviour's great command, of love and unity and humility.

He cautions them against self-deception, to which persons of a vain-glorious disposition are most exposed: it therefore becomes such to be particularly watchful over their tempers and conduct. He encourages them to liberality, especially toward their faithful teachers; and never to be weary in well-doing, under the idea that they have done enough already. None is more worthy of reward than the faithful minister of the gospel; and no labour more entitled to remuneration than that which is exerted for the good of souls. "Nothing is more conformable to the dictates of reason and of justice, than that those who receive regular public instructions on the most important of all topics, should, according to their ability, compensate their instructers."

In the close of the Epistle, we find, as has before been intimated, that St. Paul was in the habit of employing an amanuensis—(see Rom. xvi. 22)—only himself adding the salutation, as we see in the close of his first Epistle to the Corinthians, and the second to the Thessalonians; but in this case he evidently wrote the whole, and meant this to be considered as a mark of his attention and respect for them. And here we should expect the letter to have closed, but his anxiety will not suffer him to end without a farther caution against their Judaizing teachers, who seemed to glory only in circumcision; whereas, he says, for his part, God forbid that I should glory, save in the cross of our Lord Jesus Christ!"

Ver. 25. *If we live in the Spirit*—i. e. "If we are spiritually alive." See ver. 16.

CHAP. VI. Ver. 1. *Brethren if.*—Marg. "Although." But *Doddridge* and *Macknight* adhere to the text.—*Ye which are spiritual.*—Those who live and walk in the Spirit, as in verse 25 of the preceding chapter.—*Restore such a one.*—The allusion, according to *Doddridge*, is to restoring to its right place a dislocated limb.

Ver. 5. *For every man shall bear his own burden*—That is, every one shall be answerable for his own conduct.—*Doddridge* and *Macknight.*

Ver. 7. *Whatsoever a man soweth*, &c.—See 2 Cor. ix. 6.

Ver. 11. *Ye see how large a letter.*—*Whitby*, *Doddridge*, and others, render it, "With what large letters"—alluding to the size of the characters but the sense of our authorized version is adopted and justified by *Beza*, *Lardner*, *Paley*, and *Macknight*; for his writing in large and ugly characters could afford no proof of his affection to them.

Ver. 15. *Neither circumcision*, &c.—See 1 Cor. vii. 19. Gal. v. 6.

Ver. 17. *The marks of the Lord Jesus*—That is, the scars of the wounds which he had received in Christ's cause.

Subscription—Written from Rome.—It is generally agreed that these words were not written by St. Paul See *Paley's* Hor. Paul. ch. xv

CONCLUDING REMARKS ON THE EPISTLE TO THE GALATIANS.

GALATIA was situated between Phrygia on the south, Pamphylia and Bithynia on the north, and Pontus on the east.

St. Paul had heard, that since his departure from Galatia, corrupt opinions had got in amongst them about the necessary observations of the *legal* rites, induced by several impostors who had crept into that church, and who endeavoured to undermine the doctrine St. Paul had there established, by vilifying his person, slighting him as an apostle, and as not to be compared with Peter, James, and John, who had familiarly conversed with the Lord Jesus Christ in the days of his flesh, and been immediately deputed by Him. In this epistle, therefore, he reproves them with severity, that they had been so soon led out of the right way wherein he had instructed them, and had so easily suffered themselves to be imposed upon by the crafty artifices of seducers. He vindicates the honour of the apostolic office, and shows that he had received his commission immediately from Christ, and that he came not behind the very chief of those apostles.—*Cave, Antiq. Apos.* 1676.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

["ALTHOUGH," says Dr. *Paley*, "it does not appear to have been ever disputed, that the Epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded on some ambiguity in the external evidence. *Marcion*, a heretic of the second century, as quoted by *Tertullian*, a father in the beginning of the third, calls it the Epistle to the Laodiceans. From what we know of *Marcion*, his judgment is little to be relied on; nor is it perfectly clear that *Marcion* was rightly understood by *Tertullian*. . . The name, *in Ephesus*, in the first verse, upon which word singly depends the proof that the Epistle was written to the Ephesians, is not read in all the manuscripts extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading." The same learned writer then proceeds to argue, from *internal* evidence, that the Epistle could hardly be written to a people with whom the Apostle resided three years; there being no allusion or appeal, as in other epistles, to what had passed when he resided among them.—"It has been said," says *Macknight*, "that if this Epistle was directed to the Ephesians, it is difficult to understand how the Apostle contented himself with giving them a general salutation, without mentioning any of his numerous friends and acquaintance, with whom he had been intimate during his long residence at Ephesus. But the answer is, . . . there are no particular salutations in the epistles to the Galatians, the Philippians, the Thessalonians, and to Titus, because to have sent particular salutations to individuals, in churches where the Apostle was so generally and intimately acquainted . . . might have offended those who were neglected, . . . and to have mentioned every person of note in those churches, would have taken up too much room. In writing to the Romans, the case was different. The Apostle was personally unknown to most of them . . . and therefore he could, . . . without offence to the rest, take particular notice of all his acquaintance." As, therefore, "the external evidence preponderates with a manifest excess in favour of the received reading," which is not contradicted by its internal evidence; and as Dr. *Paley* appears to be mistaken in supposing that the word *Ephesus* was wanting in any manuscript extant, (see Bishop *Middleton* on the Greek article, p. 510,) we are fully justified in regarding this Epistle as written to the Ephesians. The gospel was first preached in the celebrated but licentious city of Ephesus by St. Paul, with the most abundant success; and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards; and on his return from Macedonia and Achaia to Jerusalem, he sent for the elders of the church to meet him at Miletus, where he took an affectionate leave of them, and delivered to them a most solemn charge. (Acts xviii. 19—21; xix; xx. 17—38.) Some years after, he wrote this Epistle from Rome, as stated in the subscription, during his first imprisonment in that city, (chap. iii. 1; iv. 1; vi. 20,) and, from his not expressing any hopes of a speedy release, probably in the early part of it, about A. D. 61;—to establish them in the great doctrines of the Gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.]—*Bagster.*

Grotius has remarked of this Epistle, that it expresses the grand matters of which it treats, in words more sublime than are to be found in any human tongue.

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot be easily attained unto, 16 he prayeth that they may come 18 to the full knowledge, and 20 possession thereof in Christ.

PAUL, an apostle of Jesus Christ by the will of God, to the [a] saints which are at [b] Ephesus, and to the faithful [c] in Christ Jesus:

2 Grace [d] *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed [e] *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [f] *places* in Christ:

4 According as he hath chosen [g] us in him before the foundation of the world, that we should be [h] holy and without blame before him in love:

5 Having predestinated [i] us unto the adoption of [j] children by Jesus Christ to himself, according to the good [k] pleasure of his will,

6 To the praise [l] of the glory of his grace, wherein he hath made us accepted in [m] the beloved.

7 In whom [n] we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath [o] purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in [p] heaven, and which are on earth; *even* in him:

11 In whom also we have obtained an [q] inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first [r] trusted in Christ.

13 In whom ye also *trusted*, after that ye heard [s] the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed [t] with that holy Spirit of promise,

14 Which is the earnest [u] of our inheritance until the redemption [v] of the purchased [w] possession, unto the [x] praise of his glory.

A. M. cir. 4065.
A. D. cir. 61.

a Ro.1.7.
b Ac.c.19, 20.
c Col.1.2.
d Ga.1.3. Tit.1.4.
e 2 Co.1.3. 1 Pe.1.3.
f or, *things*. He.9.23.
g 1 Pe.1.2.
h Lu.1.75. Col.1.22.
i Ro.8.29, 30.
j Jn.1.12.
k Lu.12.32.
l 1 Pe.2.9.
m 1 Pe.2.5.
n He.9.12. 1 Pe.1.18, 19.
o 2 Ti.1.9.
p *the heavens*.
q Ac.20.32.
r or, *hoped*.
s Ro.10.17.
t 2 Co.1.22.
u 2 Co.5.5.
v Ro.8.23.
w Ac.20.28.
x ver.6,12.

CHAP. I. Ver. 1—23. *Paul implores upon the Ephesian church all the richest blessings of divine grace.*—The first preaching of the gospel at *Ephesus*, the chief city of Proconsular Asia, was by the ministry of St Paul, as we find it recorded in the 18th and 19th chapters of the Acts. There we learn, that at first he was kindly received, both by Jews and Gentiles, until the great adversary of souls raised an opposition against him, by means of Demetrius and his craftsmen. This obliged Paul to leave the city; not, however, before his doctrine had taken deep root, and a Christian church had been there established. Some time after this, in his way to Jerusalem, he sailed past Ephesus, through fear of being detained there by his kind friends; (Acts xx. 16;) but landing at Miletus, he sent for the elders of the Ephesian church, and delivered to them the very affectionate address; (Acts xx. 17—33;) and from which, as well as from the Epistle now before us, it appears that a strong attachment had been formed between them and our apostle.

"What an improbable union!" says the pious Mrs. *More*. "The late idolatrous worshippers of Diana, and the late persecutor of the saints of Jesus, have now but one heart and one soul. These recent enemies to Christ, and to each other, now meet in one common point of attraction. With what holy triumph does he dilate on their mutual faith!—that love of God in Christ Jesus, which is their common centre, their indissoluble bond of union!"

At least five of St. Paul's Epistles were written from a prison, and this is one of them; in which, as the same excellent female remarks, "He speaks *not* as from a prison, but as from a region of light, and life, and glory. His thoughts are in heaven; his soul is with his Saviour; his heart is with his treasure. No wonder then that his language has a tincture of the idiom of immortality."

The leading doctrine of this Epistle is the union between Jews and Gentiles; not merely in themselves considered, but in Christ Jesus, their common Lord and Saviour, and the centre of all those blessings, which flow from the fountain of eternal light, and love, and blessedness. So the Epistle opens, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly

CHAP. I. Ver. 1. *To the saints which are at Ephesus.*—Of the *authenticity* of this Epistle there is no doubt: but, so early as the second century, *Marcion*, a well known heretic, asserted, that some copies for *Ephesus*, read *Laodicea*; and some such copies still exist, though the great majority, both of copies and versions, read *Ephesus*. This doubt has been revived in modern times by *Grotius* and *Mill*, and the arguments on that side are collected and enforced by *Paley*. (Horæ Paul. chap. vi. No. 1.) On the other hand, *Lardner* and *Macknight* have no less ably defended the present reading. An abstract of the evidence on both sides may be seen in *Horne's* invaluable *Introduction*; where it is also remarked, that some ancient copies left a blank for the name, as if it had been a circular intended to be sent to different churches; and as Paul was in prison when he wrote this, it is not impossible that he might have a copy taken with a blank inscription, to be sent to Laodicea also. One thing strikes us forcibly, that though here is no allusion to the circumstances which occurred while he was at Ephesus, the affectionate language in which he speaks of the Ephesians well agrees with his known attachment to them, and with their pious character; whereas of that in Laodicea, we know little to its advantage. See Col. ii. 1; iv. 16. Rev. iii. 14.——*And to the faithful.*—Some understand this as implying, that this Epistle was addressed, not to the church at Ephesus *only*, but to all believers, and favours the idea of copies having been sent to Laodicea, and perhaps other churches; and this also will account for the Epistle having no allusion in it to any circumstances peculiar to the Ephesians.

Ver. 2. *In heavenly places.*—Margin and *Doddridge*, "heavenly (things;)" but *Macknight* preserves "places;" understanding thereby the Christian church, which our Lord repeatedly calls "the kingdom of heaven." (Matt. xiii. 24, 31, 33, &c.) *Beza* understands it, however, of heaven itself, and the blessings there laid up, as in Col. i. 5.

Ver. 9. *The mystery of his will.*—Seems to refer to the calling of the Gentiles—a mystery long kept secret, and, when revealed, but slowly understood. See Rom. xi. 25; xvi. 25.

Ver. 10. *In the dispensation of the fulness of times.*—Namely, in the gospel. Gal. iv. 4.——*In heaven* (Gr. "the heavens") . . . . *and on earth.*—By this, *Locke*, and others, understand the Jews and Gentiles. (See Mat. xxi. 43.) *Whitby*, *Doddridge*, &c., "Angels and men." We understand the expression to mean, that all persons or things chosen in Christ, should be brought to actual union and communion with him. See Col. i. 20.

Ver. 12. *Who first trusted.*—This is generally explained of the Jews, and, we presume, justly. See Luke ii. 25, 38.

Ver. 13. *Sealed with that Holy Spirit.*—See Rom. viii. 1—16, also 2 Co. i. 22.

Ver. 14. *Redemption of the purchased possession.*—The "purchased pos-

15 Wherefore I also, after I heard of your faith
n the Lord Jesus, and love unto all the saints,
16 Cease not to give thanks for you, making
mention of you in my prayers;
17 That the God [y] of our Lord Jesus Christ,
the Father of glory, may give unto you the
spirit of [z] wisdom and revelation [a] in the
knowledge of him:
18 The eyes [b] of your understanding being
enlightened; that ye may know what is the
hope [c] of his calling, and what the riches [d] of
the glory of his inheritance in the saints,
19 And what *is* the exceeding greatness of
his power [e] to us-ward who believe, according
to the working [f] of his mighty power,
20 Which he wrought in Christ, when he
[g] raised him from the dead, and set *him* at his
own right hand in the heavenly *places*,
21 Far [h] above all principality, and power,
and might, and dominion, and every name
that is named, not only in this world, but also
in that which is to come:
22 And hath put [i] all *things* under his feet,
and gave him *to be* the head over all *things* to
the church,

A. M. cir. 4065.
A. D. cir. 61.

y Jn.20.17.
z Col.1.9.
a *or, for the acknowledgement*
b Is.42.7.
c c 4.4.
d c.3.16.
e Ps.110.3.
f *the might of his holdness.*
g Ac.2.24, 33.
h Phi.2.9. Col.2.10.
i Ps.8.6 Mat.28.18

j 1 Co.12.12 Col.1.18, 24.
a Jn.5.24. Col.2.13.
b Ac.19.35
c c.6.12.
d Col.3.6.
e 1 Pe.4.3.
f *wills.*
g Ps.51.5.
h Ro.5.6,8, 10.
i *by whose.*
j Ro.3.24.
k Col.2.12.

23 Which is his [j] body, the fulness of him tha
filleth all in all.

CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth that we are made for good works, and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

AND you [a] *hath he quickened*, who were dead
in trespasses and sins;
2 Wherein [b] in time past ye walked accord-
ing to the course of this world, according to
the prince [c] of the power of the air, the spirit
that now worketh in the children [d] of disobe
dience:
3 Among whom also we [e] all had our conver-
sation in times past in the lusts of our flesh,
fulfilling the [f] desires of the flesh and of the
mind; and were by [g] nature the children of
wrath, even as others.
4 But God, who is rich in mercy, for his great
love wherewith he loved us,
5 Even [h] when we were dead in sins, hath
quickened us together with Christ, (by [i] grace
[j] ye are saved;)
6 And hath raised [k] *us* up together, and made
us sit together in heavenly *places* in Christ
Jesus:

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places (or things) in Christ."—The blessings here referred to, as Dr. *Doddridge* observes, must "manifestly take in *every spiritual* blessing, and principally must refer, not to extraordinary and miraculous gifts, but to the sanctifying and saving *graces* of the Spirit; such as effectual calling, justification by grace, the adoption of children, the illumination of the Spirit, and all the graces of the Christian life, which are common to all believers, and communicated to them in all their several branches. And these are blessings in heavenly *things*, as they are things that have a manifest relation and respect to heaven, and have a tendency to fit us for it."

These blessings, we have said, flow from the Fountain of all blessedness: "*According* (says the apostle) as he hath *chosen* us in him (that is, Christ) *before* the foundation of the world." We do not think it necessary here to enter into the doctrine of divine decrees; thus far appears to us obvious, both from the Scriptures and common sense: if God is that infinite, eternal, and unchangeable Being we are accustomed to believe, whatever he does in the course of infinite duration, he must always have intended to do; and if he constituted his only begotten Son to be the Head and Saviour of his people before the foundation of the world, he must also have then chosen and appointed *them* to be the members of his church, (or mystical body,) and the subjects of his kingdom. But it is important for us always to bear in mind the great end and object of this appointment; namely, that they should "be holy and without blame before him in love." It is, therefore, a contradiction in terms, as well as an error in fact, to pretend that the doctrine, that men are predestinated to holiness, has in itself a tendency to lead them to licentiousness.

We are not, however, warranted to say, that such was the happy lot of all the members of the Ephesian church, since undoubtedly there were hypocrites among them, as well as in other churches; but the apostles, as Dr. *Doddridge* remarks, 'had reason, in the judgment of charity, to believe, that the greater part were" true believers.

There is a singular richness and evangelical unction in the style of this epistle, which attributes every thing "to the praise of the glory of divine grace," and the mercy of that divine Being, who, perfectly independent of his creatures, "worketh all things after the counsel of his own will." In describing the operations of divine grace, they are compared to that almighty energy by which Christ was raised from the dead; and then St. Paul bursts into a rapture on contemplating the glories to which our Saviour is exalted, "far above all principality and power:" and the fulness of grace which he possesses, as "Head over all things to his church, which is his [mystical] body, the fulness of him that filleth all in all;" that is, that filleth with light, and happiness, and glory, all the pure intelligent creation.

CHAP. II. Ver. 1—22. *St. Paul describes what the Ephesians were by nature, and what they were made by grace.*—By nature the Ephesians, as, indeed, all mankind, were dead in trespasses and sins; buried in the pleasures of vice, and the absurdities of idolatry. But he who had raised our Lord, in a literal sense, from the dead, and exalted him to his own right hand in glory, had, by his Holy Spirit, raised them from their graves of ignorance and lust—had quickened them, through their union to him, and *virtually* exalted them to sit and reign with him in heaven; that is, he had begun in them a work of grace, which was to terminate "in glory everlasting." In this account, two or three circumstances demand our attention.

1. The depths of human guilt and misery, commonly comprised under the term *Original Sin*, which is defined, to be "the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit." Original sin naturally leads to actual sins; for our spiritual death is not of that nature as to destroy moral action, or human responsibility. The active mind of man devoid of grace will only multiply transgression; and what the apostle elsewhere says of females, (1 Tim. v. 8,) "She that liveth in pleasure is dead while she liveth," is equally true of the other sex; and never was the trade of criminal pleasure carried to a greater excess than among the Ephesians. And not only were they sunk into sensuality, but also into infidelity and even atheism. "The Ephesians, in common with other Gentiles, (says *Hall*,) are described as being, previous to their conversion, *without God in the world*—that is, without any just and solid acquaintance with his character, destitute of the knowledge of his will, the institutes of his worship, and the hopes of his favour; to the truth of which representation, whoever possesses the slightest acquaintance with Pagan antiquity, must assent; nor is it a fact less incontestable, that while pagan, human philosophy, was never able to abolish idolatry in a single village, the promulgation of the gospel overthrew it in a great part (and that the most enlightened) of the world."

2. That regeneration, conversion, and sanctification, are peculiarly the work of God. "God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in our sins, hath quickened us together with Christ. By grace are ye saved through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." And notwithstanding we have so repeatedly recurred to this truth, and shown it to be the foundation doctrine of the church of Christ, we cannot refrain from quoting one other short but pointed passage from "The Homily of Salvation:" "This faith the Holy Scripture teacheth us: this is the *strong rock* and *foundation* of the Christian religion; this doctrine all old and ancient authors of Christ's church do approve; this doctrine advanceth and setteth forth the true glory of Christ, and

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session" is the church, Acts xx. 28; and the redemption here spoken of, that final one of "the redemption of the body." Rom. viii. 23.

Ver. 15. *After I heard.*—St. Paul not having been at Ephesus for five or six years, had made anxious inquiries after their welfare, and rejoiced in the reports which he received.

Ver. 18. *The eyes of your understanding being enlightened.—Doddridge*, [and that he would give you to have] "the eyes of your understanding enlightened."

Ver. 19. *The exceeding greatness*, &c.—Bishop *Pearson* notices the great beauty and emphasis of this passage.——*Mighty power.—Doddridge*, "Power of his might."

Ver. 23. *That filleth all in all.—Doddridge*, "all [persons] in all places." See Col. ii. 9. *Chandler* thinks here is an allusion to the famous statue of Diana; who, according to St. *Jerome*, was considered as the nurse, supporter, and life of all living creatures.

CHAP. II. Ver. 1. *And you* hath he quickened.—By the words, "hath he quickened," being put by our translators in *Italic*, we are warned that they are not in the original of this passage, but supplied from some other verse, which in this case may be from the preceding chapter, wherewith, no doubt, it is intimately connected; as from verse 20. God raised Christ from the dead, and set him at his own right hand: so also "hath he quickened you," who were spiritually dead—"dead in trespasses and sins:" and, upon the whole, we think with *Doddridge*, that this is the most natural supplement, corresponding, as it does, with verses 6 and 7 following. *Chandler* and *Macknight*, however, take the supplement from the verse immediately preceding: "And you hath he filled;" namely, from the fulness which is in Christ. John i. 14, 16. This also is a good and pertinent sense, though we prefer the former

Ver. 2. *Prince of the power of the air.*—Satan, who is a captive prince and reigns within his prison. See Jude 6.

Ver. 3. *Desires.*—Gr "Wills."

7 That in the ages to come he might show the exceeding riches of his grace in *his* kindness [t] toward us through Christ Jesus.

8 For by grace [m] are ye saved through [n] faith; and that not [o] of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which [p] God hath before [q] ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood [r] of Christ.

14 For he [s] is our peace, who hath made both [t] one, and hath broken down the middle wall of partition *between us;*

15 Having abolished [u] in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile [v] both unto God in one body by the cross, having slain the enmity [w] thereby:

A. M. cir. 4065.
A. D. cir. 61.

l Tit.3.4.
m 2 Ti.1.9
n Ro.4.16.
o Jn.6.44, 65.
p c.1.4.
q or, *prepared*
r He.9.12
s Mi.5.5.
t Jn.10.16. Ga.3.28.
u Col.2.14.
v Col.1.20., 22.
w or, *in himself.*

17 And came and preached peace to you [x] which were afar off, and to them that were nigh.

18 For through [y] him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow citizens [z] with the saints, and of the household [a] of God;

20 And are built [b] upon the [c] foundation of the apostles and prophets, Jesus Christ himself being the chief [d] corner *stone;*

21 In whom all the building fitly framed together groweth unto a holy [e] temple in the Lord:

22 In whom ye also are builded [f] together for a habitation of God through the Spirit.

x Ac.2.39.
y Jn.14.6. 1 Pe.3.18.
z He.12.22, 23.
a c.3.15.
b 1 Co.3.9, 10.
c Mat.16.18 Re.21.14.
d Is.28.16.
e 1 Co.3.17 2 Co.6.16.
f 1 Pe.2.4,5.

CHAPTER III.

5 The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

a Col.1.25.
b Ro.12.3.
c Ga.1.12.
d or, *a little before.*
e c.1.9.
f Mat.13.17 Ro.16.25. 1 Pe.1.10 ..12

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation [a] of the grace [b] of God which is given me to youward:

3 How that by revelation [c] he made known unto me the mystery; (as I wrote [d] afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in the [e] mystery of Christ)

5 Which in other ages was not [f] made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

beateth down the vain glory of man; this, whosoever denieth, is not to be accounted for a Christian man, nor for a setter forth of Christ's glory; but for an adversary to Christ and his gospel, and for a setter forth of men's vain glory."

3. Not only are regeneration and justification works of grace, but the whole process of human salvation; and no part more so than the great work of reconciliation and atonement, as thus expressed: "Ye who were afar off are made nigh by the *blood* of Christ." Here seems, as Dr. *Doddridge* remarks, to be an evident allusion to the privilege of those Israelites, who, having been under any ceremonial pollution, "were cleansed from their guilt by the blood of atonement, and so had free liberty of entering the temple and conversing with God, on which account they are called *a people near him.*" (Ps. cxlviii. 14.) It is added, "He is our peace, who hath made both one;" that is, who hath reconciled both Jews and Gentiles to himself, and to each other; "and hath broken down the middle wall of partition;" alluding to the wall that separated the two courts of the Jews and Gentiles in the temple. "Having abolished in (or by) his flesh, the law of the commandments contained in (the Mosaic) ordinances; to make in himself of twain, one new man;" that is, to form by the union of Jews and Gentiles, one mystic body, even the Christian church. "And that he reconciles both unto God in one body by the cross, having slain the enmity thereby;" that is, the enmity of both to God, and to each other. Here we must always remember, that the first motion of reconciliation comes from God, who, though the offended party, provides the atonement necessary to satisfy his justice; and even condescends, by his word and ministers, to beseech sinners to be reconciled unto him. Even Christ himself, "who is our peace," came down and preached peace personally to the Jews; and ministerially, by his apostles to the Gentiles: and both being formed into one house, or household, and built on one foundation, "grow up," as it were, through the influences of the Holy Spirit, into a sacred temple, a habitation for the Most High himself.

4th, and lastly, (though not so placed in our chapter,) the scheme of redemption no less secures the interests of holiness and good works, than it does the glory of God's free grace. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Can any thing be more strongly expressed? "Ordained to good works," and new-created, expressly to enable us to perform them! Will any man after this say, that the doctrines of grace are unfriendly to good works?

CHAP. III. Ver. 1—21. *The mystery of the conversion of the Gentiles opened and explained.*—St. Paul recommends himself to the affections of the Ephesians, by informing, or rather reminding them, that he was now a prisoner, on account of his strong attachment to their cause, as Gentiles, and for the exercise of his ministry among them. This divine mystery, namely, that the Gentiles should be admitted to be fellow heirs, and partake on equal terms of all the blessings of Messiah's kingdom, had been revealed to him immediately by Jesus Christ himself; from whom he had received a special commission to publish it to the heathen world, and in the publication of which he was supported and succeeded by "the effectual working" of God's Holy Spirit. In the sequel of this chapter the apostle speaks, 1. Of *himself*, and of the high privilege bestowed upon him, in constituting him the apostle of the Gentiles; and, 2. Of the glory of the dispensation committed to his hands.

1. St. Paul speaks of *himself* as less than the least of all saints; to express which idea, he coins a word of peculiar modesty, in which there is no doubt but he refers, as in other cases when speaking of himself, to his former persecution of the saints, when he was, as he calls himself, "a blasphemer, a persecutor, and injurious." (1 Tim. i. 13.) On this circumstance we may remark, that good men, after their conversion, ought never to forget what they were before.

"How different (says the pious Dr. *Watts*) is our common behaviour from that of holy Paul! When we think of *self*, we are ready to raise our thoughts beyond all measure, and aggrandize our ideas to a vast and shameful degree, as though we stood as fair, and as large, and as high in the eyes of our fellow-worms, as we do in our own eyes. Vain imaginations! wretched self-flattery—and foolish pride! We take the least

Ver. 8. *And that not,* &c.—The gift of God here spoken of is salvation.

Ver. 10. *God hath before ordained.*—Margin and *Doddridge,* "prepared us." The former sense, if not here, is plainly expressed in verse 4 of chap. i.; and the latter is thus expressed in the 10th article of the Church of England: "We have no moral power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing [i. e. going before] us, that we may have a good will, and working with us when we have that good will." That want of ability to do right, which springs from a depraved will, or bad disposition, does not excuse men from their obligations to do right; because, the more disinclined men are to do their duty, the more culpable they are.

Ver. 12. *Having no hope*—i. e. no well-grounded hope.—*Without God.*—Gr. *Atheists.*

Ver. 19. *Strangers and foreigners.*—The strangers were probably *proselytes,* who resided with them.

Ver. 20. *Corner stone.*—Builders tell us, this *corner stone (akrogoniaiou)* was the *key-stone* of an arch. "It is a chief stone, and in the most conspicuous situation—the *highest* place. It is precious, or valuable; generally a picked piece, and richly sculptured. It is exactly in the centre of the arch; or, as the idea of the apostle expresses, the very point where the prophets and the apostles, the Old and New Dispensations, meet; and it is the foundation or security of the whole; for if the key-stone were removed, the whole building would fall in ruins."

Ver. 21. *Fitly framed.*—This may allude to Solomon's temple, of which all the stones were shaped and fitted before they were brought together. 1 Kings vi. 7. So all the stones of the heavenly temple are fitted by the Holy Spirit on earth, before they are raised to Heaven.

CHAP. III. Ver. 1. *For you Gentiles.*—There is no doubt but the persecuting spirit of the Jews, which led to all Paul's sufferings, was kept up chiefly by his zeal for the conversion of the Gentiles. See Acts xxi. 28.

Many commentators include verses 2 to 13 within a parenthesis, and read, "For this cause, &c. I bow my knees;" but we see no necessity for this, if with *Doddridge* and *Macknight,* we supply the verb *am* thus—"I Paul [am] the prisoner of Jesus Christ," &c.

Ver. 2. *If.*—*Doddridge,* "since." *Macknight,* "seeing."

Ver. 3. *By revelation.*—See Acts ix. 15, 16; xxii. 21, &c.—*I wrote afore*—This, some think, refers to what Paul had said in the preceding parts of this epistle—"I have written afore;" namely, chap. i. 9, 10; ii. 11, &c.

Ver. 5. *Which in other ages was not,* &c.—"It was known long before that the Gentiles should be added to the church; but it was not known that they should be "heirs of the same inheritance," &c. *Doddridge.*

G That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual [z] working of his power.

8 Unto me, who am less [h] than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches [i] of Christ;

9 And to make all *men* see what *is* the fellowship of the [j] mystery, which from the beginning of the world hath been hid in God, who created all things by [k] Jesus Christ.

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom [l] of God.

11 According to the eternal [m] purpose which he purposed in Christ Jesus our Lord:

12 In whom we have [n] boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which [o] is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches [p] of his glory, to be [q] strengthened with might by his Spirit in the inner [r] man;

17 That Christ may dwell [s] in your hearts by faith; that ye, being [t] rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness [u] of God.

20 Now [v] unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

A. M. cir. 4065.
A. D. cir. 61.

g Is.43.13. c.1.19
h 1 Co.15.9.
i Col.1.27.
j ver.4,5. 1 Pe.1.16.
k Ps.33.6. Jn.1.3. Col.1.16. He.1.2.
l Ro.11.33. 1 Co.2.7.
m c.1.9.
n He.4.16.
o 2 Co.1.6.
p Phi.4.19.
q c.6.10. Col.1.11.
r Ro.7.22.
s Jn.14.23. c.2.22.
t Col.2.7.
u Jn.1.16.
v Ro.16.25. He.13.20, 21. Jude 24.
a or, *in.*
b Col.1.10.
c Mat.11.29
d Ro.12.3.
e Ps.68.18.
f or, *a multitude of captives.*

CHAPTER IV.

1 He exhorteth to unity. 7 and declareth that God therefore giveth divers gifts unto men, that his church might be 14 edified and 16 grow up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 to put away corrupt communication.

I THEREFORE, the prisoner [a] of the Lord, beseech you that ye walk [b] worthy of the vocation wherewith ye are called,

2 With all [c] lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the [d] measure of the gift of Christ.

8 Wherefore he saith, [e] When he ascended up on high, he led [f] captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

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of syllables, the least of letters, [I,] and swell and amplify it, (if I may so speak,) to fill a page, or to spread over a whole leaf, and we scarcely leave a scanty margin for all other names to stand in."

But to return to our apostle: 2. We must briefly notice the end and object of his mission, which Dr. *Chandler* and other commentators think, is here spoken of in allusion to the temple and worship of Diana. There treasures were hidden of great value; and mysteries were practised, known only to the initiated and to the officiating priests; but in the gospel are mysteries and treasures infinitely more valuable, which, indeed, had long been hidden in the secret counsels of the Almighty, but were now to be publicly declared to *all* men; and not to men only, but to *angels*, who in the churches of Christ listen with pleasure, to learn the manifold wisdom of God—that is, the wisdom which is displayed in his gospel. (See 1 Pet. i. 12.)

St. Paul entreats his Ephesian friends not to be at all discouraged at hearing of his suffering affliction, or persecution, on their account; since he gloried in sufferings for Christ's sake, and wished them to do the same. For his part, he was neither anxious to avoid, or be delivered from them; but only that they might be instrumental to promote the glory of God, and the salvation of men: and, for the Ephesians, his prayer was, that they might be strengthened, comforted, and enlightened, by the Spirit of God; that being planted in Christ, and founded on him, they might be deeply rooted in love to God, and, as he elsewhere states it, grow up into a spiritual building—"a habitation of God through the Spirit;" that is, into a spiritual temple filled with the glory of God in all its beauty, and in all its communicable fulness, that their minds might be enlarged, so as, in great measure, to comprehend the love of Christ, which is indeed, in its utmost extent, incomprehensible; and to be filled with all the fulness of God, which is infinite and inconceivable.

> "Now to the God, whose power can do
> More than our thoughts or wishes know,
> Be everlasting honours done,
> By all the church, through Christ his Son."—*Watts.*

CHAP. IV. 1—32. *The simplicity and harmony of the Christian faith, on which are founded exhortations to peace and holiness.*—As a farther inducement to the Ephesians to listen to his affectionate advice, St. Paul again reminds them, that he was now a prisoner for their sake; he beseeches them, therefore, to walk worthy their high and holy vocation, with all meekness and affection, endeavouring to "keep the unity of the Spirit in the bond of peace." There is (saith he) *one* mystical *body*, namely, the church of Christ; *one* holy *Spirit*, by which that body is animated; *one Lord Jesus*, to whom we all owe subjection and obedience; *one* system of *faith* and righteousness, which we all acknowledge; *one baptism*, by which we are all introduced into the church of Christ, and *one God* and *Father of all*—that supreme eternal Being, from whom all our blessings flow, and, "in whom we live, and move, and have our being." (Acts xvii. 28.)

He is the great fountain, both of our temporal and spiritual blessings, which are distributed to us through the medium of Christ our Mediator, and according to his pleasure—that is, as he is pleased to measure out to us from his fulness. (John i. 16.) *Wherefore* David *saith*, "When he [Christ] ascended up on high," after his resurrection, he received, as a part of his high reward, and that he might bestow them on his followers, a variety of spiritual gifts, which he accordingly distributed. In this there seems a double allusion to the military triumphs of

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Ver. 6. *That the Gentiles should be fellow heirs*, &c.—*Macknight* renders this more literally, "*Joint* heirs, and a *joint* body, and *joint* partakers," &c.—that is, the Gentiles are united with the Jews in *all* their privileges.

Ver. 8. *Less than the least.*—(Gr. *Elachistoteros.*) Dr. *Goodwin* thinks he might here have some reference to his Roman name, *Paulus*, which signifies *little*: as also to the smallness of his person.——*Unsearchable riches.*—Literally, untraceable.

Ver. 9. *And to make all* men *see.*—Literally, "to enlighten all men that they may see."——*The fellowship of the mystery*—That is, of God's mercy to the Gentiles; and instead of revealing these doctrines to a select few only, as in the Pagan mysteries, they were to be revealed to all nations, and to all classes of mankind; even though hitherto kept secret, and hidden, as it were, in the bosom of the Almighty, from the foundation of the world; i. e. from eternity, for thus ancient are all the purposes of God, (see ver. 11;) even of him *who created all things by Jesus Christ.* Some critics, indeed, interpret this, not of the creation of our system, but of the regeneration of mankind by the gospel. But this agrees not with the context: for to say the mystery immediately referred to had been kept secret from the first promulgation of the gospel, is directly contrary both to the fact and the design of the apostle.

Ver. 10. *The manifold wisdom.*—The multifarious or greatly diversified wisdom of God.

Ver. 12. *In*—by, or through——*whom we have boldness.*—*Doddridge*, "freedom of speech."——*By the faith of him*—i. e. by faith in Christ.

Ver. 14. *Of our Lord Jesus Christ.*—These words are wanting in some ancient MSS. and versions; but neither their insertion nor their omission at all affects the sense.

Ver. 15. *Of whom*—i. e. of God the Father.——*Is named.*—*Macknight*, "denominated." The Jewish writers call *heaven* the upper, and *earth* the lower family of God.

Ver. 16. *Riches of his glory*, &c.—Riches of grace are called riches of glory in scripture. In this verse, *mercy* is intended by the phrase riches of his glory, for it is that which God bestows and for which the apostle prays. Compare Rom. ix. 22, 23. In these verses the apostle speaks of God's making known the *power* of his wrath on the vessels of wrath, and of making known the *riches of his glory* on the vessels of mercy.

Ver. 17. *Rooted and grounded.*—*Macknight*, "Firmly rooted and founded."

Ver. 19. *Filled with all.*—*Hammond*, "Unto all." "Suggesting," says *Pye Smith*, "the sublime conception of an approximation to the supreme perfection which is begun by religion now, and shall be ever growing in the holiness and bliss of the future state."

CHAP. IV. Ver. 5. *One baptism.*—It has been disputed whether this be intended of water baptism, or the baptism of the Spirit; but we see no reason to separate what our Lord Jesus has joined together, John iii. 5. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God."

Ver. 8. *He led captivity captive.*—It may mean, he led captive those who had carried others captive. See Col. ii. 15; and compare Judges v. 12.—*Gave gifts.*—The Psalm just quoted says, "received;" but they were received only to bestow.

Ver. 9. *Lower parts of the earth*—i. e. the grave. Ps. lxiii. 9

10 He that descended is the same also that ascended up far above all heavens, that he might [g] fill all things.)

11 And [h] he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come [i] in the unity [j] of the faith, and of the knowledge of the Son of God, unto a perfect [k] man, unto the measure of the [l] stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried [m] about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But [n] speaking the truth [o] in love, may grow up into him in all things, which is the [p] head, *even* Christ:

16 From [q] whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding [r] darkened, being alienated from the life of God through the ignorance that is in them, because of the [s] blindness of their heart:

19 Who being past feeling have [t] given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put [u] off concerning the former conversation the old [v] man, which is corrupt according to the deceitful lusts;

23 And be renewed [w] in the spirit of your mind;

24 And that ye put on the new man, which after God is created [x] in righteousness and [y] true holiness.

25 Wherefore putting away lying, speak every man truth [z] with his neighbour: for we [a] are members one of another.

26 Be ye angry, and sin not: let [b] not the sun go down upon your wrath:

27 Neither [c] give place to the devil.

28 Let him that stole steal no more: but rather let [d] him labour, working with *his* hands the thing which is good, that he may have to [e] give to him that needeth.

29 Let [f] no corrupt communication proceed out of your mouth, but that which is good [g] to the use of edifying, that it may minister grace unto the hearers.

30 And grieve [h] not the holy Spirit of God, whereby ye are sealed [i] unto the day of redemption.

31 Let all [j] bitterness, and wrath, and anger, and clamour, and [k] evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving [l] one another, even as God for Christ's sake hath forgiven you.

A. M. cir. 4065.
A. D. cir. 61.

g or, *fulfil.*
h 1 Co.12.28
i or, *into.*
j Col.2.2.
k 1 Co.14.20
l or, *age.*
m Ja.1.6.
n or, *being sincere.*
o 2 Co.4.2.
p Col.1.18, 19.
q Jn.15.5.
r Ac.26.18.
s or, *hardness.*
t Ro.1.24, 26.
u Col.3.8,9.
v Ro.6.6.
w Ro.12.2.
x Ga.6.15. c.2.10.
y or, *holiness of truth.* Ju.17.17.
z Zec.8.16.
a Ro.12.5.
b Ec.7.9.
c Ja.4.7.
d Ac.20.35.
e or, *distribute.*
f Col.4.6.
g or, *to edify profitably*
h Is.63.10.
i c.1.13,14.
j Col.3.8.
k Tit.3.2.
l Ma.11.25, 26.
a Jn.13.34.
b Le.1.9
c 1 Co.6.13. 1 Th.4.3.
d ver.12.
e Ro.1.28.
f He.13.4. Re.22.15.
g Col.3.5.
h Je.29.8,9.

CHAPTER V.

2 After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness. 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit. 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children;

2 And walk in [a] love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a [b] sweet-smelling savour.

3 But [c] fornication, and all uncleanness, or covetousness, let it not be once [d] named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which [e] are not convenient: but rather giving of thanks.

5 For this ye know, that [f] no whoremonger, nor unclean person, nor covetous man, who [g] is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive [h] you with vain words:

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the Romans; in which they led captive the chief of the princes and generals whom they had subdued, with their wives and families, and a number of inferior persons; and, at the same time, used to distribute liberal rewards among their own soldiers and dependants. The gifts which Christ received, and afterwards distributed again, were not for himself, but for the saints, and especially for the different classes of ministers, to furnish them for their respective duties. As, under the Old Testament, when the tabernacle was to be erected and furnished, the Lord gave suitable gifts to the different artisans; (see Exod. xxxi. 2;) so, under the New, the proper gifts were afforded to all the persons employed to build up the Christian church. Another metaphor is here introduced—"Till we all come . . . . unto the measure of the stature of the fulness of Christ," on which we shall only remark, that the perfection of the Christian character consists in its resemblance to that of Christ: and, as we learn from verse 16th, the perfection of the church, as a body, consists in the unity and harmony of all its members. (See note on chap. iii. 6.)—The remainder of this chapter is filled up with some excellent maxims of Christian morality, on which we shall offer only two or three brief remarks.

1. That the sins and vices which compose the heathen character, belong to "the *old* man," or our unrenewed nature; and the opposite graces of truth, meekness, honesty, &c. to "the *new* man," which, "after God, is created in righteousness and true holiness." (Compare Rom. vi. 4—6.) All that is bad is attributable to our corrupt nature; all that is good, to the renewing grace of God. 2. That our conversation with the world forms and demonstrates much of our moral character: wherefore, says the apostle, "Let no corrupt communication proceed out of your mouth;" by which, in the next chapter, (ver. 4,) he explains himself to mean "filthiness," and "foolish talking," and "jesting," which are not convenient nor consistent with the Christian name; and should, therefore, by all means be avoided. 3. These things not only disgrace our character, and bring in question our sincerity, but they "grieve the Holy Spirit of God," and provoke him to withdraw, for a time at least, those enlightening and comfortable influences on which much of our happiness, and especially our dying consolations, must depend.

CHAP. V. Ver. 1—33. *Exhortations to Christian virtues and domestic duties.—Doddridge* joins to this chapter the two last verses of the preceding, and not without reason; for when the apostle exhorts the Ephesians to be followers, or imitators, of God as dear children, it has a peculiar reference to the

Ver. 10. *Far above all heavens.*—Not only the material heavens which we behold, but also above the celestial beings which reside in God's immediate presence. See chap. i. 20, 21. Phil. ii. 10.——*That he might fill all things*—i. e with his presence; as chap. i 23.

Ver. 11. *He gave some, apostles*—i. e. he gave gifts suited to all the different classes, as in ver. 8.

Ver. 12. *For the perfecting*—i. e. for the furnishing, or fitting up of holy men for the work of the ministry. See *Doddridge.*

Ver. 13. *Till we all come in—Doddridge,* "till we all arrive at"—*the unity,* &c. The perfection of the Christian character consists in its resemblance to that of Christ: and, as we learn from verse 16th, the perfection of the church, as a body, consists in the unity and harmony of all its members.

Ver. 14. *By the sleight of men.—Doddridge* thinks this refers to the dishonest practices of gamblers; or perhaps it may refer to the tricks of jugglers.

Ver. 16. *Fitly joined,* &c.—See Col. ii. 19.

Ver. 18. *Blindness.*—Margin, "hardness;" because blindness is often occasioned by a hard skin growing over the sight of the eye.

Ver. 21. *If so be that—Doddridge,* "Forasmuch as"—*ye have heard him*—Namely, Christ, in his word.

Ver. 26. *Be ye angry, and sin not*—i. e. refrain from all sinful passions: be angry rather at the sin than at the sinner; and let not your anger be unduly protracted. *Ward* informs us, that "one of the apartments in the houses of some rich men [in India] is appropriated to a curious purpose, viz. when any of the members of the family are angry, they shut themselves up in this room called *the room of anger;* . . . . and the master of the family goes and persuades him to come out."

Ver. 32. *As God for Christ's sake.*—Gr. "As God in Christ hath freely forgiven," &c.

CHAP. V. Ver. 1. *Followers.*—Gr. "Imitators." So *Doddridge.*

Ver. 2. *An offering and a sacrifice.—Bates* thinks that these terms refer to the peace-offerings and sin-offerings of the Jews.

Ver. 3. *All uncleanness.*—In the English idiom, "Every kind of uncleanness."——*Or covetousness.—Doddridge,* "insatiable desire;" which may include not only the avaricious, but the lustful.

for because of these things cometh the wrath of God upon the children of [i] disobedience.

7 Be not ye therefore partakers with them.

8 For [j] ye were sometimes darkness, but now *are ye* light [k] in the Lord: walk as children [l] of light:

9 (For the fruit [m] of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving [n] what is acceptable unto the Lord.

11 And have [o] no fellowship with the unfruitful works of darkness, but rather reprove [p] *them.*

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are [q] reproved are made manifest [r] by the light: for whatsoever doth make manifest is light.

14 Wherefore [s] he saith, [t] Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that [u] ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are [v] evil.

17 Wherefore be ye not unwise, but understanding what [w] the will of the Lord *is.*

18 And be not drunk [x] with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in [y] psalms and hymns and spiritual songs, [z] singing and making melody in your [a] heart to the Lord;

20 Giving thanks [b] always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 [c] Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing [d] of water by the word,

27 That he might present [e] it to himself a glorious church, not having [f] spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members [g] of his body, of his flesh, and of his bones.

31 For [h] this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two [i] shall be one flesh.

32 This is [k] a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

A. M. cir. 4065. A. D. cir. 61.

i or, unbelief
j c.2.11,12.
k 1 Th.5.5.
l Jn.12.36.
m Ga.5.22, &c.
n Ro.12.2.
o 1 Co 5.9, 11.
p 1 Ti.5.20.
q or, discovered.
r Jn.3.20,21
s or, it.
t Is.60.1.
u Col.4.5.
v Ps.37.19.
w Jn.7.17.
x Lu.21.34.
y Col.3.16.
z Ps 147 7.
a Ps.57 7,8.
b Is.63.7.
c 1 Pe.3.1, &c. Col.3.18, &c.
d Tit.3.5.
e Jude 24.
f Ca.4.7.
g 1Co.12.27
h Ge.2.24.
i 1 Co.6.16.
k Pr.23.22. Col 3.20, &c.
b Ex 20.12.

CHAPTER VI.

1 The duty of children towards their parents. 5 Of servants towards their masters. 10 Our life is a warfare. 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian. 18 and how it ought to be used. 21 Tychicus is commended.

CHILDREN, [a] obey your parents in the Lord: for this is right.

2 Honour [b] thy father and mother; which is the first commandment with promise;

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

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divine virtue of forgiveness; in which we are called upon to imitate the gratuitous mercy of God in pardoning us, by freely forgiving one another, even without those compensations which the world are in the habit of expecting and exacting. And it is remarkable, that we are to take our example, not only from the freeness of the Father's mercy, but also from the infinite extent of the Saviour's love. "Walk in love, as Christ also hath loved us, and given himself for us." So the Apostle John: "Hereby perceive we the love of God, [*i. e.* of Christ,] because he laid down his life for us, and we ought to lay down our lives for the brethren." (1 John iii. 16.)

The apostle then proceeds to warn the Ephesians against uniting with the heathen in any of the unfruitful works of darkness, among which he includes the profane mysteries, and riotous and lascivious indulgences of idolatry. From this state of spiritual sloth and darkness, he calls upon them to awake and to arise, that they might receive the beams of light from heaven—"Christ shall give thee light."

Among the precepts here enumerated, on two only shall we offer an observation. 1. On "Redeeming the time." An Italian philosopher chose a motto, importing that *time was his estate:* but alas! like other estates, *time* may be lost, and require redemption; but the redemption of it is precious, and it demands many sacrifices to redeem it; we must sacrifice our ease, our comfort, and our pleasure: and this, if not accomplished in the present life, is hopeless, and "ceaseth for ever!" We have to redeem the time that has been lost in the vanity of childhood, in the follies of youth, and in the sins of riper years.

2. We are to guard against a farther waste of time, by avoiding all those vain amusements and convivial indulgences which secularize and debase the mind. Instead of the song of the drunkard and the debauchee, we are to cheer and animate each other by "Psalms, and hymns, and spiritual songs;" either those provided for us in the sacred Scriptures, or others composed on the same principles.

We do not mean to recommend the introduction of Psalmody into mixed and promiscuous meetings, either of business or friendship; yet we cannot but think, that "Hymns to Christ," such as *Pliny* says the primitive Christians used to sing in their private meetings, would at any time better become Christians, than "Jolly Bacchus," or "Glorious Apollo."

The last verses of the chapter relate to the conjugal relation, and its domestic duties; and the apostle lays it down as an incontestable duty, that every Christian husband should love his wife, "even as Christ loved the church, and gave himself for it;" and wherever such a husband can be found, who loves his wife well enough to *die* for her, surely such a man must be *reverenced*, and there can be no hardship in *submitting* to him.

The relation between Christ and his church is in perfect analogy to that between JEHOVAH and his people Israel: "Thy Maker is thy husband, the Lord of hosts is his name; and thy Redeemer, the Holy One of Israel." (Isa. liv. 5.) Hence the sin of apostacy, under both dispensations, is considered and punished as adultery.

CHAP. VI. Ver. 1—24. *The duties of parents and children, masters and servants. The Christian soldier, his armour, and his conflicts.*—All our social duties are reciprocal; parents who give their children a careful and religious education, have a right to expect a cheerful and uniform obedience. At the same time, authority should be always exercised with prudence and moderation. The evil passions should neither be indulged nor provoked; but parental discipline should be exercised in the fear of God. So masters should be sparing in their threatenings, and moderate in punishing, knowing that we all have "a Master in heaven," who is no respecter of persons; who will scrutinize the conduct of the sovereign and the slave with equal justice and impartiality. Christian servants, however, must take no advantage of the conscientious lenity of their Christian masters, but serve them with equal

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Ver. 8. *Sometimes darkness*—i. e. very dark.

Ver. 17. *Unwise.*—Literally, "Insane." See *Macknight.*

Ver. 18. *Wherein is excess.*—Not only of intoxication, but also riot. See 1 Peter iv. 4.

Ver. 19. *Psalms.*—[*Psalms*, from *psallo*, to *touch*, or *play* on a musical instrument, properly denotes such *sacred songs* or *poems*, as are sung to stringed instruments, and may here refer to those of David; *hymns*, from *udo*, to *sing*, *celebrate*, *praise*, signifies *songs* in honour of *God*; and *songs*, from *aeido*, to *sing*, denotes any regular poetic composition adapted to singing, and is here restricted to those which are *spiritual*.]—*Bagster.*

Sac. 90 Unto God—Doddridge, "Even"—*the Father*

Ver. 23. *He is the saviour of the body.*—This, we apprehend, refers to the husband as well as to Christ. He is the head of the wife, and the saviour of the body; i. e. it is the duty of the husband not only to *govern*, but to protect the wife, even at the risk of his own life: and if it be the duty of husbands to "lay down their lives for the brethren," (as St. John says,) surely it is the duty of the husband to *lay down his life* for his wife, in a similar case.

CHAP. VI. Ver. 2. *The first commandment with promise*—i. e. with a special and peculiar promise.

Ver. 3. *On the earth*—Or "land." See Exod. xx. 12

Ver. 4. *Nurture and admonition*—According to *Doddridge*, mean "Discipline and instruction," which should always go together.

5 [c] Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, [d] forbearing threatening: knowing that your Master also is in heaven; neither is there respect [f] of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour [g] of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against [h] flesh and blood, but against [i] principalities, against powers, against the rulers of the darkness of this world, against [j] spiritual wickedness in [k] high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having [l] done all, to stand.

14 Stand therefore, having your loins girt [m] about with truth, and having on the breastplate of righteousness;

A. M. cir. 4065.
A. D. cir. 61.

c 1 Pe.2.18, &c.
d or, *moderating.*
e Some read, *both your and their.*
f Ro.2.11.
g Ro.13.12. 2 Co.6.7.
h *blood and flesh.*
i Ro.8.38.
j or, *wicked spirits.*
k or, *heavenly*, as c.1.3.
l or, *overcome.*
m Is.11.5.
n Ca.7.1.
o 1 Jn.5.4.
p Is.59.17.
q He.4.12.
r Lu.18.1.
s Mat.26.41.
t 2 Th.3.1.
u or, *a chain.*
v or, *thereof*
w Is.58.1.
x Ac.20.4.
y Col.4.7,8
z 1 Pe.5.14.
a or, *with incorruption.*

15 And your feet [n] shod with the preparation of the gospel of peace;

16 Above all, taking the shield of [o] faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet [p] of salvation, and the sword [q] of the Spirit, which is the word of God:

18 Praying [r] always with all prayer and supplication in the Spirit, and watching [s] thereunto with all perseverance and supplication for all saints;

19 And for [t] me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel,

20 For which I am an ambassador in [u] bonds: that [v] therein I may speak boldly, as I ought [w] to speak.

21 But that ye also may know my affairs, *and* how I do, [x] Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom [y] I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace [z] *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ [a] in sincerity. Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

reverence, and promptitude, as others—"With good will doing service, as to the Lord, and not unto men."

We now come to consider the Christian soldier, his armour, and his conflicts. The life of man was by the ancients compared to a warfare; that of a Christian is eminently so: but then Christianity provides him with armour, both defensive and offensive; and not only so, but likewise with strength and fortitude for the engagement.

"Finally, my brethren, be strong in the Lord, and in the power of his might." Nor has the believer, however weak in himself, reason to fear the result, while thus supported by divine assistance, notwithstanding the number and magnitude of the hostile powers against him. These are divided into two classes, internal and external; domestic and foreign, if we may so speak; to both which he is continually exposed. Our internal enemies are *flesh* and *blood:* that carnal and corrupt nature so pathetically lamented by St. Paul himself, in his epistle to the Romans, (chap. vii. 24:) "O wretched man that I am! who shall deliver me from the body of this death?" This continually opposed his advancement in the divine life, and often threatened to cramp the energy of his exertions: but when he recollected the promised strength of his divine Master—the "grace sufficient" to support him under all circumstances; he then burst into the triumphant exclamation—"I thank God, through Jesus Christ our Lord!" But Paul had, as we also have, other enemies to contend with; namely, "principalities and powers, the rulers of the darkness of this world, and spiritual wickedness," or wicked spirits, who formerly occupied high situations in the upper world, but sinned, and were cast down therefrom; namely, Satan and his host. These wind themselves into the human mind like serpents, seeking whom they can seduce; or prowl about the earth like lions, seeking whom they might devour. It is possible, however, that the expression, "spiritual wickedness in *high* places," may have a different meaning, and allude to the advanced ground, or elevated stations, from which their fiery darts are aimed at us.

But let us now examine the *panoply*, or "whole armour of God," provided for us to resist such mighty enemies. The *girdle* of *truth*, is the first and most essential part of this armour; for without simplicity and godly sincerity, all our exertions are unquestionably in vain. *The breastplate of righteousness*, or internal sanctification, is equally necessary to guard the heart; and the *shoes*, or sandals of *peace*, are no less important to guard our feet in a path strewed, not with roses, but with thorns and briers—with broken flints, or with burning lava! *Above*, and over *all* these, we are commanded to take the *shield of faith*, which is able to resist and quench the fiery darts of Satan. *The helmet of salvation*, or the hope and confident expectation of eternal life, is the crowning and completing article of this defensive armour: but we now come to offensive armour, without which, however obstinately the Christian may resist, he can never gain the victory—we mean *the sword of the Spirit*, which we are told is "the word of God:" and the Spirit of supplication, and watchfulness, and perseverance, are no less necessary to engage upon our side "the power of his might," by which we alone can conquer.

The apostle here drops the allegory, and having spoken of prayer, urges them thereto with all earnestness; and begs an interest in their prayers on the behalf of all saints, and particularly for himself, that *he* might be enabled, though his body were enchained, freely and boldly to proclaim the mystery of the gospel to the Gentiles, to whom he was sent as an ambassador, with the proclamation of divine mercy.

"Soldiers of Christ, arise,
And put your armour on,
Strong in the strength which God supplies
Through his eternal Son.
Strong in the Lord of Hosts,
And in his mighty power;
Who in the strength of Jesus trusts,
Is more than conqueror."—*C. Wesley.*

Ver. 6. *Eye-service*—i. e. while the master's eye is upon them.

Ver. 9. *Forbearing*—Margin, "moderating"—*threatening.*—Some masters who are moderate, and perhaps backward, in punishing, are yet violent and outrageous in their threatenings; which, while it is very unbecoming, at the same time often exposes them to contempt.

Ver. 11. *The whole armour*—(Gr. *panoplia*) or panoply—*of God*—i. e. the complete suit of Christian armour.

Ver. 12. *Spiritual wickedness in high* places.—Margin, "Wicked spirits in the heavenlies." *Doddridge* explains it of the apostate spirits who formerly resided there. See Jude ver. 6.

Ver. 13. *Whole armour.*—Complete suit of armour, both offensive and defensive.

Ver. 14. *Breast-plate.*—[The *breast-plate* consisted of two parts; one of which covered the whole region of the thorax or breast, and the other the back, as far down as the front part extended.]—*Bagster.*

Ver. 15. *Having your feet shod.*—The Grecian soldiers wore greaves and shoes of brass, to preserve their legs and feet: *Macknight* explains this of the virtues necessary for those who first prepared the way for the gospel, particularly fortitude and perseverance.

Ver. 16. *Above* (or over) *all, taking the shield of faith.*—This seems to refer to those large shields which the ancients used to cover their whole bodies; and the *fiery darts*, to the fire-bearing darts and arrows described by *Thucydides* and *Livy*, the lower parts of which were surrounded with tow and other combustible matter, and which, when set on fire, were darted against the enemy. See *Orient. Customs*, No. 544.—*Of the wicked.*—*Doddridge*, "wicked one."

Ver. 17. *Sword of the Spirit.*—Comp. Heb. iv. 12.

Ver. 18. *With all prayer*—Social and private, studied and extemporary, supplicatory and deprecatory, &c. Bp. *Wilkins*, in his treatise of prayer, explains this of improving the gift of prayer by continual exercise, and gathering fit materials by reading, conversation, meditation, &c.

Ver. 20. *Ambassador in bonds.*—Gr. "In a chain." See Acts xxviii. 20: by which it appears that Paul, as was not unusual, was suffered to dwell in his own hired house, under the charge of a Roman soldier, to whom he was fastened by a single chain. See *Paley's* Horæ Paul. chap. vi. No. 5.

Ver. 21. *Tychicus*—Was "one of Paul's friends and fellow-labourers, and had been his companion in the last interview he had with the elders of Ephesus." Acts xx. 4. See also 2 Tim. iv. 12. Titus iii. 12.

CONCLUDING REMARKS ON THE EPISTLE TO THE EPHESIANS.

Ephesus was the capital of Proconsular Asia; and the gospel was first preached in this celebrated but licentious city, by St. Paul, with the most abundant success: and such was the Apostle's concern for their spiritual welfare, that he did not leave them till three years afterwards. On his return from Macedonia and Achaia to Jerusalem, he sent for the elders of the church to meet him at Miletus, where he took an affectionate leave of them, and de-

livered a most solemn charge. (Acts xviii. 19—21; xix; xx. 17—38.) Some years after, he wrote this epistle from Rome, as stated in the subscription, during his first imprisonment in that city. (Ch. iii. 1; iv. 1; vi. 20.) and from his not expressing any hopes of a speedy release, probably in the early part of it, about A. D. 61; to establish them in the great doctrines of the gospel, to guard them against errors, to excite them to a holy conversation, and to animate them in their Christian warfare.

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

[The Church at *Philippi* in Macedonia was planted by the Apostle Paul about A. D. 53, (Acts xvi. 9—40;) and it appears he visited them again, A. D. 60, though no particulars are recorded concerning that visit, (Acts xx. 6.) The Philippians were greatly attached to St. Paul, and testified their affection by sending him supplies, even when labouring for other churches; and when they heard that he was under confinement at Rome, they sent Epaphroditus, one of their pastors, to him with a present, lest he should want necessaries during his imprisonment. The more immediate occasion of the Epistle was the return of Epaphroditus, by whom the Apostle sent it as a grateful acknowledgment of their kindness; which occurred towards the close of his first imprisonment, about the end of A. D. 62, or the commencement of 63, as is evident from the expectation he discovers of his being soon released and restored to them, as well as from intimations that he had been a considerable time at Rome.]—*Bagster.*

CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He showeth what good the faith of Christ had received by his troubles at Rome. 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

A. M. cir. 4066. A. D. cir. 62

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at [a] Philippi, with the bishops and deacons:

2 Grace [b] *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every [c] remembrance of you,

4 Always in every prayer [d] of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being [e] confident of this very thing, that he [f] which hath begun a good [g] work in you will [h] perform *it* until the day [i] of Jesus Christ:

7 Even as it is meet for me to think this of you all, because [j] I have you in my heart; inasmuch as both in my bonds, and in the [k] defence and confirmation of the gospel, ye all are partakers [l] of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound [m] yet more and more in knowledge and *in* all [n] judgment;

10 That [o] ye may [p] approve things that are [q] excellent; that ye may be [r] sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the [s] glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds [t] in Christ are manifest in all [u] the palace, and [v] in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this [w] shall turn to my salvation through [x] your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be [y] asl amed, but *that* with all [z] boldness, as always, *so* now also, Christ shall be magnified in my body, [a] whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die [b] *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not

23 For I am in a strait betwixt two, having a desire [c] to depart, and to be with Christ; which is far [d] better:

a Ac.16.12, &c.
b Ro.1.7.
c or, *mention*
d Ep.1.14, &c.
e He.10.35.
f Ps.138.8.
g Jn.6.29
h or, *finish.*
i 2 Pe.3.10.
j or, *ye have me in your.*
k ver.17.
l or, *with me of grace.*
m 1 Th.3.12. 2 Pe.3.18.
n or, *sense*
o Ro.2.18.
p or, *try.*
q or, *differ.*
r Ep.5.27.
s Jn.15.8.
t or, *for.*
u or, *Cesar's court.* c.4.22
v or, *to all others.*
w Ro.8.28.
x 2 Co.1.11.
y Ro.5.5.
z Ep.6.19, 20.
a Ro.14.7,8.
b Re.14.13.
c 2 Co.5.8.
d Ps.16.11.

Chap. I. Ver. 1—30. *Introduction; with an exposition of Paul's hopes and views.—Philippi* was one of the first cities of Macedonia into which St. Paul carried the gospel, where it was successful in the conversion of Lydia and her household, with many others. There, in consequence, a Christian church was planted at an early period; Acts xvi. 9, &c.; and which the apostle repeatedly visited as he passed to and from Greece, and he was much respected and beloved by them. The brethren hearing of his imprisonment at Rome, sent Epaphroditus, one of their most highly esteemed pastors, to comfort and assist him, as in chap. iv. 18. This marked attention on their part, occasioned the epistle now before us, wherein he unites with his own name that of his beloved son Timothy. After the usual apostolic benediction, he assures them of the interest which he took in their spiritual welfare, and the pleasure which he felt in the assurance, that the God of all grace, who had thus "begun a good work" among them, would not leave them, either as a church, or as individual believers, till he had accomplished in them all the good pleasure of his will.

He then informs them, that his present situation, painful as it was, had contributed rather to the furtherance of the gospel than to check it, as its enemies designed. In particular, his imprisonment had excited great attention to the cause, and procured converts even in Cesar's household, (chap. iv. 22.) And other preachers, so far from being intimidated, had, on the contrary, been thereby emboldened; and even supposing that some might have been actuated by improper motives, he could not but rejoice, notwithstanding, to see the gospel spread around him, and become the power of God to men's salvation.

As to himself, Paul's great desire was, that Christ might be

Chap. I. Ver. 1. *The bishops.*—[The word *Bishop* properly denotes an *overseer;* and, except its being once applied to Christ, (1 Pe. ii. 25,) is every where spoken of *men* who have the *oversight* of Christ's flock.]—*Bagster.*

Ver. 5. *For your fellowship*—That is, the Christian communion which he had at different times enjoyed with them.

Ver. 6. *He which hath begun, &c. will perform.*—This may be understood either of the church, or of individual believers. The objection, that confidence of success has a tendency to produce carelessness and indifference, is so contrary to the general experience of mankind, that we cannot but wonder when we see it mentioned. What so much animates and encourages any person in the progress of a great work, as the persuasion that he shall be enabled to complete it?——*The day of Jesus Christ*—i. e. of death and judgment.

Ver. 7. *I have you in my heart*—i. e. you have a deep interest in my affections. See Margin. The phrase is equivocal, and no doubt but the regard was mutual.——*Ye all are partakers of my grace*—i. e. partakers of the same grace that I am.

Ver. 9. *In knowledge.*—Rather, perhaps, *with* knowledge; meaning that their love might be guided by knowledge and discretion.——*And in all judgment.*—*Doddridge,* "perception." *Macknight,* "feeling," or "sensibility."

Ver. 10. *Things that are excellent.*—Paul intimates that a knowledge of men and things, and a delicate sensibility, or "moral feeling," was necessary to guard the Philippians against being imposed upon. See ver. 15.——*Sincere*—[Gr. "*eilikrineis,*" from *eile,* the *splendour of the sun,* and *krino,* I *judge, discern,* properly *pure* and *unsullied* to such a degree as to bear examination in the full splendour of the solar rays.]—*Bagster.*

Ver. 16. *Not sincerely*—i. e. as *Doddridge* explains it, not with a pure and simple aim for the salvation of souls. Have modern times produced no instances of preachers pretending to be highly evangelical, out of an envious desire to rival and supplant their brethren?

Ver. 18. *I therein do rejoice.*—A good man should rejoice in the spread of the gospel, even though his own popularity, or even his congregation, should be diminished thereby.

Ver. 21. *For me to live is Christ, and to die is gain.*—Some render this, "Christ is gain to me, living or dying;" but this is rather a paraphrase than a translation; and, as *Doddridge* remarks, destroys the beautiful antithesis between the members of the sentence.

Ver. 22. *What I shall choose,* &c.—*Doddridge,* "Which I *should* choose I know not."

Ver. 23. *I am in a strait betwixt two.—Doddridge,* "I am borne two different ways." He adds, "the original seems to be an allusion to a ship riding at anchor, and at the same time likely to be forced to sea by the violence of the winds.——*Which is far better.—Macknight,* "By much far better." *This,* he adds, "is the highest superlative which it is possible to form in any language."

24 Nevertheless, to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only [e] let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye [f] stand fast in one spirit, with one mind striving [g] together for the faith of the gospel;

28 And in nothing terrified [h] by your adversaries: which [i] is to them an evident token of perdition, but [j] to you of salvation, and that of God.

29 For unto you it is given [k] in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw [l] in me, *and* now hear *to be* in me.

A. M. cir. 4066.
A. D. cir. 62.

e Eph.4.1. ch.3.20.
f ch.4.1.
g Jude 3.
h Is.51.7,12. Mat.10.28
i 2 Th.1.5.
j Ro.8.17.
k Ac.5.41.
l Ac.16.19 1 Th.2.2.

CHAPTER II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example o Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they create hearts to the wicked world, 16 and so comforts to him their apostle, whose now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as he purposeth also, whom he presently sendeth to them.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any [a] bowels and mercies,

2 Fulfil [b] ye my joy, that ye be [c] like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing [d] *be done* through strife or vain glory; but in lowliness of mind let each [e] esteem other better than themselves.

4 Look not every man on his [f] own things, but every man also on the things of others.

5 Let this [g] mind be in you, which was also in Christ Jesus:

6 Who, being [h] in the form of God, thought it not robbery to be equal [i] with God:

7 But [j] made himself of no reputation, and took upon him the form of a [k] servant, and was made in the [l] likeness of men:

8 And being found in fashion as a man, he

a Col.3.12.
b Jn.3.29.
c 2 Co.13.11 1 Pe.3.8.
d Ga.5.26. Ja.3.14.
e 1 Pe.5.5.
f 1 Co.13.5.
g Jn.13.14. 1 Pe.2.21.
h Jn.1.1,2. Col.1.15.
i Jn.5.18.
j Ps.22.6.
k Is.42.27.
l or, *habit.*

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honoured and magnified in him, either in his life and labours, or in his death and martyrdom. "For me, (says he,) to live is Christ;" that is, Christ's honour and his cause were the great objects for the promotion of which he was still content to live, though, at the same time, he contemplated in death an immense and eternal gain. This, indeed, somewhat straitened him in his present views and wishes; for though in life only could he expect to see the fruit of all his sufferings and labours; yet "to be with Christ" was "far much better;" not only than a prison, but even than a palace.

On 2 Cor. chap. v. 1—10, we have already adverted to the doctrine of a separate intermediate state, which receives an ample confirmation from the passage now before us, on which Dr. *Macknight* thus remarks:—"From what the apostle saith here, we may infer that he had no knowledge nor expectation of a middle state of *insensibility* between death and the resurrection. For if he had known of any such state, he would have thought it better to live, and promote the cause of Christ and religion, than, by dying, to fall into a state of absolute insensibility. Besides, how could he say that he had a desire to be with Christ, if he knew that he was not to be with him till after the resurrection?" It is clear that his object was not merely rest, but enjoyment—an enjoyment very far better than he could expect or hope on earth.

The chapter concludes with some excellent practical advice to the members of the Philippian church: "Only, (says he,) let your conversation be as becometh the gospel;" in the original of which passage there seems to be an allusion to their heavenly citizenship; as if he had said, "Remember, you are the citizens of no mean city, but of that *Jerusalem which is above*, and which is *the mother of us all*—(Gal. iv. 25, 26)—and let all your conduct and conversation be found becoming so high a privilege."

CHAP. II. Ver. 1—11. *Exhortations to humility and condescension, after the divine pattern of our Saviour.*—This very interesting chapter opens with the most earnest and affectionate exhortations to unanimity and mutual affection; exhorting the Ephesians not to attend only to their several private interests, but, (as *Doddridge* expresses it,) "each also to aim at promoting the interests of others:" denying themselves, and neglecting their own ease and comfort—condescending to persons of low estate, and even submitting to labour and to sufferings, for those who had no claim, either of merit or obligation: and to enforce this, he sets before them an example, the most extraordinary that earth or heaven can furnish, and wholly without a parallel: "Let this mind be in you, which was also in Christ Jesus," &c.; a passage highly valuable, both as furnishing an unequivocal testimony to the proper divinity of our Lord and Saviour, and a practical lesson, equally striking and important. And here we may remark, that the Scriptures do not classify theology under the heads doctrinal and practical, as we do; but they draw all their exhortations to duty from facts, which facts furnish both the most important doctrines and precepts of Christianity, of which we have an instance now before us.

Its practical bearing we have already stated; and we have said this passage also furnishes an unequivocal testimony to the proper divinity of our Lord, which we shall state in the words of the learned and pious Dr. *Burgess*:—"The language of St. Paul evidently expresses two very *different states of being*; one highly exalted, the other very humble. In one, Christ is represented as '*being* in the form of God;' in the other, as '*made* in the likeness of men;' and as having divested himself of one, to assume the other. . . . . We have, then, in these words an exact counterpart of the language of St. John in his gospel, (see chap. i. 1 & 14,) in which he says, that in one state Christ 'was God,' in the other, he was 'made flesh.' . . . . St. Paul, in his Epistle to the Hebrews, (chap. i. 3,) has the same contrast between Christ's pre-existent and human natures, but differently conducted, for his object was different. In [this] Epistle to the Philippians, he is recommending the example of Christ's *humility*, and therefore he dwells most on his low and despised condition on earth. In the Epistle to the Hebrews, his object is to display the infinite value of the sacrifice of Christ, and therefore he dwells most on the dignity of Christ's pre-existent state."

But to confine ourselves to the passage now before us, it is true that criticism has extorted a different meaning from this text, and some have been bold enough to make it speak on the other side—"He did not think of the robbery of being equal to God!" But, it is evident to common sense, that the passage can have no such meaning: for, 1. Christ is here set forth as an example of humility and condescension; but where is the *humility* of a creature in not assuming divine honours? or where is the condescension of a man in stooping to the ranks of humanity? 2. The text contains a striking antithesis, between the glory of Deity, and the frailty of humanity—between receiving divine honours, and suffering the deepest disgrace and misery; which antithesis is by this interpretation totally destroyed.

We now come to the reverse of this interesting scene. We have seen our Saviour "evidently set forth" as bending downward from the skies; and as then farther humbled to death and to the grave; but the grave could not detain him. We are now called upon to behold him rising to the highest seat in glory, in a manner no less admirable than his descent to earth and the grave was deeply affecting. His condescension had an object, and that object is accomplished. He came to

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Ver. 25. *I know*, &c.—Most probably St. Paul had received a divine intimation to that effect.

Ver. 27. *Let your conversation.*—[Act suitably to the high honours and privileges which you sustain as citizens of the heavenly Jerusalem, and seek the honour of the gospel, and the welfare of the church in all your actions.]—*B.*

CHAP. II. Ver. 1. *Bowels and mercies.*—This, in the Hebrew idiom, would be "bowels *of* mercies," as in Col. iii. 12.

Ver. 2. *Like-minded.*—*Doddridge*, "unanimous."—*Of one accord, of one mind.*—*Doddridge*, "Having your souls joined together in attending to the one (great) thing;" namely, practical holiness. *Guise* understands the first expression (like-minded) as a general term, and the following as particulars of it; having the same love, the same designs, the same principles.

Ver. 6. *The form of God.*—The term seems most naturally to mean, "existing in the glory and majesty of Deity," as in Heb. i. 3. Some light may be thrown on this passage, from a parallel expression of *Clement*, Bishop of Rome, in the close of the first century:—"The sceptre of the majesty of God, our Lord Jesus Christ, came not in the show of pride, though he could have done so, but with humility," &c. (*Wake's* Epis. ch. xvi.) Here "the sceptre of God's majesty" seems to explain the "form of God;" and the opposition between the members of the sentence is very similar: Christ is also here proposed as a pattern of humility.—*Thought it not robbery*—Or injustice —*to be*, or represent himself as, EQUAL *with God.*—We have not room, nor would it be consistent with our plan, to introduce long verbal criticisms; but justice requires us to remark, that some very able scholars, and at the same time zealous defenders of the divinity of Christ, give a very different version of this expression. *Waterland* says, "I am persuaded that the words may very justly be translated, 'He did not very highly value—did not insist upon his equality with God,'" &c. *Pye Smith* also renders it—"Did not esteem it an object to be caught at, to be on a parity with God; but emptied himself," &c. *Wardlaw*, however, and other able critics, contend in favour of the common version.—*Equal with God.*—Some contend that the Greek (*isa*) should be rendered "like;" but in the scriptures, the terms like and equal are often used as equivalent—"To whom will ye liken me, or shall I be equal? saith the Holy One?" Isa. xl. 25; xlvi. 5.

Ver. 7. *But made himself of no reputation.*—Gr. "emptied himself," so *Doddridge*; but *Macknight*, "divested himself," i. e. of his honours and his glory.—*And took* [Gr. "taking"] *upon him the form*—the character, the station—*of a servant*—a bondman, or slave, as the word usually signifies, (so *Macknight*:) but this does not mean literally that he was in any servile capacity, but treated as such—scourged, crucified, &c.—*And was made* [Gr. "being made"] *in the likeness of men*—Means, he became as a common ordinary man. See Isa. liii. 2.

humbled himself, and became [m] obedient unto death, even the death of the cross.

9 Wherefore [n] God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus [o] every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* [p] Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work [q] out your own salvation with [r] fear and trembling.

13 For it is God [s] which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without [t] murmurings and [u] disputings:

15 That ye may be blameless and [v] harmless, the sons [w] of God, without rebuke, in the midst of a [x] crooked and perverse nation, among whom [y] ye shine as lights [z] in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in [a] vain, neither laboured in vain.

17 Yea, and if I be [b] offered [c] upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 [d] But I trust in the Lord Jesus to send Timotheus [e] shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man [f] like-minded, who will naturally care for your state.

A. M. cir. 4066.
A. D. cir. 62.

m He 12.2.
n He 2.9. Re.3.21.
o Is.45.23. Ro 5.13.
p Jn 13.13. Ro 14.9.
q Pr 10.16. Jn 6.27., 29. He 4.11. 2 Pe 1.5., 10.
r Ep 6.5.
s He 13.21.
t 1 Co.10.10
u Ro.14.1.
v or, *sincere.*
w Mat 5.45 Ep 5.1.
x De 32.5.
y or, *shine ye.*
z Mat.5.14, 16.
a 1 Co.9.26.
b *poured forth*
c 2 Ti 4.6.
d *moreover.*
e 1 Th.3.2.
f or, *so dear unto me.*
g 2 Ti 3.2.
h c.1.25.
i c.4.18.
j Phil.2.
k or, *honour such.* 1 Co.16.18.
l 1 Co.16.17
a 1 Th.5.16.
b 2 Pe.1.12., 15.

21 For all seek their [g] own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But [h] I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you [i] Epaphroditus, my brother, and companion in labour, and [j] fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and [k] hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, [l] to supply your lack of service toward me.

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice [a] in the Lord. To write the same [b] things to you, to me indeed *is* not grievous, but for you *it is* safe.

redeem our ruined race, and had in the covenant of redemption a stipulated reward. He rises in the same nature in which he died, and bears with him to heaven the trophies of his victory. He has a name given him above every name, and receives an accumulation of honours from heaven and earth, and from the invisible world. But here our curiosity must be repressed. Let us join with all the intelligent creation in ascribing to him glory—assuredly believing, that there is no jealousy in the divine Being; but whatever praise is rendered to the Son redounds no less to the glory of the Father also: and however fearful some persons may appear to be, of paying excessive honours to the Son, himself hath told us, that "He that honoureth not the Son, honoureth not the Father." (John v. 23.)

One thing may particularly merit our attention, that though it is the same person who thus ascended, that had previously descended, it was with a peculiar accession of honour and felicity. Not, indeed, that any thing could be added to his happiness as a divine person; but he had taken human nature into union with the divine: *that* nature had suffered and died; *that* nature is therefore exalted to the highest happiness, as well as glory, that a created nature is capable of enjoying. This was the reward of suffering love; "Wherefore God also hath highly exalted him!"

Ver. 12—30. *The Philippians exhorted to "work out their salvation" with diligence and care. The praise of Epaphroditus.*—The apostle having set before his beloved Philippians the example of Jesus Christ, and the glory to which he had been advanced, urges upon them the necessity of practical religion: "Work out your own salvation .... for it is God which worketh in you," &c. M. *Claude* (an eminent French Protestant divine) treats this passage with great judgment. After a few expository remarks, he deduces from the words the following theological propositions:—1. God by his Holy Spirit illuminates the *understandings* of men; for working in us *to will*, must necessarily be by illuminating the understanding. 2. That operation of grace which illuminates the understanding is practical, and not barely speculative, but descends even to the *heart*. St. Paul says, God works *in us to do*. 3. The first *dispositions* to conversion are effects of grace, as well as conversion itself: for St. Paul not only says, God worketh in us *to do*; but he adds, he worketh in us *to will*; now this *will* consists in dispositions to conversion. 4. This operation of grace does not consist in putting us in a state capable of converting ourselves, as the admirers of *sufficient* grace say; but it actually *converts* us: for the apostle says, "God worketh in us to will and to do." 5. The operation of this grace which converts us, is of victorious *efficacy*, and obtains its end in spite of all the resistances of nature; for St. Paul says, God "*effectually* worketh in us to will and to do;" which means, that when he displays this grace, nothing can [effectually] resist him. 6. When God converts us, whatever irresistibility there is in his grace, he displays it, nevertheless, to us in a way which neither destroys our nature, nor offers any violence to our will; for St. Paul says, "God worketh in us to *will*;" that is to say, he converts us by inspiring us with love for his gospel in gentle ways, suited to the faculties of our souls.

Dr. *Doddridge* says—"The original (of this passage) is very emphatical, as Mr. *Howe* beautifully observes; for it asserts, on the one hand, that God is actually or continually operating, and, on the other, that thus to work in the heart for such noble purposes, is the prerogative of God, and an effect worthy his divine attributes and perfections." President *Edwards* says—"I question if any word can be found in all the Greek language more expressive." When it is added, that we are to work out our salvation "with fear and trembling," the words imply a great degree of humility and reverence, and are in this sense applied by St. Chrysostom to the holy angels, as is observed by Dr. *Hammond*.

In the latter part of this chapter St. Paul intimates the probability of his being sacrificed on their account, and his blood being poured forth as a *libation* or drink-offering; but in the contemplation of this he triumphed in the true spirit of martyrdom.

Before this event, however, should take place, he hoped not only to send them his son Timothy, but even to be liberated, that he might himself visit them. Also to send back unto them their beloved messenger Epaphroditus, of whom he speaks in the most affectionate and endearing terms.

CHAP. III. Ver. 1—21. *St. Paul warns the Philippians against false teachers, and exhorts them to place their whole confidence in Christ.*—The apostle's first caution is expressed in very strong and unceremonious terms. Dr. *Macknight*

Ver. 8. *Even the death of the cross.*—That is, the most degrading, excruciating, and accursed, of all the forms of death.

Ver. 9. *Given him.*—*Macknight*, "bestowed on him."

Ver. 10. *At* (Gr. "in") *the name of Jesus*—i. e. to him, as the Saviour of men—*every knee should bow*—i. e. all creatures should worship him. See Rev. v. 13, 14; and compare Rom. xiv. 11.

Ver. 13. *Which worketh.*—*Macknight*, "Who inwardly worketh."

Ver. 15. *Ye shine.*—Margin, "Shine ye." So *Theophylact*. Compare Mat. v. 14, 16. But *Saurin* explains this in reference to light-houses, and particularly the famous tower of Pharos, in which lights were always kept burning, as a guide to mariners.

Ver. 17. *Offered upon.*—Margin, "poured forth;"—i. e. if my blood should be poured forth in martyrdom. [*Parkhurst* well remarks, that the Apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*—i. e. the wine poured out, on occasion of the sacrifice.]—*Bagster*.

Ver. 19. *Your state*—i. e. the state of the church and of the cause.

Ver. 25. *Messenger.*—Gr. "apostle." The pastors were the apostles' messengers, or angels of the churches: St. Paul and the eleven were apostles of Jesus Christ.

CHAP. III. Ver. 1. *To write the same things.*—To repeat what he had said in the preceding chapter, verses 17, 18.

2 Beware of [c] dogs, beware of [d] evil workers, beware of the [e] concision.

3 For we [f] are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a [g] Pharisee;

6 Concerning [h] zeal, persecuting the church; touching the righteousness which is in the law, [i] blameless.

7 But what things were gain to me, those I counted loss [j] for Christ.

8 Yea doubtless, and I count all things *but* loss for [k] the excellency of the knowledge of Christ Jesus my Lord: for whom I have [l] suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own [m] righteousness, which is of the law, but that which is through the faith of Christ, the righteousness [n] which is of God by faith:

10 That I may know him, and the power of his resurrection, and the [o] fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might [p] attain unto the resurrection of the dead.

A M. cir. 4066.
A. D. cir. 62

c Is.56.10, 11. Re.22.15.
d Ps.119. 115.
e Ga.5.1,..3
f Ro.2.28, 29.
g Ac.23.6.
h Ac.2..3,4. Ga.1.13, 14.
i Lu.1.6.
j Mat.13.44
k Isa.53.11. Je.9.23,24. Jn.17.3. 1 Co.2.2.
l 2 Co.11. 25,27.
m Ro.10.3,5. n Ro.1.17. 3.21,22.
o 1 Pe.4.13.
p Ac.26.7.

q He.12.23.
r Ps.17.10. Mat.6.1.
s 1 Co.9.24. He.12.1.
t He.3.1
u 1 Co.2.6.
v Ga.5.10
w Ga.6.16.
x 1 Th.1.6.
y 1 Pe.5.3.
z Ga.1.7 6.12.
a 2 Co.11.15 2 Pe.2.1.
b 1 Ti.6.5.
c He.4.7
d Ep.2.6,19
e He.9.28.
f 1 Co.15. 43, &c. 1 Jn.3.2.
g Ep.1.19.
h 1 Co.15. 26,27.

12 Not as though I had already attained, either were already [q] perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting [r] those things which are behind, and reaching forth unto those things which are before,

14 I press [s] toward the mark for the prize of the high [t] calling of God in Christ Jesus.

15 Let us therefore, as many as be [u] perfect, be thus [v] minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same [w] rule, let us mind the same thing.

17 Brethren, be followers [x] together of me, and mark them which walk so as ye have us [y] for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies [z] of the cross of Christ:

19 Whose [a] end *is* destruction, whose [b] God *is their* belly, and *whose* [c] glory *is* in their shame, who mind earthly things.)

20 For our [d] conversation is in heaven; from whence also we look [e] for the Saviour, the Lord Jesus Christ:

21 Who shall change [f] our vile body, that it may be fashioned like unto his glorious body, according to the working [g] whereby he is able even [h] to subdue all things unto himself.

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observes—"The apostle calls the bigots among the unbelieving Jews, *dogs*, because they *barked* against the doctrines of the gospel and its faithful teachers, and were ready to devour all who opposed their errors. Our Lord used the word *dogs* in the same sense, when he commanded not to give that which is holy unto the *dogs*. (Matt. vii. 6.) Perhaps the unbelieving Jews are called *dogs*, likewise, to signify that, in the sight of God, they were now become as abominable for crucifying Christ, and persecuting his apostles, as the idolatrous heathens were in the eyes of the Jews, who, to express their abhorrence of them, called them *dogs*." The same persons are evidently intended by "evil workers," and "the concision," or "the excision," as the commentator just named renders it; a word formed by St. Paul, to designate those who contended for circumcision as necessary to salvation; in opposition to whom, the apostle describes himself and brethren as "the *true* circumcision;" those who looked to the spiritual intent and design of that ordinance—"who worshipped God in the spirit;" that is, spiritually and evangelically, and "put no confidence in the flesh," nor in any fleshly ordinances, farther than the word of God requires and justifies them in so doing: not but, as he says, if such a confidence were warrantable, no man could have a greater right to boast in external privileges and advantages than himself, being "a Hebrew of the Hebrews," &c. as he subjoins.

But what things soever he had formerly accounted gain, and valued himself upon, those he now "counted loss for Christ," and in deference to his gospel and his cause. "Yea, doubtless," adds he, bursting into a rapture of holy triumph—"Yea, doubtless, and I count all things (but) loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things;" namely, fortune, character, and fame—ease, comfort, and (that in which above all things I gloried) my own self-righteousness; "and do still count them all (but) dung, that I may win Christ, and be found (interested) in him; not having my own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith;"—that righteousness which God imputes to penitent sinners believing in his Son. (See exposition, Rom. iii. 20—31.)

The apostle adds—"That I may know him, and the power of his resurrection," &c. as if he had said, That I may have an experimental acquaintance with his love—feel the attractive power of his resurrection, drawing up my heart and affections to heaven and heavenly things—obtain a fellowship in his sufferings and death; if by any means I might attain to the resurrection from the dead—meaning the first resurrection, or the resurrection of the just. St. Paul then returns to his favourite metaphor, comparing the course of a Christian life to the Olympic races—"Not as though I had already attained the prize, or completed my course, (see 1 Cor. ix. 24—26;) but I follow after (it,) if that I may (but) apprehend that, for which also I am apprehended of Christ Jesus." To apprehend, is literally to lay hold of; Christ had laid hold of the apostle, to introduce and to help him onward in the course, and his own anxiety was, that he also might reach the goal. For this purpose, forgetting the things that were behind, namely the attainments he had already made, he was still eagerly reaching forward, still pressing toward the goal, eager to "lay hold on eternal life," which is "the prize of (our) high calling of God in Christ Jesus."

"Let, therefore, as many as be perfect"—that is, all who have attained to any proficiency in the Christian life, "be thus minded"—thus earnest in persevering, thus eager to gain the prize.—"Nevertheless, (or however,) whereto we have already attained, let us walk by the same rule, (mark, or line,) till we complete our race, and seize the prize of immortality, the resurrection of the dead."

Before we close this chapter, there is one thing on which we beg leave to remark, that many Christians lose time, by stopping to survey the ground they have passed, instead of eagerly reaching forward to the end; we mean, (without a figure,) they trust too much to past experiences, instead of keeping the eye steadily looking unto Jesus, the author and finisher of their faith, (Heb. xii. 2.) There is also another point of view in which this expression may be understood and im-

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Ver. 2. *Beware of dogs.*—*L'Enfant* states, that the Romans used to chain their dogs at their house-doors, and write over a caution to strangers to *beware* of them; to which he thinks the apostle here alludes.—*Of the concision.*—*Macknight*, "excision;" a term framed and used satirically for the bigoted advocates of circumcision.

Ver. 5. *A Hebrew of the Hebrews.*—See Rom. xi. 1.

Ver. 7. *I counted loss*—i. e. "I threw them away, as mariners (often) do their goods, lest they should endanger their lives. See Acts xxvii. 21."—*Doddridge.*

Ver. 8. *The loss of all things.*—*Doddridge* thinks it not improbable (we think it almost certain) that Paul had been laid, by his unbelieving brethren, under the great excommunication, which forfeited all his property.

Ver. 10. *The power of his resurrection.*—See Rom. vi. 4, 5. 2 Co. i. 5—7, &c.

Ver. 11. *Resurrection of the dead.*—*Macknight*, "*from* the dead;" i. e. the first resurrection, which is of believers only; 1 Co. xv. 23. 1 Thess. iv. 16.

Ver. 12. *Already perfect.*—Some think this may refer to the initiated in the heathen mysteries who were so called; others, with more probability, refer it to the public games here alluded to. Those who obtained a prize were said thereby to be made perfect; that is, to have gained their object.—*Apprehended of Jesus Christ.*—Some think this may refer to those who were taken by the hand, and introduced to the games by persons of repute and credit.

Ver. 13. *Forgetting those things which are behind.*—This is commonly understood as referring to the ground passed over in the course; but *Hammond* quotes from *Horace* a striking passage, which, speaking of a competitor in the chariot-races, says—"He presses to overtake those horses which are before his, but contemns and looks not back after any that he has left behind."—*And reaching forth.*—*Macknight*, "Exceedingly stretching myself forward."

Ver. 14. *I press toward*—*Macknight*, "I follow along"—*the mark*—i. e. the white line chalked out to guide their course.

Ver. 19. *Whose God* is their *belly*—Or "the belly;" for the pronoun is unnecessary. These were evidently gluttons and drunkards, and gloried in their vices, of which they ought to be ashamed.

Ver. 20. *Our conversation, &c.*—*Doddridge*, "We converse as citizens of heaven."

Ver. 21. *Who shall change our vile body.*—Literally, "Who shall transform the body of our humiliation."—*Doddridge.*

CHAPTER IV.

From particular admonitions 4 he proceeleth to general exhortations, 10 showing how he rejoiced at their liberality towards him lying in prison; not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4 Rejoice [a] in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation [b] be known unto all men. The Lord [c] *is* at hand.

6 Be careful [d] for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace [e] of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are [f] true, whatsoever things *are* [g] [h] honest, whatsoever things *are* [i] just, whatsoever things *are* [j] pure, whatsoever things *are* [k] lovely, whatsoever things *are* of good [l] report; if *there be* any [m] virtue, and if *there be* any [n] praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God [o] of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me [p] hath flourished again; wherein ye were also careful, but ye lacked [q] opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be [r] content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through [s] Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no [t] church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But [u] I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice [v] acceptable, well pleasing to God.

19 But my God shall supply [w] all your need according to his riches [x] in glory by Christ Jesus.

20 Now [y] unto God and our Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

A. M. cir. 4064
A. D. cir. 62.

a c.3.1.
b 1 Co.9.25.
c Re.22.7, 20.
d Mat.6.25. 1 Pe.5.7.
e Is.26.3. Jn.14.27.
f Ep.4.25.
g or, reverable.
h 2 Co.8.21.
i De.16.20. Is.26.7
j Jn.3.17. 1 Jn.3.3.
k 1 Co.c.13.
l Col.1.5. He.11.2
m 2 Pe.1.3,4
n Ro.13.3.
o He.13.20.
p or, is revived.
q 2 Co.6.7.
r He.13.5.
s Jn.15.5. 2 Co.12.9.
t 2 Co.11.8, 9.
u or, have received.
v He.13.16.
w Ps.23.1.
x Ep.3.16.
y Ro.16.27.

proved. The racers never stopped to look back after their competitors, whom they had distanced and left behind: so Christians, when they appear to have gained an advance, and got before their brethren, should not employ themselves in depreciating their slow advances, or in commending their own superior progress; but each should still keep pressing on, while there is but one before them.

CHAP. IV. Ver. 1—23. *General exhortations to perseverance—the apostle's thankfulness for the liberality of the Philippians, and to God on their behalf.*—The first verse of this chapter contains a general inference from the preceding:—"Therefore, my brethren dearly beloved and longed for," seeing that such a hope of a glorious resurrection, and of everlasting life, is set before us, "Dearly beloved, my joy and crown, so stand fast in the Lord"—and be not shaken in the firmness of your principles, nor impeded in the ardour of your pursuit of heaven and endless glory. The apostle next names certain individuals, to whom he had been personally known, and from whom he had received assistance in the prosecution of his ministry; and then combining what he had to say to all, in one general address, exhorts them to "rejoice in the Lord"—to moderate their pursuits respecting the present life—to submit all their desires to the divine will—to cast all their cares, by prayer, upon the Lord, and to devote themselves to the practise of every moral virtue and Christian duty. "Whatsoever things are true and just, grave and respectable, pure and lovely, or of good report among mankind—If (says he) "there be any virtue" in them—any praise resulting from them—"think of these things"—meditate on their nature and excellency, and reduce them into practice.

St. Paul then delicately introduces an acknowledgment of his own personal obligations to them, at the same time stating his independence of the world—having "learned, in whatsoever state" he might be placed, "therewith to be content" and thankful. He knew how to bear abasement, and to enjoy abundance: in short, he could "do all things through Christ strengthening" him. Notwithstanding which, he gratefully acknowledges their kindness, and assures them that God would richly reward them, by supplying all their need, "according to his riches in glory by Christ Jesus."

We conclude with noticing the happy consequences of being able to commit all our concerns to God, both temporal and spiritual, which is, a "peace which passeth all understanding," and is able to keep the heart from all anxiety and alarm. It is "the peace of God—the God of peace:" and "if he give peace, who can make trouble?" (Job xxxiv. 29.)

CHAP. IV. Ver. 2. *I beseech Euodias, and beseech Syntyche, that they be of the same mind.*—These appear to have been two Christian females (perhaps deaconesses) who seem to have had some difference between them, and whom Paul wished by all means to reconcile.

Ver. 3. *True yoke-fellow.—Doddridge,* "Associate." We apply the term exclusively to the conjugal relation, but Paul, we are to recollect, was not married, and the word is masculine.—*With Clement also.*—The same Clement, probably, whose Epistle to the Romans we have referred to in the second chapter of this Epistle.—*Whose names are in the book of life.*—It is hardly to be supposed that Paul meant to reveal the decree of God respecting these individuals by name; *Doddridge* therefore softens the expression: "Whose names (as I have reason in charity to hope) are written," &c. See Mat. iii. 16. Rev iii. 5. But *And. Fuller* gives a somewhat different explanation in his discourses on the Apocalypse. "The blessed God (says he) is represented as keeping a register of his servants, not as elect, or as redeemed, or as called, but as his *professed followers*. When any turn back, their names are blotted out. Hence, at the last judgment, it is made the rule of condemnation 'Whosoever was not found written in the book of life was cast into the lake of fire' (Rev. xx. 15.) Some were never there, never having professed to be the followers of Jesus; while others, who had been there, were blotted out: in either case, their names would not be found there. Hence also (chap. xxi. 27) it is the rule of admission into the New Jerusalem."

Ver 5. *The Lord is at hand.*—See 2 Thess. ii. 2.

Ver. 6. *Be careful—Doddridge,* "anxious"—*for nothing.*

Ver. 7. *The peace of God*—Is that of which he alone is the author, and which he alone can give. John xiv. 27.

Ver. 8. *Honest.—Doddridge* and *Macknight,* "venerable," or "grave." The true idea seems to be as expressed by *Lardner:* "Without levity in word, action, habit, and behaviour;" which (levity) often renders persons despicable.

Ver. 10. *Hath flourished again.*—"In this figurative expression (says *Macknight*) the apostle likened the Philippians' care of him to a plant, which withers and dies in winter, but groweth again in the following year; or to trees, which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not had an opportunity till now."

Ver. 12. *I am instructed.*—The word commonly used for those who were *initiated* into the ancient *mysteries,* and perhaps intimating that these practical instructions are the best initiation into the Christian mysteries, as they teach both humility and gratitude.

Ver. 13. *I can do.—Macknight,* "I am able to bear." *Doddridge,* "I am sufficient for"—*all things.*

Ver. 15. *When I departed from Macedonia.—Doddridge,* "was departing." He must have received these sums before he left Macedonia, and the last, perhaps, just as he was departing; about twelve years before this Epistle was written.

Ver. 16. *Even in Thessalonica.*—A famous city in Macedonia. See Acts xvii. 1, &c.

Ver. 22. *Cesar's household.*—[The cruel, worthless, and diabolic Nero, was at this time emperor of Rome; but it is not improbable that the empress Poppea was favourably inclined to Christianity, as *Josephus* relates that "she was a worshipper of the true *God.*" *Jerome* states, (*in Philem.*) that St. Paul had converted many in Cesar's family; for "being by the emperor cast into prison, he became more known to his family, and turned the house of Christ's persecutor into a church."]—*Bagster.*

The subscription of this Epistle "from Rome, by Epaphroditus," seems correct. Compare chap. iii. 25. We have before mentioned that none of these are of any divine authority, being added by some transcriber, and chiefly upon conjecture. *Paley* particularly rejects those appended to the first Epistle to the Corinthians, the Galatians the first to the Thessalonians, &c.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

[COLOSSE was a large and populous city of Phrygia Pacatiana, in Asia Minor, seated on an eminence to the south of the river Meander, near to the place, says *Herodotus*, (l. vii. c. 30,) where the river Lycus enters the earth, which course it continues for five furlongs, before it emerges and falls into the Meander. It was situated, according to ancient authorities, between Laodicea and Hierapolis, nearly equi-distant from each; all which cities, according to *Eusebius*, were destroyed by an earthquake, in the tenth year of the emperor Nero, and about a year after the writing of this Epistle. Colosse, however, doubtless rose again, like her sister cities, from her ruins; and *Constantine Porphyrogennetus* states that it was called in his time *Chonæ*. Colosse is supposed to have occupied a site now covered with ruins, near the village of *Konous*, or *Khonas*, about three hours from Laodicea, but on the other side of the river which is supposed to be the Lycus, and about twenty miles N. W of Degnizlu. By whom, or at what time, the church at Colosse was founded is wholly uncertain; but it would appear from the Apostle's declaration, ch. ii. 1, that he was not the honoured instrument. It appears from the tenor of this Epistle to have been, upon the whole, in a very flourishing state; but some difficulties having arisen among them, they sent Epaphras to Rome, where the Apostle was now imprisoned, (ch. iv. 3,) to acquaint him with the state of their affairs. This was the immediate occasion of the Epistle; to which we may add the letter sent him by the Laodiceans, (ch. iv. 16,) concerning certain false teachers. This Epistle appears to have been written about the same time with that to the Philippians, (compare chap. i. 1. with Phi. ii. 19,) that is, towards the end of A. D. 62, and in the ninth of the emperor Nero.]—*B.*

CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

A. M. cir. 4066.
A. D. cir 62.

PAUL, [a] an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints [b] and faithful brethren in Christ which are at Colosse: [c] Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We [d] give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up [e] for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all [f] the world; and bringeth [g] forth fruit, as *it doth* also in you, since the day ye heard [h] *of it*, and knew the [i] grace of God in [j] truth:

7 As ye also learned of [k] Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love [l] in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his [m] will in all [n] wisdom and spiritual [o] understanding;

10 That ye might walk [p] worthy of the Lord unto all [q] pleasing, [r] being fruitful in every good work, and increasing [s] in the knowledge of God;

11 Strengthened [t] with all might, according to his glorious power, unto all [u] patience and long-suffering with [v] joyfulness;

12 Giving thanks unto the Father, which hath made us meet [w] to be partakers of the inheritance [x] of the saints in light:

13 Who hath delivered us from the power of [y] darkness, and hath translated *us* into the kingdom of [z] his dear Son:

14 In [a] whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image [b] of the invisible God, the first-born of every creature:

a Ep. 1. 1
b Ps. 16. 3.
c Ga. 1. 3
d Ep. 1. 15, 16.
e 2 Ti. 4. 8. 1 Pe. 1. 4.
f ver. 23.
g Jn. 15. 16.
h Ro. 10. 17.
i Tit. 2. 11, 12.
j Jn. 4. 23.
k Phil. 23.

l Ro. 15. 30.
m Ro. 12. 2. Ep. 5. 10, 17.
n Ps. 119. 99.
o 1 Jn. 5. 20.
p Phi. 1. 27.
q 1 Th. 4. 1
r Jn. 15. 5, 16
s 2 Pe. 3. 18.
t Is. 45. 24.
u Ja. 1. 4.
v Ro. 5. 3.
w Re. 22. 14.
x Ac. 20. 32.
y 1 Pe. 2. 9.
z *the Son of his love.*
a Ep. 1. 7.
b He. 1. 3.

CHAP. I. Ver. 1—14. *Paul's apostolical benediction to the Colossians—his prayers and thanksgivings on their behalf.*—Colosse was a populous city of Phrygia, in Asia Minor, not far from Laodicea. Drs. *Lardner* and *Macknight*, Bishop *Tomline*, and others, are of opinion, that St. Paul preached the gospel in this city, as he passed twice through Phrygia, wherein it lay: others think it more probable, that some of the Colossians might have heard him in his tour through the neighbouring parts, and been converted by his ministry, though unknown to him; and that they carried the first tidings of salvation to that city, which (as is inferred from chap. ii. 1) he had not yet visited. Epaphras, their minister, whom Paul calls his fellow-labourer, and a faithful minister of Christ, might be one of those: however that were, he appears to have been an active agent in forming and arranging their church, probably in communication with, and under the direction of, the apostle.

The occasion of this epistle seems to have been the attempt of certain Judaizing teachers, to introduce some new and crude opinions, relative to the worshipping of angels, by which Christ was probably degraded and confounded with them, who was indeed their head and Lord, as the apostle here shows.

These epistles were evidently written during Paul's first imprisonment in Rome, as may be seen by comparing Ephes. iii. 1, with Coloss. i. 24; in both which he speaks of himself as a prisoner on *their* behalf, suffering for his attachment to the Gentiles, as we have already remarked in a note upon the former text. The many coincidences between them, both of matter and phrase, are very rationally accounted for by Dr. *Paley*, on the supposition of their being written at the same time, or very nearly so.

The epistle before us is remarkably rich in evangelical truth and unction; and the two great points of which it chiefly treats are, the personal dignity of the Son of God, and the efficacy of his atonement; both which are introduced in the present chapter, and, as always in the New Testament, with a strong bearing in favour of practical religion.

After the usual apostolical benediction, St. Paul commences his epistle with informing the Colossians of the pleasure he received in hearing of their conversion, and of the honourable manner in which they had hitherto maintained their Christian profession; being actuated by a lively faith in Christ, an ardent affection for the saints, and a hope full of immortality. He prays for them, that they might be enlightened with all wisdom, made fruitful in every good work, and "strengthened unto all patience and long-suffering with joyfulness," under the persecution which they might be called to suffer for the cause of God. He then unites with them in thankfully acknowledging the mercy of God in their conversion.—"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom (saith he) we have redemption through his blood, the forgiveness of sins:" which verse contains not only the same sentiment, but is expressed in the same words, as he addressed to the Ephesians, chap. i. 7. The very mention of Christ, and of his dying love, instantly makes him break out into admiration of the person and character of the Saviour.

Ver. 15—29. *The person and character of Christ described.*—With respect to the divine character of Christ, he is introduced not only as the Son of God, but as his first-born, both in respect of date and rank. "I will make him my first-born,

CHAP. I. Ver. 2. *Saints.*—[The term *saint*, properly denotes a *holy person*, separated from sin, and consecrated to *God*, probably from *agos*, *a thing sacred, purity*; and such the gospel requires every man to be, and such every true believer is. To restrict it here to those who adhered to the purity of the Christian faith in opposition to the Judaizing Christians, greatly impoverishes and debases the sense, as *Doddridge* well remarks.]—*Bagster.*

Ver. 3. *God and the Father.*—*Doddridge* and *Macknight*, "The God and Father."

Ver. 4. *Since we heard of your faith.*—It by no means follows from this, that Paul knew of their conversion by hearsay *only*: it is very consistent with this to suppose, that Paul might have preached to them, in the first instance, though his stay was too short to see much of the fruit of his labour, but after which he would very naturally inquire of Epaphras, their stated minister. Ver. 7.

Ver. 6. *In all the world*—i. e. the Roman empire, which then comprehended nearly all the civilized world.

Ver. 7. *Epaphras.*—From this and Col. iv. 12. and Phil. ii. 25, it appears, that this Epaphras, pastor of Colosse, was come to Rome to visit Paul when he was in prison

Ver. 8. *Your love in the Spirit.*—"*In the* bonds of that one *Spirit* who unites all our hearts."—*Doddridge.*

Ver. 9. *Knowledge—wisdom—understanding.*—It is not easy, perhaps, to affix distinct and determinate ideas to each of these words. St. Paul, in his usual rapid style, accumulates words on words to express the fulness of his ideas.

Ver. 10. *Unto all pleasing.*—*Macknight*, "so as to please him in all things;" which is undoubtedly the sense, though the expression is elliptical.

Ver. 11. *Strengthened*, &c.—"That is, in all the graces of the new nature, with an energy suited to their utmost need; according to 'the glorious power of God, by which he converted, upheld, and comforted believers,' to the praise of his glory:' that so they might be enabled to bear all tribulations and persecutions with patient submission, persevering constancy, meekness of long-suffering, and joy in the Lord."—*Scott.*

Ver. 12. *To be partakers of the inheritance*—i. e. the heavenly Canaan, Heb. xi. 16, which is allotted to them by divine grace, as the land of promise to the Israelites.

Ver. 15. *The image of the invisible God.*—Compare Heb. i. 3.—*The first-born of every creature.*—*Doddridge* and *Macknight*, "*Of the whole creation.*" "According to the Arians, (says *Macknight*,) the *first-born* of the whole creation is the first made *creature*; but the reason advanced to prove the Son the *first-born of the whole creation*, overturns that sense of this passage. For surely the Son's creating all things does not prove him to be the first made creature." *Burgess* says, it should be "born before every creature;" and quotes the Pastor of Hermas, and Schmidius, as authorities. *Hill* says, "The sense either is, that he was begotten of the Father.... before any creatures were in being [as above stated;] or that he is the first *Parent*, or

16 For by [c] him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by [d] him, and for him:

17 And he is before [e] all things, and by him all things consist.

18 And he is the head [f] of the body, the church: who is the beginning, [g] the first-born from the dead; that [h] in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him [i] should all fulness dwell;

20 And, [j] having made [k] peace through the blood of his cross, by him to reconcile all things unto himself, by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies [l] in *your* mind [m] by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present [n] you holy and unblameable and unreproveable in his sight:

23 If ye continue [o] in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every [p] creature which is under heaven; whereof I Paul am made a minister;

A. M. cir. 4066.
A. D. cir. 62

c Jn.1.3.
d Ro.11.36.
e Jn.1.1.
f Ep.5.23
g 1Co.15.20
h *among all*
i Jn.1.16.
j or, *making.*
k Ep.2.14., 16.
l or, *by.*
m or, *in.*
n Jude 24.
o He.10.38.
p Mat.24.14 Mar.16.15.
q Phi.3.10.
r or, *fully to preach.*
s Ep.3.9.
t 2Ti.1.10.
u or, *among*
v 1 Ti.1.1.
w Ac.20.28, 31.
x 2Ti.2.24, 25
y 2 Co.11.2.
z 1Co.15.10.
a or, *fear*, or, *care.*
b Re.3.14, &c.

24 Who now rejoice in my sufferings for you and fill up that which is behind of the afflictions [q] of Christ in my flesh for his body's sake which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, [r] to fulfil the word of God;

26 *Even* the mystery [s] which hath been hid from ages and from generations, but now [t] is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ [u] in you, the [v] hope of glory:

28 Whom we preach, warning [w] every man, and teaching [x] every man in all wisdom; that [y] we may present every man perfect in Christ Jesus:

29 Whereunto [z] I also labour, striving according to his working, which worketh in me mightily.

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOR I would that ye knew what great [a] conflict I have for you, and *for* them at [b] Laodicea, and *for* as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being

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nigher than the kings of the earth." (Ps. lxxxix. 28.) Yea, higher than the angels in heaven—the first-born, the heir, the Lord of the whole creation; for "by him were all things created, both in heaven and earth, and by him they still subsist, and are kept in being to display his glory—"Upholding all things by the word of his power," as we read in Hebrews i. 3.

Nor is he less pre-eminent in the church than in the world. "He is the head of the body," for whom, though he died, he still lives, "the beginning, the first-born, from the dead;" being not only the first "raised to die no more," but for the express purpose "that he might be Lord both of the dead and of the living," (Rom. xiv. 9;) and "that in all things he might have the pre-eminence."

Not only is the Son of God thus exalted above all blessing and praise in himself, but he is made (as it were) the depository of all divine fulness. In the next chapter (verse 9) this fulness is explained of the divine nature; but here it seems to refer to that fulness which is deposited in him for our benefit; and not for ours only, but, as many think, for the benefit of angels also. It has pleased God the Father to constitute his Son, as it were, the treasurer, or rather treasury, of all heavenly blessings, and, through him, to communicate all the streams of mercy to mankind, and of benevolence to angels; and this honour is conferred upon him in consequence of his mediatorial office, and the atonement which he offered on the cross. But what interest, it may naturally be inquired, have angels in this atonement? How can Christ have reconciled to God the inhabitants of heaven who never sinned?

This leads us to look into the meaning of the expression, "things on earth and things in heaven?" and three interpretations here present themselves.—1. Dr. *Hammond* and others, by the "things in heaven," understand the Jews; and by the "things in earth," the Gentiles; but for this, we confess, we can find no authority in Scripture usage or example.—2. *Calvin*, and the great body of expositors, by these terms understand the inhabitants of heaven and earth—angels and men. But good angels have never been at variance with God, and consequently require not reconciliation; and evil angels do not reside in heaven, nor are they ever mentioned as the subjects of reconciliation.—3. There are, however, innumerable beings in heaven that have been reconciled, namely, the departed saints; and there are also many nations upon the earth to whom the word of reconciliation is still sent: these *beings*, then, both in heaven and earth, are reconciled by the death of Christ, and the apostle distinctly enumerates among them the Colossian church—"You that were sometimes alienated.... hath he reconciled." We wish to speak with modesty on a question where the ablest divines and commentators are so much divided: but we confess ourselves strongly inclined to the latter interpretation, as least exceptionable; unless we could be satisfied with a suggestion of Dr. *Macknight*, that the term rendered "reconciled," means only "united," of which he has produced no direct proof. We read, indeed, of *elect* (or chosen) angels, and have no objection to the idea which has been suggested by some divines, that they have been fixed in permanent and eternal happiness, as a reward for their fidelity to the Son of God, when Satan and his angels "by transgression fell."

Dr. *John Edwards* seems to have been nearly of the same opinion with Dr. *Macknight*, that men and angels were united, or *brought* to meet in Christ as their common centre; for which he cites, as parallel passages, Ephes. i. 10; ii. 14—16.

But not to dwell any longer here, in the close of this chapter the apostle exhorts his beloved Colossians to a steady adherence to the gospel, which was now no longer confined to the Jewish nation, but ordered to be preached to "every creature" under heaven; and which Paul, as the minister of the Gentiles, was commissioned to preach among them.

CHAP. II. Ver. 1—23. *Believers exhorted to constancy, and warned against vain philosophy.*—The apostle begins this chapter with stating his great anxiety and regard for the Colossians and others, with whom he held communion in spirit, though he was debarred by his present situation from visiting them in person. He writes, however, to comfort and encourage them, by directing their faith to the great mysteries of the gospel, and to the glorified person of the Saviour, in whom were not only hidden "all the treasures of divine wisdom and knowledge;" but in whom also dwelt "the fulness of the Godhead bodily;" that is, in his human nature, as the sublimest temple of the Deity. He therefore directs them to make Christ the root and foundation of their faith, that they might not be "spoiled through philosophy and vain deceit."

We are not to infer hence, that Christianity is an enemy to science and true philosophy; but they have different depart-

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Bringer forth of every creature into being, as the word (he says) will bear to be rendered," by changing the place of the accent: and to this *Burgess* seems to incline; but this is merely a *conjectural* alteration, and will not agree with the use of the same word in verse 18.

On these considerations, *Doddridge* and *Macknight* understand the expression in the sense of "Heir and Lord of all things," as the term implies, and as it is applied to our Lord in Heb. i 3, which we consider as a parallel text. So *Pye Smith* understands it to mean, "the Lord and Chief of all the creation." *John Edwards* has also well justified this sense of the expression, and refers for examples of this use of the term "first-born," for the Lord and Chief, to Jer. xxxi. 9. Job xviii. 13. Isa. xiv. 30. Ps. lxxxix. 28. Rom. viii. 29. Rev. i. 5 James i. 18.

Ver. 16. *Thrones, or dominions*, &c.—This seems to indicate different ranks and orders in these heavenly bodies, though it would be presumption in us to attempt to distinguish and arrange them systematically. But see chap. ii. 15.

Ver. 17. *He is before all things*—Both in date and rank. Compare Rev. iii. 14.—*By him all things consist.—Doddridge*, "subsist."

Ver. 18. *The first-born from the dead.*—Not only the first that was raised "to die no more," Rom. vi. 9; but also the chief, the "Lord, both of the dead and of the living," Rom. xiv. 9. Compare Rev. i. 5.

Ver. 19. *For it pleased the Father that in him should all fulness dwell*—*Macknight*, "all *the* fulness"—namely, of the Godhead. See chap. ii. 9. But here we think, with *Pye Smith*, it rather intends "the rich abundance, the perfection of all those blessings which the context represents as bestowed by Christ upon those who believe in him."

Ver. 20. *By him*—[Christ] it hath pleased the Father—*to reconcile all things unto himself.—By him* [Christ] *whether*, &c. "Though I have translated the word (*apokatallaxai,*) to reconcile, which is its ordinary meaning, I am clearly of opinion that it signifies here. *to unite* all things to Christ, as their head and governor. See Ephes. i. 18. But though I think this the apostle's meaning, I have not ventured to alter the translation."—*Macknight*. Compare Ephes. i. 10; ii. 14—16.

Ver. 21. *In* your *mind by wicked works.—Davenant*, "By a mind intent on wicked works."

Ver. 24. *In my sufferings.*—"The sufferings of the apostle came upon him, chiefly by preaching to the Gentiles: but the blessed effects of his ministry among them, and that of those who concurred with him in it, caused him to rejoice in all that he endured for their sakes: for he thus 'filled up that which was behind of the afflictions of Christ.'"—*Scott*

Ver. 29. *Striving*, &c.—*Macknight*, "Striving vigorously, according to the effectual working of him who worketh effectually in me with power."

CHAP. II. Ver. 1. *What great conflict Doddridge*, 'contention:" and

knit together in [c] love, and unto all riches of the full [d] assurance of understanding, to the acknowledgment of the mystery [e] of God, and of the Father, and of Christ;

3 [f] In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile [g] you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk [h] ye in him:

7 Rooted [i] and built up in [j] him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware [k] lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the [l] rudiments of the world, and not after Christ.

9 For in him [m] dwelleth all the fulness of the Godhead bodily.

10 And ye are complete [n] in him, which is the head [o] of all principality and power:

11 In whom also ye are circumcised with the circumcision [p] made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried [q] with him in baptism, wherein also ye are risen with *him* through the faith of the operation [r] of God, who hath raised him from the dead.

13 And [s] you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

A. M. cir. 4066.
A. D. cir. 62

c Ch. 2.14.
d Is. 32.17. He. 6.11.
e 1 Jn. 5.7.
f or, *wherein.*
g Ma. 13.22.
h 1 Jn. 2.6.
i Eph. 3.17.
j Jn. 15.4,5.
k Ro. 16.17. Eph. 5.6. He. 13.9.
l or, *the points.*
m c. 1.19.
n He. 5.9.
o 1 Pe. 3.22.
p Is. 44.3. Phm. 3.3.
q Ro. 6.4,5.
r Eph. 1.19.
s Eph. 2.1,5. Tit. 3.3.

t Ep. 2.15, 16.
u Ps. 68.18. Is. 53.12. Lu. 10.18. 11.22. Jn. 12.31.
v or, *himself.*
w Ro. 14.10, 13.
x or, *for eating and drinking.*
y or, *part of a holy day.*
z He. 10.1.
a Re. 3.11.
b or, *judge against you.*
c *being a voluntary humility.*
d De. 29.29. Job 38.2.
e Ep. 4.15, 16.
f or, *the most principal parts of.*
g i.e. *sparing.*
a c. 2.12.
b Ro. 8.34.

14 Blotting [a] out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing [b] it to his cross;

15 *And* having [t] spoiled principalities and powers, he made a show of them openly, triumphing over them in [v] it.

16 Let no man therefore judge [w] you [x] in meat, or in drink, or in [y] respect of a holy day, or of the new moon, or of the sabbath *days*:

17 Which are a shadow [z] of things to come; but the body *is* of Christ.

18 Let [a] no man [b] beguile you of your reward [c] in a voluntary humility and worshipping of angels, intruding [d] into those things which he hath not seen, vainly puffed up by his fleshly mind,

19 And not holding the [e] Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the [f] rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?

23 Which things have indeed a show of wisdom in will-worship, and humility, and [g] neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 He showeth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

IF ye then be risen [a] with Christ, seek those things which are above, where Christ [b] sitteth on the right hand of God.

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ments. Christianity is purely a revealed religion. True philosophy is founded upon experiment, and false upon speculation: the truths and the facts of Christianity depend on neither, but on the word of God. The philosophy here referred to, is thought to be that of *Essenes*, a Jewish sect of high antiquity, practising great austerities in their manner of living, which was retired and mortified to an extreme degree: denying themselves not only the luxuries, but the comforts of human life; to the extent of refraining from all animal food—("Touch not; taste not; handle not")—merely on human authority, and for no valuable end; for it has often been found, that persons who practise these voluntary austerities, indulge at the same time in secret crimes. This the apostle calls *will-worship*, and voluntary humility; neither commanded by, nor acceptable to God.

But the most singular and objectionable part of their principles related to their doctrine and worship of *angels*, whose names all their disciples were solemnly bound, as Josephus says, to preserve with great care and reverence. This, introducing a species of idolatry, (since copied in the Christian church,) justly provoked the censure of our apostle, as every thing must do, which exalted the creature and depreciated the Saviour. And though we cannot now penetrate all the mysteries of this sect, from the tenor of this epistle, (in which the great object of the writer evidently was to exalt the Saviour, as the Head and Lord of all principalities and powers,) it is most reasonable to conclude, that these Christian Essenes confounded Christ with angels, and worshipped him as one only of the number.

As to the use of animal food, which is here alluded to, since it was expressly allowed by God to Noah, and practised by our Saviour, we regard no reproach which can possibly be attached to it; nevertheless, we believe that many indulge themselves in far too much of it; and if there be any persons (as there may be) to whom all animal food is injurious, they doubtless do well in refraining from its use. At the same time, the modern philosophy sufficiently proves, that we can neither drink nor breathe without the swallowing of living creatures with the air: a fact which has been strongly illustrated by an incident of recent date, related in *Forbes's* Oriental Memoirs. A learned Brahmin, who prided himself on never having swallowed animal food, received from Europe a valuable microscope, which convinced him that he had been in the habit of swallowing insects and animalculæ with all his fruit and vegetables; and he was rendered thereby so unhappy, that he totally destroyed the instrument, that it might not have the same effect on others.

On the question of animal food, we are satisfied that there is no sin in receiving whatever God bestows; but there is much sin in refusing his benefits, and in attempting to be "wise above what is written."

CHAP. III. Ver. 1—25. *The Colossians exhorted to set their affection upon Christ and things above—to mortify their carnal appetites, and to practise every Christian virtue.*—In the preceding chapter, the Colossians had been reminded that, by their baptism and public profession of Christianity, they had followed the Lord Jesus through his sufferings and death,—had been by the power of his Spirit quickened from a death of trespasses and sins—and been virtually raised with him to heaven, in whom all the treasures of grace and glory were de-

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so the word is rendered, 1 Thes. ii. 2. The Greek implies a kind of *agony*, which the apostle suffered from hearing of their circumstances, without being able to visit them himself.—*And for as many as have not seen my face in the flesh*—That is, he had a like anxiety to visit all who embraced and adorned the gospel, as did these Colossians.

Ver. 2. *Full assurance of understanding.*—The fullest conviction of the mind. *Doddridge* says the phrase is Hebrew, and very emphatical.—*Of God, and of the Father.*—" Even of the Father."

Ver. 3. *In whom.*—Margin, " wherein;" but we think Christ himself particularly referred to, as in verse 9. So *Chrysostom.*

Ver. 4. *Lest any man should beguile you.*—See Ephes. iv. 14; v. 6.

Ver. 7. *Built up in him.*—See Ephes. ii. 19—22.

Ver. 11. *Circumcision made without hands.*—See Ephes. ii. 11.

Ver. 13. *Hath he quickened.*—See Ephes. ii. 1, 5.

Ver. 14. *Blotting out.*—This refers to the most ancient method of cancelling obligations, and is frequently alluded to in the Old Testament. See Ps. li. 1. Isa. xliii. 25; xliv. 22. The Jewish ritual law is here referred to, which was not only obliterated by Christ, but nailed in triumph to his cross, when he said, " It is finished." The types, when they were fulfilled, expired. When the apostle speaks of Christ's *blotting* out the handwriting, *taking it away*, and *nailing it* to his cross, he alludes, by a beautiful gradation, to the various ways of cancelling a debt-bond; one of which was striking a nail through it on a post, in a public place.

Ver. 15. *Having spoiled principalities, &c.*—Compare Ephes. iv. 8; vi. 12. ——*Triumphing over them in it.*—*Doddridge*, " by it;" i. e. by the cross.

Ver. 16. *Or in respect of* (or to) *a holy day.*—*Macknight*, " a festival."

Ver. 17. *The body is of Christ.*—*Macknight*, " is Christ's." The sense appears to us to be, that all the types were but shadows of Christ, and of the gospel.

Ver. 18. *Let no man beguile you.*—Margin, " Judge against you." This is another reference to the Grecian games, in which illegal methods were sometimes taken to deprive the successful candidates of their prize. *Orient. Lit.* No. 1498.——*In a voluntary humility.*—*Doddridge*, " By [an affected] humility;" which we conceive to be the true sense.——*And worshipping of angels.*—" It evidently appears, from several passages in *Philo*, to have been the opinion of that learned Jew, that *angels* were messengers who presented our prayers to God, as well as brought down his favours to us. He represents this view of the matter as most *humble* and reverential, and there is no doubt but it prevailed among other Jews. Compare Tobit xi. 14; xii. 12, 15.

Ver. 19. *Not holding the Head, from which*, &c.—Comp. Ephes. iv. 15, 16.

Ver. 20. *If ye be dead with Christ.*—See above, verse 12.

Ver. 22. *Which all are to perish with the using.*—*Doddridge*, " All which things tend to corruption." *Macknight*, " Whatever things tend to destruction," which Dr. *M.* applied to the Pythagorean prohibition of animal food.

Ver. 23. *Neglecting.*—Margin, " punishing," or not sparing—which last is literal.

2 Set your [c] affection on things above, not [d] on things on the earth.

3 For [e] ye are dead, and your life is hid with Christ in God.

4 When [f] Christ, *who is* [g] our life, shall appear, then shall ye also appear with him in glory.

5 Mortify [h] therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In [i] the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed [j] in knowledge after the image of him that created him:

11 Where [k] there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing [l] one another, and forgiving [m] one another, if any man have a [m] quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* [o] charity, which is [p] the bond of perfectness.

15 And let the peace [q] of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word [r] of Christ dwell in you richly in all wisdom; teaching and admonishing one another in [s] psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever [t] ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 [u] Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 [v] Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 [w] Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS, [a] give unto *your* servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue [b] in prayer, and watch [c] in the same with thanksgiving;

3 Withal praying also for us, that God would open [d] unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

A. M. cir. 4066. A. D. cir. 62.

c or, *mind.*
d 1 Jn.2.15.
e Ro.6.2.
f 1 Jn.3.2.
g Jn.11.25. 14.6.
h Ro.8.13. Ga.5.24. Ep.5.3..6.
i Tit.3.3.
j Ep.4.23, 24.
k Ro.10.12.
l Ma.11.25. Ep.4.2,32.
m Mat.6.14, 15.
n or, *complaint*
o 1 Pe.4.8.
p 1 Co.13.2, &c.
q Phi.4.7.
r Ps.119.11.
s Ep.5.19.
t 1 Co.10.31
u Ep.5.22, &c. Tit.2.4,5. 1 Pe.3.1, &c.
v Ep.6.1, &c.
w 1 Pe.2.18.
a Ep.6.9, &c.
b Lu.18.1.
c Ma.13.33
d 2 Th.3.1

posited, and whither their hopes and best affections would naturally aspire. "If ye then (says he) be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection," fix your mind and heart, "on things above," where Christ is, and where your [eternal] life is hidden with "him, in the bosom of God," beyond the reach of fear or danger. But fix not your heart on things below, where you "have no continuing city," and from whence you are liable to be summoned without an hour's notice. But mortify all your earthly pleasures, and indulge not in any of those things "for which the wrath of God cometh on the children of disobedience."

He then reminds them, that though they were by nature Gentiles, that would by no means lessen their interest in Christ; for there are no nationalities in the Christian religion, but "Christ is all and in all." He is every thing to the believer, and to every believer he is the same. He then exhorts them to imitate the mercy of God, and the compassion of Christ; forgiving one another as freely and gratuitously as Christ had forgiven them; and to "let the peace of God *preside*" in all their internal deliberations, and in all their social meetings. So, instead of seeking to the vain and sinful pleasures of the world for amusements or diversions, to let "the word of Christ," that is, his heavenly doctrine, (and perhaps some parts of Matthew's Gospel were now getting into circulation,) dwell in them richly; to be frequent in recollecting his divine sayings, and in rehearsing them to one another. And if you wish to exhilarate and animate your minds, or each others, teach and admonish "one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

This passage appears to refer to such meetings for devotion and mutual instruction as the apostle had mentioned in his first epistle to the Corinthians, (chap. xiv. 26,) when each member produced a devotional psalm, a doctrinal discourse, a prophecy, or the interpretation of a prophecy. This seems to be what the apostle elsewhere calls speaking to themselves, or to one another, "in psalms, and hymns, and spiritual songs;" each being anxious to contribute something to the general edification, and to advance the divine glory. Only he cautions them to admit no secular or profane mixtures in their religious meetings—no worldly business—no political discussion—no secular odes, much less wanton or profane songs. But, "whatsoever ye do, in word or deed, (says he,) do all in the name of the Lord Jesus, giving thanks to God, *even* the Father, by him."

The concluding verses, exhorting to Christian and moral duties, are so similar to those in the last chapter of the Epistle to the Ephesians, that we shall only refer to our exposition of that chapter.

CHAP. IV. Ver. 1—18. *Exhortations to prayer and Christian conduct; with notice of several esteemed fellow-labourers.*—Prayer is certainly one of the most important of Christian duties, and one of the most estimable of Christian privileges. It opens a communication between earth and heaven; drawing up the soul to God, and drawing down the blessings of his grace. It is a duty of universal interest; for even an apostle, (and, for labours and talents, the chief of them,) was earnest in requesting an interest in the prayers of his brethren of Colosse. Until we get within the veil, we shall never know the efficacy of those odours (which are the prayers of saints) presented by the twenty-four elders to the Lamb, (Rev. v. 8,) and which doubtless owe their acceptability to their being presented through his hands, and from the incense which he offers with them.

The next exhortation is, to "walk in wisdom towards them that are without;" that is, without the pale of the church, meaning their Pagan neighbours and acquaintances; a most important precept, in the observance of which, two extremes are to be avoided. 1. We must not obtrude our religion un-

CHAP. III. Ver. 5. *Mortify*—That is, "kill." *Macknight*, "put to death." Not the members of the animal body, but the body of sin and death. See Rom. vii. 24.—*Members which are upon the earth*—and earthly, as *fornication, uncleanness, inordinate affection.*—*Macknight*, "unnatural lust."

Ver. 10. *Put on the new man.*—Compare Ephes. ii. 15.

Ver. 14. Put on *charity* [or love]—Which, as a capacious robe, "covers a multitude of faults," or sins. James iv. 20.

Ver. 15. *Let the peace of God rule.*—*Doddridge*, "preside." He thinks it alludes to the Master who presided at the Olympic games.

Ver. 16. *In psalms and hymns and spiritual songs.*—So in Ephes. v. 19. As David's sacred compositions are differently inscribed, psalms, hymns (*tehillim*,) and (*shurim*,) sacred odes or songs, *Calvin*, and others of our old divines, think none but the inspired compositions of the Old Testament can be here referred to. But *Doddridge*, *Macknight*, and our modern divines in general, extend the latter terms to those extemporaneous (and often inspired) compositions common among the first Christians; who, according to a well-known passage in *Pliny*, used to "meet before daylight, and sing hymns to Christ as to a God." Nor does this absolutely require inspiration, since *Burney* (the musical historian) mentions it as a common practice among the gondoliers (or bargemen of Venice) to address and challenge one another in extemporaneous stanzas.

Ver. 17. *To God and the Father.*—*Doddridge*, "*Even* the Father."

CHAP. IV. Ver. 1. *Masters, give*, &c.—*J. Edwards* justly remarks, that this verse should have been attached to the preceding chapter.

Ver. 3. *A door of utterance.*—See 1 Co. xvi. 9, and the references there. [The term *door* is used metaphorically for an *entrance* to any business, or occasion or *opportunity* of doing any thing; and consequently, "a door of utterance" is an opportunity of preaching the gospel successfully. So *Cicero*—"the *doors* of friendship are opened;" there is now an *opportunity* of reconciliation.]—*Bloomfield*.

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom [c] toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned [d] with salt, that ye may know how ye ought to answer every man.

7 All [e] my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With [h] Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 [i] Aristarchus my fellow-prisoner saluteth you, and [j] Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are my* fellow-workers unto the kingdom of God, which have been a comfort unto me.

A. M. cir. 4066.
A. D. cir. 62.

c Ps.90.12. Ep.5.15, 16.

d Ma.2.50.

e Ep.6.21, 22.

h Phil.10.

i Ac.27.2.

j Ac.15.37. 2 Ti.4.11.

k or, *striving.*

l Ja.5.16.

m Mat.5.48. He.6.1.

n or, *filled.*

o 2 Ti.4.10, 11.

p Ro.16.5. 1 Co.16.19

q 1 Th.5.27

r Phil.2.

s 1 Ti.4.14.

t 2 Th.3.17.

u He.13.3, 25.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always [k] labouring [l] fervently for you in prayers, that ye may stand [m] perfect and [n] complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea and them in Hierapolis.

14 [o] Luke, the beloved physician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the [p] church which is in his house.

16 And when [q] this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to [r] Archippus, [s] Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The [t] salutation by the hand of me Paul. Remember [u] my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

seasonably upon them—"We must not cast our pearls before swine." (Matt. vii. 6.) Religion is not adapted for hours of gayety, amusement, or conviviality. On the contrary, we must not disguise or conceal our religion, as if we were ashamed of it. We are intended to be lights to the world, and our light should so shine, that men may "see our good works," and knowing the principle from which they spring, "glorify our Father who is in heaven." Our speech also should be always with grace, "seasoned with salt," by which the heathen meant *wit*; but our speech is to be seasoned with wisdom, prudence, and the unction of the Saviour's name; for "his name is as ointment poured forth." Thus may Christians put to silence the ignorance and reproaches of the world.

Of the brethren here mentioned, several have been named before; as *Tychicus*, in the close of the last Epistle. Of *Onesimus*, we shall have a full account in the Epistle to Philemon. *Aristarchus* was a Macedonian of Thessalonica, who accompanied Paul into Greece, into Asia, and to Rome, and who is said to have been beheaded by Nero, at the same time with Paul. (Acts xix. 29; xx. 4; xxvii. 2.) *Marcus*, or Mark, here mentioned, should be distinguished from Mark the Evangelist; but *Jesus*, called Justus, is believed to be the same as Joseph Barsabas, one of the seventy disciples, and whom Peter proposed as a candidate for the vacant apostleship after the death of Judas, (Acts i. 23.) The name *Justus* was doubtless added, in respect to the remarkable uprightness of his character. These were all "of the circumcision," that is, Jews; but the following are considered as Gentiles:—Of Luke, see the introduction to that Evangelist, where we have considered him as a physician of Antioch. Of Epaphras, who was a minister of their own, Paul speaks most affectionately, both here and in the opening of the Epistle; but of Nymphas we know nothing, as he is only here named. The hint to Archippus seems to imply, that he needed such an admonition: but Demas has a black mark upon his character, in 2 Tim. iv. 10.

Whether or not Paul wrote any distinct Epistle *to* the Laodiceans, or *from* Laodicea, as our present text reads, (ver. 16,) we may draw from this passage the following fact—that it was customary, even from the beginning, to read the apostolical Epistles in the churches, and that the churches who received such Epistles were in the habit of handing them for perusal to their sister churches; which shows the high esteem in which they were then held as inspired writings, since it is an honour allowed, as we believe, to no private writings, except some few of the apostolical fathers. (See 1 Thess. v. 27.)

Ver. 7. *Tychicus.*—See Ephes. vi. 21, 22. From comparing these passages, and the many parallel places between this Epistle and that to the Ephesians, it has been inferred that they were written about the same time, and probably sent together. See *Doddridge.*

Ver. 12. *Perfect and complete in all the will of God.*—Which expression seems equivalent to that in 2 Tim. iii. 17; "Thoroughly furnished to every good work."

Ver. 13. *Laodicea and them in Hierapolis.*—[*Laodicea* and *Hierapolis* were both cities of Phrygia in Asia Minor, between which, and equi-distant from each, was situated Colossæ. *Laodicea* was situated near the Lycus, about 63 miles east of Ephesus; and became one of the largest and richest towns in Phrygia, vying in power with the maritime cities. It is now called *Eski-hissar*, the old castle; and besides the whole surface within the city's wall being strewed with pedestals and fragments, the ruins of an amphitheatre a magnificent odeum, and other public buildings, attest its former splendour and magnificence. But, when visited by *Chandler*, all was silence and solitude; and a fox, first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea. *Hierapolis*, now *Pambouk-Kalesi*, was situated, according to the Itinerary, six miles N. of Laodicea; and its ruins are now about a mile and a half in circumference.]—*Baxter.*

Ver. 16. *From Laodicea.*—Those who contend that Paul wrote to the Laodiceans, understand this of that Epistle, to be received from them, which seems an unnatural construction: *J. Edwards* therefore suggests, that it was the first Epistle to Timothy to which the apostle refers, and which, by the superscription, appears to have been written from that city. This we consider as much the most easy and natural solution of the difficulty.

CONCLUDING REMARKS ON THE EPISTLE TO THE COLOSSIANS.

[THE Epistle to the Colossians, and the two preceding Epistles, which were written during the imprisonment of St. Paul, and about the same time, are remarkable for a peculiar pathos and ardour, or rapture, as some have termed it, which is generally ascribed to the extraordinary consolations enjoyed by the Apostle during his sufferings for the sake of Christ. Critics have justly remarked, that the style of the Epistle to the *Ephesians* is exceedingly elevated, and corresponds with the state of the Apostle's mind at the time of writing. Overjoyed with the account which their messenger brought him of the steadfastness of their faith, and the ardency of their love to all the saints, and transported with the consideration of the unsearchable wisdom of God displayed in the work of man's redemption, and of his amazing love towards the Gentiles, in introducing them, as fellow heirs with the Jews, into the kingdom of Christ, he soars into the most exalted contemplation of these sublime topics, and gives utterance to his thoughts in language at once rich and varied. *Grotius* affirms, that "it expresses the most sublime matters contained in it, in terms more sublime than are to be found in any human language." This character, adds *Macknight*, "is so just, that no real Christian can read the doctrinal part of the Epistle to the Ephesians, without being impressed and roused by it, as by the sound of a trumpet." The style of the Epistle to the *Philippians* is very animated, pleasing, and easy; every where bearing evidence of that contented state of mind in which the Apostle then was, and of his great affection for the people. It has been observed as remarkable, that the Epistle to the Church of Philippi is the only one, of all St. Paul's letters to the churches, in which not one censure is expressed or implied against any of its members; but, on the contrary, sentiments of unqualified commendation and confidence pervade every part of this Epistle. The language of the Epistle to the *Colossians* is bold and energetic; the sentiments grand; and the conceptions vigorous and majestic. Whoever, says *Michaelis*, would understand the Epistles to the Ephesians and Colossians must read them together. The one is in most places a commentary on the other; the meaning of single passages in one epistle, which, if considered alone, might be variously interpreted, being determined by the parallel passages in the other Epistles. Yet, though there is a great similarity, the Epistle to the Colossians contains many things which are not to be found in that to the Ephesians.]—*Bagster.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[THE Gospel was first preached at *Thessalonica* by St. Paul, accompanied by Silas and Timothy, with such success, that it excited the envy and indignation of the unbelieving Jews, who having stirred up a violent persecution against them, they were forced to flee to Berea, and thence to Athens, (Acts xvii. 2—15,) from which city he proceeded to Corinth. Having thus been prevented from again visiting the Thessalonians as he had intended, (ch. ii. 17, 18,) he sent Silas and Timothy to Thessalonica in his stead, (ch. iii. 6-9) who having, on their return to him at Corinth, given such a favourable account of their state as filled him with joy and gratitude, (Ac. xvii. 14, 15; xviii. 5,) he wrote this Epistle to them from that city, (and not from Athens, as stated in the spurious postscript,) A. D. 52, to confirm them in their faith and to excite them to a holy conversation becoming the dignity of their high and holy calling.]—*I.*

CHAPTER I.

The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in their thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL, and [a] Silvanus, and Timotheus, unto the church of the [b] Thessalonians *which is* in God the Father and *in* the Lord Jesus Christ: Grace [c] *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work [d] of faith, and labour [e] of love, and patience [f] of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren [g] beloved, your election of God.

5 For our gospel came [h] not unto you in word only, but also in [i] power, and in the [j] Holy Ghost, and in much [k] assurance; as ye know what manner of men we were among you for your sake.

6 And ye became [l] followers of us, and of the Lord, having received the word in much affliction, with joy [m] of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded [n] out the word of the Lord not only in Macedonia and Achaia, but also in every place [o] your faith to Godward is spread abroad; so that we need not to speak any thing.

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God [p] from idols to serve the living and true God;

10 And to wait [q] for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath [r] to come.

A. M. cir. 4056.
A. D. cir. 52.

a 1 Pe.5.12.
b Ac.17.1, &c.
c Ep.1.2.
d Jn.6.29. 2 Th.1.11.
e Heb.10
f Ro.12.12.
g or, *beloved of God, your election.*
h Is.55.11. Ma.16.20. 1 Co.2.4.
i 2 Co.6.6.
k He.2.3. 1 2 Co.8.5.
m Ac.13.52.
n Ro.10.18.
o 2 Th.1.4.
p 1 Co.12.2. Ga.4.8.
q Phi.3.20.
r Mat.3.7. Ro.5.9.

CHAPTER II.

1 In what manner the gospel was brought at first to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at [a] Philippi, we were [b] bold in our God to speak unto you the gospel of God with much [c] contention.

3 For our exhortation *was* not of [d] deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust [e] with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither [f] at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men [g] sought we glory, neither of

a. Ac.16.12, &c.
b. Ac.17.2,3.
c. Jude 3.
d. 2 Pe.1.16.
e. 1 Ti.1.11, 12.
f. 2 Co.2.17.
g. Jn.5.41.. 44. Ga.1.10.

CHAP. I. Ver. 1—10. *Paul's prayers and thanksgiving for the Thessalonians.*—The Epistles to this church, though placed so late by our translators, are generally allowed to have been the first written, and not later than A. D. 52, or, at the latest, 54, which is about ten years earlier than most of the preceding. "Silas and Timothy, with St. Paul, had preached the gospel to the Jews at Thessalonica," a considerable seaport town, and the metropolis of Macedonia, (Acts xvii. 1.) But they were interrupted in this work, and compelled to leave the city, by the persecution there raised against them: they then proceeded to Berea, whither they were followed by the same unbelieving Jews. St. Paul then went to Athens; but Silas and Timothy remained at Berea, till they received orders from Paul to follow him to that city, (Acts xvii. 15.) Timothy, we learn, (1 Thes. i. 2,) was then immediately despatched to Thessalonica, and it is most probable (that) Silas accompanied him .... It is not, however, expressly stated how Silas was employed at this time: they both rejoined Paul at Corinth, and it is natural to suppose they there gave him a full account of their labours and their sufferings. (Acts xviii. 5.)

That this Epistle "was written from Corinth in the year 51, or soon after, may be considered as almost the unanimous opinion of commentators, although the particular occasion is disputed. The general object of the Epistle is certainly to confirm the Thessalonians in their faith, by enforcing the evidences of the Christian religion, while Paul opposes some opinions held by the heathen." (Preb. *Townsend's* New Test. Arranged.)

This first chapter is thought to have particular reference to the evidence of miracles which St. Paul wrought amongst them; we cannot, however, conceive that his expression, "Our gospel came unto you, not in word only, but in power," refers merely to miraculous powers, though they certainly must be included. The influence of the Holy Ghost was apparent, not only in the miracles which Paul wrought, but also, as *Doddridge* expresses it, in "the very deep and powerful impressions" it made upon their hearts, and in that "full assurance" with which it was attended; being received "in much affliction" by the persecution of the Jews, and with that spiritual joy, with which the Holy Ghost supported them, and rendered them triumphant over all the malice of their enemies. So that they became in these respects examples to all in Macedonia and Achaia, through which they rapidly spread abroad the good tidings of salvation; and these were rendered the more efficacious, from the evidence which the Thessalonians gave of its power and efficacy in their own lives and conversations; being turned from the worshipping of dumb idols, "to serve the living and true God;" and waiting for the return from heaven of his Son Jesus, who delivereth from the wrath to come.

"We see here, (says the excellent *Doddridge*,) a compendious view of the Christian character. It is to turn from idols, from every thing which we have loved and esteemed, pursued, and trusted, in an irregular degree, to serve the living and true God, under a real sense of his infinite perfections and glories. It is turning also to Jesus, his Son, as saving us 'from the wrath to come;' from a deep conviction of our being justly exposed to wrath, by our transgressions against God, to seek rescue and refuge in Christ, as delivering us from it by his atonement and grace, and completing that deliverance by almighty power in the day of his final triumph. ....

"If this be the effect of our receiving the gospel, it will evidently prove that it is 'come to us, not in word only, but in power, and in the Holy Ghost; and it may give us abundant assurance of our interest in God, and cause us, by the happiest tokens, to know our election in him."

CHAP. II. Ver. 1—20. *Paul recapitulates his labours among the Thessalonians, and blesses God for his success.*—In this recapitulation, St. Paul adverts to the shameful treatment he had received at Philippi, merely for curing a female slave, of whom her owners had made a gain by fortune-telling, as endowed with a spirit of Python. (See on Acts xvi. 1—24.) He then appeals to them for the upright, tender, and disinterested conduct, which he and his brethren had shown toward them; and, at the same time, commends them for the cordial manner in which they received the message of salvation; "not (indeed) as the word of men, but (as it is in truth) the word of God," which "effectually worketh in (all) that believe." He next commends them for becoming followers (or imitators) of the other churches, who had believed before them, and had ornamented their profession by a consistent conversation.

St. Paul then adverts to the cruel and outrageous conduct of the Jews, his own nation, who having "both killed the Lord Jesus, and their own prophets," now hunted the preachers of the gospel as if they were wild beasts, from city to city, and from one country to another; as we have seen in the Book of the Acts of the Apostles. In this conduct, while they pleased not God, who had repeatedly reproved their conduct, they rendered themselves odious to all reasonable men, and particularly to the Gentiles. "The hatred which the Jews bare to all the heathen, without exception, (says Dr. *Macknight*,) was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was directly contrary to the law of Moses, which enjoined humanity to strangers." (Exod. xxii. 21.) This aversion certainly increased after the captivity, and probably arose, in great degree, from the treatment of their oppressors; but was not justifiable upon the principles, either of Moses, or of Christ.

This malevolence particularly discovered itself in their conduct with respect to the gospel, which, in some instances, they seem willing to have received, if so be that the Gentiles had been excluded from it; but the admission of other nations to the same privileges with themselves, seemed to them the most exceptionable feature of Christianity. (See Acts xiii. 5.)

CHAP. I. Ver. 1. *Silvanus.*—[Silas, or Silvanus, and Timothy, did not come to the Apostle, when driven from Thessalonica and Berea, till after his arrival at Athens, nor did they continue with him in that city, being sent speedily back to Thessalonica, (ch. iii. 1. Ac. xvii. 10—15;) which shows that this Epistle could not have been written from Athens, but from Corinth, where they afterwards rejoined him: Ac. xviii. 1—6.]—*Bagster.*

Ver. 3. *Your work of faith, &c.*—"All these are plainly Hebraisms for active faith, laborious love, and patient hope." *Doddridge.*

Ver. 8. *In Macedonia and Achaia.*—These were the parts he travelled through in his way to Corinth.

Ver. 9. *What manner of entering in.—Doddridge,* "What kind of entrance."

CHAP. II. Ver. 1. *Not in vain.*—"Not without important consequences and effects."—*Doddridge.*

Ver. 2. *With much contention.—Macknight,* "Amidst a great combat." See note on Colossians ii. 1.

you, nor *yet* of others, when we might have [h]been [i]burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have [j]imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our [k]labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk [l]worthy of God, who [m]hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not [n]*as* the word of men, but as it is in truth, the word of God, which effectually worketh [o]also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their [p]own prophets, and have [q]persecuted us; and they please not God, and are contrary to all men:

16 Forbidding [r]us to speak to the Gentiles that they might be saved, to fill [s]up their sins alway: for the wrath is come upon them to the [t]uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of [u]rejoicing? *Are* not even ye [v]in the presence [w]of our Lord Jesus Christ at his [x]coming?

20 For ye are our glory and joy.

CHAPTER III.

1 Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing; 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent [a]Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That [b]no man should be moved by these afflictions: for yourselves know that we [c]are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when [d]I could no longer forbear, I sent to know your faith, lest [e]by some means the tempter have tempted you, and our labour [f]be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring [g]greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted [h]over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast [i]in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect [j]that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, [k]direct our way unto you.

12 And the Lord make you to increase and abound in love [l]one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may establish your hearts [m]unblameable in holiness before God, even our Father, at the coming [n]of our Lord Jesus Christ with all his saints.

A. M. cir 4056
A. D. cir. 52.

h or, *used authority*
i 2 Co.12. 13..15.
j Ro 1.11.
k Ac.20.34, 35. 2Th.3.7,8.
l Ep.4.1.
m 1 Co.1.9.
n Mat 10.40 2 Pe.3 2.
o Ju.1.18. 1 Pe.1.23.
p Ac.7.52.
q or, *chased us out.*
r Ac.17.5, 13 18.12.
s Ge.15.16. Mat.23.32
t Re.22.11.
u or, *glorying.*
v 2 Co.1 14. Phi.4.1.
w Jude 24.
x Re.1.7.
a Ac.17.15.
b Ep.3.13.
c Ju.16.2. 1 Co.4.9. 2 Ti.3.12 1 Pe.2.21
d ver 1.
e 2 Co.11.2, 3.
f Ga.4.11.
g Phi.1.8.
h 2Co.7.6,7.
i Ep 6 13. 14. Phi.4.1.
j 2 Co.13.9, 11. Col.4.12.
k or, *guide.*
l 1 Jn.4.7.. 12.
m 2Th 2.17. 1 Jn.3.20, 21.
n Zec 14.5. Jude 14.

But to forbid the apostles "to speak to the Gentiles, that they might be saved"—this is not only inhuman, but also diabolical: it is attempting to subvert the designs of God, as well as the happiness of men! Would that none but Jews were chargeable with this! but that Christians should be guilty of such an offence, is indeed truly horrible, and would seem impossible; but what was the meaning of the opposition made, but a few years ago, to sending the gospel to India? It was literally forbidding any to speak to the Gentiles of India, that they should be saved! And is there nothing like this nearer home? Are there none who oppose, and endeavour to prevent, persons from preaching the gospel to the Gentiles in our own country? Alas! that such men should pretend to the name of Christians! What would Paul have said in such a case? Just what he said in the case before us—"*Satan* hindered us."

CHAP. III. Ver. 1—13. *Paul refreshed by the intelligence he received by Timothy from the Thessalonians, the more desires to visit them.*—In the close of the preceding chapter, Paul had expressed his regret at not having been able to visit them: and so great was his anxiety to hear of their welfare, that, sooner than continue in suspense, he agreed to remain alone in Athens, and to send Timothy to visit them; to inquire into their welfare, and their progress in the Christian course, and, at the same time, to encourage and animate them therein. And when he returned, the account which he brought with him was so gratifying, that he became still more desirous to visit them; and prayed, therefore, that all impediments might be removed, and his way directed towards them.

In the mean time, however, he feels some apprehension, lest, hearing of his troubles and afflictions, they should be discouraged and distressed on his account; he reminds them that troubles are inseparable from the present life; and that "through much tribulation we must enter into the kingdom of God." (Acts xiv. 22.)

The short prayer which concludes this chapter, exhibits a happy specimen of pure and undefiled religion. St. Paul prays that they might "increase and abound;" or, (as *Macknight* expresses it,) "*overflow* with love, one towards another, and towards all men, even (says the apostle) as we do toward you;" after expressing towards them an attachment the most ardent and sincere.

Ver. 6 *We might have been burdensome.*—The Apostle evidently refers to the right he had of being maintained at their charge. See verse 9, and compare 1 Co. ix. throughout.

Ver. 13. *Which effectually worketh.*—See Phil. ii. 12, 13.

Ver. 15. *And have persecuted us.*—Margin, "Chased us out;" hunting the preachers of the gospel, like wild beasts. See Mat. xxiii 34. Acts vii. 52.

Ver. 16. *That they might*—*Macknight*, ("so that) they might," &c.——*Fill up their sins.*—See Mat. xxiii. 32.——*For the wrath is come.*—*Doddridge*, "But wrath is coming," &c. Compare Mat. xxiii. 32—36.

Ver. 17. *Being taken.*—*Doddridge*, "separated from you for a very little season;" literally, "the time of an hour."

Ver. 18. *Satan hindered us.*—[By raising such a storm of persecution against him at Berea and other places, that it was deemed prudent to delay his visit till the storm was somewhat allayed. Some, apparently with less propriety, suppose *Satan* may mean some *adversary* or powerful opponent, as the word denotes: others refer it to *wicked men*, who are the instruments of Satan; and others, by a very usual figure which substitutes the concrete for the abstract, understand *wickedness*, i. e. the wickedness of his enemies and persecutors. *Inquiry.*

Ver 19 *For what*, &c.—[*Macknight* connects this verse with the preceding by adding, "These things ye may believe, for what," &c. The reason of abrupt and ill animation with which it is expressed, in this chapter, are incomprehensible.] *Inquiry.*

CHAP. iii. Ver. 1. *To be left at Athens alone.* That is, having no other fellow-labourer in whom he could so well confide, for it appears Silas was not assisted and as it should seem from Acts xviii 5, that he went, or at least returned with Timothy.

Ver 5 *Were in vain.*—To have *indeed*, is to be useful and happy.

Ver 9 *For all the joy.* That is, For the exceeding great joy. See Jael 2.

Ver 11 *Now God himself*, &c. *Doddridge*, "Even, &c. *Inquiry*. Dobbs reads "Direct." *Macknight*, "Make straight." See Isaiah xl 3.

Ver 13 *With all his saints*, or "holy ones." See chap iv 14.

CHAPTER IV.

He exhorteth them to go on forward in all manner of godliness, 6 to live holily and purely, 9 to love one another, 11 and quietly to follow their own business: 13 and lest they should sorrow inordinately for the dead, 15 And unto this last exhortation is added a brief description of the resurrection, and second coming of Christ to judgment.

A. M. cir. 5049
A. D. cir. 52

FURTHERMORE then we [a] beseech you, brethren, and [b] exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk [c] and to please God, *so* ye would abound [d] more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that [e] ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles [f] which know not God:

6 That no *man* go beyond and [g] defraud his brother in [h] *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but [i] unto holiness.

8 He therefore that [j] despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught [k] of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to [l] do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly [m] toward them that are without, and *that* ye may have lack of [n] nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so [o] them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For [p] the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise [q] first:

17 Then we which are alive *and* remain shall be caught up together with them in [r] the clouds, to meet the Lord in the air: and so shall we ever be [s] with the Lord.

18 Wherefore [t] comfort one another with these words.

CHAPTER V.

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh [a] as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail [b] upon a woman with child; and they shall not escape.

4 But [c] ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and [d] the children of the day: we are not of the night, nor of darkness.

6 Therefore [d] let us not sleep, as *do* others; but let us watch and be [e] sober.

7 For they that sleep sleep in the night; and they that be drunken are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breast-plate [f] of faith and love; and for a helmet, the hope of salvation.

9 For God hath not appointed [g] us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether [h] we wake or sleep, we should live together with him.

11 Wherefore [i] comfort yourselves together and edify one another, even as also ye do.

a. M. cir. 5049
A. D. cir. 52

a. or, *request.*
b. or, *beseech*
c. Col.1.10.
d. 1Co.15.58
e. 1 Co.6.15, 18.
f. Ep.4.17, 18.
g. or, *oppress*, or, *overreach*
h. or, *in the*
i. Le.11.44, 19.2, 20.7, 1 Pe.1.14, 16.
j. or, *rejecteth.*
k. Jn.15.12, 17.
l. 1 Pe.4.15.
m. Ro.13.13.
n. or, *no man.*
o. 1 Co.15.20 &c.
p. Mat.24. 30,31. Ac.1.11. 2 Th.1.7.
q. Re.20.5,6.
r. Re.11.12.
s. Jn.14.3.
t. or, *exhort.*
a. Lu.12.39, 40. 2 Pe.3.10. Re.16.5.
b. Is.13.21.
c. Hebrews 1 Jn.2.8.
d. Mat.25.5. Ro.13.12, 13.
e. 1 Pe.5.8.
f. Is.59.17.
g. Ro.9.22. 1 Pe.2.8.
h. Ro.14.8,9 2 Co.5.15.
i. or, *exhort.*

CHAP. IV. Ver. 1–18. *Exhortations to holiness—consolation to the bereaved.*—Practical exhortations have, of course, a general similitude; so many of these are levelled against lewdness, that we may safely infer it was the reigning sin of the Thessalonians, and of the Pagan world in general. It may, indeed, be doubted whether this sin was ever carried to greater excess than in some Christian cities, (so called;) but the fact is, Christianity has thrown a veil over vice, and driven its votaries from the idol temples, where they used publicly to perpetrate the most shameful crimes, under the mask of religion and the forms of devotion, into holes and corners, where the public eye but seldom follows them; and those who are not ashamed to commit fornication and adultery, are at least ashamed of being *seen* to do it. But the eye of God enters every chamber of iniquity, and his "Book of remembrance" records every secret crime, and will one day be opened in the presence of assembled worlds. St. Paul, however, not only strongly guards his Thessalonian converts against their former crimes; but urges them to the opposite virtues, and to that course of industry, which has a powerful tendency, by usefully filling up their time, to preserve them from temptation.

The apostle then meets an objection, which seems to have troubled the weaker brethren, who indulged excessive grief, like the heathen, for some of their deceased friends. Death must be terrible indeed to those who have no hope beyond the grave. Well might they wail and howl over their departed friends. But with the disciples of Jesus the case is far otherwise. Those who die in Jesus, do but sleep; and when he returns in glory, he will bring his departed saints with him. For he shall descend from heaven in great and awful glory, and a voice no less powerful than that which said, "Let there be light, and light was," shall command the dead to rise.

But the dead in Christ (we are told) shall rise first, and then those who believe in him on earth shall be changed, and their rarefied bodies (so to speak) shall be "caught up," to meet their descending Saviour; and so shall they be "for ever with the Lord." Well is it added, "Comfort one another with these words."

"*Yes:* Faith *shall* triumph o'er the grave,
And trample on the tombs:
My Jesus, my Redeemer lives;
My God, my Saviour comes!"—*Watts.*

CHAP. V. Ver. 1–28. *Warnings to prepare for the great day of the resurrection and final judgment, with other practical admonitions.*—The suddenness of this great event, and the alarm which it will create, are well represented by comparing it (as our Lord had before done) to the coming of a thief in the night; and to the sudden attacks of pain upon a woman in

CHAP. IV. Ver. 4. *Possess his vessel.*—(Gr. "his own vessel;") i. e. his body. The woman being elsewhere called the "weaker vessel," implies that the man is a vessel also. (1 Peter iii. 7.) And our apostle himself speaks of himself and brethren as "earthen vessels." 2 Cor. iv. 7.

Ver. 6. *In any matter. Macknight,* "In (this) matter."

Ver. 8. *Despiseth.* Namely, the testimony of the apostles. A strong assertion of their inspiration.—*Doddridge.*

Ver. 11. *Study to be quiet.—Doddridge,* "Make it your ambition to live quietly."

Ver. 12. *Walk honestly.—Doddridge* and *Macknight,* "Decently," or orderly.—*Lack of nothing*—i. e. have need of no man's assistance.

Ver. 14. *Will God bring with him*—Compare chap. iii. 13.

Ver. 16. *With a shout*—(*Keleusma.*) The word is used in profane authors for the shout of soldiers in attacking, of rowers, and of charioteers. *Elsner* and *Wetstein.* Also, for "the word of command in battle." *Smith's* Mess.

—*The trump of God.*—See 1 Cor. xv. 52.—*Shall rise first.*—See note on 1 Cor. xv. 23.

Ver. 17. *We which are alive*—That is, "we Christians"—the members of Christ's mystical body. Compare Gen. i. 25. Ps. lxvi. 6. Hosea xii. 4. 1 Cor. xv. 51. These passages are sufficient to show, that Paul's manner of speaking does not imply that he expected to be living at the arrival of this great day. But for a full answer to this objection, see *Findlay's* Vind. of the Sac. Books, in reply to Voltaire; also Pres. *Edwards'* Misc. Observ.

CHAP. V. Ver. 2. *As a thief in the night.*—See Mat. xxiv 43, 44.

Ver. 3. *When they say*—That is, the men of this world. See Mat. xxiv 38, 39.

Ver. 5. *Children of light.*—See Ephes. v. 8.—*Not of the night*—i. e. not *children* of the night.

Ver. 8. *Breast-plate of faith, &c.*—See Ephes. vi. 14, 17.

Ver. 10. *Whether we wake or sleep*—i. e. we alive, or in the grave. *Doddridge* and *Macknight.*

12 And we beseech you, brethren, to know them [l] which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works' sake. *And* be [k] at peace among yourselves.

14 Now we [l] exhort you, brethren, warn them that are [m] unruly, [n] comfort the feeble-minded, support the [o] weak, be patient [p] toward all *men.*

15 See that none render [q] evil for evil unto any *man;* but ever follow [r] that which is good, both among yourselves, and to all *men.*

16 Rejoice [s] evermore.

17 Pray [t] without ceasing.

18 In [u] every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench [v] not the Spirit.

20 Despise [w] not prophesyings.

21 Prove [x] all things; hold [y] fast that which is good.

22 Abstain [z] from all appearance of evil.

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless [a] unto the coming of our Lord Jesus Christ.

24 Faithful *is* he [b] that calleth you, who also will do *it.*

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.

27 I [c] charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

A. M. cir. 4056.
A. D. cir. 52

l	He.13.7,17
k	Mar.9.50.
l	or, *beseech.*
m	or, *disorderly.*
n	Isa.35.3,4.
o	Ro.15.1.
p	Ep.4.2.
q	Pr.20.22. 24.29. Mat.5.39, 44. 1 Pe.3.9.
r	Ga.6.10.
s	Phi.4.4.
t	Ro.12.12.
u	Ep.5.20.
v	Ep.4.30.
w	1 Co.14. 1,39.
x	1 Jn.4.1.
y	Phi.4.8.
z	Is.33.15.
a	1 Co.1.8,9.
b	1 Co.10.13. 2 Th.3.3.
c	or, *adjure*

the hour of travail. "A *thief* comes upon people, (observes Mr. *Blackwall,*) when they are bound in sleep, and they awake in amazement and confusion—unarmed, and in a helpless posture: *pangs* come upon a woman when, perhaps, she is eating, drinking, or laughing, and thinking of nothing less than that hour. And here it is said, not that the day of the Lord *will* come thus, but that it is actually *coming,* which increases the awfulness of the representation." The exhortation, therefore, is, "Let us not sleep as do others," namely, the heathen world around us; but let us watch and be sober, "for we are children, not of the night, but of the day:" and God hath not appointed us to darkness and to wrath, but unto light and salvation by Jesus Christ. "Wherefore," the apostle repeats, "Comfort yourselves together, and edify one another, even as also (I believe) ye do." St. Paul then subjoins a series of practical maxims, similar to those in the close of several other Epistles, of which this forms the top of the climax—"Abstain," not only from actual evil; but "from all *appearance* of evil," that no shadow of reproach may pass upon our holy religion: and he concludes with imploring upon them this very extensive blessing—"May the God of peace himself sanctify you wholly; and may your whole (person) spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ!"

Ver. 12. *To know them*—That is, take notice of them; treat them with affection and respect, as in the next verse.——*And are over you*—i. e. preside over you.

Ver. 14. *Unruly.—Doddridge* says this is a military term, applied to soldiers who do not keep their proper ranks, &c.——*Be patient.—Doddridge,* "long-suffering."

Ver. 19. *Quench not the Spirit*—i. e. Resist not, nor neglect his influences. The expression refers to the Holy Spirit having visibly appeared in the form of flames. Acts ii. 3.

Ver. 20. *Despise not prophesyings.*—Though this may primarily refer to miraculous gifts, (as in 1 Cor. xiv. 3,) *Macknight* says, "This precept, in a more general sense, is designed for those who neglect the public worship of God, on pretence that they are so wise, and so well instructed, that they can receive little or no benefit from it."

Ver. 23. *And the very God of peace—Doddridge,* "May the God of peace himself"—*Sanctify you wholly,* &c.—*Doddridge,* "Sanctify your whole [constitution] spirit, and soul, and body." *Macknight,* still better—"Your whole [person] spirit," &c. "It is (says *Doddridge*) very evident, that the apostle refers to a notion which prevailed among the Rabbies, as well as the philosophers, (Pythagoreans, Platonists, and Stoics,) that the person of man was constituted of three distinct substances, the rational spirit, the animal soul, and the visible body." See Heb. iv. 12.

Ver. 24. *Who also will do it.—Doddridge,* "Do (this:)" that is, "sanctify you wholly."

Ver. 27. *I charge you.—Doddridge* and *Macknight,* "I adjure you."——*That this Epistle be read,* &c.—"This being a command to the presidents and pastors of the Thessalonian church, it is evident that this Epistle must have been first delivered unto them, by his order, although it was inscribed to the Thessalonians in general. The same course, no doubt, he followed with all his other inspired Epistles. They were sent to the elders of the churches, for whose use they were designed, with a direction that they should be read publicly, by some of their number, to the brethren in their assemblies for worship; and that, not once or twice, but frequently, that all might have the benefit of the instructions contained in them. If this method had not been followed, such as were unlearned would have derived no advantage from the apostolical writings..... The practice, therefore, of the Romish clergy, who do not read the Scriptures to the common people in their religious assemblies, or who read them in an unknown tongue, is directly contrary to the apostolical injunction and to the primitive practice."—*Macknight* in loc.

The subscription to this (as well as to the following Epistle) is judged to be erroneous. *Paley* remarks, that though dated from Athens, it speaks of "the coming of Timotheus from Thessalonica." (Ch. iii. 6.) And the history informs us, Acts xviii. 5, that "Timothy came out of Macedonia to Paul at Corinth." The same learned writer also rejects the dating at Athens the second Epistle; remarking, that "the history does not allow us to suppose that Paul, after he had reached Corinth, went back to Athens." But the subscriptions to the Epistles generally are considered of so little authority, that they are altogether omitted by *Doddridge, Macknight,* and others.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO THE THESSALONIANS.

[THE first Epistle to the Thessalonians, it is generally agreed, was the earliest written of all St. Paul's epistles; whence we see the reason and propriety of his anxiety that it should be read in all the Christian churches of Macedonia.—"I charge you by the Lord, that this Epistle be read unto all the holy brethren." (Ch. v. 27.) "The existence of this clause," observes *Paley,* "is an evidence of its authenticity; because, to produce a letter, purporting to have been publicly read in the church at Thessalonica, when no such letter had been read or heard of in that church, would be to produce an imposture destructive of itself.... Either the Epistle was publicly read in the church of Thessalonica, during St. Paul's lifetime, or it was not. If it was, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving the integrity of the copy more secure... If it was not, the clause would remain a standing condemnation of the forgery, and one would suppose, an invincible impediment to its success." Its genuineness, however, has never been disputed; and it has been universally received in the Christian church, as the inspired production of St. Paul, from the earliest period to the present day. The circumstance of this injunction being given, in the first epistle which the Apostle wrote, also implies a strong and avowed claim to the character of an inspired writer; as in fact it placed his writings on the same ground with those of Moses and the ancient prophets. It was evidently the chief design of the apostle, in writing to the Thessalonians, to confirm them in the faith, to animate them to a courageous profession of the gospel, and to the practice of all the duties of Christianity; but to suppose, with *Macknight,* that he intended to prove the divine authority of Christianity by a chain of regular arguments, in which he answered the several objections which the heathen philosophers are supposed to have advanced, seems quite foreign to the nature of the epistle, and to be grounded on a mistaken notion, that the philosophers deigned at so early a period to enter on a regular disputation with the Christians, when in fact they derided them as enthusiasts, and branded their doctrines as "foolishness." In pursuance of his grand object, "it is remarkable," says *Doddridge,* "with how much address he improves all the influence, which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends to answer any secular purposes of his own. On the contrary, in this and in his other epistles, he discovers a most generous, disinterested regard for their welfare, expressly disclaiming any authority over their consciences, and appealing to them, that he had chosen to maintain himself by the labour of his own hands, rather than prove burdensome to the churches, or give the least colour of suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private sinister view. The discovery of so excellent a temper must be allowed to carry with it a strong presumptive argument in favour of the doctrines he taught.... And, indeed, whoever reads St. Paul's epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic characters of their genuineness, and the divine authority of the doctrines they contain, as will, perhaps, produce in him a stronger conviction, than all the external evidence with which they are attended." These remarks are exceedingly well grounded and highly important; and to no other Epistle can they apply with greater force than the present most excellent production of the inspired Apostle. The last two chapters, in particular, as Dr. *A. Clarke* justly observes, "are certainly among the most important, and the most sublime in the New Testament. The general judgment, the resurrection of the body, and the states of the quick and the dead, the unrighteous and the just, are described, concisely indeed, but they are exhibited in the most striking and affecting points of view."]—*Bagster.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

[THE second Epistle to the Thessalonians appears, from Silvanus and Timothy being still with St. Paul (ch. i. 1,) to have been written soon after the first, A. D. 52, and from the same place, Corinth, and not from Athens, according to the spurious subscription. It seems that the person who conveyed the first Epistle to the Thessalonians speedily returned to Corinth, and gave the Apostle a particular account of the state of the Church; and, among other things, informed him that many were in expectation of the near approach of the advent of Christ, and of the day of judgment, which induced them to neglect their secular affairs, as inconsistent with a due preparation for that important and awful event. This erroneous expectation they grounded partly on a misconstruction of some expressions in his former Epistle, and of what he had spoken when with them; but it was supported also by some person, or persons, making a claim to inspiration, and claiming to have a revelation upon the subject, and, as some suppose, also by a forged Epistle. As soon as this state of the Thessalonians was made known to St. Paul, he wrote this second Epistle to correct such a misapprehension, and rescue them from an error, which, if appearing to rest on the authority of an Apostle, must have a very injurious tendency, and be ultimately ruinous to the cause of Christianity.]—*B*

CHAPTER I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto [a] the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace [b] unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory [c] in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye [d] endure:

5 *Which is* [e] a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also [f] suffer:

6 Seeing [g] *it is* a righteous thing with God to recompense tribulation to them that trouble you;

7 And to you who are troubled [h] rest with us, when the Lord Jesus [i] shall be revealed from heaven with [j] his mighty angels,

8 In [k] flaming fire [l] taking [m] vengeance on them that [n] know not God, and [o] that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction [p] from the presence of the Lord, and from the glory [q] of his power;

10 When he shall come to be [r] glorified in his saints, and to be admired [s] in all them that believe (because our testimony among you was believed) in that day.

A. M. cir. 4066.
A. D. cir. 52

a 1 Th. 1. 1, &c.
b Co 1 3. 2 Co 1 2. 1 Th. 2. 19, 20.
d Ja. 5. 11.
e Phi 1 28.
f 1 Th. 2 14. He. 10. 32, 33.
g Re. 6 10.
h Re. 14. 3.
i 1 Th 4 16. Jude 14.
j *the angels of his power.*
k He. 10. 27. 2 Pe 3 7.
l or, *yielding*
m De. 32. 41, 43.
n Ps 79 6. Zep 1 6.
o Ro 2 8.
p Phi 3 19. 2 Pe. 3. 7.
q Is. 2 19.
r Mat 25 31
s Ps. 68. 35.

t or, *vouchsafe.*
u Col. 1. 12. Re. 3 4.
v 1 Pe. 1. 7.
a Mat. 24. 4 ..6.
b 1 Th. 4. 1.
c Da 7 25.
d Jn. 17 12.
e Is. 14. 13. Re. 13. 6.
f or, *holdeth.*
g 1 Jn. 4. 3.
h Da. 7. 10, 11.
i Is 11. 4. Re 19 15, 21.
j He. 10. 27.

11 Wherefore also we pray always for you, that our God would [t] count you worthy [u] of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power

12 That [v] the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 showeth that there shall be a departure from the Faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as [a] that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except [b] there come a falling away first, and that man of sin [c] be revealed, the [d] son of perdition;

4 Who opposeth and exalteth [e] himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what [f] withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already [g] work: only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall [h] consume with the spirit [i] of his mouth, and shall destroy [j] with the brightness of his coming:

CHAP. I. Ver. 1—12. *Paul thanks God for the conversion of the Thessalonians, and comforts them under persecution.*—"This Epistle," says Prebendary *Townsend*, "is generally supposed to have been written by St. *Paul*, a few months after the former. It is [or rather ought to be] dated from the same place, *Corinth:* and Silvanus and Timotheus are both mentioned in the Introduction, [as in that of the former.] It was most probably written a little before, or a little after, the insurrection of the Jews at Corinth, when St. Paul was dragged before Gallio, (Acts xviii. 12;) as the apostle [chap. iii. 2, of this Epistle] seems to anticipate this violence, ... or else prays to be delivered from these unreasonable and unbelieving persecutors. .....

"St. Paul having been informed that some expressions in his first Epistle had been either perverted or misunderstood by the Thessalonians, (see 1 Thess. iv. 15—17; v. 4, 6,) who supposed the end of the world and the coming of Christ to be at hand, immediately addresses them, for the purpose of refuting this error; which, while resting on apostolical authority, would be alike injurious to the Christian converts, and to the continued propagation of the gospel." (New Test. Arr.)

The apostle opens this Epistle, as he had done the former, by thanking God on their behalf, and rejoicing in their consistent an ornamental profession of the gospel; and, at the same time, denouncing the awful judgments of God against their infidel and relentless persecutors. For "when the Lord Jesus shall be revealed from heaven with his mighty angels," then shall he take *vengeance*—not on them who never heard the gospel; but on those who, having heard it, refuse either to believe or to obey it; who "put from them the words of eternal life," and reject the "only name given under heaven among men, whereby we can be saved." (See Acts xiii. 46; iv. 12.)

Our apostle then prays for the Thessalonians, that they might be counted "worthy of this calling;" namely, of being reckoned among the saints; and that "the Lord would in them fulfil the good pleasure of his goodness,"—an expression which the ingenious Mr. *Blackwall* has noted as "the most charming representation any where to be found, of that infinite goodness which surpasses all expression; but was never so happily and properly expressed as here." To this quotation, Dr. *Doddridge* adds, "that the [Greek] word seems at once to express that it is (God's) *sovereign pleasure;* and also that he feels a *sacred complacency* in the display of it."

CHAP. II. Ver. 1—17. *The apostle guards the Thessalonians against any mistake as to the near approach of the end of the world, and warns them of the grand apostacy.*—"There is reason to believe, from this and many other passages of the New Testament, (says the late *And. Fuller*,) that the sacred writers considered themselves as having passed the meridian of time; and, as it were, entered into the afternoon of the world." (See 1 Cor. x. 11. Heb. i. 2; ix. 20. James v. 8. Rev. xxii. 20.)

"Every thing, with respect to degrees, is what it is by comparison. Taking into consideration the *whole* of time, the coming of Christ *was* 'at hand.' (Phil. iv. 5.) But taking into consideration only a single generation, the day of Christ was *not* 'at hand.' The Thessalonians, though a very amiable people, were by some means led into a mistake on this subject,

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CHAP. I. Ver. 3. *Your faith groweth exceedingly.*—"This teaches us not to satisfy ourselves with a general belief that the gospel is from God, nor with a superficial view of its doctrines and precepts. Our persuasion of [its] divine origin ought to become more clear and extensive."—*Macknight.* [The word *uperauxanei* signifies, as Dr. *Clarke* remarks, to *grow luxuriantly*, as a good and healthy tree in a good soil; and, if a fruit tree, bearing an abundance of fruit to compensate the labour of the husbandman. *Faith* is one of the *seeds* of the kingdom: this the Apostle had *sowed* and *watered*, and *God* gave an abundant increase. Their faith was multiplied, and their love abounded; and this was not the case with some distinguished characters only; it was the case with every one of them. For this the apostle felt himself bound to give continual thanks to *God* on their behalf, as it was "meet" and right.]—*B.*

Ver. 5. *A manifest token.*—*Doddridge*, "Display."

Ver. 7. *His mighty angels.*—Greek, "Angels of his power."

Ver. 8. *Taking vengeance.*—*Macknight*, "inflicting punishment."

Ver. 9. *With everlasting destruction.*—It seems impossible to reconcile his with the doctrine of Universal Restoration.——*From the presence.*—Bp. *Hopkins* explains this as implying, not only banishment, but positive punishment, as it were, by the lightning of his eye. We think, with *Macknight*, that it is an allusion to the glory of the Shechinah, from which a flame came out and destroyed Nadab and Abihu, and afterwards 250 of Koruh's company. Levit. x. 1. Numb. xvi. 35.

Ver. 11. *Count*—That is, graciously consider you as worthy for this high and holy calling and "fulfil in you all the good pleasure of his goodness," &c.

CHAP. II. Ver. 1. *By the coming*, &c.—Bp. *Newton*, *Cradock*, *Doddridge*, *Macknight*, &c. render it, "Concerning the coming," which is far preferable. ——*And by our gathering together.*—See 1 Thes. iv. 17. Jude 14.

Ver. 3. *Let no man deceive you.*—This is supposed to refer to the impositions practised in the first age of Christianity by false prophets, forged epistles, &c. as well as by a misconstruction of Paul's former Epistle. See *Macknight.*——*A falling away.*—*Doddridge*, "an apostacy." *Macknight*, "*The* apostacy."——*The son of perdition.*—See Jn. xvii. 12. For a full exposition of this passage, see Bp. *Newton*, vol. ii. Dissert. 22; and *Benson* on the Epistles, Diss. 2.

Ver. 4. *Above all that is called God.*—*Macknight*, "a God;" the omission of the Greek article, he thinks, requires the insertion of the indefinite article in English. But the man of sin personated the true God, and not an idol We, therefore, with *Doddridge*, prefer the common translation.

Ver. 7. *He who now letteth.*—*Doddridge*, "Only there is one that hindereth till he be taken out of the way." Dr. *Chandler* translates the verse thus: —"For the mystery of iniquity already worketh, only till he who restrains it be taken out of the way." To the same purpose, *Macknight*. The obsolete word *let*, in the sense of "hinder."

Ver. 8. *That wicked.*—*Macknight*, "lawless one." (Gr. *anomo.*)—*Whom the Lord shall consume with the Spirit*—(*Doddridge*, "breath")—*of his mouth.*—"Which (says *Doddridge*) shall kindle around him a consuming flame." See note on chap. i. 9. Some parts of Daniel's prophecy are very similar to several verses in this chapter.

9 *Even him,* whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of [k] unrighteousness in them that perish; because they received not the love [l] of the truth, that they might be saved.

11 And for this cause God shall send them strong [m] delusion, that they should believe a lie:

12 That [n] they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we [o] are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen [p] you to salvation through sanctification of the Spirit and belief of the truth:

A. M. cir. 4036.
A. D. cir. 52

k He 3.13.
l 1Co.16.22.
m Eze.14.9. Ro.1.24.
n De.32.35.
o c.1.3.
p Ep.1.4. 1Th.1.4. 1Pe.1.2.

q 1 Pe.5.10.
r Jn.17.22.
s Jn.13.1. Re.1.5.
t 1 Pe.1.3.
a *run.*

14 Whereunto [q] he called you by our gospel, to the obtaining of the glory [r] of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which [s] hath loved us, and hath given *us* everlasting consolation and good hope [t] through grace,

17 Comfort your hearts, and establish you in every good word and work.

CHAPTER III.

1 He craveth their prayers for himself: 3 testifieth what confidence he hath in them, 5 and what he prayeth for them: 6 giveth commandment to keep apostolic discipline, 11 shun idleness, and ill company, 16 and last of all concludeth with prayer and salutation.

FINALLY, brethren, pray for us, that the word of the Lord may [a] have *free* course, and be glorified, even as *it is* with you:

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so as to expect that the end of the world would take place in their lifetime, or within a very few years. To correct this error, which might have been productive of very serious evils, was a principal design of [this] Epistle."

The mistake here referred to probably originated in a misunderstanding of St. Paul's words, in his first Epistle, wherein he speaks of some Christians being alive at that period, (1 Thess. iv. 15—17,) which they misunderstood as speaking of himself and brethren of that generation.

We come now to a most interesting and important prophecy relative to the grand apostacy, and to the reign of "the Man of Sin," and here arise three or four inquiries which demand a brief attention.

1. What is the grand *apostacy* here referred to? This apostacy, or "falling away," is agreed to be, not of a political, but of a religious nature; and Protestant writers and commentators almost universally refer it to the apostacy of the church of Rome, from the doctrine of Scripture and of the apostles. This prediction, as Dr. *Pye Smith* observes, "describes a great and extensive apostacy, which was to arise in the very bosom of the Christian church. The description purports, that this falling away should not be a renunciation of the Christian name, but should have its seat in 'the temple of God,' in the interior of the church, or great body of Christians; that its principles were already in operation, but that a temporary restraint would be imposed upon them; that, on the removal of this restraint, it would rapidly and powerfully develope itself; that its character would be wicked, its means of action extremely artful, deceptive, and iniquitous, and its tendency most destructive; that it should usurp a proud dominion, and claim even divine prerogatives; and that it should, at last, be annihilated by the pure doctrine and invincible power of the Lord Jesus."

2. Who is "the Man of Sin, the Son of Perdition?" The same class of writers who explain this apostacy of the corruptions of Popery, of course explain this Man of Sin as meaning the *Pope* of Rome; not any individual Pope, nor the Pope merely as a religious character; but as the head of that system of ecclesiastical usurpation and tyranny, which we commonly comprehend under the term *Popery*. Let us compare it with the original. His being "the Son of Perdition," implies apostacy and treachery. Popery, like Judas, not only deserted, but betrayed Christ and his cause—not, indeed, for thirty pieces of silver; but tempted by the immense wealth which accrues from purgatory and pardons, and masses for the dead, as well as from the church's secular usurpations. It took its seat in the church, which is God's temple, and there claimed supreme authority in dictating the sense of Scripture—in imposing laws—and in prescribing implicit faith and obedience, which certainly implies a supreme and divine authority; for what is more peculiar to Deity than to prescribe how we are to believe and live? Nor are there wanting instances of the arrogant assumption even of divine names and worship.

Our 3d inquiry regards the impeding power here referred to, which almost all commentators, Catholic as well as Protestant, refer to the Pagan Roman empire, which, while it remained, prevented the rising to his full authority of this "Man of Sin" and "Son of Perdition"—generally called *Antichrist*, from its direct opposition to the doctrine and authority of Christ. But we must not enlarge here, as the subject will come again under our notice in the next Epistle, and more at large in the writings of St. John.

4. We must consider the means of success which attended the rise of this *wicked*, or, more literally, *lawless* one; who, while he prescribed laws to all Christendom, himself, of course, acknowledged no superior, but assumed the title of Christ's Vicar upon earth, which he still retains. Not to quote the blasphemy of the Canonists, who, in one instance, at least, flattered the Bp. of Rome with the impious title of "Our Lord God the Pope;" *Mosheim* informs us that, in the eleventh century, the Bishops of Rome "carried their pretensions so far as to give themselves out for lords of the universe, arbiters of the fate of kingdoms and empires, and supreme rulers over the kings and princes of the earth." Accordingly, the Pope is no sooner elected than he is enthroned upon the *altar*, and the Cardinals, who elected him, kiss his feet, which ceremony is very properly called—*Adoration*. (Bp. *Newton* on the Prophecies.)

But, to go no farther back than the 16th century, the Council of Trent requires every clergyman, on taking orders, to subscribe the following declaration:—"I acknowledge the holy Catholic and apostolical church of Rome, the mother and mistress of all churches: and to the *Pope* of Rome, the successor of Peter the *Prince* of the Apostles, and the *Vicar* of Jesus Christ, I *promise and swear true obedience*." (Creed of Pope Pius IX.)

Now this wicked, *lawless* power, is said to come "after (or according to) the energetic working of Satan, with all power, and signs, and lying wonders:" that is, as the candid *Doddridge* explains it, "by a variety of fictitious miracles, so artfully contrived, and so strongly supported by an abundance of false testimonies, that many shall be entangled, deceived, and undone by them:" and because "they received not the love of the truth that they might be saved," they are "given up to these awful delusions that they might be condemned." God forbid, however, that we should maintain that *all* Roman Catholics will be *lost*. This is said in reference to those only who believed not the truth, *because* "they had pleasure in unrighteousness;" and this is the true and general cause of men's rejection of the gospel.

But we come, lastly, to consider the end of this extraordinary character, "whom the Lord shall destroy by the breath of his mouth," which is his word, "and by the brightness of his coming," which may allude to the diffusion of truth wherever that word is spread: or, as *Doddridge* explains it, *the breath of his* [Christ's] *mouth*, shall kindle all around him a consuming flame, in which all his [Antichrist's] pomp and pride shall vanish. (See Rev. ii. 16; xix. 15.)

CHAP. III. Ver. 1—18. *Paul entreats the prayers of the Thessalonians, and gives them his apostolical advice.*—The apostle having, in the close of the preceding chapter, prayed earnestly for the Thessalonians, now, in return, entreats their prayers for him, that he might be delivered out of the hands of "unreasonable and wicked men," by whom he is supposed to mean his persecutors; and that his labours might be abundantly blessed in the propagation of the gospel.

St. Paul then expresses his confidence in the Thessalonians, that they would follow his directions and advice, and again prays for them that their hearts might be directed into the love of God, and the patience of Christ: and thus, in most of his Epistles, he mingles prayers and instructions, in the true spirit of an apostle, his heart being filled with zeal for God, and love to the souls of men.

He then exhorts them to the maintenance of proper discipline in the church, withdrawing themselves from communion with any one, though, in the judgment of charity, a Christian brother, who should be found to walk disorderly and bring disgrace upon his profession. He adverts particularly to any that should prove idle—a vice not sufficiently reprobated among Christians; and who, instead of providing, by their

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Ver. 9. *Whose coming is after the working.—Doddridge,* "energy. —*Signs and lying wonders.—Macknight,* "Miracles of falsehood; i. e. according to the Hebrew idiom, false miracles: for which the church of Rome has been famous from the commencement of her apostacy down to the present time.

Ver. 11. *Strong delusion—Doddridge,* "The energy of deceit"—*that they should believe a lie—Doddridge,* "so that they shall believe the lie;" namely, which themselves have taught.

Ver. 12. *That they all might be damned.—Doddridge* and *Macknight,* "condemned."

Ver. 13. *Chosen you to salvation.*—Compare Ephes. i. 4.

Ver. 15. *Hold the traditions.—Doddridge,* "Retain the instructions." "In the apostle's writings, traditions are those doctrines and precepts which persons divinely inspired taught, ... whether by word of mouth, or by writing, as in chap. iii. 6."—*Macknight.* Compare note on 1 Cor. xi. 2.

CHAP. III. Ver. 1. *May have* free *course, and be glorified.—John Edwards* thinks this is another allusion to the Olympic races, in which the runner who gained the prize was said to be *glorified*; i. e. highly applauded. So the apostle desires that the gospel might run its uninterrupted course with great success.

2 And that we may be delivered from [b] unreasonable and wicked men: for all *men* have not faith.

3 But the Lord [c] is faithful, who shall establish you, and keep [d] *you* from evil.

4 And we have confidence [e] in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct [f] your hearts into the love of God, and [g] into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye [h] withdraw yourselves from every brother [i] that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought [j] with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not [k] power, but to make ourselves an ensample unto you to follow us.

A. M. cir. 4070.
A. D. cir. 74.

[b] *absurd.*
[c] 1 Co.1.9.
[d] Jn.17.15.
[e] 2 Co.7.16
[f] 1 Ch.29.18
[g] or, *patience of Christ.*
[h] 1 Ti.6.5.
[i] 1 Co.5.11, 1
[j] Ac.18.3. 20.34.
[k] 1 Co.9.6.

[l] Ge.3.19.
[m] 1 Ti.5.13. 1 Pe.4.15.
[n] Ep.4.28
[o] or, *faint not.*
[p] 1 Co.15.58
[q] or, *signify that man by an epistle*
[r] Mat.18.17 ver.6.
[s] Le.19.17.
[t] Ro.16.20.
[u] 1 Co.16.21
[v] Ro.16.24.

10 For even when we were with you, this we commanded you, that [l] if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are [m] busy-bodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they [n] work, and eat their own bread.

13 But ye, brethren, [o] be not [p] weary in well doing.

14 And if any man obey not our word [q] by this epistle, note that man, and have [r] no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a [s] brother.

16 Now the Lord [t] of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation [u] of Paul with mine own hand which is the token in every epistle: so I write.

18 The [v] grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

own labour, "things honest in the sight of all men," became busy-bodies, and went about talking from house to house, whereby they might justly acquire the character of religious gossips: these he severely reproves, pronouncing on them this emphatic sentence,—"that if any would not work, neither should he eat;" and referring to the example of himself and brethren, who had worked night and day, when necessary, rather than eat the bread of idleness: and even as to those whose circumstances did not require them to live by daily labour, there was so great a call in the church for active and benevolent exertion, that it was criminal to be idle: and though they had long been thus employed, they were still to persevere, and not to be "weary in well-doing."

Paul would not, however, recommend any measures unnecessarily severe: he would not treat even a disorderly brother as an enemy, but admonish, and endeavour to restore him. And "may the Lord of peace himself, (says he,) give you peace always by all means. The Lord be with you all!"

Ver. 3. *From evil.—Doddridge.* "The evil one." See note on Mat. vi. 13.
Ver. 17. *The salutation of Paul.*—"Paul commonly employed one to write, or at least to make a fair copy of his letters, especially if they were of any length," and to prevent forgery, "wrote the salutation [with] all his letters with his own hand."—*Macknight*, in loc. See 1 Cor. xvi. 21. Col. iv. 18 chap. ii. 2, above.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO THE THESSALONIANS.

[Besides those marks of genuineness and authority which this Epistle possesses in common with the others, it bears the highest evidence of its divine inspiration, in the representation which it contains of the papal power, under the characters of the "Man of sin," and the "Mystery of iniquity." The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the church of Rome has most notoriously departed, by substituting other mediators, invocating and adoring saints and angels, worshipping images, adoring the host, &c. It follows, therefore that "the man of sin" is the Pope: not only on account of the disgraceful lives of many of them, but by means of their scandalous doctrines and principles; dispensing with the most necessary duties, selling pardons and indulgences for the most abominable crimes, and perverting the worship of God by the grossest superstition and idolatry. He also, like the false apostle Judas, is "the son of perdition;" whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. "He opposeth:" he is the great adversary of God and man; persecuting and destroying, by crusades, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. "He exalteth himself above all that is called God, or is worshipped;" not only above inferior magistrates, but also above bishops and primates, kings and emperors; nay, not only above kings and emperors, but also above Christ, and God himself; "making even the word of God of none effect by his traditions;" forbidding what God has commanded, as marriage, the use of the Scriptures, &c.; and commanding, or allowing, what God has forbidden, as idolatry, persecution &c. "So that he, as God, sitteth in the temple of God, showing himself that he is God." His "sitting in the temple of God," implies plainly his having a seat in the Christian church: and he sitteth there "as God," especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exercises divine authority in the church; "showing himself that he is God;" affecting divine titles, and asserting that his decrees are of the same, or greater authority, than the word of God. The foundation of popery was laid in the Apostles' days; but several ages passed before the building was completed, and "the man of sin revealed," in full perfection; when that "which hindered," the Roman empire, was dissolved. "His coming is after the energy of Satan, with all power, and signs, and lying wonders," &c.; and does it require any particular proof, that the pretensions of the Pope, and the corruptions of the church of Rome, are all supported and authorized by feigned visions and miracles, by pious frauds, and impositions of every kind? But, how much soever "the man of sin" may be exalted, and how long soever he may reign, yet, at last, "the Lord shall consume him with the Spirit of his mouth, and shall destroy him with the brightness of his coming."]—*Bagster.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

[Timothy, to whom this Epistle is addressed, was a native of Lystra, a city of Lycaonia, in Asia Minor. His father was a Gentile, but his mother Eunice, and his grandmother Lois, were Jewesses, by whom he was brought up in the fear of God, and early instructed in the knowledge of the Holy Scriptures. (Acts xvi. 1. 2 Tim. iii. 15.) It is probable that he was converted to the Christian faith during the first visit made by Paul and Barnabas to Lystra, (Acts xiv.) and when the Apostle came from Antioch in Syria to Lystra the second time, he found him a member of the church, and so highly respected and warmly recommended by the church in that place, that he chose him to be the companion of his travels, having previously circumcised him, (Acts xvi. 1–3,) and solemnly ordained him by imposition of hands, (1 Ti. iv. 14. 2 Ti. i. 6.) though at that time he was probably not more than twenty years of age, (1 Ti. iv. 12.) Being thus prepared to be the Apostle's fellow-labourer in the gospel, he accompanied him and Silas in their various journeys, assisting him in preaching the gospel, and in conveying instructions to the churches. (Acts xvi. 10, 11, &c.; xvii. 13, 14; xviii. 5; xix. 22; xx. 4.) An ecclesiastical tradition states that he suffered martyrdom at Ephesus, being slain with stones and clubs, A. D. 97, while preaching against idolatry in the vicinity of the temple of Diana; and his supposed relics were transported to Constantinople with great pomp, A. D. 356, in the reign of Constantius.

It is evident that this Epistle was written by the Apostle when on a journey from Ephesus to Macedonia, having left Timothy at Ephesus, in care of the church, (ch. i. 3.) This is supposed by many, both ancients and moderns, to have been when St. Paul quitted Ephesus, on account of the disturbance raised by Demetrius, and went into Macedonia, (Acts xx. 1,) about A. D. 56, 57, or 58.]—*Bagster.*

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Saint Paul's calling to be an apostle, 20 and of Hymenæus and Alexander.

PAUL, an apostle of Jesus Christ [a] by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our [b] hope;

2 Unto [c] Timothy, *my* own son [d] in the faith:

A. M. cir. 4069.
A. D. cir. 65.

[a] Ac. 9.15.
[b] Col.1.27
[c] Ac.16.1
[d] Tit.1.4.
[e] Ga.1.3. 1 Pe.1.2.
[f] Ac.20.1,3.
[g] c.6.3,4,20

[e] Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went [f] into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed [g] to fables and endless

Chap. I. Ver. 1–20. *Timothy reminded of the charge before given him by Paul, especially called to be an apostle.*—This and the three following Epistles differ from the preceding, which were all addressed to Christian churches; these to

Chap. I. Ver. 1. Which is—Rather, "who is;" namely, Christ.
Ver. 2. *My own son.—Doddridge. My* genuine son—*in the faith.—Macknight* understands it of his having been converted by Paul's ministry.

Ver. 4. *Neither give heed to fables.*—Both Jews and Gentiles abounded with fabulous tales connected with their several superstitions.—*And endless genealogies.*—Most commentators refer these to those family genealogies

genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end [h] of the commandment is charity out of a pure [i] heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some [j] having [k] swerved have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding [l] neither what they say, nor whereof they affirm.

8 But we know that the law *is* [m] good, if a man use it lawfully;

9 Knowing this, that [n] the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound [o] doctrine;

11 According to the glorious gospel of the blessed [p] God, which [q] was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath [r] enabled me, for that he counted me [s] faithful, putting [t] me into the ministry;

13 Who was before [u] a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly [v] in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

A. M. cir. 4069
A. D. cir. 65

h Ro.13.8, 10. Ga.5.14
i 2 Ti.2.22.
j or, *not aiming at*
k 2 Ti.4.10.
l Ro.1.22.
m Ro.7.12.
n Ga.5.23.
o 2 Ti.4.3. Tit.1.9.
p c.6.15.
q 1 Co.9.17
r 1 Co.15.10
s 1 Co.7.25.
t Col.1.25.
u Ac.8.3. 1 Co.15.9.
v Lu.23.34.

w 2 Ti.2.11. Tit.3.8
x Mat.9.13. Lu.19.10.
y Ro.15.4.
z Ps.10.16.
a c.6.15,16.
b Ju.1.18.
c Ro.16.27.
d 1 Ch.29.11
e c.4.14.
f c.3.9.
g 1 Co.5.5.
a or, *desire.*
b Ro.13.1, &c.
c or, *eminent place*
d Jn.3.15, 16. 2 Pe.3.9.

15 This *is* a faithful [w] saying, and worthy of all acceptation, that Christ Jesus came [x] into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern [y] to them which should hereafter believe on him to life everlasting.

17 Now unto the King [z] eternal, [a] immortal, [b] invisible, the only wise [c] God, *be* [d] honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according [e] to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding [f] faith, and a good conscience; which some having put away concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered [g] unto Satan, that they may learn not to blaspheme.

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

I [a] EXHORT therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For [b] kings, and *for* all that are in [c] authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who [d] will have all men to be saved, and to come unto the knowledge of the truth.

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individual ministers, and the two first of them to Paul's beloved son—not in the flesh, but "in the faith,"—his son *Timothy*, of whose conversion and character, Dr. *Macknight* gives the following account:—

"Paul and Barnabas, in the course of their first apostolical journey among the Gentiles, having come to Lystra, a city of Lycaonia in the Lesser Asia, (Acts xiv. 6,) preached there some time, and converted a pious Jewish woman named Lois, with her daughter Eunice, whose husband, it is thought, was then dead, (2 Tim. i. 5.) Soon after this, Timothy, Eunice's son, who had been brought up by his mother and grandmother in the Jewish religion, and in the knowledge of the Scriptures, (2 Tim. iii. 15,) being greatly affected by the apostle's discourses, believed. From the time of his conversion, Timothy made such proficiency in the knowledge of the gospel, and was so remarkable for the sanctity of his manners, as well as for his zeal in the cause of Christ, that he attracted the esteem of all the brethren in those parts. Accordingly, when the apostle came from Antioch, in Syria, to Lystra the second time, they so praised Timothy, that *him would Paul have to go forth with him*, (Acts xvi. 2, 3.) Timothy was (also) pointed out as a fit person to be ordained an evangelist. . . . . Timothy, though a Jew, [by his mother's side,] not having been circumcised, by reason that his father was a Greek, it was proper he should bear that mark of his descent; because, without it, the Jews would have looked on him as a Gentile, and have despised his instructions. This, and not any opinion that circumcision was necessary to salvation, determined the apostle to propose, and Timothy to receive, the rite by which the Jews, from the earliest times, had been distinguished from the rest of mankind."

Timothy was set apart to the office of an evangelist by the *Presbytery*, or elders of the church, and either at the same time, or soon afterwards, received the bestowment of miraculous gifts by the hands of the apostle, to whom he became travelling companion and fellow-labourer, in several of his journeys, till he left him in Ephesus to go into Macedonia, and while they were separated sent him this Epistle. Considerable difference prevails among critics as to the date of this Epistle. Many place it as early as A. D. 56 or 58; but we have followed Mr. Horne in placing it in 64, which is a year sooner than our translators; but the exact date is of little importance, as there is no question of its authenticity or inspiration.

The apostle having introduced this epistle, in his usual manner, with an apostolical blessing, reminds Timothy of the charge he had given him, to caution all the teachers of Christianity against the fables, as well of the Jewish Rabbies as of the Pagan theology; and particularly against their endless genealogies, which could lead to no valuable end, and answer no pious purpose; but on the contrary, being subject to great uncertainty, ministered to many idle questions, and encouraged a spirit of idle disputation: whereas, the end and object of all the precepts of the gospel is holy obedience to God, affection to the brethren, and universal benevolence. The teachers here reproved, it appears, affected to be teachers of the law of Moses, and especially of its moral precepts, without well understanding either its nature or design. Truly, "the law is good if a man use it lawfully;" and it is lawfully used when employed, (as in the following verses,) for the conviction of sin, as a direction in the path of duty, or as a glass wherein to view the glory of the divine perfections; but it is used unlawfully, when considered as a covenant of works and a means of justification, as this apostle has at large shown in his Epistles to the Romans and Galatians. (See *Omicron's* Letters, No. 30.)

The apostle then adverts to his favourite subject, his obligations to sovereign grace; and he declares himself as "the chief of sinners," to be set forth for a pattern of divine mercy and long-suffering, which reflection draws from him a pious doxology to "the King eternal, immortal and invisible." The chapter concludes with a melancholy intimation respecting two fallen professors, who had made shipwreck of their faith; and whom he had, by a temporary separation from the church, delivered into the hands of the tempter, not for their destruction, but that they might learn, by what they suffered from him, to blaspheme no more.

CHAP II. Ver. 1—15. *Prayer to be made for all men, and why.—Modesty enjoined on women, both in their dress and deportment.*—When the apostle enjoins prayer to be made for

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of which the Jews were remarkably fond; but a learned German critic (*Rosenmuller*) refers to the figments of the Platonic school; the disciples of which, he tells us, "took great pains to arrange virtues, as well as faculties, and other abstract notions, in genealogical order, to show how one virtue, or one abstract idea, was generated by another."—*Orient. Lit.* No. 1502.——*In faith.*—*Doddridge*, "In the faith." *Mill* affirms, that all the ancient MSS., without exception, read here—" rather than the dispensation of God, which is by faith."—*Macknight.*

Ver. 5. *The end of the commandment.*—See Rom xiii. 8, 10.

Ver. 9. *The law is not made for a righteous man.*—*Doddridge*, "a law;" meaning, that laws, in general, are not made to control the righteous, but the wicked.——*For manslayers.*—Not in the sense which our law uses the term, but in the worst sense. *Doddridge*, "assassins."

Ver. 10. *For men-stealers.*—See the law Exod. xxi. 16; and let every man implicated in the slave trade tremble!——*To sound doctrine*—That is, to sound evangelical principles.

Ver. 13. *Because I did it ignorantly.*—This implies, that had he done this knowingly, his would have been the unpardonable sin.

Ver. 17. *Now unto the King eternal*, &c.—When repeating over this passage, Pres. *Edwards* experienced that birth of which the Saviour speaks. John iii. 3.

Ver. 18. *According to the prophecies which went before on thee.*—By this it is evident, that some inspired person had predicted the excellence of his character.——*By them*—i. e. encouraged by those predictions.

Ver. 19. *Concerning faith have made shipwreck*—That is, have lost their principles and character. Of these men, see 2 Tim. ii. 17; iv. 14.

CHAP. II. Ver. 2. *In all godliness and honesty.*—*Doddridge*, "In all piety and gravity." See note on Phil. iv. 8.

Ver. 4. *Who will have all men to be saved.*—*Doddridge*, "Who wills that all men should be saved." "The meaning seems to be," says that excellent expositor, "that God has made sufficient provision for the salvation of all." *Macknight*, "Who *commandeth* all men to be saved;" parallel to Acts xvii. 30.

5 For *there is* one [c] God, and one mediator between God and men, the man Christ Jesus;
6 Who gave himself a ransom [g] for all, to [h] be testified in due time.
7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not;) a teacher of the Gentiles in faith and verity.
8 I will therefore that men [i] pray every where, lifting up holy [j] hands, without wrath and doubting.
9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with [k] broidered hair, or gold, or pearls, or costly array;
10 But (which becometh women professing godliness) with good works.
11 Let the woman [l] learn in silence with all subjection.
12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.
13 For Adam was first formed, then Eve.
14 And Adam was not deceived, but the woman being deceived was in the transgression.
15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

A. M. cir. 4069
A. D. cir. 65.

c Ro.3.30.
f He.9.15.
g Mat.20.28
h or, *a testimony.*
i Jn.4.21.
j He.10.22
k or, *plaited.* 1 Pe.3.3.
l 1 Co.14.34

CHAPTER III.

2 How bishops, and deacons, and their wives, should be qualified, 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is* a true saying, If a man desire the office of a [a] bishop, he desireth a good work.
2 A bishop [b] then must be blameless, the husband of one wife, vigilant, sober, of [c] good behaviour, given to hospitality, apt to teach;
3 Not [d] given to wine, no striker, not greedy of filthy lucre; but [e] patient, not a brawler, not covetous;
4 One that ruleth well [f] his own house, having his children in subjection with all gravity;
5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

a Phi.1.1
b Tit.1.6, &c.
c or, *modest.*
d or, *not ready to quarrel and offer wrong, as one in wine*
e 2 Ti.2.24.
f Ps.101.2.

all men, we think the plain and obvious meaning is, for men of all ranks and classes, and particularly for our superiors—"kings, and all that are in authority." And here, says M. *Claude*, "It is very natural to remark the time [when this injunction was given.] It was when the church and the apostles were every where persecuted; when the faithful were the objects of the hatred and calumny of all mankind, and in particular, of the cruelty of these tyrants: yet none of this rough treatment could stop the course of Christian charity. St. Paul not only requires every believer to pray for all men, but he would have it done in public, that all the world might know the maxims of Christianity, always kind, patient, and benevolent. Believers consider themselves as bound in duty to all men, though men do nothing to oblige them to it. He was aware malicious slanderers would call this worldly policy and human prudence; and would say, Christians only meant to flatter the great, and to court their favour; yet even this calumny does not prevent St. Paul: he orders them to pray publicly, and *first*, for civil governors."—These remarks, we may observe, were written by a French Protestant divine, in the prospect of that horrid persecution, which soon after drove him into banishment in a foreign country, by the revocation of the Edict of Nantz, which was the French law of toleration.

The argument used by our apostle to justify and enforce this precept, of praying for all, is, that "God our Saviour will have all men to be saved, and to come to the knowledge of the truth;" which we consider as referring, not so much to the design or decree of the Almighty, as to his command, and revealed will. So Dr. *Macknight* renders it—"Who *commandeth* all men to be saved, and to come to the knowledge of the truth;" which is language parallel to that which our apostle addressed to the Athenians, (Acts xvii. 30:) God "now commandeth all men every where to repent." Farther, as the ground of this commandment, we read, that our Saviour "gave himself a ransom for ALL:" by which expression we understand, that all ranks, all orders, and all nations of mankind, are equally interested in his atonement, and equally enjoined to receive and rest upon it; with no exceptions from its benefits, but what are made by their own infidelity and perverseness.

Another argument, and that a very powerful one, to induce us to pray for our governors, is, the great advantage to be expected therefrom, both to ourselves and to the church; namely, that we may lead quiet and peaceable lives under their administration, which cannot be expected while they act in rebellion against God, and are persecutors of his people.

What follows in this chapter relates to the female sex, their dress, and conduct. It has always been considered as a delicate and a dangerous thing for preachers to interfere with the dress of women; but Paul was an apostle, and, as such, armed with an authority, to which Christian women cannot object: and the purport of his injunction, as we understand it, is, not to degrade them, but rather to increase their respectability; for he does not forbid their wearing apparel suited to their rank and circumstances, (which is, indeed, desirable, that it may employ the poor;) but those showy and splendid ornaments, calculated, indeed, to attract the notice of the other sex, and therefore inconsistent with Christian modesty. From the same principle, he forbids the rendering themselves conspicuous in the assemblies for public worship, by exercising their gifts before the men.

But we have freely expressed our opinion on this point, on the latter part of chap. xiv. of Paul's first Epistle to the Corinthians. The reasons which the apostle gives for female subjection are two:—

1. That Adam was first formed, and then Eve, to be his help-meet and companion.

2. That it was through her being deceived that Adam fell, and, by falling, brought on his posterity death and all its painful accompaniments of wo.

The last verse of this chapter is peculiarly difficult. Some of our best commentators, considering that our salvation is wholly dependent on "the Seed of woman," think that the expression here used has a reference to the incarnation, as if Paul had said, "Woman, having been the instrument of our salvation, shall also be herself saved through that event;" and though woman must suffer much in consequence of that divine sentence, "In sorrow shalt thou bring forth children;" yet even in that perilous hour shall she be saved, if she continue to act worthy her Christian profession.

CHAP. III. Ver. 1—16. *How bishops, deacons, and their wives, should be qualified—the ground of these directions.*—We purposely avoid inquiry into the particular nature and rank of these officers in the Christian church; but however their rank and office may be considered—whether *bishops* be understood as prelates, presidents, or pastors—most certainly moral character is to either, and to all, of the first importance. Their office is not a sinecure—it is a *work*, a *good* work, and requires a blameless character. One qualification is remarkable—he must be "the husband of one wife;" that is, of one wife only: "Neither guilty of polygamy, nor of divorce, or the taking of a second wife before the death of the first; evils too common in those days, both with Jews and Gentiles; and, however borne with before the establishment of Christianity, they were nevertheless *sins* against the divine institution of marriage; and therefore eminently culpable and scandalous, in a person who claimed so sacred and exemplary a character as that of a Bishop, or President of a Christian church." (Rev. Dr. *Turner's* Social Relig. p. 63, note.)

Among other qualifications of a bishop, it is particularly enjoined that he should not be a *novice*—that is, a new convert; but a man of some standing and experience in the Christian church, so as not likely to be elated with his situation, or to "fall into the condemnation of the devil," which appears to have been spiritual, or rather intellectual, *pride*.

The like purity of character is required in deacons as in pastors; and in performing well their office, they are said to "purchase to themselves a good degree"—namely, of respectability in the Christian church; and, as Dr. *Hammond* expresses it, may be "assumed into holy orders;" or, as Dr. *Doddridge* explains it, "*they who have discharged the office of a deacon well, procure to themselves* not only a fair report in the general, but very often *a good degree* of farther advancement in a higher office"—namely, as pastors or teachers. And not only ministers and deacons, but their wives also, ought to be persons of grave, sober, and prudent conduct. Much of the respectability and usefulness of a minister, or

Ver. 6. *To be testified.*—To have public witness borne of it, by the preaching of the gospel.

Ver. 7. *I speak the truth.*—See Rom. ix. 1, and note.

Ver. 9 *In modest apparel*, &c.—*Doddridge*, "In decent apparel, with modesty and sobriety."—*Array.*—*Doddridge*, "garments."

Ver. 13. *Adam was first formed.*—See 1 Co. ix. 9, and note.

Ver. 14. *Adam was not deceived.*—Namely, by the serpent, with whom he appears to have held no converse; but probably partook of the forbidden fruit to gratify his wife, and to share her fate. See *Parad. Lost*, bk. ix. 952, &c.—Some, however, supply the word, *first*, from the preceding verse—"Adam was not (first) deceived;" but we doubt the propriety of this supplement.

Ver. 15. *She shall be saved.*—*Macknight* refers this to the woman in the preceding verse, viz. Eve, who was herself saved through the promised seed, which eventually sprang from her.

CHAP. III. Ver. 2. *The husband of one wife*—i. e. of one *only:* no polygamist.—*Apt*—*Doddridge*, "fit"—*to teach.*

Ver. 3. *Not greedy of filthy lucre*—Or sordid gain.—*Not a brawler*—i. e. not contentious.

6 Not a [g] novice, lest being lifted up with pride [h] he fall into the condemnation of the [i] devil.

7 Moreover he must have a good report of them [j] that are without; lest he fall into reproach and the snare [k] of the devil.

8 Likewise *must* the deacons [l] *be* grave, not double-tongued, not [m] given to much wine, not greedy of filthy lucre;

9 Holding [n] the mystery [o] of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

11 Even so *must their* wives [p] *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling [q] their children and their own houses well.

13 For they that have [r] used the office of a deacon [s] well, purchase to themselves a good degree, and great boldness in the faith [t] which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house [u] of God, which is the church of the living God, the pillar and [v] ground of the truth.

16 And without controversy great is the mystery [w] of godliness: God was [x] manifest in [y] the flesh, justified in the [z] Spirit, seen of [a] angels, preached unto the [b] Gentiles, believed on [c] in the world, received up [d] into glory.

A. M. cir. 4069.
A. D. cir. 65.

g or, *one newly come to the faith.*
h Pr 16.18.
i [illegible]
j Ac 28.12
[illegible] ; 12
k [illegible]
l [illegible]
m Is 5.11.
[illegible]
n [illegible]
o [illegible]
p [illegible]
q ver. [illegible]
r [illegible]
s [illegible]
t [illegible]
u [illegible]
v or, *stay*
w 1 Co 2.7.
x *manifested*
[illegible]
z Mat 3.16.
[illegible]
1 Jn.5.6.
a Mat 1.11.
1 Pe.1.12.
b [illegible]
[illegible]
[illegible]
[illegible]
2 Pe 2.1.
b Re 16.14
c Ec 8.13.
d Je.15.16.
[illegible]
f or, *for a little time.*

CHAPTER IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit speaketh expressly, that [a] in the latter times some shall depart from the faith, giving heed to seducing [b] spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received [c] with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up [d] in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' [e] fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [f] little: but

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pastor, depends upon the Christian character and conduct of his wife.

In the close of this chapter, we are introduced to the temple of truth, which is the Christian church, in which the apostles and evangelists, (of which last Timothy was one,) are to be considered as pillars, and Christ as the foundation. So Dr. *Lightfoot* tells us, that the members of the great Sanhedrim were called pillars of the truth; and St. Paul himself applies the term *pillars* to James, Cephas, and John, as pillars of the Christian church, (Gal. ii. 9:) but in Rev. iii. 12, every Christian conqueror is promised to be made a pillar in the temple above. The apostle's design may then be, to admonish Timothy of the importance of his being steadfast in the doctrines and duties of Christianity, since he was himself to be a pillar in the church of God, which church itself was to be the great support of truth, since without a visible church, it could not be maintained on earth.

The concluding verse gives an abstract of the principal points which compose the great mystery of Christianity, so called in opposition to, and in distinction from, the mysteries of Paganism, which were neither sublime in themselves, nor pious in their practical tendency and effect. This mystery comprehends, 1. The incarnation of Christ—*God manifested in the flesh.*—2. The resurrection of Christ, which we consider to be the import of the expression, *justified in the Spirit;* for he was "declared to be the Son of God with power, according to *the Spirit* of Holiness, (or Holy Spirit,) by his resurrection from the dead." (Rom. i. 4.) This was a complete justification of his character and pretensions, as the Son of God; and, at the same time, as his resurrection implies his previous death, it includes the doctrine of his atonement.—3. He was *seen of angels*—seems to refer to his intercourse with spirits, both evil and good; with the former of whom he had mysterious conflicts, in the various scenes of his temptation, passion, and resurrection; and by the latter of whom he was assisted and consoled.—4. *Preached unto the Gentiles*—the mystery which St. Paul speaks of as "hidden in God from the beginning of the world." (Ephes. iii. 9.) 5. *Believed on in the world*—yea, in almost *all* parts of the then known world. (Rom. x. 18.) 6th and lastly, *Received up into glory*, and exalted to the right hand of God, (Acts ii. 24, 30, 33.) These events compose a great part (though not the whole) of the mysteries of Christianity. That they are not regularly arranged, is not to be wondered at in St. Paul, whose rapid pen records events, not always according to the order of their occurrence, but in the order in which they presented themselves to his vivid imagination.

CHAP. IV. Ver. 1—16. *The great apostacy foretold.—Apostolical advice to Timothy.*—"By calling the Christian church, in the end of the preceding chapter, *the pillar and support of the truth*, (says Dr. *Macknight*,) the apostle teaches us, that one of the important purposes for which that great spiritual building was reared, was to preserve the knowledge and practice of true religion in the world. Nevertheless, knowing that in aftertimes great corruptions, both in doctrine and practice, would take place in the church itself; and that the general reception of these corruptions by professed Christians, would be urged as a proof of their being the truths and precepts of God, on pretence that the church is *the pillar and support of the truth*, the apostle .... judged it necessary, in this 4th chapter,

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Ver. 6. *Not a novice.—Macknight*, "Not a new convert."—*The condemnation of the devil*—That is, pride.

Ver. 8. *Not double tongued*—That is, says *D. Turner*, "not deceitful, saying and unsaying."

Ver. 10 *Then let them use, &c.—Doddridge*, "If they be found blameless, let them use the office of a deacon."

Ver. 11. *Even so* must their *wives* be *grave.*—So the passage is generally understood; *Macknight*, however, renders it after the Vulgate—"The WOMEN in like manner must be grave"—referring it to the deaconesses, or female presbyters, who were employed in visiting and instructing their own sex: and so he tells us it was understood by *Chrysostom* and other Greek, as well as Latin fathers; and it is certain the same Greek word is used indifferently for both "wives" and "women."

Ver. 15. 16. *Pillar and ground*—Margin, "stay"—*of the truth.*—The passage is difficult, and has been variously rendered. We shall give two or three, which appear to us the most probable, interpretations. 1. As by our translators, and many others. 2. *Henderson* would render the passage—"The pillar and establishment of the truth, and incontrovertibly great is the mystery of godliness: God manifested himself in the flesh," &c.; and this, he says, has the sanction of the principal dignitaries of the Greek church in Russia. (Travels in Russia, p. 123.) 3. A third interpretation is that of *Pye Smith*, (partly borrowed from Dr. *Cramer*, of Kiel.) "These precepts I write unto thee, (hoping to come to thee very soon, but if I should be longer than I expect,) that thou mayest know how thou oughtest to conduct thyself in the house of God, which is the church of the living God (—the pillar and foundation of the truth and confessedly great is this mystery of religion!—) who was manifested in human nature, &c. (See *Smith's* answer to *Taylor's* Manifesto, p. 59.)

Ver. 16 *And without controversy .... God was manifest* (Margin, manifested) *in the flesh, &c.*—There is confessedly a doubt as to the original reading, whether it should be, "God was manifested in the flesh;" or, "WHO (or *which*) was manifested;" the difference being small in the original, and unimportant, since the title GOD (*or Theos*) (though in this text omitted by *Griesbach.*) is in various other passages applied to Christ, as John i. 1, &c. The Unitarian version reads, "HE *who* was manifested in the flesh;" and without a masculine pronoun it seems difficult to make any sense of the passage; a *mystery* might be "manifested," but the term would by no means answer to the other particulars—it could not be "received up into glory."

CHAP. IV. Ver. 1. *Now the Spirit speaketh expressly.—Macknight.* Or "saith in so many words."—*That in the latter times.—Doddridge*, "the last times." *Macknight*, "in aftertimes." *Doddridge* thinks, that under this term may be included the whole of the gospel dispensation, or any part of it, as in Heb. i. 1, 2. 1 Peter i. 20. *Mede* explains this expression, of the last times of the Roman Empire. Daniel's fourth Monarchy.—*Depart from the faith.—Doddridge* and *Macknight*, "Apostatize." Compare 2 Thess. ii. 3.—*Doctrines of devils* (or *demons.*)—Not (says *Mede*) that demons were the authors of them, (though that be true,) but doctrines concerning demons; meaning, that the Gentile idolatrous theology of worshipping demons should be revived in the adoration of saints and angels, as thus stated in the Creed of Pope Pius IV.—"I believe, that the saints who reign with Christ are to be worshipped and prayed to." *Macknight* adopts this explanation; but *Granville Sharp* contends in favour of the common version; to which *Doddridge* also adheres. See *Sharp* on the case of Saul.

Ver. 1—3. *Now the Spirit speaketh*, &c.—[This important prediction ought be more correctly rendered, "Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to crafty spirits, and doctrines concerning demons, through the hypocrisy of men, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats," &c. How applicable these predictions are to the corruptions of the church of Rome need scarcely be insisted on. The worship of saints and angels in that church is essentially the same with the worship of demons among the heathen; which has been established in the world by books forged in the name of the Apostles and saints, by lying legends of their lives, by false miracles ascribed to their relics, and by tales of their mass and relations; while celibacy was enjoined and practised under pretence of chastity, and abstinence under pretence of devotion. Nor can the Spirit of God could foresee and foretell these remarkable events.]—*Bowyer.*

Ver. 3. *Forbidding to marry*, [and commanding] *to abstain from meats*

godliness [g] is profitable unto all things, having promise [h] of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let [i] no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect [j] not the gift that is in thee, which was given thee by [k] prophecy, with the laying on [l] of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear [m] to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save [n] thyself, and them that hear thee.

A. M. cir. 4069.
A. D. cir. 65.

g c.6.6.

h Ps.84.11.

i Tit.2.7,15

j 2 Ti.1.6.

k c.1.18

l Ac.13.3.

m or, *in all things.*

n Ja.5.20.

a ver.5,16.

b or, *kindness.*

c or, *delicately.*

d Re.3.1.

e Is.58.7.

f or, *kindred.*

g or, *chosen*

CHAPTER V.

1 Rebuke to be observed in reproving. 3 Of widows. 7 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows [a] indeed.

4 But if any widow have children or nephews, let them learn first to show [b] piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth [c] in pleasure is dead [d] while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and specially [e] for those of his own [f] house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be [g] taken into the number under threescore years old, having been the wife of one man,

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to foretell the introduction of these corruptions, under the idea of an *apostacy* from the faith."

This passage is considered as speaking of the same apostacy that is predicted in the 2d Epistle to the Thessalonians, (chap. ii. 3, 4.) This apostacy, which followed the days of apostolic purity, spread beyond the reach of the Roman church, and Antichrist appeared in a variety of forms: or, as St. John says, there were "many Antichrists," (1 John ii. 18:) so that this great defection must not be *confined* to Popery, but may be fairly construed as comprehending other heresies, which at the same time sprung up and flourished; many of which, on the one hand, possessed the same secular character; or, on the other, affected the like austerities, "forbidding to marry, and commanding to abstain from meats," on which the gospel dispensation lays no restraints. "This false morality, (says Dr. *Macknight*,) was very early introduced into the church, being taught first by the Eucratites and Marcionites, and afterwards by the Manicheans, who said marriage was the invention of the evil god, and considered it as sinful..... In process of time, the monks embraced celibacy, and represented it as the highest pitch of sanctity. At length, celibacy was recommended by the priests, and by the orthodox themselves; more especially by the Bishops of Rome, the great patrons of the worship of angels and saints. Thus the worship of demons, and the prohibition of marriage, though naturally unconnected, have gone hand in hand in the church, as the Spirit here foretold."

Bishop *Newton* also remarks, that "there is no necessary connexion between the worship of the dead .... and commanding to abstain from meats; and yet it is certain, that the great advocates of this worship have, by their pretended purity and mortification, procured the greater reverence to their persons, and the readier reception to their doctrines. But this idle, popish, monkish abstinence, is as unworthy of a Christian, as it is unnatural to a man. It is perverting the purpose of nature, and 'commanding to abstain from meats, which God hath created to be received with thanksgiving by believers, and by them who know the truth.' The apostle, therefore, approves and sanctifies the religious custom of blessing God at our meals; as our Saviour, when he was to distribute the loaves and fishes, (Matt. xiv. 19; xv. 36,) 'looked up to heaven, and brake:' and what then can be said of those who have their tables spread with the most plentiful gifts of God, and yet constantly sit down and rise up again, without suffering so much as one thought of the Giver to intrude upon them? .... can they be reputed either to *believe or know the truth?* Man is free to partake of all the good creatures of God, but thanksgiving is the necessary condition." (Dissert. 23.)

In enjoining these things upon Timothy, St. Paul assures him, that if he would prove himself a good minister of Jesus Christ, it must be by attention to sound and scriptural doctrines, and not by listening to Rabbinical traditions, or heathen fancies, both which may be included under the denomination of "profane, and old wives' fables." "Bodily exercise," also, by which he seems to refer to the voluntary mortifications he had just reproved, Paul considers of but little value; but he exhorts his son Timothy to exercise himself in those duties of practical religion, which are profitable for our present advancement in religion and happiness, and have attached to them, when performed in a proper spirit, the promise of eternal life. Upon this passage, Mr. *Robert Hall* remarks, that, "The happiness which religion confers in the present life, consists of the blessings which it scatters by the way, in its march to immortality."

Some difference has arisen among commentators as to the sense in which God—"The living God, is the Saviour of all men, specially of them that believe." "God, (says Dr. *Macknight*,) preserves both man and beast by the care of his providence; but saves believers from eternal death." (See Job vii. 20. Ps. xxxvi. 6.) Drs. *Doddridge* and *Gill* explain to the same effect.

When the apostle adds, "Give attendance to reading, to exhortation, to doctrine," &c. we infer two things—1. That even divine inspiration did not supersede the necessity of human means. They are enthusiasts only who pretend to any divine influences, which may set aside the use of learning; for Timothy, though an evangelist, was to give attendance to *reading*, and (ver. 15,) to *meditate* on what he read, for this purpose especially, that his *profiting* might "appear to all."—2. That both the private studies and public labours of ministers should be directed to the same end; "for in doing this, (says the apostle,) thou shalt both save thyself, and them that hear thee." The salvation of his own soul, is to every man the first and most important object; but the circle of duty enlarges with our connexions. A family brings upon us a multiplied responsibility; but oh! the awful account that ministers of large congregations will have to render, for those who perish through their neglect!

CHAP. V. Ver. 1—25. *Timothy advised in his conduct towards elders, and especially females.*—As nothing is more difficult to administer than reproof, the young evangelist is advised on this head, to act with the utmost caution and judgment, especially as it respects *aged* Christians of either sex, treating them as parents, and the younger Christians as brothers and sisters; and all intercourse with the latter is to be conducted with the utmost purity and prudence, the neglect of which has often seriously affected the characters both of ministers and hearers.

With respect to *widows*, those who have children, or grandchildren, in sufficient circumstances, ought to be maintained by them; but for those who were aged and destitute, the church ought, if possible, to make provision; employing them as deaconesses, to lead the devotions of their own sex in their separate meetings—to visit the sick—and to instruct the young

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"In the original of this passage (says *Macknight*) is the boldest ellipsis found in the New Testament." *Doddridge* renders it, "Requiring abstinence from marriage, and from (various kinds of) meat."

Ver. 10. *Saviour of all men.*—The meaning is, Christ is offered as the Saviour of all—of all classes of men, Gentiles as well as Jews; but he is *actually* the Saviour of those only who believe and obey his Gospel. This passage is of the same import with that in John iii. 16.

Ver. 12. *In Spirit.*—This word is wanting in several ancient manuscripts and versions.—*Macknight.*

Ver. 14. *The hands of the presbytery*—Who appear to have laid on their hands with Paul; 2 Ti. i. 6. Compare Acts viii. 17, 18.

CHAP. V. Ver. 1. *Rebuke not.—Doddridge* and *Macknight*, "Rebuke not severely," nor sharply——*An elder.*—This is often used as a term of office; but here, as opposed to younger men, it must be taken literally, with respect to age.

Ver. 5. *Widows indeed*—That is, says *Macknight*, "desolate"—unable to maintain themselves, and having no relations to maintain them.——*Nephews.*—*Doddridge* and *Macknight*, "Grand-children."

Ver. 5. *Night and day*—i. e. continually. See Luke ii. 37.

Ver. 6. *Liveth in pleasure.—Doddridge*, "luxuriously." *Whitby* says, the original term has a particular reference to the drinking of strong and costly liquors.

Ver 9. *The wife of one man*—That is, having confined herself with strict fidelity to her lawful husband, and was not divorced to marry another. So *Doddridge* and *Macknight*. It appears, however, that the Pagan Romans paid particular respect to those who refused to marry again, and on some of

16 Well reported of for good works; if she have brought up children, if she have lodged [n] strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

17 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

18 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and [i] not only idle, but tattlers also and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary [j] to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let [k] the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, [l] Thou shalt not muzzle the ox that treadeth out the corn. And, [m] The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but [n] before [o] two or three witnesses.

20 Them that sin rebuke [p] before all, that [q] others also may fear.

21 I charge [r] *thee* before God, and the Lord Jesus Christ, and the elect [s] angels, that thou observe these things [t] without preferring one [u] before another, doing nothing by partiality.

22 Lay hands [v] suddenly on no man, neither be partaker [w] of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine [x] for thy stomach's sake and thine often infirmities.

24 Some men's sins are open [y] beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

A. M. cir. 4063
A. D. cir. 65.

h Ac 16 15.
i 2 Ch.3.11.
j *for their railing.*
k 1 Th.5.12, 13.
l De.25.4.
m Lu.10.7
n or,*under*
o De.19.15.
p Le.19.17
q De.13.11.
r 2 Ti.4.1.
s Re.12.7..9
t or, *prejudice.*
u De.1.17.
v Ac.13.3.
w 2 Jn.11.
x Pr.31.6.
y Ga.5.19.
a Ep.6.5.
b or, *behaving.*
c 2 Ti.1.13.
d Tit.1.1.
e or, *a fool.*
f 1 Co.8.2.
g or, *sick.*
h or, *gallings one of another.*
i 2 Ti.3.5
j Pr.15.16.
k Ps.49.17.
l Ge.28.20.
m Pr.28.20.
n Ex.23.8.

CHAPTER VI.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to flee, and what to follow. 17 and charge to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET as many servants [a] as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are [b] faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome [c] words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according [d] to godliness;

4 He is [e] proud, knowing [f] nothing, but [g] doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 [h] Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such [i] withdraw thyself.

6 But godliness [j] with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain [k] we can carry nothing out.

8 And having food and raiment let us be therewith [l] content.

9 But they that will [m] be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For [n] the love of money is the root of all

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females. As to those who lived in *pleasure*, we do not understand this of pleasures criminal and licentious, but rather of a life of ease and indulgence, which unfitted them for devotion or benevolent exertions: they were, therefore, so far dead while they lived, being useful neither to the church nor to the world.

As to the other sex, if any man refused to provide for his aged and distressed relatives, and especially those of his own household, such a one thereby denied the faith, and was worse than an infidel; that is, worse than if he had never professed Christianity; because it is a practical renunciation of its first and fundamental principle of *love*.

As to the younger widows, it became the elders to be cautious how they received them as pensioners on the church, lest, after a while, they should not bear the restraints of Christianity, but marry Pagan husbands, and be enticed to desert the Christian faith, and thereby bring condemnation on themselves, and disgrace upon the cause.

The account here given of idle, gossiping females, may suit others besides the women of the apostolical age; and should be a warning to the sex against incurring such a severe reproof. In general we may remark, that great talkers on religion, as well as on other subjects, are seldom persons of much sense or piety. It is the shallow brook that rattles over the pebbles; the full stream flows in silent majesty.

The duty of children to provide for their necessitous and infirm parents, is here strongly inculcated; as is that also of churches to provide a liberal and honourable support for their pastors.

The two last verses mark the opposite characters of mankind, in respect to their natural dispositions. Some are so naturally frank and open, that whether they incline to good or evil, their characters are easily discerned. If they are vicious and profane, they are openly so, and they proclaim their own shame and condemnation; while the sins of others are more secret and reserved, and are only manifest in the event. So, on the other hand, some men's good works are equally open to public observation, and cast a kind of glory round their characters; while those of a more modest and reserved turn,

"Do good by stealth, and blush to find it fame."

They cannot, however, eventually be concealed; what they now do in secret, shall in the last day be openly acknowledged and rewarded.

CHAP. VI. Ver. 1—21. *Exhortation to servants—Directions to Timothy—Cautions against covetousness and worldly-mindedness.*—The exhortation to slaves and other servants, is very similar to that given to those among the Colossians, (chap. iii. 22,) with this additional charge, not to take any advantage of their masters, as being fellow Christians, so as to

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their tombs, inscribed these words, *Uni viro nupta*—she had only one husband. But that St. Paul did not consider second marriages unlawful to women, is clear, from his advising them. See ver. 14.

Ver. 10. *If she have washed the saints' feet.*—See Lu. vii. 38—44, and notes.

Ver. 11. *The younger widows refuse*—That is, to receive them on the pension list, as widows to be supported by the church.—*To wax wanton against Christ.*—*Macknight*, "When they cannot endure Christ's rein." He says the original term is a metaphor, taken from high fed animals, who cannot bear the reins. *Glassius* and *Le Clerc* translate it, "Who do not obey the reins."

Ver. 12. *Having damnation.*—*Doddridge*, "Exposing themselves to condemnation." *Macknight*, "Incurring condemnation."—*Cast off their first faith*—That is, their fidelity to Christ, plighted when they assumed the office of Christian teachers: so *Macknight*. But, perhaps, to cast off their first faith, was only to "leave their first love," and lose their zeal. Compare Rev. ii. 4.

Ver. 13. *Speaking things which they ought not*—That is, revealing family secrets.

Ver. 14. *The younger women.*—Instead of *women*, which word is not in the original, *Doddridge* and *Macknight* adopt *widows*, from ver. 11, which therefore warrants, in such cases, second marriages on the female side.—*To speak reproachfully*—i. e. concerning Christ, or Christianity.

Ver. 17. *The elders that rule well.*—*Doddridge* and *Macknight*, "preside well;" especially they who *labour in the word and doctrine*—i. e. who are active and laborious preachers.—*Worthy of double honour*—That is, a proportionate income.

Ver. 19. *But before.*—Margin, "under;" i. e. under the testimony of, &c.

Ver. 20. *Them that sin*—That is, that sin scandalously, so as to bring reproach on the cause, let them be publicly rebuked, to warn others.

Ver. 21. *The elect angels.*—Those who having kept their stations when Satan and his adherents fell, are now fixed in permanent felicity by the divine decree. So *Doddridge*.

Ver. 22. *Lay hands suddenly on no man*—That is, according to *Doddridge* and *Macknight*, "Ordain no one to a sacred office hastily, or without due inquiry and examination."

Ver. 23. *Drink no longer water*—That is, water alone; but mix wine with it. The Greeks often mingled their wine with water in different proportions. *Orient. Lit.* No. 1507.

CHAP. VI. Ver. 1. *Under the yoke*—i. e. of bondage, or in actual slavery.

Ver. 2. *Because they are faithful*—i. e. fellow Christians.—*Partakers of the benefit*—i. e. of Christianity.

Ver. 3. *The words of our Lord Jesus.*—All the precepts which the apostle delivered by inspiration being the precepts of Christ, there is no occasion to suppose that he here referred to some precepts which he delivered while on earth.

Ver. 4. *Doting.*—*Macknight*, "distempered." *Doddridge*, "raving."

Ver. 7. *We brought nothing into this world, &c.*—See Eccles. v. 15

evil: which while some coveted after, they have [o]erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man [p] of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight [q] the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed [r] a good profession before many witnesses.

13 I give thee charge [s] in the sight of God, who quickeneth all things, and *before* Christ Jesus, who [t] before Pontius Pilate witnessed a good [u] confession;

14 That thou keep *this* commandment without spot, [v] unrebukable, until the appearing [w] of our Lord Jesus Christ:

15 Which in his times he shall show, *who is* the [x] blessed and only Potentate, the [y] King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which [z] no man can approach unto; whom [a] no man hath seen, nor can see: to whom [b] *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust [c] in [d] uncertain riches, but in the living God, who giveth us richly all things to [e] enjoy;

18 That they do good, that they be rich in good works, ready to distribute, [f] willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay [g] hold on eternal life.

20 O Timothy, keep that which is committed to thy trust, avoiding [h] profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing have [i] erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

A.M. cir. 4069.
A.D. cir. 65

o or, *been seduced.*
p Deu.8.1; q 2 Ti.4.7.
r He.13.23.
s c.5.21.
t Jn.18.36, 37.
u or, *profession.*
v Phi.2.15.
w 1 Th.5.23.
x c.1.17.
y Re.17.14.
z Re.1.16, 17.
a Ex.33.20.
b Jude 25. Re.1.6.
c Ps.62.10.
d *the uncertainty of.*
e Ec.5.18, 19.
f or, *sociable.*
g Phi.3.14.
h Tit.1.14.
i 2 Ti.2.18.

treat them with less respect or attention, because they were the more kind and lenient.

St. Paul then charges Timothy to urge upon his hearers the great and important interests of practical religion, and, in particular, to adhere strictly to "the doctrine which is according to godliness;" from an assurance, that all doctrines which have not a decided bearing in favour of Christian practice, are no part of Christianity. On the contrary, they have a tendency to engender strife and perverse disputings, which gratify men of corrupt and worldly dispositions, whose religion is to get money, and to whom "gain is godliness;" whereas the contrary is the fact, namely, that "*Godliness*, especially when linked *with contentment, is great* and certain *gain*." And why should we be discontented? "For we brought nothing into this world, (with us,) and it is certain we can carry nothing out:" and well it is we cannot; for if mankind could carry their wealth with them, this would be a poor world indeed! "Having (then) food and raiment, let us be therewith content:" and this content, which makes us happy here, together with vital godliness, which ensures to us "another and a better world," may well be reckoned great, accumulated, and eternal gain!

But as to those who are determined to be rich at all adventures, what do they eventually gain thereby? "They fall into many foolish and hurtful lusts." Indeed, there is no crime into which the love of money does not lead—no misery into which it does not, at one time or other, involve those afflicted with this dangerous mania; in short, "The love of money is the root of all evil."

"Money (says the pious Mrs. *More*) is the most efficient tool with which ambition works; it is the engine of political mischief, and of domestic oppression; the instrument of individual tyranny, and of universal corruption. Money is the elemental principle of pleasure; it is the magnet which, to the lover of flattery, attracts parasites; which the vain man loves for the circle it describes about him, and the train which it draws after him, even more than for the actual enjoyments which it procures him. It is the grand spring and fountain of pride and self-sufficiency, more especially to those who have nothing better to value themselves upon."—(Mrs. *More's* St. Paul, ch. xiv.)

Beautiful and animated is the apostrophe that follows:—"But thou, O man of God, flee these things"—pride, strife, covetousness, and the other evils he had enumerated.—"Fight the good fight of faith;" and then, having thereby conquered, "lay hold of eternal life," as the gracious reward promised by the Almighty Judge.

This chapter, and the Epistle, concludes with a solemn charge to Timothy, in the sight of God, and of our Lord Jesus Christ, not to flinch from his duty as a faithful minister of the gospel; but to charge the "rich in this world," that they be not proud, nor high-minded, nor trust in uncertain riches, which often "make to themselves wings and fly away." To prevent this, the rich are admonished to distribute their wealth liberally while they have it at command; and thereby to "lay up for themselves," as our Lord expresses it, "treasures in heaven," that when all earthly blessings fail them, they may "lay hold on eternal life!"

Ver. 10. *They have erred.*—*Doddridge*, "wandered."
Ver. 12. *Professed a good profession.*—*Doddridge*, "Confessed a good confession."
Ver. 13. *A good confession.*—The word is the same as in the verse preceding. See John xviii. 37.
Ver. 15. *Which in his times he shall show.*—*Doddridge*, "manifest." See Acts i. 7.
Ver. 16. *Light which no man can approach unto.*—*Doddridge* and *Macknight*, "light inaccessible."
Ver. 18. *Willing to communicate*—i. e. communicative; but the context evidently confines the word to charitable communications.
Ver. 19. *Laying up in store.*—*Doddridge*, "Treasuring up."—*That they may lay hold.*—The expression here, as in ver. 12, is evidently agonistic, and refers to grasping the prize which was the reward of victory.

Ver. 20. *That which is committed to thy trust.*—Namely, the gospel.—*Science falsely so called.*—The word here rendered science, (*gnoseos,*) in the following century gave rise to a sect famous (or rather infamous) in Ecclesiastical history, called *Gnostics*, or knowing ones, because they pretended to know more than any other Christians; and it has been surmised, from this text, that the sect was now rising to public notice.
Ver. 21. *Have erred concerning the faith.*—It was the desire of being wiser than man was designed to be, that seduced our first mother, Eve, and ruined mankind. (Gen. iii. 6.) And the same principle has led curious minds into dangerous errors, in every successive generation. The sect, or rather sects, of the *Gnostics*, (for they were much divided,) led them into speculations concerning the *Aions*, (or ages,) whom they took for a kind of intelligences emanating from the Deity, which notion was the parent of a thousand foolish fancies.

CONCLUDING REMARKS ON THE FIRST EPISTLE TO TIMOTHY.

[THIS Epistle bears the impress of its genuineness and authenticity, which are corroborated by the most decisive external evidence; and its divine inspiration is attested by the exact accomplishment of the prediction which it contains respecting the apostacy in the latter days. This prophecy is similar in the general subject to that in the second Epistle to the Thessalonians, though it differs in the particular circumstances; and exactly corresponds with that of the prophet Daniel on the same subject: Da. xi. 38.]—*Bagster.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

[THAT this Epistle was written by St. Paul when a prisoner is sufficiently evident from chap. i. 8, 12, 16; ii. 9; and that it was while he was imprisoned at Rome, is universally admitted. That it was not written during his *first* confinement, recorded in Acts xxviii., as *Hammond*, *Lightfoot*, and *Lardner* suppose, but during a *second* imprisonment there, and not long before he suffered martyrdom, as *Benson*, *Macknight*, *Paley*, and *Clarke*, Bishop *Tomline*, *Michaelis*, *Rosenmuller*, and *Horne*, contend, is amply proved by the following considerations: in his first imprisonment "he dwelt two whole years in his own hired house, and received all that came to him, preaching the kingdom of *God*, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him;" but at the time he wrote this Epistle, he was closely imprisoned as one guilty of a capital crime, so that Onesiphorus, on his arrival at Rome, had considerable difficulty in finding him out, and his situation at this time was extremely dangerous. At his first confinement at Come, Timothy was *with* St. Paul, and is joined with him in writing to the Rolossians, Philippians, and Philemon; but the present Epistle implies that he was absent. At the former period, Demas was with him; but now he had forsaken him, having loved this present world, and gone to Thessalonica. St. Mark was also then with him; but in the present Epistle Timothy is ordered to bring him with him. In the former Epistles, the Apostle confidently looked forward to his liberation, and speedy departure from Rome, (Philip. ii. 24. Philem. 22;) but in the Epistle before us he holds extremely different language, "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." From these observations, to which others might, and have been added, we may conclude, that this Epistle was written while St. Paul was in imprisonment the *second* time at Rome, and but a short time before his martyrdom; and, as it is generally agreed that this took place on the 29th of June, A. D. 66, and as the Apostle requests Timothy to come to him before winter, it is probable that it was written in the summer of A. D. 65. It is generally supposed, that Timothy resided at Ephesus when St. Paul wrote this Epistle to him; which appears very probable, though not certain.]—*Bagster.*

CHAPTER I.

[illegible] Timothy, and to the faithful faith which was in Timothy himself, his [illegible] and [illegible] and [illegible] and

2 And the things that thou hast heard of me [b] among many witnesses, the same commit [c] thou to faithful men, who shall be able [d] to teach others also.

3 Thou therefore endure [e] hardness, as a good soldier of Jesus Christ.

4 No man that warreth [f] entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman [g] that laboureth must be first partaker of the fruits.

7 Consider [h] what I say; and the [i] Lord give thee understanding in all things.

8 Remember that [j] Jesus Christ, of the seed of David, was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil-doer, even unto [k] bonds; but the word of God is not bound.

10 Therefore I endure all things for the [l] elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is a* faithful saying: For if [m] we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny [n] *him*, he also will deny us:

13 If [o] we believe not, *yet* he abideth faithful: he [p] cannot deny himself.

14 Of these things put [q] *them* in remembrance, charging *them* before the Lord that they strive [r] not about words to no profit, *but* to the subverting of the hearers.

15 Study [s] to show thyself approved unto God, a workman that needeth not to be ashamed, rightly [t] dividing the word of truth.

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a [u] canker: of whom is Hymeneus and Philetus,

18 Who concerning the truth have [v] erred, saying [w] that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation [x] of God standeth [y] sure, having this seal, The Lord [z] knoweth them that are his. And, Let [a] every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels [b] of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If [c] a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared [d] unto every good work.

22 Flee [e] also youthful lusts: but [f] follow righteousness, faith, charity, peace, with them that call [g] on the Lord out of a pure heart.

23 But foolish and unlearned questions [h] avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, [i] patient,

25 In meekness [j] instructing those that oppose themselves; if God [k] peradventure will give them repentance to the acknowledging [l] of the truth;

26 And *that* they may [m] recover themselves out of the snare [n] of the devil, who are [o] taken captive by him at his will.

A. M. cir. 4069.
A. D. cir. 65.

a 1 Ti.6.20.
b 1 Ti.6.12.
c 1 Ti.1.18.
d 1 Ti.3.2.
e 1 Ti.1.5.
f 1 Co.9.25, 26.
g or, *labouring husbandman*.
h 1 Ti.4.15.
i Pr.2.6.
j Ro.1.3,4.
k Ep.3.20.
l 2 Ch.16.
m Ro.6.5,8.
n Mat.10.33.
o Ro.3.3.
p Nu.23.19.
q 2 Pe.1.13.
r Tit.3.9,10.

s 2 Pe.1.10.
t Mat.13.52.
u or, *gangrene*.
v 1 Ti.6.21.
w 1 Co.15.12.
x Pr.10.25.
y or, *steady*.
z Na.1.7. Jn.10.14, 27.
a Ps.97.10.
b Ro.9.21.
c Je.15.19.
d 1 c.3.17.
e Ec.11.9,10.
f He.12.14.
g 1 Co.1.2.
h ver.16.
i or, *forbearing*.
j Ga.6.1.
k Ac.5.22.
l Tit.1.1.
m *awake*.
n 1 Ti.3.7.
o *alive*.

Ver. 3. *Endure hardness.*—*Doddridge*, "Afflictions." *Macknight*, "evil." Of the hardships which the Roman soldiers had to endure, see *Josephus* on the Jewish War, book iii. chap. 5.

Ver. 6. *The husbandman that laboureth*, &c.—*Doddridge*, "The husbandman must first labour, (and then) partake of the fruits." *Macknight* translates to the same effect.

Ver. 8. *According to my gospel*—i. e. the gospel which he preached.

Ver. 9. *An evil-doer.*—*Macknight* and *Doddridge*, "A malefactor."—*The word of God is not bound.*—On the contrary, persecution often contributes to its propagation. See Philip. i. 12, 13.

Ver. 11. It is *a faithful saying.*—Compare Rom. vi. 5, 8.

Ver. 15. *Rightly dividing the word of truth.*—Some think this refers to the duty of the priests in dividing the sacrifices; others, to the husbandman dividing the furrows with his plough; but we should rather refer it to the office of a steward, part of which, in those times, was to give each of the household his "portion of meat in due season." Luke xii. 41.

Ver. 17. *Hymeneus and Philetus.*—The latter is mentioned no where else in Scripture; but of Hymeneus, see 1 Tim. i. 20.

Ver. 18. *The resurrection is past already.*—These appear to have been allegorical preachers, who explained the resurrection figuratively of baptism, or perhaps of regeneration, which is the resurrection of the soul; an error afterwards ascribed by Epiphanius to the Gnostics and the Marcionites, and which *Macknight* thinks they founded on a misinterpretation of John v. 25.

Ver. 19. *Having this seal, The Lord knoweth*, &c.—This is thought to be an allusion to Num. xvi. 5. "Even to-morrow the Lord will show *who* are *his*, and who is *holy;* and will cause him to come near unto him; even him whom he hath *chosen*," &c. This passage refers to the priests under the law, and it is in allusion to them, that true Christians are called "a chosen generation, a holy and royal priesthood," 1 Peter ii. 5, 9. *Doddridge* says, "the expression is here used . . . in allusion to the custom of engraving upon some stones laid in the foundation of buildings the name of the persons by whom, and the purposes for which the structure is raised." We have no direct proof to offer; but we strongly suspect this was sometimes done by *sealing;* and we presume the seal of a prince was of that authority, that no subject dare remove a stone thus sealed. The late Mr. *Taylor*, in his fragments to *Cabnet*, No. cclxvi. 5, has given a copy of a Persian seal, containing not only the name of the king, but three sentences, one of which is, "God is my sufficiency;" another, "He that is not for Ali (Mahomet's son-in-law) is no friend of mine."

Ver. 20. *Vessels . . . . . of earth*—Are earthen ware. The vessels of so different materials are intended to represent the different sorts of teachers in the Christian church—some as apostles and evangelists, gold and silver; false teachers, wood and earthen ware.

Ver. 21. *If a man therefore purge himself from these*—That is, keep himself aloof from the false teachers and their errors, "he shall be a vessel unto honour," or an honourable vessel, like those of gold or silver.

Ver. 23. *Unlearned questions.*—*Macknight*, "untaught questions;" i. e. questions having no foundation in the Scriptures, and not there resolved, but curious, idle, and unimportant.

Ver. 26. *Recover themselves.*—Greek, "awake." *Elsner* remarks, the original means, to awake from a deep sleep—such as may be the consequence of

fessions, to each of which the Christian, and especially the Christian minister, may be assimilated. 1. He is a *soldier*, and is bound by oath to follow and to obey the Captain of his salvation. Every soldier must keep to his post, and is not allowed to engage in any other business; nor has he time, for the Roman soldier, (who is here alluded to,) when neither fighting nor encamping, was always exercising. The foot soldiers, besides their armour, which was cumbersome and heavy, were obliged to carry three days' provision: so that they had much labour and hardship constantly to endure. 2. He is compared to one striving for mastery in the Olympic games, where all the laws of the contest must be strictly observed, in order to secure the prize; for a man "is not crowned except he strive lawfully." 3. He is likened to the husbandman, who must first labour to cultivate his ground, to sow, and plant, and water, and weed, &c. before he can expect to be a partaker of the fruits of the earth.

Paul having exhorted Timothy to endure hardships, reminds him of what himself endured—"I suffer trouble as an evil-doer," or malefactor, even "unto bonds: I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus." This he did in the expectation, that those who suffer—who are crucified, and dead with Christ,—shall also be raised and reign with him. Timothy is then exhorted and encouraged to pursue his studies and labours wisely and zealously; discouraging all strife about words, and "all profane and vain babblings," in which the erroneous and worldly-minded teachers took delight; and studying so to divide the word of truth, like a faithful steward, as to give to each hearer his proper share and portion.

Our apostle next refers to some false and injudicious teachers, who, by allegorizing away the doctrine of the resurrection, "overthrew the faith of some." Notwithstanding this, however, he assures them that the foundation of God remained sure, having this double inscription for its seal—"The Lord knoweth them that are his;" and, "Let every one that nameth the name of Christ depart from iniquity." The one motto pointing to the great source of our salvation on the part of God; the other, the great practical end of our religion; and it is remarkable how often St. Paul thus connects election on the part of God, and obedience on the part of man, notwithstanding many persons consider them as inconsistent and contradictory.

The following verse (20) connects, as we conceive, not with that immediately preceding, but with the 18th verse. The faithful ministers of Christ are vessels of gold and silver; erroneous teachers, vessels of wood and clay; but, as in a great house, vessels of all these kinds are necessary, so in the church of God, there are false teachers, as well as true; and there is a "needs be that offences come." Timothy is, however advised to keep himself at a distance from false and erroneous teachers, and, at the same time, to guard against those youthful passions to which his age (being only a few years over thirty) might naturally expose him; meaning, by youthful lusts or passions, "not sensual lusts only, (as *Macknight* expresses it,) but ambition, pride, love of power, rashness, and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid." These he was not only to avoid, but to *flee* from; and, at the same time, in fleeing from them, he would pursue after righteousness, faith, charity, (or love,) peace, which he would find in the opposite direction—"with them that call on the Lord out of a pure heart." And as to

CHAPTER III.

1 He shows the state of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THIS know also, that [a] in the last days perilous times shall come.

2 For [b] men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, [c] false accusers, incontinent, fierce, despisers of those that are good,

4 [d] Traitors, heady, high-minded, [e] lovers of pleasures more than lovers of God;

5 Having [f] a form of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they [g] which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and [h] Jambres withstood Moses, so do these also resist the truth: men [i] of corrupt minds, [j] reprobate concerning the faith.

9 But they shall proceed no farther: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast [k] fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

A. M. cir. 4069.
A. D. cir. 65

a 1 Tim.4.1. 2 Pe.3.3. 1 Jo.2.18. Jude 17,18.
b Ro.1.29,. 31.
c or, *make-bates*.
d 2 Pe.2.10, &c.
e Phi.3.19.
f Tit.1.16.
g Tit.1.11.
h Ex.7.11.
i 1 Ti.6.5.
j or, *of no judgment*.
k or, *been a diligent follower of*.

1 Ac.13.45, 50.
m Ac.14.5, 6,19.
n Ps.34.19.
o 2 Th.2.11.
p c.1.13.
q Jn.5.39.
r 2 Pe.1.21.
s Ro.15.4.
t Ps.119.98 ..100.
u or, *perfected*.
a 1 Ti.5.21. 6.13.
b Re.20.12, 13.

11 Persecutions, afflictions, which came unto me at [l] Antioch, at [m] Iconium, at Lystra; what persecutions I endured: but out of *them* all [n] the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and [o] being deceived.

14 But continue [p] thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*;

15 And that from a child thou hast known the holy scriptures, which [q] are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All [r] scripture *is* given by inspiration of God, and [s] *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be [t] perfect, [u] thoroughly furnished unto all good works

CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE [a] *thee* therefore before God, and the Lord Jesus Christ, who shall judge [b] the quick and the dead at his appearing and his kingdom;

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those who had gone into serious errors, Timothy is exhorted to treat them with all meekness, in hope that they might be enabled to recover themselves from the snare of Satan.

CHAP. III. Ver. 1—17. *Paul admonishes Timothy of the great degeneracy to be expected in the times of the grand apostacy.*—It is not necessary to enter into a minute inquiry as to all the vices here enumerated—a few general observations may suffice.

1. We are not disposed to confine these vices, any more than the grand apostacy itself, to the popish clergy: they may be all expected, wherever the form of godliness subsists without the power. 2. We may remark, how many vices and vicious tempers may co-exist with the *mere* form of godliness? 3. "It is observable, (says Dr. *Macknight*,) that this description begins with extreme selfishness as the root, and concludes with the excessive love of sensual pleasure as the end, of all [these] corruptions."—"Lovers of pleasures more [or rather] than lovers of God." This applies particularly to those professors who, with little or no hesitation, enter into all the enjoyments of the world, and frequent its places of fashionable amusements, without appearing to suspect that they renounce Christ by preferring these before him. "There has been (says *Wilberforce*) much argument concerning the *lawfulness* of *theatrical amusements*. Let it be sufficient to remark, that the controversy would be short indeed, if the question were to be tried by this criterion of *love* to the *Supreme Being*. If there were any thing of that sensibility for the honour of God, and of that zeal in his service, which we show in behalf of our earthly friends, or of our political connexions, should we seek our pleasure in that place which the debauchee, inflamed with wine, or bent on the gratification of other licentious appetites, finds most congenial to his state and temper of mind? In that place, from the neighbourhood of which (how justly termed *a school of morals* might hence alone be inferred) decorum, and modesty, and regularity retire, while riot and lewdness are invited to the spot, and invariably select it for their chosen residence! where the sacred name of God is often profaned! where sentiments are often heard with delight, and motions and gestures often applauded, which would not be tolerated in private company! . . . . . where, when moral principles are inculcated, they are not such as a Christian ought to cherish in his bosom, but such as it must be his daily endeavour to extirpate: not those which scripture warrants, but those which it condemns as false and spurious; being founded in pride and ambition, and the overvaluation of human favour! Where, surely, if a Christian should trust himself at all, it would be requisite for him to prepare himself with a double portion of watchfulness and seriousness of mind, instead of selecting it as the place in which he may throw off his guard, and unbend without danger!"

What is here said of theatrical amusements may apply to most other fashionable diversions, the leading object of which is, to *divert* the mind from every thing serious and devout; and which, consequently, is utterly inconsistent with the love of God our Saviour. It is not strange, therefore, that such should be denounced by our apostle as enemies to the truth, and reprobates concerning the faith: but it is an awful and alarming circumstance that men of this character should be found among the professed teachers of Christianity; and it is much to be lamented that, among professing females, there should be any silly enough to be led captive by them.

As a striking contrast to the preceding characters, we may here contemplate those of Paul and his son Timothy; the latter having not only "fully known," but *copied* the virtues of the former. Hence we may see the utility of scripture biography, and other Christian memoirs, because, "Herein we see how grace operates in men like ourselves; having the same passions, frailties, and imperfections with ourselves; and placed in similar circumstances of duty, labour, difficulty, trial, and temptation." Timothy faithfully followed the same course of doctrine, manner of life, and virtues of his venerable father in Christ, St. Paul; and, in so doing, became exposed to the same trials and persecutions as *he* had suffered. He also derived his knowledge from the same source—the sacred Scriptures, in which he had been initiated in his infancy—had subsequently made them the chief subject of his study and attention—and they had made him "wise unto salvation."

Here the apostle lays down two important propositions which demand our particular attention. 1. All Scripture is given by inspiration; and, 2. Is profitable for instruction, &c.

1. When we read "all Scripture" is given by inspiration, we must recollect that but little of the New Testament was yet written, and still less got into circulation: consequently, when a child, Timothy could have known nothing of it: yet, when brought into circulation, none but a Jew would place it in authority inferior to the Old.

2. The Holy Scriptures are here commended as able to make us wise unto salvation, and more particularly as profitable for doctrine, reproof, &c. that is, furnishing every thing necessary to "complete the man of God," or the perfect Christian—so far as perfection is attainable in the present life. From this we may infer the folly and wickedness of keeping back the Scriptures from the common people—all of whom equally need them with ourselves: on the other hand, it is a distinguishing mark of a true minister of Christ, that he studies them himself, and recommends them to his hearers.

CHAP. IV. Ver. 1—22. *Paul, ready to receive the crown of martyrdom, entreats a visit from Timothy.*—Timothy being fully qualified as an Evangelist, by the grace of God and a

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intoxication; and thinks it refers to an artifice of fowlers, who scatter seeds steeped in intoxicating drugs, intended to stupify the birds. Such a fowler is Satan.—*Snare of the devil (diabolos)—taken captive.*—Greek, "taken alive."

CHAP. III. Ver. 1. *In the last days.*—See 1 Tim. iv. 1.

Ver. 3. *False accusers.*—Margin, "Make-bates:" according to *Minsheu*, a *make-bate*, is a make-strife; or, a mischievous, contentious person. The devil himself has his name (*Diabolos*) from this word, because he is an "accuser of the brethren."

Ver. 8. *Jannes and Jambres.*—These are the principal Magicians who withstood Moses. Their names are preserved in Jonathan's Chaldee Paraphrase, in Eusebius, in Pliny, and in an old Pythagorean Philosopher.

Ver. 11. *Persecutions . . . . at Antioch, at Iconium, at Lystra.*—See Acts xiii. 50; xiv. 2, 5, 19.

Ver. 16. *All Scripture*—i. e. Holy Scripture, as in the preceding verse. — *Grotius*, Dr. *Geddes*, and the Unitarian Version, render this "All Scripture given by inspiration of God (is) profitable," &c. changing the place of the verb supplied; and this, it appears, has the sanction of the old Syriac, the Vulgate, and most ancient versions. The question, what writings are inspired, must be decided by internal and historical evidence. The sense much depends on the copulative *and* (Greek *kai*) which is wanting in the ancient versions generally, but if retained, justifies our authorized translation; to which agree *Doddridge*, *Macknight*, and most English commentators; and for a full defence of which, in answer to Dr. *Geddes*, see an Essay "On the Divine Inspiration of the Jewish Scriptures, by Dr. *Findlay*, of Glasgow."

Ver. 17. *That the man of God may be perfect.*—Margin, "perfected:" i. e. completely and thoroughly furnished for every good work.

CHAP. IV. Ver. 1. *The quick and the dead*—i. e. those who are alive as well as those in their graves. See 1 Cor. xv. 51, &c.

2 Preach the word; be instant in season, out of season; reprove, [c] rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto [d] fables.

5 But watch thou in all things, [e] endure afflictions, do the work of an evangelist, [f] make full proof [g] of thy ministry.

6 For I am now ready to be offered, and the time of my departure [h] is at hand.

7 I have fought [i] a good fight, I have finished [l] *my* course, I have kept [k] the faith:

8 Henceforth there is laid up for me a crown [l] of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them [m] also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved [n] this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And [o] Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord [p] reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our [q] words.

16 At my first answer no man stood with me, but all [r] *men* forsook me: *I pray God* that it may not be laid [s] to their charge.

17 Notwithstanding the Lord [t] stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth [u] of the lion.

A. M. cir. 5069
A. D. cir. 65

c Tit.2.15.
d 1 Ti.1.4.
e c.2.3.
f or *fulfil.*
g 1 Ti.4.12, 15.
h Phi.1.23. 2 Pe.1.14.
i 1 Ti.6.12.
j Ac.20.24.
k Pr.23.23. Re.3.10.
l 1 Co.9.25. 1 Pe.5.4. Re.2.10.
m 1 Co.2.9.
n 1 Jn.2.15.
o Tit.3.12.
p Ps.28.4.
q or, *preachings.*
r c.1.15.
s Ac.7.60.
t Mat.10.19. Ac.23.11.
u Ps.22.21.

long acquaintance with the holy Scriptures, is solemnly charged to a zealous and faithful exercise of his ministerial talents:—Show thyself "a man of God, thoroughly furnished unto every good work." And St. Paul the more strongly urges this, from the consideration that he foresaw the time was coming, in which many would not bear to hear the truth. As to himself the great apostle saw his end approaching, and was prepared to offer up his life as a sacrifice in the cause of God, that he might receive the crown of martyrdom. "I am now ready to be offered, (says he;) and the time of my departure is at hand." Here, according to the learned *Blackwall*, "is an allusion to that universal custom [both among Jews and Gentiles] of pouring wine or oil on the head of the victim, immediately before it was slain: the apostle's emphatical word signifies, 'Wine is just now pouring on my head; I am just going to be sacrificed to Pagan rage and superstition.'"

The apostle proceeds, (ver. 7)—"I have fought a good fight; I have finished my course; I have kept the faith." These terms are evidently *agonistic*—that is, they allude to the Olympic games; the former alluding to the boxing or wrestling combats, and the latter to the races. He had completed both: his battle was fought—his race was run; he had also kept the sacred deposit of the faith intrusted to him, and he was going to receive his crown—a crown of righteousness and glory, reserved for him against the second coming of his Lord, his Saviour, and his Judge. And he rejoiced to know, that the crown was not for him only. It was not the reward of a few only, (though indeed comparatively few,) but of all those who looked and longed for the second coming of their Lord—to all who should love his appearing, and hail him as their almighty Saviour.

The latter part of the chapter contains a variety of miscellaneous information and remarks. In the first place, the apostle requests Timothy to come and visit him as soon as possible; apparently anticipating, that if he delayed he might be too late to see him; for the time of his departure was at hand.

Of Demas, Paul complains, he "hath forsaken me, having loved the present world." From the cautious manner in which Paul speaks of this man in Coloss. iv. 14, it has been inferred that he considered him as a doubtful character, but this is not certain; nor is there any proof that Demas apostatized from Christianity: perhaps his secular interests might induce him to go to Thessalonica, or fear might deter him from staying with the apostle.

The cloak, the books, and the parchments, have occasioned a great variety of conjectures. The first article was probably to guard against the cold and rain. From the mention of books and parchments, Bishop *Bull* derives a useful argument in favour of ministerial studies, though it is utterly useless to guess at the contents of either the books or parchments.

Alexander is so common a name, that there is no certainty that this Alexander was either of those who had been before mentioned, though what is said of him agrees with 1 Tim. i. 20. Both evidently opposed Paul's preaching: but the most painful fact here mentioned is, that upon Paul's first hearing, he was deserted, like his divine Master—"All forsook him and fled." Even this, however, was overruled for good, as he was so strengthened and supported, that he was enabled to preach the gospel before his Gentile adversaries with good effect, and was, for the present, delivered from the mouth of the lion—by whom many think Nero was intended; but this is by no means certain. It is generally agreed, however, that soon after the date of this Epistle, Paul fell a martyr to the rage of that execrable tyrant, who, as is well known, after setting fire to the imperial city, laid the fault upon the Christians.

So *Tacitus*, after speaking of Nero's charging the Christians with setting fire to Rome, which he did himself, (A. D. 64,) says, "To suppress, if possible, this common rumour, Nero procured others to be accused, and punished with exquisite tortures a race of men detested for their evil practices, who were commonly known by the name of Christians. The author of that sect (or name) was *Christus*, who, in the reign of Tiberius, was punished with death as a criminal, by the Procurator Pontius Pilate. But this pestilent superstition, though checked for a while, broke out afresh, not only in Judea, where the evil first originated, but even in the city (of Rome;) the common sink into which every thing filthy and abominable flows from all quarters of the world. At first, those only were apprehended who confessed themselves of that sect; afterwards, a vast multitude discovered by them, all of whom were condemned, not so much for the crime of burning the city, as for their enmity to mankind. Their executions were so contrived, as to expose them to derision and contempt. Some were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night-time, and thus burnt to death."

The death of Paul is commonly placed in A. D. 65 or 66; and his being a Roman citizen, procured him the honour of decapitation instead of crucifixion. Milner cites from Chrysostom a tradition, that the immediate cause of his last imprisonment was, that his preaching had converted a cupbearer and concubine of the Emperor; though Bishop *Pearson*, and some other learned men, are of opinion that he was not put to death by Nero, but by one of his deputies, while he was himself gone to head the army in Greece. There is no doubt, however, of his martyrdom, which the Calendar places on the 29th of June. We shall close this Epistle, which was probably the last St. Paul wrote, with the following judicious reflections of Dr. *Macknight* upon this apostle's epistolary correspondence, and the evidence which it affords of the truth of Christianity:—

"These strong asseverations of the truth of the things which Paul had all along preached; these earnest charges to Timothy, to preach the same things openly and plainly to the world; these high expressions of joy in the sufferings which he had endured for preaching them, and these confident expectations which he expressed, of receiving a full reward in

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Ver. 2. *In season, out of season*—i. e. embrace every possible opportunity; "whether seasonable or unseasonable to thyself." So *Macknight*.

Ver. 3. *Teachers, having itching ears.*—*Macknight* transposes the words thus:—"Having itching ears, they [that is, the people] will heap to themselves teachers" calculated to *tickle* them with new and curious matter; namely, *fables* and allegories, such as those of the Rabbies and Pagan philosophers.

Ver. 5. *Make full proof.*—*Doddridge*, "Accomplish."—*Thy ministry.*—To a person who regretted to Dr. *Johnson*, that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply: "The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life, nor do I envy the clergyman who makes it an easy life."

Ver. 6. *I am now ready to be offered.*—So *Doddridge*; but *Macknight* renders it, "I am already poured out;" and others "I am poured upon," alluding to pouring wine, &c. upon the head of the victim, before it was sacrificed. The sense of both is the same as our version.

Ver. 7. *I have fought a good fight, &c.*—*Macknight*, "I have combated the good combat; I have finished the race; I have preserved the faith." Dr. *Adam Clarke* cites, from *Euripides*, a case in which a wife died to redeem the life of her husband when his parents had refused, and he reproaches them in these expressive words: "Thou wouldest have *fought a good fight*, hadst thou died for thy son."

Ver. 8. *A croion of righteousness*—i. e. a reward of righteousness. See 1 Cor. ix. 25, and note.

Ver. 11. *Take Mark*—i. e. John Mark: see Acts xii. 25. Paul and Mark had evidently now been reconciled. See Acts xv. 39.

Ver. 13. *The cloak.*—*Macknight*, "Bag;" and others, portmanteau. The word is variously used.

Ver. 17. *Fully known.*—*Macknight*, "Fully (and boldly) declared. The word literally signifies, "might be carried with a full sail."

18 And the Lord [v] shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before [w] Nero the second time.

A. M. cir. 4069.
A. D. cir. 65.

v Ps.121.7.

w *Cæsar Nero, or, the Emperor Nero*

the life to come for all his labours and sufferings, being the apostle's dying words to his intimate friend and companion of the ministry of the gospel, conveyed in a private letter, no person who is a judge of human nature and human actions, can read them without being impressed with the strongest conviction of the apostle's own thorough persuasion of the things which, from the time of his conversion, he constantly preached, without the least variation. And seeing the most important of these things were matters of fact, of which his own senses and experience had informed him: . . . . . I say, the apostle's own persuasion of these facts, is such a proof of their reality, and of the truth of the gospel history, as never will be shaken by all the sophistry of infidels united. This excellent writing, therefore, will be read by the disciples of Christ to the end of the world, with the highest satisfaction: and the impression which it must have on their minds, will often be recollected by them with the greatest effect, for the confirmation of their faith in the gospel, and their consolation under all the evils which their adherence to the gospel may bring upon them."

Ver. 19. *Salute Prisca*—Or "Priscilla," Acts xviii. 2.—*The household of Onesiphorus.*—From Onesiphorus himself not being here mentioned, it may be reasonably supposed that he was with St. Paul at Rome.

Ver. 20. *Erastus.*—[As Timothy accompanied the apostle from Corinth to Jerusalem, through Macedonia, and probably to Miletus, before his first imprisonment at Rome, it would have been wholly superfluous to have informed him of Erastus, if he had spoken of that voyage; and Trophimus accompanied the apostle to Jerusalem. Acts xx. 4—16; xxi. 29.]—*Bagster.*

Ver. 21. *Claudia.*—Dr. *Henry*, in his *Eccles. Hist.*, supposes this to be the lady celebrated in two of *Martial's* Epigrams; but *Macknight* thinks this inconsistent with her age. Tradition states, that she first brought the gospel into Britain.

CONCLUDING REMARKS ON THE SECOND EPISTLE TO TIMOTHY.

[This epistle was written to St. Paul's most intimate friend, under the miseries of a jail, and with the near prospect of an ignominious death, which he suffered under the cruel and relentless Nero; and it is peculiarly valuable to the Christian church as exhibiting the best possible evidence of the truth and reality of our holy religion, and affording a striking contrast between the persecuted, but confident and happy Christian, and the ferocious, abandoned, and profligate Roman. The detestable Nero having set fire to Rome, on the 10th of July, A. D. 64, endeavoured to remove the odium of that nefarious action, which was generally and justly imputed to him, by charging it upon the Christians, who had become the objects of popular hatred on account of their religion; and in order to give a more plausible colour to this calumny, he caused them to be sought out, as if they had been the incendiaries, and put great numbers to death in the most barbarous and cruel manner. "Some," says *Tacitus*, "were covered over with the skins of wild beasts, that they might be torn to pieces by dogs; some were crucified; while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burnt to death. For these spectacles, Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself." (See also *Suetonius*, in Vit. Nero. c. 16.) To these dreadful scenes *Juvenal* thus alludes: "Describe a great villain, such as Tigellinus, (a corrupt minister under Nero,) and you shall suffer the same punishment with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to a chain, till they make a long stream (of blood and sulphur) on the ground." So also *Martial* in an epigram concerning the famous *C. Mucius Scævola*, who lost the use of his right hand by burning it in the presence of Porsenna, king of Etruria, whom he had attempted to assassinate: "You have, perhaps, lately seen acted on the theatre, Mucius, who thrust his hand into the fire: if you think such a person patient, valiant, and stout, you are a senseless dotard. For it is a much greater thing, when threatened with the *troublesome coat*, to say, I do not sacrifice, than to obey the command, Burn the hand." This troublesome coat, or shirt, was made like a sack, of paper or coarse linen cloth, either besmeared with pitch, wax, or sulphur, and similar combustible materials, or dipped in them; which was then put on the Christians, who, in order to be kept upright, the better to resemble a flaming torch, had their chins severally fastened to stakes fixed in the ground. At the same period, many of the most illustrious senators of Rome were executed for the conspiracy of *Lucan, Seneca*, and *Piso*; many of whom met death with courage and serenity, though unblest with any certain hope of futurity. With the Christian alone was united purity of manners amidst public licentiousness, and purity of heart amidst universal relaxation of principle; and with him only were found love and good will to all mankind, and a patience, and cheerfulness, and triumph in the hour of death, as infinitely superior to the stoical calmness of a Pagan, as the Christian martyr himself to the hero and the soldier. After such scenes as these was this Epistle written, probably, the last which St. Paul ever wrote; and, standing on the verge of eternity, full of God, and strongly anticipating an eternal weight of glory, the venerable Apostle expressed the sublimest language of hope and exultation:—"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but to all them also that love his appearing." (Chapter iv. 6—8.) Surely every rational being will be ready to exclaim, "Let me die the death of the righteous, and let my latter end be like his!"]—*Bagster.*

THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

[Of Titus, to whom this Epistle is addressed, and of whom St. Paul speaks in terms of the highest approbation and most cordial affection in his Epistles, we know nothing more with certainty, than that he was a Greek by birth, and one of the Apostle's early converts, who frequently attended him in his journeys. We have also no certain information when, or by whom, the Gospel was first preached in Crete; though it is probable that it was made known there at an early period, as there were Cretans present on the day of Pentecost, who, on their return home, might be the means of introducing it among their countrymen. Nor have we any account concerning St. Paul's labours in that island, except the bare fact which may be inferred from this Epistle; though St. Luke mentions that he touched at the Fair Havens and Lasea in his voyage to Rome. It is therefore inferred, that this event took place, and consequently this Epistle was written, subsequent to his first imprisonment at Rome, and previously to his second, about A. D. 64; which is considerably strengthened by the verbal harmony subsisting between this Epistle and the first Epistle to Timothy. The Apostle seems to have had very great success in his ministry in that island; but, by some means, to have been hurried thence, before he could order the state of the churches in a regular manner. He therefore left Titus there to settle the churches in the several cities of the island, according to the apostolical plan. Titus lived there till he was 94 years of age, and died, and was buried in that island. It was upon the occasion of Titus being thus left at Crete, that St. Paul wrote this Epistle, to direct him in the proper discharge of his various and important duties.]—*Bagster*

CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped: 12 and what manner of men they be.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the [a] acknowledging of the truth which [b] is after godliness;

2 [c] In hope of eternal life, which God, that [d] cannot lie, promised before the [e] world began;

3 But [f] hath in due times manifested his word through [g] preaching, which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son [h] after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order [i] the things that are [j] wanting, and ordain [k] elders in every city, as I had appointed thee:

6 If any be [l] blameless, the husband of one

A. M. cir. 4069.
A.D. cir. 65.

a 2 Ti. 2.25.
b 1 Ti.6.3.
c or, For.
d 1 Sa.15.29
e Mat.25.34
f 2 Ti. 1.10.
g Ro.16.14, 15.

h 1 Ti. 1.1,2.
i 1Co.11.34
j or, *left unfinished*
k Ac.14.23
2 Ti. 2.2
l 1 Ti. 3.2, &c

Chap. I. Ver. 1—16. *Paul's affection to Titus: directions for his conduct: the character of the Cretans.*—Titus appears to have been a convert from Gentilism by the ministry of St. Paul, who here calls him his *own son* in the common faith; and frequently mentions him, in his second epistle to the Corinthians, with great affection. He often employed him either as his messenger to the churches, or his travelling companion. He was with Paul and Barnabas, at Jerusalem, when some of the Judaizing teachers urged it upon him to be circumcised, but Paul would not allow it, (Gal. ii. 3, 4,) though he circumcised Timothy, his mother being a Jewess.

Before writing this Epistle, the apostle had been in Crete, (now called Candia,) with Titus and Apollos, whom he left there; and is said, at his writing of this Epistle, to have been at Nicopolis, in Macedonia, at or near which city he designed to winter. Such is the statement in the subscription, which

Chap. I. Ver. 2. *Promised before the world began.*—Compare 2 Tim. i. 9.
Ver. 4. *Titus*, mine *own son.*—So he calls Timothy, 1 Tim. i. 2. Of the respect with which he elsewhere speaks of Titus, see 2 Cor. ii. 13, vii. 6 13. 14 &c

wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding [n] fast the faithful word [o] as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain [p] talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert [q] whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One [r] of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke [s] them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish [t] fables, and commandments of men, that turn from the truth.

15 Unto [u] the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess [v] that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work [w] reprobate.

A. M. cir. 4069
A. D. cir. 65

n 2 Th. 2. 15.
o or, *in teaching.*
p 1. 1. 10.
q Mat. 23. 14
r Ac. 17. 28.
s 2 Ti. 4. 2.
t 1 Ti. 1. 4.
u Ro. 14. 14, 20.
v 2 Ti. 3. 5, 7.
w or, *void of judgment.*

CHAPTER II.

1 Directions given unto Titus for his doctrine and life. 9 Of the duty of servants, and 11 general of all Christians.

BUT speak thou the things which become sound doctrine:

2 That the aged [a] men be [b] sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh [c] holiness, not [d] false accusers, not given to much wine, teachers of good things;

4 That they may teach the [e] young women to be [f] sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be [g] sober-minded.

7 In all things showing thyself [h] a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound [i] speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants [j] to be obedient unto their own masters, *and* to please *them* well in all *things;* not [k] answering again;

10 Not purloining, but showing all good fide-

a Pr. 16. 31.
b or, *vigilant.*
c or, *holy women.*
d or, *make-bates.*
e 1 Ti. 5. 14.
f or, *wise.*
g or, *discreet.*
h 1 Ti. 4. 12.
i 1 Ti. 6. 3.
j Ep. 6. 6, &c.
k or, *gainsaying.*

both *Macknight* and *Paley* admit to be the probable fact; and from the similarity between the doctrine and phraseology, this epistle seems to have been written about the same time with the first epistle to Timothy.

In this, as in most of his epistles, Paul connects, (as we have already remarked,) "the faith of God's elect" with "the truth which is after (or according to) godliness;" and we may depend upon it, that those preachers who do not preserve this connexion inviolate, deserve not to be ranked as preachers of the gospel. When he adds, that "God had promised eternal life before the world began," we think, with Dr. *Doddridge*, that it is much the most natural to interpret this of the Father's promise to his Son, when he said, as in the second Psalm, "Ask of me, and I will give thee the heathen for thine inheritance," &c. (Ps. ii. 8.) and not (as some do) of his promise to Adam after the fall, but before the Jewish age or dispensation.

When Paul left Titus in Crete, (or Candia,) it was for the purpose of arranging such ecclesiastical affairs as himself had not had time to attend to; and especially to ordain ministers in every town in the island, where there might be occasion and opportunity. On this subject he repeats nearly the same sentiments which he had expressed to Timothy on the like occasion, respecting the qualifications of pastors and teachers, as may be seen in our notes below. He contrasts such as he recommends with the preachers of the circumcision, some of whom, it appears, were natives, and partook of the national character of the *Cretans*, who, according to one of their own poets, (Epimenides,) were addicted to lying, rapaciousness, luxury, and idleness. What a mixture of unhappy qualities!

"This witness," the apostle adds, speaking generally, "is *true*." Therefore (as if he had said) "when you discover any of these unhappy qualities mingling in their conduct and conversation, "rebuke them sharply," that they may be sound in the faith; on the same principle that a skilful surgeon will cauterize a wound to save the life of his patient, or remove a gangrene to effect a sound and perfect cure.

The evils of which the apostle seems apprehensive, were the apparently opposite ones of superstition and immorality, which, strange as it may seem, often operate upon each other, as we see in the lower classes of Roman Catholics. A superstitious attention to outward forms quiets their consciences in the neglect of Christian morals; and the commission of immoralities leads them to fly to saints and angels for their intercession, when they dare not approach the Son of God himself, whose "eyes are as a flame of fire."

CHAP. II. Ver. 1—15. *Directions to Titus, how to exhort the different classes of society.*—By "sound doctrine" we understand, not only orthodox principles, but those principles taught in a manner calculated to promote the health and activity of the soul, and adapted to the various classes of hearers and members of the Christian church.

1. He begins with the *aged men*, whose discriminative character should be gravity, temperance, and love; for vital Christianity has a most benevolent aspect, and a powerful tendency to promote both the present and future happiness of mankind. While it moderates and usefully directs the ardour of the young, it warms the heart of the aged, and cheers them in their passage to the tomb: but levity, either in conduct or conversation, ill becomes the gravity of gray hairs.

2. Of *aged women*, and particularly of such as are employed in the church, a correspondent excellence of character is required, founded upon *holiness:* they must act as becometh *saints;* and, as persons employed in the service of God, studiously avoid those vices into which women, uninfluenced by Christianity, too often fall. The female sex is the bond of union to society. The various relations it successively fills—as of daughter, wife, and mother—are of vast importance, and capable of the greatest advantages to mankind, especially as the means of forming the human character in early life.

3. *Young men* must be exhorted to be sober-minded and discreet; to whom Titus, as a young man and a teacher of religion, is exhorted to show himself as a pattern of good works and religious conversation.

4. Christian *servants* are required to be obedient in all things, neither purloining nor gainsaying, that they also, in their humble sphere, may adorn the doctrine of God their Saviour.

After these exhortations, we have (ver. 11 to 14) a striking display of the nature, object, and end of the gospel dispensation, on which Dr. *Doddridge* excellently remarks; "Hardly does the word of God afford a more instructive and comprehensive summary of the gospel than that before us: it gives us a view of the nature of the dispensation as a doctrine of grace, and, at the same time, a doctrine *according to godliness.*

Ver. 7. *A bishop must be blameless*, &c.—Compare 1 Tim. iii. 2, 3.

Ver. 8. *A lover of hospitality.*—*Doddridge* and *Macknight*, "hospitable."

Ver. 10. *Of the circumcision*—i. e. those Judaizing teachers who taught the necessity of circumcision to all men.

Ver. 11. *Whose mouths must be stopped.*—"Neither by persecution nor force, (says *Macknight*,) but by clear and strong reasoning."

Ver. 12. *A prophet of their own.*—That is, a poet; for their poets were supposed to be inspired by the Muses, if not by the gods. The verse here cited is from Epimenides, and is thus poetically rendered—

"False Cretans, savage beasts, with bellies slow."

Macknight remarks, that the words prophet and poet were used as synonymous, both by the Greeks and Romans.—*Evil beasts*—i. e. wild beasts.—*Slow bellies*—Lazy gluttons.

Ver. 13. *Rebuke them sharply.*—Literally, "cuttingly."

Ver. 14. *Jewish fables.*—See 1 Tim. i. 4, and note.

Ver. 15. *Unto the pure all things are pure*, &c.—See Mat. xv. 11. Acts x. 15. Rom. xiv. 14, 20—23.

CHAP. II. Ver. 2. *In charity.*—Greek, "love."

Ver. 3. *Holiness.*—*Doddridge*, "saints" *Macknight*, "sacred persons"—*False accusers.*—Margin, "make-bates." See note on 2 Tim. iii. 3.

Ver. 5. *Keepers at home*—That is, domestic; not seeking their pleasures abroad.

Ver. 8. *Sound speech.*—This term is used only in this Epistle and in the two to Timothy.—*Of the contrary part.*—*Macknight*, "On the opposite side;" i. e. an infidel, or unbeliever.

Ver. 10. *Not purloining.*—To purloin is to defraud any one, or to keep back his property.

lity; that [i] they may adorn the doctrine of God our Saviour in all things.

11 For the grace [m] of God that bringeth salvation [n] hath appeared to all men,

12 Teaching us that, denying [o] ungodliness and worldly [p] lusts, we [q] should live soberly, righteously, and godly, in this present world;

13 Looking [r] for that blessed hope, and the glorious appearing [s] of the great God and our Saviour Jesus Christ;

14 Who gave [t] himself for us, that he might redeem us from all [u] iniquity, and purify [v] unto himself a peculiar [w] people, zealous [x] of good works.

15 These things speak, and exhort, and rebuke with all authority. Let [y] no man despise thee.

CHAPTER III.

1 Titus is yet farther directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.

PUT them in mind to be subject [a] to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, showing all [b] meekness unto all men.

3 For we [c] ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that the kindness and [d] love of God our Saviour toward man appeared,

5 Not [e] by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us [f] abundantly through Jesus Christ our Saviour;

7 That being justified [g] by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful [h] to maintain good works. These things are good and profitable unto men.

9 But [i] avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is a heretic after the first and second admonition [j] reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to [k] maintain good [l] works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

A. M. cir. 4069. A. D. cir. 65.

i Mat.5.16.
m Ro.5.15.
n or, *to all men, with whom he conversed*
o Ro.8.13.
p 1 Pe.2.11.
q Lu.1.75.
r 2 Pe.3.12.
s Re.1.7.
t Ep.5.2.
u Ps.130.8.
v He.9.14.
w De.7.6. 1 Pe.2.9.
x Ep.2.10.
y 1 Ti.4.12.
a Ro.13.1.
b Ep.4.2.
c 1 Co.6.11. 1 Pe.4.3
d or, *pity.*
e Ep.2.4,8,9
f or, *richly.*
g Ro.3.24.
h ver.1,14.
i 2 Ti.2.23.
j Mat.18.17
k or, *profess honest trades.*
l ver.8.

It hath *appeared to all men*, and it bringeth them salvation, by inculcating the most salutary lessons that man can receive. It teaches us to *deny ungodliness and worldly lusts*, how pressing soever their solicitations may be. It instructs us in all the branches of our duty to God, to ourselves, and to our fellow Christians. . . . . As we are "slow of heart" to attend to such instructions, it enforces them with motives the most generous and the most animating. It represents to us, as it were in prophetic vision, the glorious appearance of *the great God and our Saviour, Jesus Christ;* when he shall come with everlasting blessings in his hands to reward all his faithful people, and with terrors of divine vengeance to be poured forth on all that have rejected the authority of his gospel. And, that the most powerful considerations of gratitude may join with those of the highest interest, it directs our eyes to this divine triumphant Saviour, as having once given himself to torture and to death for us, that he might *redeem us from all iniquity, and purify us unto himself, a peculiar people*, devoted to God, and zealous of good works."

CHAP. III. Ver. 1—15. *Titus instructed what to teach and what to reject, and how he should act towards heretics.*—Some false teachers, it should seem, had insinuated that Christians were *not* bound, under the gospel dispensation, to obey Pagan governors; a principle which St. Paul combats in several of his epistles; for dominion (or civil power) is not "founded in grace," as some weak and wicked enthusiasts have pretended. St. Paul particularly guards against the disrespectful treatment of magistrates, as such, however ignorant or idolatrous; for, says he, *we* Christians, (that is, many of us were formerly Pagans and idolaters, and therefore ought to treat others now in the same state with candour, gentleness, and meekness. Not only so, but we should exercise towards them benevolence and compassion, even as "God our Saviour" hath done towards us. For, indeed, it is "not by works of righteousness which we have done," that we are saved, but according to his sovereign mercy, and by the agency of his Holy Spirit, which he hath shed on us abundantly through Jesus Christ; the effects of which we should be careful to exhibit in our lives and conversations, for it is not only natural, but even just and proper, to judge of religious principles by their effect on the life and conduct of those who maintain them; and the principles of the gospel have the exclusive honour of being efficacious to the production and progress of universal holiness. "I will that thou affirm constantly, (says the apostle,) that they which have believed in God be careful to maintain good works." But as to "foolish questions, and genealogies, and contentions, and strivings about the law—*avoid* them; for they are unprofitable and vain." Still worse; they often lead to *heresy;* and "a man that is a *heretic* (says he,) after the first and second admonition, reject." Here arise two questions of great difficulty and importance—*Who* are heretics? and, *How* should they be treated?

1. Who are *heretics?* The term "heretic" is used only in this place throughout the New Testament, though the word "heresy" is used frequently in the book of Acts, as equivalent to *sect.* (See Acts v. 17; xv. 5; xxiv. 5, 14; xxvi. 5; xxviii. 22.) "Prior to Christianity, the word was used indifferently for any sect or party, religious or philosophical; but after the erection of the Christian church, it was used for such separations only as were made on the ground of doctrine or principle; and other separations, grounded on difference of religious rites, or the preference of certain preachers, were denominated schisms. (1 Corinthians i. 10—12.) What, then, constituted the notion of a heretic in the first ages of the church? 1. He was supposed to be in an *error.* 2. That error was thought pernicious. "Heresy, (says Dr. *Waterland,*) lies in espousing pernicious doctrines." 3. That error was of sufficient importance to break communion, and so violate the unity of the church.

That the faith of such a man may be *subverted*, is easily un-

Ver. 11. *Hath appeared to all men.*—Margin, "That bringeth salvation to all men, hath appeared." *Doddridge* and *Macknight* adhere to the text. The word "appeared" is applied to the shining of the sun and stars, Acts xxvii. 20.

Ver. 13. *The great God and our Saviour.*—Dr. *Burgess* remarks, that the whole of this title is referred to Christ "by the unanimous judgment of the Greek Fathers, and of all the Latins but one." *Smith* quotes *Wordsworth* and Bishop *Middleton*, on the same side. *Doddridge* quotes *Fleming*, as remarking, that we never read in Scripture of the Father's *appearing*. But see Mat. xvi. 27. Luke ix. 26.

Ver. 14. *A peculiar people.*—See Exod. xix. 5. Deut. vii. 6.

Ver. 15. *Speak—exhort—rebuke*—i. e. inculcate the doctrines—enforce the duties—and rebuke the vices, above enumerated.——*With all authority*—i. e. as a divinely appointed and divinely instructed teacher.——*Let no man despise thee.*—Two things are necessary to avoid contempt: to assert nothing without proof, and not to contradict by actions what is taught in words. Compare 1 Tim. iv. 12

CHAP. III. Ver. 1. *Principalities.—Macknight*, "Governments."

Ver. 4. *God our Saviour.*—This expression occurs only here and in the 2d Epistle to Timothy.

Ver. 8. *A faithful saying.*—This phrase also occurs only here, and in Paul's Epistles to Timothy

Ver. 9. *Foolish questions*, &c.—See 1 Tim. i. 4, and note.

Ver. 11. *Subverted.—Doddridge* and *Macknight*, "perverted," or turned aside.

Ver. 12. *Artemas*—Is only here mentioned.——*Tychicus.*—See Ephes vi. 21. ——*Nicopolis.*—There are several cities of this name, and it is doubtful which is here intended; some referring it to Nicopolis, a city of Epirus; others to a city of the same name in Thrace, on the borders of Macedonia, as in the subscription to the Epistle. [This was probably *Nicopolis*, a city of Epirus, or the gulf of Ambracia, in the Adriatic sea, near Actium, which Augustus built in commemoration of his victory there over Mark Antony.]—*Eadster.*

Ver. 13. *Zenas the lawyer.*—Probably a professor of the civil, or Roman law

Ver. 14. *Maintain good works.—Macknight*, "For necessary uses." *Doddridge*, "purposes;" that is, to support themselves, and to assist others.

Ver. 15. *Them that love us in the faith.*—i. e. our Christian friends.

derstood; but how he is *self-condemned*, is not so clear. Some have thought it implies, that they did not themselves believe the doctrines which they taught. We can scarcely think that any Christian teachers would propagate opinions, knowing them to be false; yet finding certain opinions led to popularity, it is possible they might be too easily satisfied with them; especially if they had the ambition to raise a party, in order to be at the head of it. Still farther, if their practice agreed not with their doctrine, (as too often has been the case,) then would they plainly be self-condemned.

2. But *how* should such heretics be treated? Here is not a word about burning them; no fines, nor imprisonments, nor even *curses*, "with bell, book, and candle;" but only admonish them again and again, and if they remain incorrigible, *reject* them—first as teachers, and, finally, from the communion of the church.

CONCLUDING REMARKS ON THE EPISTLE TO TITUS.

[THE striking affinity which subsists between the Epistle to Titus and the first Epistle to Timothy has been pointed out by several able writers. Both Epistles are addressed to persons left to preside in, and regulate their respective churches during the Apostle's absence. Both are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the requisites in this description are nearly the same in both Epistles. Timothy and Titus are both cautioned against the same prevalent corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations; and passes on to the business of the Epistle with the same transition. The most natural mode of accounting for these resemblances and verbal coincidences, is by supposing, as we have already had reason to conclude, that the two Epistles were written about the same time, and while the same ideas and phrases still dwelt in the writer's mind. "Nevertheless," as *Macknight* justly observes, "the repetition of these precepts and charges is not without its use to the church still, as it makes us more deeply sensible of their great importance; not to mention, that in the Epistle to Titus, there are things peculiar to itself, which enhances its value. In short, the Epistles to Timothy and Titus, taken together, containing a full account of the qualifications and duties of the ministers of the gospel, may be considered as a complete body of divinely inspired ecclesiastical canons, to be observed by the Christian clergy, of all communions, to the end of the world." The island of *Crete*, now *Candia*, where Titus was a resident, was renowned in ancient times for the salubrity of its climate; for the richness and fertility of its soil; for its hundred cities; for the excellence of its laws, given by its king Minos; for Mount Ida, where Jupiter was said to have been preserved from the jealousy of his father Saturn; for the sepulchre of Jupiter; and in fact, for being the cradle of the gods, most of the absurdities that have been embodied into the heathen mythology having there had their origin. The Cretans, though at an early period celebrated for their great advances in civilization, and for an admirable system of laws, were notorious for covetousness, piracy, luxury, and especially for lying; insomuch that *kretizein, to act like a Cretan*, became a proverb for *deceiving* and *telling lies*, and a *Cretan lie* signified one that was remarkable for its magnitude and imprudence. They were one of the nations against which the Grecian proverb, "beware of the three K's," (in English C,) was directed; i. e. *Kappadocia*, *Kilicia*, and *Krete;* and *Polybius* (l. iv. c. 8. 53, &c.) represents them as disgraced by piracy, robbery, and almost every crime; and the only people in the world who found nothing sordid in money, however acquired. With this agrees their character given by Epimenides, one of their own poets, as quoted by St. Paul, (ch. i. 12, 13,) from a work of his no longer extant, entitled *Concerning Oracles*, and which the Apostle declares constituted their true character:

The Cretans are always liars, destructive wild beasts, sluggish gluttons.

Over this mass of idolatry and corruption, however, the gospel triumphed, producing by its benign and heavenly influences, purity, honesty, truth, and every moral and Christian virtue; nor has the successive subjugation of the people by the Saracens and Turks been ever able wholly to extinguish, though it has obscured, the light of Christianity which once shone upon them with such splendour. The island is divided into twelve bishops' sees, under the patriarch of Constantinople; but the execrable Turks, though they profess to allow the Christians the free exercise of their religion, will not permit them to repair their churches, many of which they have converted into mosques; and it is only by the influence of large sums of gold, paid to the pashas, that they can keep their religious houses from total dilapidation.]—*Bagster.*

THE EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

PHILEMON appears to have been a person of some consideration at Colosse, and in the church at that place, who had been converted by the ministry of St. Paul, probably during his abode at Ephesus; Onesimus, a slave of Philemon, having, as it is generally thought, been guilty of some dishonesty, fled from his master, and came to Rome; where the Apostle was at that time under confinement the first time, as appears by his expectation of being shortly released, about A. D. 62. Having, by some means, attended the preaching of the Apostle "in his own hired house," it pleased God to bless it to his conversion. After he had given satisfactory evidence of a real change, and manifested an excellent and amiable disposition, which greatly endeared him to St. Paul, he was sent back to his master by the Apostle, who wrote this Epistle to reconcile Philemon to his once unfaithful servant.]—*Bagster.*

4 He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.

A. M. 4066.
A. D. 62.

PAUL, a prisoner [a] of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and [b] fellow labourer,

2 And to *our* beloved Apphia, and Archippus [c] our fellow soldier, and to the church [d] in thy house:

3 Grace [e] to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank [f] my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That [g] the communication of thy faith may become effectual [h] by the acknowledging of every [i] good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed [j] by thee, brother.

8 Wherefore, though [k] I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son [l] Onesimus, whom I have begotten [m] in my bonds:

11 Which [n] in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

a Ep.3.1.
b Phi.2.25.
c Col.4.17.
d Ro.16.5.
e Ep.1.2.
f Ep.1.16.
g Phi.1.9..11
h Ja.2.14,17
i Phi.4.8. 2Pe.1.5..8
j 2 Co.7.13. 2 Ti.1.16.
k 1 Th.2.6
l Col.4.9.
m 1 Co.4.15
n 1 Pe.2.10.

Ver. 1—25. *Paul intercedes with Philemon on the behalf of his slave Onesimus.—Philemon* appears to have been a converted Gentile, living at Colosse, who became a member, and perhaps a minister, of the Christian church there, of which a branch, at least, met in his house. *Onesimus* was one of his slaves, who, having taken disgust (as is supposed) from some unknown cause, ran away from his master, and fled to Rome, where St. Paul was then a prisoner. Being providentially brought under his ministry, he was thereby converted to Christianity, and in consequence became known to Paul, with whom he seems to have remained a short time, till he was fully satisfied of his conversion. He then sent him back with this conciliatory epistle to his master, in which he affectionately entreats Philemon to receive him as his (Paul's) own son.

In introducing his request to Philemon, the apostle significantly calls himself the prisoner of Jesus Christ, exciting thereby all his sympathetic feelings towards him, both as a prisoner and a martyr; uniting with his own name that of the amiable young Timothy, as it were to second his request. He then addresses the "beloved Apphia," probably Philemon's consort, and "Archippus," whom he calls "our fellow-soldier," as engaged also in the Christian warfare, and perhaps, (as Dr. *Lightfoot* suggests) Philemon's son; Paul thereby wishing to unite their mediation with his own, on the behalf of the unhappy fugitive, who was bearer of the epistle.

The apostle then mentions the interest he had taken in Philemon's welfare, making mention of him continually in his prayers to God, and rejoicing, at the same time, in what he heard of his friend's benevolence and compassion. All these circumstances are ingeniously wrought into the introduction to his request; yet he gives him to understand, that he might have spoken in stronger language—that, as an apostle, he might have enjoined on him what he now only solicited. And who was the petitioner? "Paul the aged, a prisoner of Jesus Christ." And for whom did he petition? His "son Onesimus"—his "own bowels," as he afterwards expresses it. And what had he done? He had absconded, and doubtless with some of his master's property, for else he could hardly have reached Rome. And how does Paul meet this charge? "If he (Onesimus) have wronged thee, or oweth thee ought, put that on mine account: I Paul have written it with mine own hand; I will repay it."

Ver. 1. *Paul, a prisoner.—Macknight*, (more literally,) "confined with a chain." See Acts xxviii. 20. [The Apostle in this Epistle indulges in some fine paronomasias on the proper names. Thus *Philemon, affectionate*, or *beloved*, is, "our dearly beloved;" *Apphia*, is, "the beloved sister," as several MSS., Vulgate, and others correctly read; *Archippus*, (the ruler of the horse, for managing of which heroes were anciently famous,) is, "our fellow soldier;" and *Onesimus*, (*useful* or *profitable*,) once *unprofitable*, is now *profitable*.] —*Bagster.*

Ver. 6. *That the communication of thy faith may become effectual.—Doddridge*, "That thy communion in the faith may be efficacious" in inducing others also to believe in Christ.

Ver. 7. *The bowels of the saints are refreshed by thee*—i. e. by Philemon's charities to the poor saints.

Ver. 8. *Might be much bold*—Rather, "more," or "very bold."

Ver. 9. *Paul the aged.—Macknight* calculates, that at this time he was sixty years old, and perhaps, through his many sufferings appeared much older.——*And now also a prisoner.*—See note on ver. 1.

Ver. 10. *Onesimus, whom, &c.—Macknight* translates this more literally, "My son, whom I begat in my bonds, (even) Onesimus;" and he remarks, that placing "Onesimus' name in the end of this sentence [as in the original] has a fine effect, by keeping the reader in suspense."

Ver. 12. *Sent again*—i. e. sent back again.——*Mine own bowels*—i. e. the

13 Whom I would have retained with me, that [o] in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but [p] willingly.

15 For [q] perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother [r] beloved, specially to me, but how much more unto thee, both in the [s] flesh, and in the Lord?

17 If thou count me therefore a [t] partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh [u] my bowels in the Lord.

21 Having confidence [v] in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I [w] trust that through [x] your prayers I shall be given unto you.

23 There salute thee [y] Epaphras, my fellow prisoner in Christ Jesus;

24 [z] Marcus, [a] Aristarchus, [b] Demas, Lucas, my fellow labourers.

25 The [c] grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

A. M. 4066. A. D. 62.

o 1 Co. 16.17. Phil. 2.30.
p 2 Co.9.7.
q Ge.45.5. 8
r Mat.23.8. 1 Ti.6.2.
s Col.3.22.
t 2Co.8.23.
u ver 7.
v 2 Co.7.16.
w Phi.2.24.
x 2 Co.1.11.
y Col.1.7.
z Ac.12.12, 25.
a Ac.19.29.
b 2 Ti.4.11.
c 2 Ti.4.22.

"In this beautiful passage, (says Dr. *Macknight,*) there is a group of the most affecting arguments closely crowded together. On the one hand, we have Philemon's own reputation for goodness; his friendship to the apostle; his respect for his character; reverence for his age; compassion for his bonds; and, at the same time, an insinuation of that obedience which Philemon owed to him as an apostle. On the other hand, we have Onesimus's repentance and return to virtue; his profession of the Christian religion, notwithstanding the evils to which it exposed him; and his being the object of his spiritual father's tender affection. In short, every word contains an argument."

Finally, the apostle delicately hints, that as he had been the honoured instrument of the conversion of Philemon, as well as of his slave Onesimus, he had some claim upon him on the score of gratitude; for it certainly becomes us to love and respect those whom God honours by making them the medium of his benefits, though all must, ultimately, be referred to him. It is on this principle the apostle adds, "Howbeit I do not say, how thou owest me also thine own self besides." As our parents have unquestionable claims upon our gratitude as the instruments of our first birth, so ministers, who have been employed by Providence as the means of our *new* birth, or regeneration, have doubtless large demands upon us of respect and love.

In the close of this epistle the apostle intimates a confident persuasion of being released, and being enabled to visit Colosse, which shows that it must have been written before his second epistle to Timothy, when he was waiting for death and martyrdom. It is generally dated in A. D. 63, about a year before his first to Timothy, and two years before his martyrdom.

This epistle has been much admired as a specimen of friendly correspondence. Comparing it to one of Pliny's, on an occasion somewhat similar, (Lib. ix. epis. 21,) Dr. *Doddridge* says, "though penned by one who was reckoned to excel in the epistolary style, and though it has many beauties, it will be found, by persons of taste, much inferior to this animated composition of the apostle Paul;" the chief excellency, however, of this (as of all Paul's Epistles) lies in the vein of Christian sympathy and piety which runs throughout the whole.

fruit of his body; speaking of him as his own son. Compare Isa. xlviii. 19; xlix. 1.

Ver. 14. *That thy benefit.*—(Greek, *Agathon,*) "good deed," or benevolence.

Ver. 15. *For a season.*—[This is a most delicate and masterly stroke; and indeed the whole Epistle, as *Doddridge* justly remarks, considered in no other point of view than as a mere human composition, must be allowed to be a master-piece of its kind. If compared with an Epistle of the younger *Pliny*, to which we may add another of *Horace*, written on a similar occasion, that Epistle, though composed by one who excelled in the epistolary style, and though undoubtedly it has many beauties, will be found by persons of taste much inferior to this animated composition of the Apostle Paul.]—*Bagster.*—*For ever.*—Not only in this world, but also in the next.

Ver. 20. *Refresh my bowels.*—Paul's bowels yearned over Onesimus: he was greatly concerned for him: Philemon's kindness would relieve his anxiety, and comfort him. Compare ver. 7.

Ver. 21. *More than I say*—i. e. not only pardon him, but give him his liberty, that he might devote himself to the ministry of the gospel—which doubtless was the event.

Ver. 24. *Marcus*, &c.—See Col. iv. 10, 12, 14.

CONCLUDING REMARKS ON THE EPISTLE TO PHILEMON.

Paley expresses his admiration of the tenderness and delicacy of this epistle. There is certainly something very melting and persuasive in every part. It is a warm, affectionate, authoritative teacher, ardently interceding with an absent *friend*, for a beloved *convert* in a state of slavery, in a manner full of kindly affection, according with the sensibility of his mind.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

[The Hebrews were the Jews in Judea, who spoke a dialect of the Hebrew, and were so called to distinguish them from those who resided among the Greeks, and spoke their language, and were called Hellenists, or Greeks, (Acts vi. 1; ix. 29; xi. 20.) To such of the Hebrews as professed Christianity this Epistle was addressed, according to the opinion of the ancient Christian writers, and the best modern critics; and this decision is corroborated by the internal evidence of the Epistle itself, which contains many things peculiarly suitable to the believers in Judea. Though Hebrew was commonly spoken by the persons to whom this Epistle was sent, there is no necessity to suppose, with *Origen*, *Jerome*, and others, that it was originally written in that language, and afterwards translated into Greek by *Luke*, *Barnabas*, or *Clement*; for the latter language was then universally understood, and much esteemed by the inhabitants of Palestine, and the apostolical Epistles being intended for the use of the whole Christian world, as well as for the persons to whom they were sent, it was more proper that they should be written in Greek, than in any provincial dialect. In fact, the circumstance of there being no authentic report or tradition respecting any one copy of the Hebrew Epistle; the style of the epistle throughout, which has all the air of an original; the occurrence of numerous paronomasias on Greek words; the interpretation of Hebrew names, such as *Melchisedec* by *King of Righteousness*, and *Salem* by *peace*, in a manner by no means like the additions of a translator; and the quotations from the Old Testament being generally taken from the Septuagint, even where that version in some degree varies from the Hebrew; all these facts furnish positive and conclusive evidence that it was originally written in the Greek language, in which it is now extant. Though St. Paul's name is not affixed to this Epistle, (which he probably omitted because he was obnoxious to the enemies of Christianity in Judea,) yet the general testimony of antiquity, the current tradition of the church, the superscription, "The Epistle of Paul the Apostle to the Hebrews," being found in almost all our manuscripts, except one, and the agreement of the style, or phrases, allusions, and exhortations, with those in the acknowledged Epistles of St. Paul, determine it to be the genuine production of that eminent Apostle; to which conclusion *Carpzov*, *Whitby*, *Lardner*, *Macknight*, *Hales*, *Rosenmuller*, *Bengel*, Bishop *Tomline*, *Horne*, *Townsend*, and almost every other modern commentator and critic, after weighing the mass of evidence, both external and internal, are constrained to arrive. If then St. Paul was the author of this Epistle, the time when, and the place where, it was written, may be easily ascertained; for the salutation from the saints in Italy, (ch. xiii. 24,) and his promise of seeing the Hebrews shortly, (ver. 23,) plainly intimate that his first imprisonment at Rome was then terminated, or on the point of being so. Consequently it was written from Italy, perhaps from Rome; soon after the Epistles to the Colossians, Philippians, and Philemon, either at the end of A. D. 62, or more probably in the beginning of the year 63. The grand design of the Apostle, in writing this Epistle, was, to guard the Jews in Palestine, who were then in a state of poverty, affliction, and persecution, against apostacy from the faith; by proving the truth of the grand doctrines of Christianity, and by showing that it was the completion and perfection of the Mosaic dispensation, the rites and ceremonies of which were but types of the New Testament dispensation.]—*Bagster.*

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.

GOD, who [a] at sundry times and in divers manners spake in time past unto the fathers by the prophets,

2 Hath in these last days [b] spoken unto us by *his* Son, whom he hath appointed heir [c] of all things, by whom [d] also he made the worlds;

3 Who [e] being the brightness of *his* glory, and the express image of his person, and up-

A. M. cir. 4067 A.D. cir. 63.

a Nu.12.6,8
b De.18.15.
c Ps.2.8
d Joh.1.3
e Joh.1.14.

Chap. I. Ver. 1—14. *Christ coming in these last times, is preferred before the angels.*—The greater part of this epistle consists in a comparison and contrast between the law and the gospel, and it begins with comparing the manner of their

Chap. I. Ver. 1. *At sundry times.*—*Macknight.* "in sundry parts." So *Pierce* explains it: "God discovered his will anciently in several parts; or parcels; so that one part was to be learned from one prophet, and another from another."—*And in divers manners. Macknight* remarks "This

holding all things by the word of his power, when [f] he had by himself purged our sins, sat down [g] on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, [h] Thou art my Son, this day have I begotten thee? And again, [i] I will be to him a Father, and he shall be to me a Son?

6 [j] And again, when he bringeth in the first-begotten into the world, he saith, And [k] let all the angels of God worship him.

7 And [l] of the angels he saith, [m] Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, [n] Thy throne, O God, *is* for ever and ever: a sceptre of [o] righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, [p] Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands:

11 They shall perish; but thou remainest: and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, [q] Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering [r] spirits, sent forth [s] to minister for them who shall be heirs [t] of salvation?

A. M. cir. 4077
A. D. 63

f c.7.27. 9.12, 14.
g Ps.110.1. Eph.1.20, 21.
h Ps.2.7.
i 2 Sa.7.14.
j or, *when he bringeth again.*
k Ps.97.7.
l *unto.*
m Ps.104.4.
n Ps.45.6,7.
o *rightness* or, *straitness.*
p Ps.102.25
q Ps.110.1.
r Ps.103.21. Da.7.10.
s Ge.19.15, 16. Ps.34.7.
t Ro.8.17.

CHAPTER II.

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 11 as it was necessary.

THEREFORE we ought to give the more earnest heed to the things which we have

delivery to mankind: the former, that is, the Old Testament revelation, was *parcelled out* at different times, (so the original signifies,) in the course of 2000 years; the latter was revealed as it were, all at once, for it was not more than ten years from the baptism of Christ to the mission of St. Paul. Again, the former revelation was given in a great variety of ways, and by a succession of prophets, through many generations; the latter by the ministry of Jesus, and his apostles, within the space of a few years.

Another circumstance, far more striking and important, was the different ranks and importance of the messengers—God "hath in these last days spoken to us by his SON, whom he hath appointed heir of all things," &c., and whose rank and dignity now demand our special consideration.

1. He is *the* Son—so called in distinction from all the adopted sons of God; and he is therefore elsewhere called God's *own*, and only begotten Son. (Rom. viii. 3; and John i. 14, 18.) As such he is declared to be "heir of all things," and "Lord of all" creatures; *by whom also* he made the worlds, as is stated by St. John, (chap. i. 3.) He is also asserted to be the "brightness," effulgence, and beaming forth of the Father's glory, and the express *character* of his person; so that whatever perfections exist in the nature of the eternal Father, have an exact counterpart in the person of the Son; just as every mark or character of a seal is imprinted on the melted wax to which it is applied; language which certainly can be applied to no mere creature without confounding opposites in nature.

When it is said, "upholding all things by the word of his power," it has been questioned whether the pronoun [*his*] should be referred to the Father or the Son; but so united, so completely the *same*, are the divine perfections of the sacred Three, that it is in vain to attempt to distinguish them: if they are one in nature, so must they be in every divine perfection. It is added, "when he had by himself purged our sins;" that is, when, by the sacrifice which he offered on the cross, he had atoned for our sins, he then took his place at the right hand of the Majesty on high: and here we may remark a striking difference of expression. Before his incarnation, the Son was in the bosom of the Father; after his ascension, he took his place at his right hand—his person, his character, his achievements for our redemption were acknowledged, and gloriously rewarded.

"*Being made*, or having become, *so much better than the angels*, as he hath *by* right of *inheritance*, as the Son of God, *obtained a more excellent* and honourable *name than they*"

ever could; for though angels are, in an inferior sense, the sons of God, (Job xxxviii. 7,) He (the Father) never addressed any one of them thus emphatically—"Thou art my Son!" much less exalted any other being as an object of worship to the heavenly hosts, saying, "Let all the angels of God worship him!"

And here we may remark how much the sacred writers (and Paul especially) delight in heaping honours upon our Saviour. Speak of him as a man, and he is "fairer than (all) the sons of men" beside. Speak of him as a king, and he excels both in the equity and dignity of his throne; he is "King of kings, and Lord of lords." Thus is he anointed with the oil of gladness and of grace, above all with whom he may be reckoned or associated. "In all things he hath the pre-eminence." (Col. i. 18.)

What is said, verse 7, concerning the angels, is generally understood as a comparison between those celestial beings, and the material agents of air and fire, as we have explained it, in the exposition of Ps. civ. 4, from whence these words are quoted; and *Doddridge* here paraphrases the passage thus: "He who rules the winds and the lightnings, has his angels under equal command; and employs them with the strength of winds, and the rapidity of lightnings, in his service." With respect to the doctrine of angels, we know that they are all ministering spirits, employed by Christ in the government of the world and of the church. Sometimes they direct the tempest or the pestilence, and at others, they wait upon the church or its ministers, (see 2 Kings xix. 35; 1 Kings xix. 5, &c.;) but we never read of their being seated upon thrones, or authorized to receive the homage of their fellow creatures, which, indeed, when offered, they have conscientiously refused. (Rev. xxii. 8, 9.)

When it is said, They "are *all* ministering spirits," the word *all* "is here emphatical, denoting (says Dr. *Macknight*) that even the highest orders of angels bow the knee to Jesus; ministering in the affairs of the world according to his direction. But though the Scriptures speak of *all* the angels as thus ministering, this does not imply that every angel is thus actually employed, in ministering for the heirs of salvation, but that every one of them is subject to be so employed." And these angels are ministers who belong to Christ, not to men, though employed for their benefit: nor will this passage prove that every heir of salvation has a guardian angel individually assigned to him, as some have supposed.

CHAP. II. Ver. 1—18. *We must take heed to the gospel of*

clause does not refer to the different manners in which God revealed himself to the prophets, such as dreams, visions, voices, &c., but it refers to the different ways in which the prophets communicated the different revelations which they received, *to the fathers*—in types and figures, significant actions, and dark sayings, as well as in plain language."

Ver. 2. *Hath in these last days*—Namely, of the gospel dispensation. See note on 1 Tim. iv. 1.——*By his Son.*—*Doddridge*, "The Son," the pronoun *his* being an unnecessary supplement.——*Heir*—That is, *Lord* or proprietor—*of all things.*—So Paul teaches us, Gal. iv. i. The heir is "Lord of all," which title Peter also ascribes to Christ, (Acts x. 36.) *Pye Smith* remarks, that the Greek word for *heir* is by no means *restricted* to the primary meaning of possession by *descent*, and refers to *Biel* and *Schleusner*, as authorities.——*By whom also he made the worlds*—i. e. the material or visible creation: so the word is evidently used in chap. xi. 3.

Ver. 3. *Who being the brightness of his glory*—i. e. of the Father's glory ——*and the express image*—or "character;" that is, says the learned *Leigh*, "Answering to the divine perfections, as the impression of wax does to the engraving of the seal." *Doddridge* adds, "It is observable, that *Philo* calls the Logos 'the character of the image of God.'"——*Of his person*—(Greek *hypostasis.*) So *Doddridge*; but *Macknight* renders it, "An exact image of his substance." (Compare Col. i. 15.) And so the word *hypostasis* is rendered, ch. xi. 1: "The substance of things hoped for." *Pye Smith* quotes *Rosenmuller*, as saying, "It denotes God himself. The Son is called the absolutely perfect image of the Father, because he is like him in power, wisdom, goodness, &c.; since, by a Son, we understand one of the same nature as the Father." *Schleusner* explains it, "The express resemblance of the essence or nature of God, and of his unchangeable majesty."——*And upholding all things.*—"The word properly signifies upholding, bearing, or sustaining." *M'Lean.* Compare Col. i. 16.

Ver. 4. *Being made*, &c.—*Macknight*, "He is so much better than [*Doddridge*, 'superior to'] the angels by how much he hath inherited" &c. Our common translation, "by inheritance obtained," *seems* to imply the death of the Father, from whom such inheritance descended; but it is not so in the East, as we have observed in the parable of the prodigal son, where the father "divided his living," or property, between his sons. *Doddridge, Macknight*, and *M'Lean*, read simply, "He hath inherited;" and *Campbell* (on Mat. v. 3) remarks, that the original may denote the attainment of property by any kind of title.

Ver. 5. *For unto which*, &c.—That is, none of the angels have been thus honoured.——*I will be to him a Father*, &c.—2 Sam. vii. 14, where it is spoken of Solomon, who was a type of Christ.

Ver. 6. *And again, when he bringeth.*—Margin, "And when he bringeth again," i. e. after his resurrection. So *Doddridge, Macknight, M'Lean*, &c. ——*The first-begotten.*—*Macknight* and *M'Lean*, "first-born." Compare Rom. i. 4. Col. i. 18. Rev. i. 5.

Ver. 7. *And of.*—*Doddridge*, "concerning"—the angels.——*And let all the angels of God worship him.*—This appears taken from Psalm xcvii. 7 which is thus read in the LXX.—"Worship him all ye his angels." Abrabanel in Isa. lii. 13, confesses that the ancient Rabbies explained this place of the Messiah, who was to be exalted above Abraham, above Moses, and above the *angels.* See *Hammond* in Heb. i. 4.

Ver. 9. *Above thy fellows.*—*Doddridge*, "associates;" by which many understand the angels, but we think unjustly.

Ver. 12. *As a vesture shalt thou fold them up.*—Compare Isa. xxxiv. 4; Rev. vi. 14; also 2 Peter iii. 4—7.

Ver. 13. *But to which*, &c.—See Ps. cx. 1. Compare Mat. xxii. 43—46.

Ver. 14. *To minister for them.*—*Doddridge*, "to attend on those who shall inherit salvation."

CHAP. II. Ver. 1. *Therefore ought to give the more earnest heed.*—*Macknight*, "On this account we ought to attend the more earnestly."—*Let them slip.*—Margin, "Run out, as leaking vessels;" or, perhaps, as water through a sieve.

heard, lest at any time we should [a] let *them* slip.

2 For if the word spoken by [b] angels was steadfast, and [c] every transgression and disobedience received a just recompense of reward;

3 How [d] shall we escape, if we neglect so great salvation; which [e] at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God [f] also bearing *them* witness, both with signs and wonders, and with divers miracles, and [g] gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, [h] What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him [i] a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But [j] now we see not yet all things put under him.

9 But we see Jesus, who [k] was made a little lower than the angels [l] for the suffering of death, crowned [m] with glory and honour; that he [n] by the grace of God should taste death for every man.

10 For it became [o] him, for [p] whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain [q] of their salvation [r] perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all [s] of one: for which cause he is not ashamed to call them brethren,

12 Saying, [t] I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, [u] I will put my trust in him. And again, [v] Behold I and the children which [w] God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he [x] also himself likewise took part of the same; that through death [y] he might destroy him that had the power of death, that is, the devil;

15 And deliver them who [z] through fear of death were all their lifetime subject to bondage.

16 For verily [a] he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a [b] merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

A. M. cir. 4067.
A. D. cir. 63.

a *run out a-leaking vessels.*
b Ac.7.53.
c Nu.15.31.
d c.4.1,11.
e Ma.1.14.
f Ac.14.3.
g or, *distributions.*
h Ps.8.4, &c.
i or, *a little while inferior to*
j 1 Co.15.27.
k Phi.2.8,9.
l or, *by.*
m Ac.2.33.
n Jn.3.16.
o Lu.24.26, 46.
p Ro.11.36.
q Is.55.4.
r Lu.13.32. c.5.8,9.
s Jn.16.21.
t Ps.22.22.
u Ps.18.2. Is.12.2.
v Is.8.18.
w Jn.17.6., 12.
x Jn.1.14.
y 1 Co.15.54
z Lu.1.74.
a *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*
b c.4.15,16.

Christ Jesus, who became man, and suffered for our salvation. It is the manner of St. Paul to associate himself with the persons to whom he wrote as one of them; and therefore, though he had himself received the gospel immediately from the Lord Jesus, he speaks of himself as if he had only heard it preached in the same way as others, in order to press upon them the more effectually, the necessity and importance of attending to its momentous doctrines.

The present chapter connects itself with the former by a "therefore;" deriving from the dignity of Christ's person a forcible argument for attending to the message of his grace; "for if the word spoken by angels was steadfast," &c. But what was the word spoken by angels? Unquestionably the Mosaic dispensation, and especially the moral law. This, St. Stephen informs us, was "given by the disposition of angels," (Acts vii. 38;) and St. Paul says, "It was ordained by angels in the hands of a mediator," (namely, Moses.) (Gal. iii. 19.) How far the agency of angels may be employed, it is alike useless and impertinent to inquire; but the gospel being delivered by the mouth of the Son of God himself, acquires thereby a weight superior to the law, which, though from the voice of God, was delivered by the medium of his servants. So the apostle had argued in the beginning of this epistle: "God, who in time past spoke by the prophets, hath now spoken by his Son." Well might he, therefore, add, "How shall we escape if we neglect so great salvation?" A salvation truly great in every point of view in which it can be considered; whether in reference to the ruin from which it saves, or the happiness to which it exalts; whether we consider the price it cost, or the grace it exhibits. And great also is the evidence with which its promulgation is attended—"signs and wonders, with divers miracles and gifts of the Holy Ghost."

By "the world to come," (ver. 5,) we understand the gospel dispensation, or kingdom of Messiah, (as in chap. vi. 5,) which was so called, as is well known, by the ancient Rabbies; but what is the meaning of this *not* being subjected to the angels?

1. It implies that the old dispensation was so subjected, as we have seen in the preceding chapter; for "the law was given by the disposition of angels;" but, 2d, Not so the gospel; that was committed to men like ourselves—even to sinners, that they might know how to act toward their fellow sinners. Angels are appointed neither to govern, nor to instruct the church: on the contrary, when they enter the church, it is to learn "the manifold wisdom of God, as displayed in the mysteries of the gospel, which things the angels desire to look into." (See Ephes. iii. 10. 1 Peter i. 12.)

In the passage here quoted from the 8th Psalm, it is evident that the apostle considered Christ as "the second Adam," (as in 1 Cor. xv. 45—47,) sent to "restore the ruins of the first;" and to realize that government which the other forfeited by sin. And "we see Jesus (the Lord from heaven) made a little (while) lower than the angels," that he might be capable of dying for our sins; and, as a reward for such humiliation and sufferings, raised again to glory and honour, and placed at the head of all creation, *all things being* in a train of subjugation to him; the final accomplishment of which will close the mediatorial system, as we have already seen in 1 Cor. xv. 26—28, to which we must refer, to avoid repetition. While, however, there remains any enemy unsubdued, that is, till the general resurrection, (for "the last enemy that shall be destroyed is death,") his kingdom will be *progressing* in the world; for "he must reign till all things are put under him."

When God is said to make the *Prince*, or "Captain of our salvation," *perfect*, it does not imply that any imperfection was attached to his character; but only that it was necessary for him to suffer trials and temptations, that he might be fully prepared to succour such of his people as were tried and tempted; and in order thus to suffer, it was necessary that he should take upon him all the sinless infirmities of human nature. Farther, that he might dethrone, depose, and destroy the assumed tyranny of death, not only over the bodies, but also over the minds of men, it was necessary that he should

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Ver. 4. *And gifts.*—Margin, "distributions;" that is, of the various gifts of the Spirit. Compare 1 Co. xii. 1.

Ver. 5. *For unto the angels hath he not put in subjection*—i. e. under their government or direction, as the animal world was placed under subjection to Adam, as is stated in ver. 8 following, and in Gen. i. 28.—*The world to come.*—This, as we learn from *Maimonides*, was a common phrase to designate the kingdom of Messiah, called also the age to come, or the future age.—*Whereof we speak*—Or treat; and that he was speaking of this kingdom of the Messiah, is evident from the context, ver. 3, 4.

Ver. 7. *A little lower.*—Margin, "A little while inferior to;" meaning the Son of Man when upon earth.

Ver. 9. *But we see Jesus*, &c.—In our translation, it should seem as if the death of Christ was subsequent to his exaltation, which is exactly the reverse of the fact; *Macknight* therefore transposes the passage thus: "But we see Jesus, who for a little while was made less than angels, that by the grace of God he might taste of death *on account of every one*, for the suffering of death, crowned with glory and honour." The Doctor admits that the original text is in the order of our translation; but he adds, "This inverted order the Greek language admits, by reason of its peculiar structure: but in translating such passages into a language which, like the English, sparingly admits an inverted position of the words, they must be arranged according to their natural order, as is done in the new translation." Compare with this passage Phil. ii. 9—11.—*For every man.—Macknight*, as above, renders the Greek (*uper,*) "on account of;" but *Doddridge* retains the common version "For."—*Every man.*—"Every one," in *Macknight*, is somewhat more literal, and he restrains the term (as *Gill* does) to "every one of the sons who is to be brought to glory;" though he admits the death of Christ to be a benefit to all men.

Ver. 10. *It became him*, &c.—See Rom. xi. 36.—*To make the captain.—Doddridge*, "Leader," or Prince. The word is rendered Prince in Acts iii. 15; v. 31.

Ver. 11. *All of one*—i. e. of one family; or, according to *M'Lean*, of one Father.

Ver. 12. *In the midst of the church.*—"The church of Christ is a *congregation* of faithful men," &c.

Ver. 14. *Destroy him*, &c.—*Doddridge*, "depose him who had the empire of death." *Pye Smith*, "Holdeth the dominion;" but the word does not imply a *right* to such dominion.

Ver. 16. *Took not on* him the nature of *angels.*—Margin, "He taketh not hold of angels;" but of the seed of Abraham he taketh hold. *Chrysostom* explains this to mean, that when mankind fled—fled far from him, Christ pursued, and caught hold of them. See *Hammond*

CHAPTER III.

Christ is more worthy than Moses. 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest [a] of our profession, Christ Jesus;

2 Who was faithful to him that [b] appointed him, as also Moses [c] *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded [d] the house hath more honour than the house.

4 For every house is builded by some *man*; but he that built all things *is* God.

5 And Moses [e] verily *was* faithful in all his house, as a [f] servant, for a testimony of [g] those things which were to be spoken after;

6 But Christ as a Son [h] over his own house; whose house [i] are we, if [j] we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, [k] To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, [l] They shall not enter into my rest.)

A. M. cir. 4067
A. D. cir. 63

a c.4.14.
b *made.*
c Nu.12.7.
d Zec.6.12, 13.
e Nu.12.7.
f Jos.1.2.
g De.18.15., 19.
h Ps.2.7,12.
i 1 Pe.2.5.
j Mat.10.22 c.10.38,39
k Ps.95.7.
l *if they shall enter.*
m Ma.7.21., 23.
n Je.2.13.
o c.10.24.
p ver.6.
q ver.7.
r Nu.14.2, &c.
s Nu.26.64, 65. Jude 5.
t De.1.34, 35.
u c.4.6.
a c.12.15.
b *of hearing.*
c or, *because they were not united by faith to.*

12 Take heed, brethren, lest there be in any of you an evil [m] heart of unbelief, in departing [n] from the living God.

13 But exhort [o] one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if [p] we hold the beginning of our confidence steadfast unto the end;

15 While it is said, [q] To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For [r] some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses [s] fell in the wilderness?

18 And to whom sware [t] he that they should not enter into his rest, but to them that believed not?

19 So [u] we see that they could not enter in because of unbelief.

CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

LET us [a] therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word [b] preached did not profit them, [c] not being mixed with faith in them that heard *it*.

die; that he might *grapple* with Satan in his own dominions, and deliver those whom he held in miserable captivity, even through the fear of being enslaved by him.

CHAP. III. Ver. 1—19. *Christ more worthy than Moses, and disobedience to him more criminal than under the old dispensation.*—St. Paul having shown at large the superiority of Christ to angels, though for a time he had humbled himself beneath them, for the purpose of making atonement for human transgression, now proceeds to recommend him to the Hebrews, as the Apostle and High Priest of the Christian religion.

"Considering him [Christ] as the Apostle, or founder of our religion, he compares him with Moses, that eminent prophet and ministerial founder of the Jewish religion. The Hebrews had justly a very high opinion of Moses, their great prophet and lawgiver; but as they did not clearly perceive the design of the Mosaic economy, which was to prefigure and give testimony to the gospel revelation, in which it was to terminate, they were still strongly attached to it, as of perpetual obligation. This, with the discouragements they met with from the opposition of their unbelieving countrymen, tended to keep their minds in a wavering state with regard to the Christian faith; so that they were in danger of reverting from Christ to Moses. Nothing, therefore, could better suit the apostle's design of *establishing* the Hebrews in the Christian profession, than to compare together the respective founders of the Old and New dispensations. He [consequently] observes, (ver. 1—4,) that both Christ and Moses were faithful to God in the discharge of their offices; but that Christ was counted worthy of more glory than Moses, inasmuch as the *founder* and ruler of the house, or church, hath more honour than the *house*, or any eminent servant in it, such as Moses was. For he that hath formed the church, and ordered all things relative to it, is God. [He adds, ver. 5, 6,] That Moses, indeed, was faithful in all things relative to God's house, the Jewish church; but it was as a *servant*, and in a typical economy, designed for a testimony of the things which were afterwards to be revealed: but that Christ was faithful as a *Son* over *his* house, the gospel church; of whose house we who believe are members, whether we be Jews or Gentiles, *if we hold fast the confidence and the rejoicing of the* [Christian] *hope firm unto the end.*

"The apostle then proceeds to caution the Hebrews against apostacy from the faith of the gospel, by reminding them of the awful punishment inflicted upon their ancestors in the wilderness, who, on account of their unbelief and rebellion against God, were excluded from his rest in the land of Canaan; intimating that, if they should apostatize from Christ, they would be excluded from a more glorious rest in the heavenly country, of which the former was only a type." (*M'Lean.*)

To the above extracts from a judicious commentator on this Epistle, we add two other observations:—1. We may remark, that the term *house* is here used equivocally, for both a family and a residence, and that both of God and man. Moses was *faithful in all his house*, as was witnessed of him, (Numb. xii. 7.) That is, he was a faithful steward in building the tabernacle, and regulating its worship exactly according to the orders he received. So Christ, in building up the Christian church, and managing all its concerns, acts in perfect harmony with the will of his heavenly Father. But in what sense are we to take the word when applied (ver. 4) to God himself? "Every house is builded by some one, but he who built all things is God." This, we think with *Doddridge*, applies most naturally to the works of creation at large. (See chap. xi. 3.) But it is equally true of the families of mankind—"Have we not all one Father? Hath not one God created us?" (Mal. ii. 10.)

2. We may note the great importance of a present attention to religion, and the extreme danger of delay. "To-day, while it is called to-day," the sceptre of mercy is held out to invite us; but if we neglect the call, as Israel did, to-morrow it may be too late for ever.

CHAP. IV. Ver. 1—16. *A rest remaineth for the people of God—attainable by faith in Christ.*—This chapter opens with an inference from the preceding. Since Israel of old lost their earthly Canaan through unbelief, let us also *fear*, lest, by the same means, we should lose the heavenly country now promised to us.

To understand the reasoning of the apostle in this chapter, "the reader ought to know," says *Macknight*, "that in the covenant with Abraham, God promised him two kinds of *seed*—the one by *natural* descent, and the other by *faith*; and that the promise, to give to him and to his seed the land of Canaan for an everlasting possession, being made to both .... it was to be fulfilled, not only to his *natural* progeny, by giving them the possession of the earthly Canaan; but also to his seed

CHAP. III. Ver. 1 *Of our profession.*—*Macknight* and *M'Lean*, "confession;" i. e. of our faith

Ver. 3. *He who hath builded the house.*—The Greek term (*oikos*) is equally equivocal with our word *house*, and is used either in the sense of *family* or *residence*; and, under the latter, may be the residence of either God or man.

Ver. 5. *For a testimony of those things which were to be spoken after.*—*Doddridge*, "A testimony of things afterwards to be mentioned;" namely, by Christ and his apostles.

Ver. 11. *They shall not enter.*—Margin, "If they shall enter." This is the form of an oath in Hebrew.

Ver. 16. *Not all that came out of Egypt.*—"Their little ones (i. e. all under twenty years of age) were expressly excepted in the oath, (Num. xiv. 31,) for the oath only excluded all who were numbered in the beginning of the second year after they came out of Egypt, from twenty years old and upward, being fit for war."—and not the Levites. (Num. i. 45—47.)

CHAP. IV. Ver. 1. *Lest a promise being left* us.—The pronoun *us* being marked with italics in our version, intimates its being supplementary, and it is, in our opinion, both unnecessary and improper. The *rest* was left indefinitely for all who should seek it.—*Let us* [apostles and preachers] *therefore* indulge an affectionate jealousy, lest *any of you* to whom we preach, *should seem to*—should "evidently"—*come short of it.* See note on 1 Co. vii. 40.—*Any of you.*—Some copies read, *of us*, to which *Doddridge* inclines; but, with *Macknight*, we prefer the common reading, which is supported by both the Syriac and the Vulgate.

Ver. 2. *For unto us was the gospel preached*, &c.—*Doddridge*, "For we are made partakers of the good tidings." Greek, "Have been evangelized

3 For we which have believed do enter into rest, as he said, [d] As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, [e] And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they [f] to whom [g] it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, [h] To-day if ye will hear his voice, harden not your hearts.

8 For if [i] Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a [j] rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11 Let [k] us labour therefore to enter into that rest, lest any man fall after the same example of [l] unbelief.

A. M. cir. 4067.
A. D. cir. 65

d Ps.95.11.
e Ge.2.2.
f c.3.19.
g or, *the gospel.*
h Ps.95.7.
i That is, *Joshua.*
j or, *keeping of a sabbath.*
k 2 Pe.1.10.
l or, *disobedience.*

m Is.49.2.
n Re.1.16.
o Ps.139.2. Je.17.10. Re.2.23.
p Pr.15.11.
q c.9.12,24.
r c.10.23.
s Ho.11.8.
t 1 Pe.2.22. 1 Jn.3.5.
u Ep.3.12. c.10.19., 22.
a c.8.3.
b or, *reasonably bear with.*

12 For the word [m] of God *is* quick, and powerful, and sharper than any two-edged [n] sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner [o] of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked [p] and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed [q] into the heavens, Jesus the Son of God, let us [r] hold fast *our* profession.

15 For we have not a high priest which cannot be touched [s] with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without [t] sin.

16 Let us therefore come boldly [u] unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 The authority and honour of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every high priest taken from among men is ordained [a] for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who [b] can have compassion on the ignorant, and on them that are out of the way; for

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by faith, by giving them the possession of the heavenly country, of which Canaan was the emblem and the pledge.

"Upon these principles, the apostle affirms, that notwithstanding Abraham's natural seed have obtained the possession of Canaan, there is still left to his seed by faith, consisting of believers in all ages, whether they be Jews or Gentiles, a promise of entering into God's rest; for which reason he exhorts the Hebrews, in his own time, to be afraid lest any of them should fall short of that rest, as their fathers in the wilderness fell short of the rest in Canaan, (ver. 1.) His affirmation, that, in the covenant, there is still left to Abraham's seed by faith, a promise of entering into God's rest, the apostle establishes by observing, that the promise of the everlasting possession of Canaan being made to Abraham's seed by faith, as well as to his natural seed, his seed by faith have received the good tidings of a rest in the heavenly country, typified by Canaan, as really as his natural seed have received the good tidings of a rest in Canaan. Only these good tidings did not profit the natural seed in the wilderness, because they did not believe them, (ver. 2.) More particularly, to show that all Abraham's seed by faith shall enter into God's rest in the country typified by Canaan, the apostle appealed to the words of God's oath, by which he excluded the unbelieving Israelites in the wilderness from his rest: for seeing this oath was sworn, notwithstanding the works of God were finished at the formation of the world, and the seventh-day rest was then instituted, (ver. 3;) also, seeing *that* rest was called God's rest, in the passage of Scripture where Moses had said concerning the seventh day, 'And God rested on the seventh day from all his works,' (ver. 4,) it follows, that the rest into which God sware that the Israelites in the wilderness should not enter, was not the seventh-day rest, in regard they were in possession of that rest when the oath was sworn." (Exod. xvi. 23; xx. 8.)

The substance of the apostle's argument is then summed up in ver. 9: "There remaineth therefore a rest—a *sabbatism*—for the people of God. For he that is entered into *his* rest—that is, into the rest which God has provided for us—hath ceased from his own works, even as God did from his." From the account given in this verse of the rest which remaineth to the people of God, namely, that they do not enter into it till their works of trial and suffering are finished, it is evident that it must intend "the rest of heaven, of which the seventh-day rest was only an emblem." (So *Doddridge*, *Macknight*, and *M'Lean*.) But, as an emblem, it pointed out not only a rest from labours and from sufferings, but also a state of purity and devotion—a state of positive happiness, made up of communion with God, and saints, and holy angels.

The apostle hence urges the believing Hebrews, (ver. 11:) "Let us, therefore, *labour* to enter into that rest, lest any man fall after the same example of unbelief." "The example referred to (says *M'Lean*) is that of Israel in the wilderness, who, though they had by a train of miracles been redeemed from Egyptian bondage, taken into covenant with God, and had the promise of the earthly rest in Canaan—yet, after all, forfeited that promise, and fell in the wilderness through unbelief. By this awful example, the apostle enforces his exhortation to the Hebrews, that they should labour to enter into the *heavenly* rest, of which a promise was left them, lest they should come short of it through unbelief, as Israel did of the *earthly* rest."

To urge the converted Hebrews (as, indeed, all professing Christians) thus to labour to secure their interest in this eternal rest, the apostle reminds them, that the *word of God*, which had been preached to them, (ver. 12,) was "quick (or living) and powerful; sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit," &c.—that is, figuratively speaking, piercing the conscience and dissecting the heart; and it, [the word,] as here follows, "is a discerner (or judge) of the thoughts and intents of the heart;" or, as we should say, (in the English idiom,) penetrates the deepest recesses of the mind.

The term *Logos*, however, often so applied by the apostle John, may here intend, the substantial or essential Word, of whom it may be more strictly asserted, "all things are laid naked and bare to him with whom we have to do;" or, as *Macknight* renders it, "to whom we must give an account."

In the close of this chapter, Christ is again introduced as the great High Priest of our profession, (Christianity;) and who, on account of his compassion and sympathy towards us, we are encouraged to approach with a holy boldness, and to commit our whole interest into his hands. (Compare chap. ii. 17, 18; iii. 1.)

CHAP. V. Ver. 1—14. *Christ our High Priest, after the order of Melchisedec.*—In the last verses of the preceding

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even as they;" that is, according to *M'Lean*, "We Christians have been favoured with the good news of a rest in the heavenly country, even as Israel were with the good news of a rest in the land of Canaan.——*But the word preached*—Gr. "The word of hearing"—did not profit them; not being mixed with faith in them that heard [it.] The idea is medical, and alludes to our food being mixed with the juices of the stomach, in order to its digestion. The margin reads, "because they were not united by faith;" and so many of the ancients: but *Doddridge*, *Macknight*, *M'Lean*, and most of the moderns, prefer the common translation, which is also sanctioned by the Vulgate and the Syriac.

Ver. 3. *If they shall enter.*—See note on chap. iii. 11.——*Although the works were finished from the foundation.*—*Macknight*, "from the *formation* of the world" The word here evidently refers to the *completion*, not the commencement, of creation, as in the verse following.

Ver. 6. *To whom it*—i. e. the gospel, or good tidings.

Ver. 8. *For if Jesus.*—Margin, "Joshua;" which is the Hebrew name corresponding to the Greek, *Jesus*.

Ver. 9. *A rest.*—The word here used is not the same as in the preceding verses.

Ver. 12. *Quick and powerful.*—Literally, "living and energetic."——*Sharper than any two-edged sword.*—*Macknight* quotes from a Pagan writer, that "reason penetrates into a man deeper than a sword:" but we apprehend it is the power of God's word upon the conscience, that is here alluded to.——*To the dividing asunder of soul and spirit, and of the joints and marrow*—That is, of things the most intimately and inseparably connected. See our note on 1 Thes. v. 23, here we have distinguished the rational soul from the animal; but whether the latter (which is common to brutes) be matter, or an inferior kind of spirit, or a middle substance between both, we presume not to decide. Most certain it is, that many animals are intelligent, as well as sentient; that they feel, that they recollect, and that they dream; and, therefore, that they *think*.

Ver. 13. *Naked and opened.*—*Doddridge*, "laid bare." This is an allusion to the state in which the burnt-offerings were laid on the altar: they were stripped of their skins, their breasts ripped open, their back-bone cleft, and their head thrown back, so as to be easily inspected by the officiating priest.——*With whom we have to do.*—*Doddridge* and *Macknight*, "To whom we must give an account:" so the Greek phrase is rendered, chap. xiii. 17; also Rom. xiv. 12, and elsewhere.

Ver. 14. Our *profession*—Or confession; see chap. iii. 1.

Ver. 15. *Which cannot be touched.*—*Macknight*, "who cannot sympathize."——*Like as* we are—i. e. in the same points.

CHAP. V. Ver. 2. *The ignorant, and on them that are out of the way*—i wandering, and in error

that he [c] himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so [d] also for himself, to offer for sins.

4 And [e] no man taketh this honour unto himself, but he that is called of God, as *was* [f] Aaron.

5 So also Christ [g] glorified not himself to be made a high priest; but he that said unto him, [h] Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou [i] *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up [j] prayers and supplications with strong crying and tears unto him that was able [k] to save him from death, and was heard [l] in that he feared;

8 Though he were a Son, yet learned he obedience [m] by the things which he suffered;

9 And [n] being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God a high priest [o] after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of [p] milk, and not of strong meat.

13 For every one that useth milk [q] *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are [r] of full age, *even* those who by reason of [s] use have their senses exercised to discern both good and evil.

A. M. cir. 4067.
A. D. cir. 63.

c c. 7. 28.
d Lev. 9. 7.
e 2 Ch. 26. 18.
f Ex. 28. 1. Nu. 16. 40.
g Jn. 8. 54.
h Ps. 2. 7.
i Ps. 110. 4.
j Matt. 26. 39, 44.
k Matt. 26. 53.
l or, *for his piety.*
m Phi. 2. 8.
n c. 2. 10.
o ver. 6.

p 1 Co. 3. 1., 3.
q *hath no experience.*
r or, *perfect.*
s or, *a habit, or, perfection.*
a Phi. 3. 12., 14.
b or, *the word of the beginning of Christ.*
c c. 9. 14.
d c. 11. 6.
e Ac. 4. 4, 5.
f Ac. 8. 17.
g Ac. 17. 31. 26. 8.
h Jn. 4. 15.
i Matt. 5. 13. 12. 31, 32. Jn. 15. 6.
c 10. 26. 2 Pe. 2. 20, 21. 1 Jn. 5. 16.
j Is. 1. 28.

CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE [a] leaving [b] the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from [c] dead works, and of faith [d] toward God,

2 Of the doctrine of [e] baptisms, and of laying on [f] of hands, and of [g] resurrection of the dead, and of eternal judgment.

3 And this will we do, if [h] God permit.

4 For *it is* impossible [i] for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If [j] they shall fall away, to renew them

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chapter, the Son of God is introduced to us as the great Apostle and High Priest of our profession, who, though he is entered into the highest heavens, hath neither forsaken nor forgotten the weakest or the poorest of his followers; but still sympathizes with them in all their trials and temptations: to him, therefore, we are encouraged to approach with boldness, and with freedom to address our supplications through him to the Father, who is seated upon a *throne of grace* to receive them.

The apostle then proceeds to show by what authority, and in what manner, our Lord Jesus exercises this gracious office on our behalf. Every person exercising this office among men, is chosen and called thereto, and provided with gifts and sacrifices to offer; and is, moreover, required to be tender and compassionate to those for whom he acts—to the ignorant and the erroneous.

In all these respects, our great High Priest more or less resembles those of the Mosaic institution. 1. "He glorified not himself to be made a High Priest." He was not self-appointed; but he who, in the second Psalm, said, (ver. 6,) "Thou art my Son, this day have I begotten thee," referring to his regal office, said also in another Psalm, "Thou art a Priest for ever, after [or according to] the order of Melchisedec." (Ps. cx. 4;) the peculiarities of which order we shall see in a subsequent chapter. 2. Inasmuch as other priests were furnished with gifts and sacrifices for sin, to offer, the work of this High Priest was of that extraordinary nature, that the blood of bulls and of goats could be of no avail; he therefore "offered up himself (the just for the unjust) to reconcile us unto God." But here a difference occurs of great importance, for whereas other priests had to offer first for their "*own* sins, and then for the transgressions of the people;" He, being "holy, harmless, and undefiled," could transfer to them all the merit of his atonement. (See chap. vii. 26—28.) 3. Whereas other priests were required to be sympathizing and compassionate, our great High Priest infinitely exceeds them in both respects: for, in respect of his own sufferings, "the strong cries and tears" which he poured out in the wilderness of temptation, and in the garden of Gethsemane, and especially upon the cross, indicated sufferings far exceeding, not only what we can be called to endure, but all that we can possibly conceive. 4. By these sufferings he (as man) *learned*, that is, he acquired, a perfect resignation to the divine will, and an unexampled degree of sympathy to the afflicted and distressed; and being thus perfected through sufferings, (chap. vii. 28,) "he became the author of eternal salvation" unto all them that "believe in and obey him."

Here are two inquiries that demand some attention. 1. From what was it that Christ was delivered in consequence of his prayers and tears? It was not from dying, for that was the end of his incarnation; nor was it from suffering, without which his death would have been no atonement: that is, he prayed not for either of these exemptions absolutely, but conditionally—"If it be possible!" and thus hath he left us an example, to pray for nothing absolutely, but what we *know* to be agreeable to the divine will—namely, our salvation (1 Thess. iv. 3.) And though he had not, and knew he could not have, exemption from pain and dying; yet he had, subsequently, deliverance from the power of death and the grave, and from all the principalities and powers of hell, over whom he triumphed. (Compare our exposition of Matt. xxvi. 31—46.)

A second inquiry here offers itself—How could our Lord learn obedience, who was never disobedient? We reply, that as he "grew in wisdom, and in stature, and in strength," (Luke ii. 40 and 52,) so might, and so did, he grow (speaking of him as a man) in every virtue, human and divine; and, of course, in a cheerful resignation to the divine decrees.

The close of this chapter (as was the case with the last) anticipates the subject of the following; distinguishing between the first and more matured principles of Christianity, comparing the former to milk, and the latter to meat; and considering these Hebrews as children, or babes in Christ, who were capable of digesting the former only; though, from the time they had heard the gospel, they ought to have been matured Christians, capable of instructing others.

CHAP. VI. Ver. 1—20. *Exhortations to persevere, with cautions against apostacy.*—The Christian's life is progressive, and never stationary: for if we move not forward, we are certainly sliding backward. It is so as respects both our principles and practice: the apostle therefore exhorts the Hebrews not to stop at *first principles* only, or at the beginning of the Christian course, which commences with faith and repentance—with baptism, and the laying on of hands, and with the avowal of those foundation truths, the resurrection of the dead, and eternal judgment: Let us not stop here, (as if he had said,) but *go on unto perfection*—that is, proceed from truth to

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Ver. 5. *Glorified not himself*—i. e. did not assume to himself that honour.

Ver. 7. *Who in the days of his flesh.*—Nothing can more clearly express the doctrine of the incarnation—"The word was made flesh, and dwelt among us."——*With prayers* (Gr. deprecations) *and supplications.*—The word for *supplications* signifies branches of olive trees covered with wool, which such as supplicated for peace carried in their hands; hence it came to signify supplications for peace. *Gill.*——*In that he feared.*—*Doddridge*, "In being delivered from that which he (particularly) feared."

Ver. 9. *Being made perfect.*—i. e. a complete High Priest by consecration. See Exod. xxix. 33, 34. Compare chap. ii. 10.——*The author*—i. e. the meritorious and efficient cause—*of eternal salvation.* So *M'Lean.*

Ver. 11. *Hard to be uttered.*—*Doddridge*, "Hard to be understood." *Macknight*, "difficult to be explained."

Ver. 13. *Is unskilful.*—Greek, "Hath no experience." Compare 1 Peter ii. 2.

Ver. 14. *Of full age.*—Greek, "perfect." *Macknight*, "full-grown."——*By reason of use.*—*Macknight* remarks, that the original term alludes to the athletic exercises of the ancients, in which, by a kind of mock-fighting, they were prepared for actual combat.

CHAP. VI. Ver. 1. *The principles.*—Margin, "The word of the beginning;" that is, the *elements*, or *rudiments*; or, as *Doddridge* explains the words, "first principles." By leaving these, is not meant their abandonment, but pushing on in the heavenly course, as the racer flies from the starting-post to the goal.

Ver. 4. *For* it is *impossible.*—This seems to refer to those apostates who had committed "the sin unto death." See 1 John v. 16.

Ver. 5. *And have tasted.*—To *taste*, mentally, is to experience; and, in this case, to experience the power of the gospel preached, which may afford much gratification, and produce a degree of moral reform, even when it does not, either deeply or permanently, affect the heart.——*Powers of the world to come.*—The "world (or ages) to come," certainly designates the gospel dispensation, (see note on chap. ii. 5;) and the *powers* of that world, certainly designate the miraculous powers attending the first propagation of the gospel. Mat. vii. 22, 23.

Ver. 6. *If they shall fall away.*—*Macknight*, "And (yet) have fallen away." So *M'Lean.*——*Crucify to themselves.*—*Macknight*, "in themselves."——*Seeing they crucify to themselves*—That is, according to *M'Lean*, "they approve of, and consent to the treatment he received from his murderers, by renouncing and blaspheming him, as one justly put to death as an impostor."

again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [k] by whom it is dressed, receiveth blessing [l] from God:

8 But that which beareth [m] thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For [n] God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do show the same diligence to the [o] full assurance of hope unto the end:

12 That ye be not [p] slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, [q] Surely blessing I will bless thee, and multiplying I will multiply thee.

A. M. cir. 4067.
A. D. cir. 63.

k or, *for.*

l Ps.65.10.

m Is.5.6.

n Mat.25.40

o c.3.6,14.

p Pr.15.19. 2 Pe.1.10.

q Ge.22.16, 17.

r Ex.22.11.

s Ro.8.17. c.11.9.

t Ro.11.29.

u *interposed himself.*

v Tit.1.2.

w 1 Ti 6 12.

x Le.16 15.

y c.4.14

z c.7.17.

a Ge.14.18, &c.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath [r] for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to show unto the heirs [s] of promise the immutability [t] of his counsel, [u] confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to [v] lie, we might have a strong consolation, who have fled for refuge to lay hold [w] upon the hope set before us:

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within [x] the veil;

20 Whither [y] the forerunner is for us entered, *even* Jesus, made a high priest for ever after the order of [z] Melchisedec.

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

FOR this [a] Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of

truth, and from virtue to virtue; "and this will we do," adds he, "if God permit." But in order to this, it is necessary to guard against retrogression; for it is possible for persons to be *enlightened*—to taste of the heavenly gift, and be made partakers of the Holy Ghost—to taste the good word of God, and the powers of the world to come;—it is possible, very possible, that such may fall away, not merely by a partial declension, like those of Laodicea, (Rev. iv. 14, &c.,) but by a total renunciation of the name, as well as the principles of Christianity. But let us see how far the particulars of this awful character will carry us; that is, how far the persons here described had gone in the profession of religion.

1. They were *enlightened*, that is, instructed in the elementary principles of Christianity; and, by hearing and reading, obtained a good knowledge of its evidences and doctrines, and, by a moral reformation, "escaped the pollutions of the world"—through idolatry and uncleanness. 2. They *tasted*, that is, participated "of the heavenly gift;" by which many understand, a sense of pardon through Christ; but we rather conceive all these expressions refer to the powerful effects of the word preached, especially as connected with the personal ministry of Jesus, or with the miraculous gifts of the Holy Spirit. With respect to the former, our Lord himself thus describes the case of apostates in the parable of the Sower, where he says, "He that received the word in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he *not root* in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is *offended*." (Matt. xiii 20, 21.) In reference to the miraculous powers of the apostolic age, we read, (Acts viii. 5, &c.,) that when Philip went down to the city of Samaria, preaching and working miracles, "there was *great joy* in that city;" and when Simon Magus (or the *great one*) heard the preaching, and saw the miracles, "Simon himself believed also, and was baptized:" yet he soon discovered his hypocrisy, and the barren nature of his faith; for when the apostles Peter and John came to that city, he offered them money, if they would give him power to confer the Holy Ghost in like manner as they did; on which Peter assures him, that, notwithstanding his profession, his "heart was not right in the sight of God; but, on the contrary, he was yet "in the gall of bitterness, and the bond of iniquity." And ecclesiastical history informs us, that he proved one of the most awful instances of apostacy on record. (See exposition of Acts viii. 1—25.)

It is observable, that in the account of the unhappy persons spoken of, nothing is said that necessarily implies any thing more than speculative knowledge, and external profession of Christianity—nothing of regeneration, conversion, believing through grace, or a change of heart: on the contrary, their profession is described as utterly barren, or as bearing nothing but "thorns and briers;" and their persons as "nigh unto cursing," and to burning.

And farther, in addressing the believing Hebrews, he plainly intimates, that all he had said, came short of what was necessary to salvation: for he says, "We hope *better* things o *you*, and things which *accompany* salvation," which certainly implies, that the things before referred to were not of that class: for, applying the passage to our own time, when miracles have long since ceased, the preaching of the word may have powerful effects upon the conscience, without producing any change of heart. It is well known, that it chiefly was on the authority of this passage the Novatians, in the second century, refused to receive back into their communion any who, in times of persecution, had gone back to Paganism; though even urged by the torture, and however penitent: and many penitents themselves have been distressed by it. But Novatian, though a good man, had not the heart of our compassionate High Priest; nor did he consider, nor do the distressed penitents we refer to consider, that the difficulty, the impossibility, lay, not in restoring penitents, but apostates; and true penitents are no more apostates.

The rest of this chapter is occupied in animating exhortations to diligence and perseverance in the Christian course; assuring those believers to whom he wrote, (and in them all others,) of the certainty of their reward in heaven: not only as secured by the mediation of Christ, but also by the promise of God; and that promise ratified by oath, that, by two immutable things—the word and oath of God—his people might have not only hope, but consolation, even *strong* consolation, as having fled for refuge, (like the poor manslayer of old,) *to lay hold upon the hope* set before them in the gospel; namely, the hope of eternal life in Christ Jesus: that Jesus who has himself, as our great High Priest, entered within the veil with his atoning blood, and ever lives to plead for us before the throne of God.

CHAP. VII. Ver. 1—28. *The priesthood of Christ, according to the order of Melchisedec.*—The history of this *Melchisedec* so far as regards the Old Testament, will be found in Gen xiv., latter part, of which we shall repeat as little as possible

Ver. 7. *For the earth*, &c.—That is, that earth is blessed which, by drinking in the rain, becomes fruitful: but that sandy soil which, though it may drink in the rain, produces no useful vegetation, is accursed. Compare Jer. xvii. 6.

Ver. 9. *Things that accompany.—Macknight*, "which are connected with."

Ver. 10. *God is not unrighteous.*—Though we have no claim on the divine bounty, yet God having promised and covenanted to reward our unworthy services, his justice and fidelity bind him to his promise.

Ver. 11. *Full assurance of hope*—That is, the most assured hope.

Ver. 12. *Followers.*—Gr. "imitators."—*Patience.*—Gr. "long-suffering."—*Inherit.*—Gr "are inheriting;" meaning the Patriarchs, &c. now in heaven.

Ver. 16. *Of all strife.—Macknight*, "contradiction."

Ver. 18. *Fled for refuge.*—The words "for refuge," though not in italics, are merely supplementary, our translators supposing such to be the allusion; but others think it an allusion to the Grecian games, and to the prize exhibited to the racers. We decidedly suppose the reference is to the cities of refuge, of which there were three on each side of Jordan. They were easy of access, having smooth and good roads 58 feet wide, and bridges over streams. Where the roads crossed or diverged, guide boards were placed, with "*Refuge*" on them, so large and plain that a man might read whilst running. See Numb. xxxv. 11, &c.

Ver. 20. *Whither the forerunner.—Macknight*, says, "A forerunner, is one who goes before to do some service for another." Here (he thinks) the allusion is to one sent from a ship to fix its anchor in the place to which it is to be drawn." But *M'Lean* doubts if the word was ever so used; and so do we; we should rather refer to John xiv. 3.

CHAP. VII. Ver. 1. *This Melchisedec*—Or Melchisedek, as it is spelled in Gen. xiv. 18, &c.—*King of Salem.*—So his capital, and probably his whole territory, was called in Abraham's time; in the time of Joshua and the Judgus, it was also called by the name of Jebus. (Josh. xviii. 28. Judges xix. 10.) Salem, it is well known, signifies *peace*; and Jerusalem, as the learned *Granville Sharp* has shown, signifies Holy (or sacred) Salem; or, by interpretation, "Holy Peace." See Mr. *Sharp's* two tracts, on *Jerusalem* and on *Melchisedec.*

righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without [c] descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who [c] receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose [d] descent is not counted from them received [e] tithes of Abraham and blessed him that had [f] the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom [g] it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If [h] therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what farther need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident [i] that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, [j] Thou *art* a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the [k] weakness and unprofitableness thereof.

19 For the law [l] made nothing perfect, but [m] the bringing in of a better hope *did;* by the which [n] we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without [o] an oath; but this with an oath by him that said unto him, [p] The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better [q] testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath [r] an unchangeable [s] priesthood.

25 Wherefore he is able [t] also to save them [u] to the uttermost that come unto God by him, seeing he ever liveth to make intercession [v] for them.

26 For such a high priest became us, *who is* [w] holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first [x] for his own

A M. cir. 1067. A. D. cir. 63.

b *pedigree.*

c Nu.18.21 ..26.

d *pedigree.*

e Ge.14.20.

f Ro.9.4.

g c.5.6. Re.1.18.

h Ga.2.21. v.18,19. c.8.7.

i Is.11.1. Mat.1.3. Re.5.5.

j Ps.110.4.

k Ac.13.39

l Ro.3.20.

m or, *but it was.*

n Ro.5.2.

o or, *swearing of an oath.*

p Ps.110.4.

q c.8.6.

r or, *which passeth not from one to another.*

s 1 Sa.2.35.

t Jude 24.

u or, *evermore.*

v Ro.8.34. 1 Jn.2.1.

w c.4.15 1 Pe.2.22.

x Le.9.7.

His name is here interpreted as meaning "King of righteousness," and his regal title as implying that he was "King of Peace." He was, however, a real character, and possessed a real domain—he was King of *Salem*, including the site of that city which was afterwards the metropolis of Judea, namely Jerusalem, or the Holy Salem. In both these respects he strikingly typified him who was at once the Son of David and the King of Israel. But Melchisedec was also a *priest* of the most high God; and in that respect also typified Christ, as being, like him, of an order peculiar to himself, and not of the Levitical priesthood, nor of the house of Aaron. It was in this respect that he was without parentage and without pedigree, though perhaps the expression may only mean, that his descent is unrecorded and unknown.

After stating the pre-eminent character of Melchisedec, St. Paul calls upon the Hebrews to reflect how great this man must have been, to whom Abraham gave the tenth of his spoils, undoubtedly thereby acknowledging him as his superior, and, consequently, as superior to all the priests who descended from him. But who was this Melchisedec of whom the apostle speaks so highly, and that undoubtedly with a view to magnify that Jesus whom he typified? According to an ancient Jewish tradition, he was the patriarch *Shem*. This seems the most general opinion among expositors, and was defended with great ability by Mr. *Granville Sharpe*, above referred to, though this opinion is by no means essential to the apostle's argument.

On comparing our great High Priest with the sons of Aaron, the apostle remarks, "That the sons of Aaron were made priests without an oath, and so their priesthood was liable to be changed or repealed; whereas Jesus was made a priest with a solemn and irrevocable oath, by him that said unto him, 'The Lord sware, and will not repent, Thou art a priest for ever,' &c.—which was a declaration that his priesthood was to be unchangeable; and by so much was he made the surety of a better covenant than that of which the Aaronical high priests were sureties. That the sons of Aaron were made priests 'according to the law of a carnal commandment,' accommodated to weak mortal men, whereby that office went by descent and succession from father to son; [and] hence there were many priests [in succession], because they 'were not suffered to continue by reason of death.' But Jesus being raised from the dead, was, by the oath, made a priest in his own person for ever, according to the power of an endless life; and because he continueth for ever, he hath an unsuccessive priesthood, and so is able to save for ever them that come to God through him, as he is always living to make intercession for them. That, in respect of character and qualifications, he is such a High Priest as is perfectly suited to our exigencies, being holy, harmless, undefiled, separated from sinners, and stationed not on earth, but made higher than the heavens. That he needed not, from time to time, like Aaronical high priests, to offer up sacrifice, first, for his own sins (for he had none); and then for the sins of the people; for this he did effectually at once, when he offered up himself. For the law constitutes men high priests who have sinful infirmity, and therefore needed to offer for their own sins; but the word of the oath, which was since the law was given, constitutes the Son a High Priest who is consecrated for ever more."—*M'Lean.*

To these observations we add a general remark from Dr. *John Owen*:—"The design of the apostle, in this chapter, is not to declare the nature or the exercise of the priesthood of Christ. To the *nature* of it, he had spoken, chap. v.; and of

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Ver. 3. *Without father.*—[That is, as the Syriac renders, "Whose father and mother are not inscribed among the genealogies; and therefore it was not known who he was."]—*Bagster.* "*Elsner* (as *Doddridge* remarks) hath some remarkable quotations, to prove that it was usual among the Greeks to call any one (*apater, amater*) without father, without mother, when his parents were unknown."——*Without descent.*—Gr. *Genealogy.*——*Having neither beginning of days, nor end of life.*—The time of service of the Aaronic priests was limited between the ages of 30 and 50, which were the terms of their official life; though some think those expressions mean only, that his birth and death are unrecorded.——*But made like unto the Son of God; abideth a priest continually.*—*Macknight*, who applies the latter clause as well as the former, to Melchisedec, renders it "all his life;" and remarks, that the same phrase is applied to the perpetual dictatorship of Sylla. But *Doddridge* and *M'Lean* suppose an ellipsis (as is not uncommon) of the pronoun *who*, and render the clause, "but [was] made like unto [or a type of] the Son of God, [who] abideth a priest continually."

Ver. 5. *Have a commandment to take tithes.*—See Numb. xviii. 21, 24, 26.

Ver. 8. *Of whom it is witnessed that he liveth.*—*Doddridge*, "Of whom it is [only] testified that he liveth;" that is, of whose death we have no account. Some render it, "that he lived;" *Macknight*, "That he lived a priest all his life." Compare ver. 3.

Ver. 9. *As I may so say.*—*Doddridge* and *Macknight*, "As one may say."

Ver. 11. *Perfection.*—*Completion*, or *fulfilment*, of the plan and purpose of God.——*And not be called.*—*Doddridge*, "not be reckoned."

Ver. 16. *But after the power of an endless life*—i. e. for ever.

Ver. 18. *Disannulling.*—*Doddridge*, "Abolition."

Ver. 19. *Made nothing perfect.*—[*Completed nothing;* it was the *introduction*, but not the *completion.*]—*Bagster.*——*But the bringing in, &c.*—i. e. the hope of the gospel.

Ver. 22. *A better testament.*—Rather "covenant." So *Doddridge, Macknight, &c.* The Greek commentators explain the term surety, by that of Mediator.—*Macknight.*

Ver. 24. *This man*—[That is, Christ, because "he continueth ever," hath "a priesthood that passeth not away" from him.——*Unchangeable.*—A priesthood which passeth not from one to another.]—*Bagster.*

sins and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity: but the word of the oath, which was since the law, *maketh* the Son, who is [f] consecrated for evermore.

CHAPTER VIII.

1 By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant is by the prophets, by the eternal covenant of the gospel.

NOW of the things which we have spoken *this is* the sum: We have such a high priest, who [a] is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of [b] the [c] sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to [d] offer.

4 For if he were on earth, he should not be a priest, seeing that [e] there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow [f] of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, [g] saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent [h] ministry, by how much also he is the mediator of a better [i] covenant, which was established upon better promises.

7 For if [j] that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, [k] he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will [l] put my laws into their mind, and write them [m] in their hearts: and [n] I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all [o] shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new [p] *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first *covenant* had also [a] ordinances of divine service, and a worldly [b] sanctuary.

A. M. cir. 4060. A. D. cir. 63.

f Jer. 31.

a Eph. 1. 20.

b or, holy things.

c ch. 9. 8, 12, 24.

d Ep. 5. 2. c. 5. 1, 3.

e or, they.

f ch. 9. 23. c. 10. 1.

g Ex. 25. 40. ch. 8. 5.

h 2 Co. 3. 6, 9. ch. 7. 22.

i or, testament.

j ch. 7. 11.

k Jer. 31. 31, &c.

l give.

m or, upon.

n Rev. 21. 3. Zec. 8. 8.

o Is. 54. 13.

p 2 Co. 5. 17.

a or, ceremonies

b Ex. 25. 8.

its *use*, he treats at large in chap. ix. But it is of its excellency and dignity he here treats, and that not absolutely neither, but in comparison with the Levitical priesthood. This was conducive to his main end with the Hebrews; and this he proves upon principles received by themselves, the faith and principles of the ancient church of Israel."

CHAP. VIII. Ver. 1—13. *The Levitical priesthood superseded by that of Christ; and the Old Covenant by the New.*—The apostle here pursues his comparison between Christ, who is our great High Priest, and the priests of the house of Aaron; in all things giving due pre-eminence to him, whom all the inspired writers "delight to honour."

1. Speaking of Christ as our High Priest, we are told he "is set (down) on the right hand of the throne of the Majesty in heaven;" a very different situation from that of the Jewish high priest, who stood and bowed before the divine presence.—2. He is called "a minister of the sanctuary," or of the *Holies*; that is, of the "Holy of holies," or "holiest of all," as it is called in chap. ix. 3; so Drs. *Owen* and *Guise*; and "of the true tabernacle," meaning, as it is generally understood, heaven itself; a tabernacle "which the Lord pitched, and not man;" which in the next chapter (ver. 11) is called "a greater and more perfect tabernacle, not made with hands," as was the Mosaic tabernacle; but "which the Lord hath pitched (or erected) and not man."—3. Since every high priest among men is ordained "to offer gifts and sacrifices," it was necessary that our great High Priest should also have somewhat to offer; and what so precious as his own blood? What so acceptable as his transcendent merits? As, therefore, the Jewish high priest went once a year into the most holy place with the blood of sacrifices slain, so Christ, upon his ascension, once for all, presented the merits of his righteousness and atonement before God, and ever lives to intercede on the behalf of those for whom he died.—4. Another circumstance of pre-eminence enjoyed by our Lord, is, that "he is the Mediator of a better covenant" than that of Sinai, to which the Levitical priesthood was attached.

This being a *better* covenant, argues defect in the former. "Although the Sinaic covenant (says Dr. *Macknight*) was well calculated to preserve the Jews from idolatry, and to give them the knowledge of their duty, it was faulty or imperfect in the following respects:—1. The rites of worship it enjoined, sanctified only, to 'the purifying of the flesh;' but not the conscience of the worshippers.—2. These rites could be performed no where but in the tabernacle, or in the temple; consequently they could not be the religion of mankind. 3. This covenant had no *real* sacrifice for sin; therefore it could grant no pardon to any sinner.—4. Its promises were all of a temporal kind.—5. It required an unwilling obedience, which, in our present state, no one can give, and threatened death for every offence."

It has been doubted, whether the finding fault, mentioned in verse 8, refers to the covenant there spoken of, or to the people there addressed. (See our note.) "Both I think, (says Mr. *M'Lean*,) are intended in the context. In the foregoing verse, the old covenant is not supposed to be faultless, but the contrary, because it left room for another, and this verse comes in as a proof of it. In the next verse, the people are also blamed, because they continued not in God's covenant: but then, it must be observed, that the people are so blamed, as to insinuate that the covenant itself was defective; for the Lord promises to set it aside, and make a *new* one, which should better suit their need."

To this New Covenant we have had repeated occasions to advert in the writings of the prophets, and the passage, verses 8 to 13, will be found literally copied from Jer. xxxi. 31—34, with only one remarkable variation, mentioned in our note on verses 8 and 9. In our exposition of the above passage, we have inclined [illegible] which we believe is a general one, of the promise having a reference to the future calling of the Jews to a more extensive reception of the gospel dispensation, which we consider as the new covenant here referred to: not that there is any thing *new* with reference to God, for all his counsels are from everlasting; but he is continually making new discoveries of his grace and mercy to mankind.

One other remark shall close what we have to offer on this chapter. When it is said, "They shall not teach every man his neighbour, saying, Know the Lord: for all shall know me, (saith the Lord,) from the least to the greatest;" we must take it with some latitude, for while children are born into the world, they will need instruction, and as sinners the means of conversion: yet, possibly, the time may come, when missions and missionaries shall be no more needed; but when "the knowledge of the Lord shall cover the earth, even as the waters do the sea."

CHAP. IX. Ver. 1—28. *The superiority of Christ's sacrifice*

CHAP. VIII. Ver. 1. This is *the sum.*—*Doddridge, Macknight, &c.*, "the chief;" principal point. So *Chrysostom* and *Theophylact*, the Syriac and Vulgate.

Ver. 2. *A minister of the sanctuary.*—*Macknight* reads, "holy places."

Ver. 3. *That this man.*—The word "man" is a supplement; and, instead of it, both *Macknight* and *M'Lean* supply the term High Priest, from the preceding clause.

Ver. 4. *That there are priests*—Namely, in the temple at Jerusalem.—*Offer gifts.*—(*Gifts*, or *offerings*, comprehended propitiatory sacrifices as well as free-will offerings.)—*Bagster.*

Ver. 6. *A better covenant.*—Margin, 'Testament.' The original term (*diathekè*) signifies both; but the former is certainly more intelligible.

Ver. 7. *If that first* covenant *had been faultless.*—The fault or defect of the first covenant was, that it made nothing perfect. See chap. vii. 19.

Ver. 8. *For finding fault with them*—That is, according to *Doddridge*, with the Jews. But *Grotius, Hammond*, and many others, render it, "finding fault with their state."

Ver. 9. *And I regarded them not.*—*Doddridge*, "I disregarded them." *Macknight*, "I neglected them." True to the septuagint translation of Jer. xxxi. 32, which is not [illegible]. Although I was a husband unto them, declaring by various [illegible] and solemn covenants, [illegible] for their [illegible] and [illegible] to [illegible] by the LXX. which makes a total alteration. [illegible] was [illegible] by St. Paul's following [illegible] by Protestants [illegible].

CHAP. IX. Ver. 1. *The first covenant.*—It seems evident, that the Greek [illegible] in our translation [illegible] the whole [illegible] as the many [illegible] that they regarded the whole [illegible] from the preceding chapter. On the other hand, there are many Greek copies, both Mss. and printed,

2 For there was a tabernacle [c] made; the first, wherein *was* the candlestick, and the [j] table, and the [d] shew-bread; which is called [f] the sanctuary.

3 And after the second [g] veil, the tabernacle which is called the Holie. t of all;

4 Which had the golden [h] censer, and the ark [i] of the covenant overlaid round about with gold, wherein *was* the golden [j] pot that had manna, and Aaron's [k] rod that budded, and the [l] tables of the covenant;

5 And over it the cherubims [m] of glory shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests [n] went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone [o] once every year, not without blood, which he offered for [p] himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way [q] into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not [r] make him that did the service perfect, as pertaining to the [s] conscience;

10 *Which stood* only in [t] meats and drinks, and divers [u] washings, and carnal [v w] ordinances, imposed *on them* until the time of reformation.

11 But Christ being come a [x] high priest of good [y] things to come, by a [z] greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of [a] goats and calves, but by his own [b] blood he entered in once into the holy [c] place, having obtained eternal redemption *for us*.

13 For if the blood of bulls and of goats, and the ashes [d] of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who [e] through the eternal Spirit offered himself without [f] spot to God, purge [g] your conscience from dead works to serve [h] the living God?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity [i] be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was [j] dedicated without blood.

A.M. cir. 4067
A.D. cir. 64

c Exo.29.4, 35.
d Exo.40.4.
e Exo.25.30.
f or, *holy*.
g Exo.26.31, 33.
h Le.16.12.
i Exo.25.10, &c.
j Exo.16.33.
k Nu.17.10.
l Exo.34.29. 40.20.
m De.10.2,5 Exo.25.18, 22.
n Nu.28.3.
o Exo.30.10. Le.16.2, &c.
p c.5.3.
q Jn.14.6. c.10.19,20.
r Ps.40.6,7. Ga.3.21. c.10.1,11.
s Ps.51.16.. 19.
t Le.11.2, &c.
u Nu.19.7, &c.
v or, *rites, or, ceremonies*.
w Ep.2.15.
x c.3.1.
y c.10.1.
z c.8.2.
a c.10.4.
b Ac.20.28. 1 Pe.1.18, 19. Re.1.5.
c c.10.19.
d Nu.19.2, 17.
e 1 Pe.3.18.
f or, *fault*.
g c.10.22.
h 1 Pe.4.2.
i or, *be brought in*.
j or, *purified*.

to all others.—The first verse of this chapter presents us with a considerable difficulty, as respects the reading of the original: many Greek copies read, "The first *tabernacle*;" while more perhaps read with the copy used by our translators, and omit the noun altogether; but supply the word "covenant" from the close of the preceding chapter. So the judicious *M'Lean*, who thinks it "more natural, and [that it] suits the apostle's argument at least equally well, to understand by *the first* here, the Sinaical *covenant*, which is twice termed *the first* in the foregoing chapter, verses 7 and 13; and also twice expressly mentioned in verse 9."

Connected with this covenant were a variety of ceremonial "ordinances," and "a worldly sanctuary," tabernacle, or holy place, built by Moses, and devoted to the service of the God of Israel, in the first division of which were the sacred *candlestick*, or rather lamp, and the table of *shew-bread*; and in the second, or interior department, the ark, the cherubim, the various utensils of worship, and the historical memorials here named. The tabernacle itself, and most of the articles of its furniture, were always considered as having a mystical design, though expositors have differed widely in their interpretations. "*Abrabanel* relates, that the [several] parts of the tabernacle represented the sea, dry land, and heaven. *Rab. Bechai* makes it a representation of the universe. The Holy of Holies, [according to him,] signified the world of angels; the middle, (wherein were the table of shew-bread and candlestick,) the heavenly orbs; and the outer court, this lower world; the elements being represented by the brazen sea, sacred fire, &c. *Philo* and *Josephus* [also] explain it mystically: the latter calls the parts of the tabernacle resemblances of the universe; the two first, of the earth and sea, common to all; the third, of heaven, where God dwells." (Bp. *Kidder's* Messiah.)

But these interpretations, however ingenious, are rather philosophical than evangelical: and do not comport with the apostolical method of interpretation, which refers all the types and mysteries of the Old Testament to Christ, his work and sufferings, and subsequent glory; or other objects of a spiritual and evangelical nature. Thus the candlestick and the shew-bread point to Christ, who is the true light, and the bread that came down from heaven, both which are to be found in the church below; but the Holy of Holies directs to heaven itself—not the heaven of philosophers, but that heaven into which Christ himself has entered with his atoning blood, and where he pleads its merits before the eternal throne.

The import of the cherubim has, indeed, been matter of great, and even bitter, controversy. We have satisfied ourselves with the ancient hypothesis, which considers them as figuring to us the angels of the divine presence, who bend before the throne

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which read (*skene*) "tabernacle;" which reading is supported by *Whitby*, *Doddridge*, and other respectable commentators, who seem surprised that it is not universally adopted. But it is also true, that the word "tabernacle" is omitted in many MSS. and editions, ancient as well as modern; and that translators generally supply the word "covenant" in preference to "tabernacle," which they suppose to be the gloss of some injudicious copyist. This reading is supported by those ancient versions, the Syriac and Vulgate, by *Chrysostom*, and other Greek Fathers. So among the commentators, it is preferred by *Beza* and *Grotius*; by *Owen*, and the Assembly's Annotators; by *Hammond*, *Macknight*, *Guise*, *M'Lean*, &c.—*Also ordinances*—i. e. rites or forms of worship.

Ver. 2. *A tabernacle made.—Doddridge*, "prepared." *Macknight*, "set in order." i. e. for public worship.—*The first, wherein*—i. e. within the first or outer apartment of which was the candlestick, and the table of shew-bread, &c. of which see Exod. xl. 22—25.—*Which is called the sanctuary.—Macknight* transposes the words thus:—"For the first [or outward] tabernacle, which is called *Holy*, was set in order, in which was both the candlestick, and the table, and the shew-bread."

Ver. 3. *And after the second veil.*—A first *veil* is here implied, which closed the entrance of the tabernacle. Exod. xxxvi. 37. After this—*the tabernacle which is called the Holiest of all*—Or, as the Hebrew literally is, "the Holy of Holies."

Ver. 4. *Which had the golden censer.*—Of the use of this instrument, which was a small pan for burning incense, see Levit. xvi. 12, 13. But as the high priest might not enter the Most Holy without it, a question arises, how he could come at it for use if it was kept there? "To this it is answered, that it might be kept just within the veil, and within the reach of his hand, so that he could take it thence without entering himself."—*M'Lean.*—*And the ark of the covenant.* See Exod. xxxvii. 1, 2.—*Wherein* was—i. e. perhaps in the Most Holy; not the ark.—*The golden pot.*—See Exod. xvi. 33, 34.

Ver. 5. *The cherubims of glory*—i. e. the glorious cherubim; and so called for two reasons—1. Because they were themselves glorious, as being covered with gold; and, 2. Because they represented, as we conceive, a glorious order of angelic beings, who wait before the throne of God. Ezek. i. 4, &c. Rev. iv. 6. &c.

Ver. 6. *The priest went always into the first tabernacle*—Or rather, as *M'Lean* explains it, into the first or outer apartment of the tabernacle, where the common priests had a daily service to perform.

Ver. 7. *But into the second*—compartment of the tabernacle, namely, "The Holy of Holies"—went *the high priest alone once* (i. e. on one day in *every year*.—See Exod. xxx. 10. Levit. xvi. 2, &c.

Ver. 9. *Which was a figure.*—Gr. *Parable.* See chap. xi. 19.

Ver. 10. *Carnal ordinances.—Doddridge* and *Macknight*, "Ordinances concerning the flesh."

Ver. 11. *Not made with hands*, &c.—Many judicious divines (as *Calvin*, *Owen*, &c.) refer this to the body of Christ, (as they do also chap. viii. 2;) but we rather think, with *M'Lean*, that "heaven itself" is intended, and so it is expressed ver. 24.

Ver. 14. *Through the eternal Spirit.*—The Vulgate, and many Greek MSS. read, "The Holy Spirit;" and to him we are inclined to ascribe it. Bp. *Fell* mentions "Christ's being conceived, proclaimed, anointed, dying, and rising, be the aid of God's Holy Spirit." See 1 Pe. iii. 18. So *Owen*, *Doddridge*, &c.

Ver. 15. *Mediator.*—See note on Gal. iii. 20. "The Mediator of a Testament," says *Doddridge*, "is a very improper expression:" he therefore translates the word (*diatheke*) *Covenant*, as in almost all other places. So *Macknight*, and most other modern commentators. But *Owen*, *Witsius*, and *Campbell*, retain the term *Testament*.

Ver. 16, 17. *For where a testament is*, &c.—*Doddridge*, agreeable to the preceding remarks, renders this verse, "For where a covenant (is,) it necessarily imports the death of that by which the covenant is confirmed;" alluding to the general custom of offering sacrifices on those occasions.—*For a testament is of force after men are dead*, &c. *—Doddridge*, "A covenant (is) confirmed over the dead, so that it doth not avail, while he by whom it is confirmed liveth." *Macknight* translates the passage thus: "For where a covenant (is,) there is a necessity that the death of the appointed (sacrifice) be brought in." (Compare margin.) "For a covenant is firm over dead sacrifices, seeing it never hath force while the appointed sacrifice liveth."

Our readers will perceive, that all these alterations are rendered necessary by a rigid adherence to the word *covenant*. Into the ground and reasons of them, or, on the other hand, the objections against them, we cannot here enter particularly. The former may be found in *Doddridge*, *Macknight*, and *M'Lean*; the latter in *Owen*, *Campbell's* Prelim. Dissertations, and *Fraser's* curious and elaborate notes on his late Translation of *Witsius* on the Creed.

Ver. 18. *Dedicated.*—Chap. x. 20. the same word is rendered "consecrated:" The word "testament," being in italic, is supplementary. Perhaps it might be here better to advert again to the more frequent sense of the original term, namely, "covenant;" and so it seems used in verse 20. Compare note on verse 1.

19 For [k] when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and [l] scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood [m] of the testament which God hath enjoined unto you.

21 Moreover [n] he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood [o] is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear [p] in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed [q] unto men once to die, but after this [r] the judgment:

28 So Christ [s] was once offered to bear the sins of [t] many; and unto them that look [u] for him shall he appear [v] the second time without sin unto [w] salvation.

A. M. cir. 4067.
A. D. cir. 63.

[k] Ex.24.6, &c. Le.c.14 & 16.

[l] or, *purple*

[m] Mat.26.28

[n] Ex.29.12, 36.

[o] Le.17.11.

[p] Ro.8.34.

[q] Ge.3.19.

[r] Ec.12.14.

[s] 1 Pe 2.24. 3 18. 1 Jn.3.5.

[t] Is.53.12. Mat.26.28

[u] Tit.2.13. 2 Pe.3.12.

[v] Ac.1.11. Re.1.7.

[w] Is.25.9.

[x] Col.2.17.

[b] or, *they would have.*

[c] Le.16.34.

[d] Mi.6.6..8.

[e] Ps.40.6..8

[f] or, *thou hast fitted*

CHAPTER X.

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thankgiving.

FOR the law having a shadow [x] of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then [b] would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every [c] year.

4 For *it is* not possible that the blood of bulls and of goats should take away [d] sins.

5 Wherefore when he cometh into the world, he saith, [e] Sacrifice and offering thou wouldest not, but a body [f] hast thou prepared me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O

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of God in heaven, or visit the churches of God on earth, desiring to look into the mysteries of human redemption.

The entrance of the high priest into the most holy place only once a year, and that not without the sprinkling of blood, and other mystic ceremonies, we are here taught, (ver. 24,) prefigured our Lord Jesus Christ entering "into heaven itself, to appear in the presence of God for us." In the mean time, that is, before the death of Christ, the continuance of the *veil* which separated the most holy from the outer part, signified that the way into the former "was not yet made manifest"—was not thrown open—"while as yet the first tabernacle, with all its rites and ceremonies, remained standing:" but when, at the death of Christ, that veil was rent in twain, it was thereby signified that, through him, the way *was* opened, and that sinners of all nations, Gentiles as well as Jews, might now draw nigh to God.

"To show (says Mr. *M'Lean*) that it was necessary that the new covenant should be ratified by the death of Christ, he [Paul] compares it in this respect to a *testament*, which is of no force or validity till ratified by the death of the testator, (ver. 16, 17.) Accordingly, God's covenants with sinful men have, ever since the fall, been made and ratified by the death and blood of sacrifices: and this, he particularly observes, was the case with the first or Sinaitic covenant, which was solemnly ratified and dedicated by slaying sacrifices, and sprinkling the blood on the book and people—the tabernacle and all the vessels of the sanctuary." These things, indeed, as they referred to the types themselves, were necessary to be repeated; but not so the antitype, or Christ must have *often* suffered: but now once "in the end of the world," that is, in these last ages, the times of the Messiah, "hath he appeared, finally and effectually to put away sin by the sacrifice of himself."

But it may be asked, whence arises a necessity that the *heavens* themselves should be purified, where no sin can enter? To this we answer, with Mr. *M'Lean*, "That though the typical representations of heavenly things had no moral impurity in themselves, and though neither person nor thing ceremonially unclean was permitted to enter into the outer, far less into the inner tabernacle, to defile it; yet we have seen that it was *necessary* that they should be purified with blood, on account of the uncleanness of the people, and that they might thus be opened and fitted for their admission to, and acceptance with God, in his worship. Now, as to the *heavenly* things, it may be observed, that though Christ had no sin of his own, yet, as the substitute of sinners, he *sanctified* and devoted himself to be a sacrifice for their sins, (John xvii. 19.) and . . . . . was thus 'made perfect,' or consecrated, through his sufferings. 2. By his entering into heaven by the blood of his own sacrifice, he hath *dedicated* and opened for all believers, a new and living way of access into the holiest, by which they may draw near . . . . to God. 3. He hath gone into heaven, to *prepare* a place there for the everlasting habitation of the saints, and will come again to receive them to himself."

CHAP. X. Ver. 1—18. *The superiority of Christ's sacrifice farther argued from the prophecies of the Old Testament.*—The apostle commences this chapter with stating, that the Mosaic ritual was merely *a shadow*—a dark adumbration—which formed only a sketch or outline of the mysterious truths of the gospel, and of the person and character of our Redeemer; and not the *very image*, exhibiting the full form and colour of the several objects: and this representation being so imperfect, ought by no means to be put in the place of the objects which it represented; nor ought it to be considered as itself perfecting those who were its most diligent observers. It, in fact, could do nothing, but only direct them to Him who was able to do all things which they required, and who doth "all things well." This, he proceeds to show them, was pointed out in the prophecies of the Old Testament, and particularly in the book of Psalms, several passages from which the apostle here quotes and expounds.

That it was not possible for the blood of bulls and goats to satisfy the demands of divine justice, or propitiate the anger of God against sinners, is in itself most evident; and is rendered the more so from the requirement of their perpetual repetitions: for if human transgression could be thus atoned for, those sacrifices need not annually and daily be repeated: but this constant repetition was a sufficient intimation that some farther and better sacrifice would be required. David therefore represents Messiah himself as thus addressing the Diving Being: "Sacrifice and offering thou wouldest not" be satisfied with; "in burnt-offerings and" other sacrifices "for sin," in themselves considered, "thou hast no pleasure: "but a body hast thou prepared (or fitted) for me" to become incarnate: "Lo, I come (therefore) to do thy will, O God." Here "he taketh away the efficacy of the" legal sacrifices *first* mentioned, that he may establish the *second*—the merit and efficacy of his own

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Ver. 19. *When Moses*, &c.—See Exod. xxiv. 3—8. But some things are added not there mentioned, for which he had no doubt good authority.—*Scarlet wool.*—See note on Mark xv. 17.

Ver. 20. *This* is *the blood*, &c.—Compare Mat. xxvi. 28. [Rather, *covenant*. Ver. 16, 17, may be better rendered, "For where a covenant is, there must necessarily be the death of that by which it is confirmed; for a covenant is confirmed over dead *victims*, and does not avail while that by which it is confirmed liveth." See on De. xxix. 12. Jos. ix. 6.]—*Bagster.*

Ver. 23. *The heavenly things.*—Compare Ephes. i. 20. Also this Epistle, chap. viii. 2; ix. 11, 14.

Ver. 26. *But now once*, &c.—Compare ver. 12.

Ver. 27. *After this.*—Though the day of judgment must be at a great distance from the decease of many individuals, it is the general idea, that upon our entrance into another world, an individual decision will take place, and fix the final state of each, for happiness or misery. See Eccles. xii. 7. Luke xvi. 22, 23.

Ver. 28. *Without sin*—i. e. not as a sin-offering, as at his first coming.

CHAP. X. Ver. 1. *The law having a shadow*, &c.—The comparison appears to us to be between an outline drawing, sketched in black and white, and finished painting in colours, or perhaps a finished statue.

Ver. 4. *For it is not possible.*—[While the Jews themselves acknowledged that "there is no expiation but by blood," common sense, as well as the Scriptures, must have taught them, that the blood of bulls and of goats could never satisfy divine justice, nor take away guilt from the conscience.]—*E.*

Ver. 5. *When he cometh into the world.*—These words are supposed to be uttered by Messiah on his incarnation.—*A body hast thou prepared*, *Kennicott* is very confident that the Hebrew once read as the Greek now does, "A body," &c.—*Saurin* has, however, a very ingenious conjecture. Supposing the Hebrew, in the Psalm quoted, to have originally read, "My ears hast thou opened," or bored, (in allusion to Exod. xxi. 6.) he conceives that the LXX., considering that idea unintelligible in Greek, changed the allusion to a custom familiar to themselves, namely, the marking the bodies of their soldier

God. He taketh away the first, that he may establish the second.

10 By the which will we are [g] sanctified through the offering [h] of the body of Jesus Christ once *for all.*

11 And every priest standeth [i] daily ministering and offering oftentimes the same sacrifices, which can never [j] take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat [k] down on the right hand of God;

13 From henceforth expecting till his enemies [l] be made his footstool.

14 For by one offering he hath [m] perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This [n] *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;

17 [o] And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, [p] boldness to enter into the holiest [q] by the blood of Jesus,

20 By a new and living way, [r] which he hath [s] consecrated for us, through the veil, that is to say, his flesh;

21 And *having* a high priest [t] over the house of God;

22 Let us draw near with a true heart in [u] full assurance of faith, having our hearts sprinkled [v] from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he [w] *is* faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as [x] ye see the day approaching.

26 For if [y] we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery [z] indignation, which shall devour the adversaries.

28 He [a] that despised Moses' law died without mercy under two or three witnesses:

29 Of [b] how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit [c] of grace?

30 For we know him that hath said, Vengeance [d] *belongeth* unto me, I will recompense, saith the Lord. And [e] again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

A M. cir. 4067. A. D. cir. 63.

g Jn 17.19.
h c 9.12.
i N...28.3.
j Ps.50.8.. 13. Is.1.11.
k Col.3.1.
l Ps.110.1.
m ver.1.
n Je.31.33, 34.
o Some copies have, *Then he said, And their.*
p or, *liberty*
q c.9.8,12.
r Jn.14.6.
s or, *new made.*
t c.4 14..16
u Ep.3.12.
v Eze.36.25
w 1 Th.5.24.
x Ro.13.11.
y Nu.15 30. c 6.4, &c.
z Zep.1.18. 3.8.
a De.17.2.. 13.
b c.2.3.
c Mat.12. 31,32
d De.32.35, 36.
e Ps.135.14.

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infinite and unparalleled sacrifice, which alone hath the true nature of an atonement.

It has repeatedly been asked, But why could not God have accepted the blood of bulls and goats, without having required a human sacrifice, and especially that of his own Son? To this it has very properly been replied, 1. That these sacrifices were only types and shadows of the true sacrifice, and shall God be satisfied with shadows only? 2. Had this been possible, how then shall we account for the fact, that God made the soul of his own Son a sacrifice for sin? Surely this circumstance fully proves, that the divine honour could have accepted no inferior sacrifice. The contrary supposition, however well intended, seems to us to represent the divine perfections in a very unworthy light. 3. Reason evidently requires, that satisfaction for sin should be made in the nature which had offended; and that the blood of no inferior animal could be accepted in our stead. Thus it was impossible that the blood of bulls and goats could take away sin. And when it is considered, that the death of Christ was not merely the death of one man for another, but the death of one for millions, the same line of reasoning seems to require, that his life must not only be free from personal guilt, but must be at least of equal value with the whole; and this seems impossible, but on the supposition that he must be of far superior rank—as was *Jesus Christ*, who, though a partaker of real humanity, was no less intimately related to the divine Being—God as well as man.

From the indispensable and perpetual use of blood, under the law, as the means of purification and of pardon, Dr. *Macknight* infers two facts of great importance:—1. "That from the fall of Adam to the end of the world, no man will be pardoned but through Christ's having offered himself to God as a sacrifice for sin.—2. That although Christ offered himself only once, and that at the conclusion of the Mosaic dispensation, that one offering is in itself so meritorious, that its influence reacheth backwards to the beginning of the world, and forwards to the end of time."

The author of this epistle seldom speaks of the sufferings of Christ, or of his people, but he connects them with the glory that was to follow. When Christ had completed the work of atonement, he sat down, waiting and expecting till all his enemies should be made his footstool; in order to which the Holy Spirit continued, and still continues, his work of grace in the hearts of his redeemed.

Ver. 19—39. *A practical improvement of the preceding statements.*—St. Paul having, in the preceding part of this epistle, shown the defect of the Jewish sacrifices, and the infinite superiority of that of Christ, encourages the believing Hebrews to draw near, with a holy freedom and boldness, by the blood of Jesus, as "a new and living way" of access to God. In illustration of this expression, "a *new* and *living* way," Dr. *Owen* observes, that the blood of the sacrificed animals was to be used immediately on its being shed; for if it was left till cold and congealed, it could neither be offered nor sprinkled; but "the blood of Christ is (as it were) always warm, having the same spirit of life and sanctification moving in it." What is said of the *veil* of his flesh, may also have an allusion to the veil of the temple being rent in twain in the moment of his death, as figuratively representing the opening of this "new and living way," by the piercing of his body on the cross, whence flowed a double stream of blood and water, to sprinkle our consciences with the former, and purify our conduct by the latter.

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and slaves, that they might claim them as their own, and therefore rendered the original, "My body hast thou prepared;" meaning, marked, according to their custom. See Gal. vi. 17. Rev. xiii. 16, 17.

Ver. 10. *Once* for all—i. e. once only.

Ver. 12. *For ever sat down*—Namely, as a priest upon his throne. Zech. vi. 13.

Ver. 20. *He hath consecrated.*—Gr. "hath new made;" i. e. applied to a new use or purpose. This *new* way was made, not for Christ himself, but for us.

Ver. 23. *The profession of* our *faith.*—"The English translators, on the authority of one MS. only, read here *faith*, instead of *hope*,—the true reading, according to *Mill*, who is followed by *Doddridge*, *Macknight*, *M'Lean*, &c. —"The apostle, in this exhortation, refers to the confession of their *hope* of salvation through Christ, which the primitive Christians made at baptism."—*Macknight.*

Ver. 25. *Ye see the day.*—Gr. "*That day*," with the article. *Macknight* applies this to the destruction of Jerusalem; but as *that* day was usually spoken of in connexion with the day of judgment, (and often, perhaps, confounded with it,) that also may probably be referred to.

Ver. 26. *If we sin wilfully.*—To sin wilfully, is to sin deliberately and knowingly, and neither through ignorance nor fear.—*There remaineth no more sacrifice*—That is, the Jewish sacrifices being abolished, and that of Christ rejected, of course there remains no other. "I was lately," observed Mr. Gurney, "called to attend the death-bed of a young man at Hoxton. I found him in the greatest horror of mind: I pointed him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel; when, with an agonizing look of despair, he replied, 'Ah! sir, but I have rejected the Gospel. Some years since, I read Paine's Age of Reason,—it suited my corrupt taste, I imbibed its principles: after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now he rejects me.' I offered to pray by him, but he replied, 'Oh, no—it is all in vain to pray for me.' Then, with a dismal groan, he cried out, 'Paine's Age of Reason has ruined my soul!' and instantly expired."

Ver. 28. *He that despised.*—*Doddridge*, "who *set at nought* the law of Moses." See Num. xv. 30, 31.

Ver. 29. *Wherewith he was sanctified.*—This may either be referred to Christ, or to the apostate here described. To sanctify, is to set apart to a holy or sacred purpose. So Christ said—"I sanctify myself," (John xvii. 19;) and this we conceive he did, as high priest, before he entered within the veil with his own blood, called, in chap. xiii. 12, 20, "the blood of the everlasting covenant," and "the blood wherewith he sanctified the people." So *Gill* and others. But applying the term "sanctified" to the apostate, since the Scripture frequently speaks of men according to their profession, it may mean only a professed devotedness of himself to Christ; and as Bishop *Hoadly* suggests, receiving the Sacramental cup. See 1 Co. xi. 29; 2 Peter ii. 1.—*An unholy thing.*—*Doddridge*, "common," or "unclean." See Acts x. 14, 15.—*And hath done despite.*—*Macknight*, "insulted."

Ver. 30. *Vengeance* belongeth *unto me*, &c.—Deut. xxxii. 35, 36.

Ver. 31. It is *a fearful*—*Doddridge*, "a dreadful"—*thing*

Ver. 32. *A great fight.*—*Macknight*, "Combat;" alluding, loutless to the public combats in the theatres of that age.

33 Partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became [f] companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing [g] in yourselves that ye have in heaven [h] a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great [i] recompense of reward.

36 For ye have need of [j] patience, that, after ye have done the will of God, ye might receive the promise.

37 For [k] yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

A. M. cir. 4067
A. D. cir. 63.

f 1 Th.2.14.
g or, *that ye have in yourselves*; or, *for yourselves.*
h Lu.12.33.
i Mat.5.12.
j Lu.21.19.
k Hab.2.3,4

1 ver.26.
a or, *ground*, or, *confidence.*
b Ro.8.24, 25
c Ge.1.1. Ps.33.6.
d Ge.4.4,5.
e or, *is yet spoken of*
f Ge.5.22,24

39 But we are not of them who draw back [l] unto perdition; but of them that believe to the saving of the soul.

CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits there of in the fathers of old time.

NOW faith is the [a] substance of things hoped for, the evidence of things [b] not seen.

2 For by it the elders obtained a good report.

3 Through faith we understand [c] that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

4 By faith Abel [d] offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead [e] yet speaketh.

5 By faith Enoch [f] was translated that he

Having entered this way by faith and repentance—having avowed ourselves the disciples of the Lord Jesus, let us, saith the apostle, hold fast our profession without wavering. Let us stimulate each other to love and to good works—using all the means of social worship, as well as of private devotion; especially guarding against pride and presumption, the great sources of apostacy from God. It is true, that in times of persecution many may fall away through weakness; and of these, many will also be glad to return to our merciful Saviour, in an interval of the church's peace: but the most awful apostacy is that which originates in pride of intellect and of heart. Such men spurn at the humbling truths of Revelation, trample on the dignity of the Son of God, count his blood like that of a common man, and speak contemptuously of the work of the Holy Spirit; and all this, not through ignorance of these truths, but from pride, presumption, and contempt for the simplicity of the gospel, and the humble instruments employed in its propagation.

For such it must be indeed "a dreadful thing to fall" into his hands, who hath said, "Vengeance belongeth unto me!" And, to guard his brethren the more carefully against apostacy, St. Paul calls upon them to recollect what they had formerly suffered in the cause of Christ, and what they had already endured for his sake: and for them who had stood firm against such trials, to be led away by the pride of reason and of learning, and of philosophy, (falsely so called!) would be truly melancholy and lamentable. He therefore recommends the believing Hebrews to "live by faith," and to trust the word of God, in preference both to their own reason, and the pretensions of those who attempted to seduce them.

We cannot help remarking here the great importance of public and social worship: for though we do not estimate the piety of persons from the number of sermons they attend, we have a very low idea of their religion who do not attend on public worship. For persons to excuse themselves on the principle that they cannot expect to learn, not only discovers great vanity; but great ignorance; since the object of our devotional assemblies is not only personal instruction, but also communion with God and with our fellow Christians; and, as stated in this instance, to encourage one another, in the prospect of alarming or afflictive dispensations; "and so much the more as ye see the day approaching."

In farther prosecution of his subject, the apostle proceeds, in the next chapter, to give them a narrative of the fruits and effects of faith, through the several ages of the patriarchs, the Mosaic dispensation, and the latter history of Israel, down to their own times.

CHAP. XI. Ver. 1—7. *The nature of faith—the creation—and the patriarchs before Abraham.*—The inspired writer of this Epistle begins the present very interesting chapter with defining the principles of faith, the nature and effects of which he illustrates by a variety of examples. The definition of faith (ver. 1) is thus rendered by our translators:—"Faith is the *substance* of things hoped for, and the *evidence* of things unseen;" meaning, doubtless, that it is the nature of faith to *realize* those objects, whereof the evidence is presented to our minds, which is certainly true; but for reasons subjoined in our notes, we prefer the rendering of Mr. *M'Lean*; namely, "Faith is the *confidence* of things hoped for, and the *conviction* of things unseen;" which corresponds in sense with that of Dr. *Doddridge*. It is added, "For by it," that is, by faith, "the elders obtained a good report," or testimony, on the part of God, that they *pleased him*, and were accepted of him, as follows in the subsequent verses. But how does this report or testimony, thus obtained of God, prove or illustrate the nature of faith as here defined? It was by confidence in the word and promises of God, particularly with reference to a future state, that they were enabled to resist temptation, to sustain affliction, and to endure persecution.

Before we come, however, to individual instances, we meet with this general proposition, "Through faith we understand that the worlds were framed by the word of God." Thus Moses informs us in the first of Genesis, and such is the concurrent testimony of the sacred writers. But the sense of the next clause is not quite so evident. It runs thus: "So that things which are seen were not made of things which do appear;" that is, says *Doddridge*, "It is certain no visible cause could produce those things, [to suppose] which would be, in effect, to suppose them to have produced themselves; we therefore, by faith, refer them to a divine, invisible original." *Macknight* renders it, "The things which are seen were not made of things which *did* appear." *Chrysostom* thus expresses it—"The things which exist were made of things not existing"—that is, made out of nothing. So Bishop *Pearson*, and most other divines.

The ancient philosophers indulged themselves in a variety of speculations respecting the origin of the material world; but its creation from non-entity, or nothing, by the one great Supreme, is a pure doctrine of Revelation: for however reason may approve, it certainly did not discover it; nor is it to be found among either the poets or the sages of the Pagan world, who generally leaned to the absurd notion of an eternal succession of causes and effects. Overwhelming as are the modern discoveries respecting the all-but-infinite extent of creation, the scriptural doctrine of a first supreme cause, is still more so; and taken together, they sink proud man to his proper level with the worms.

Had we room to enlarge, all the natural perfections of God might be adduced from the simple fact of the creation; particularly his wisdom and power—his eternity and immutability—his justice and his goodness: but though we cannot now examine, let us not neglect to admire and to adore. This is the song of Moses and of the Lamb—"Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints!" (Rev. xv. 3.)

The long list of patriarchal worthies here enumerated, com

Ver. 33. *A gazing-stock.—Doddridge*, "a public spectacle."

Ver. 37. *Yet a little while.—Macknight*, "a *very* little while." See Hab. ii 3.—*He that shall come will come.*—Christians were taught to look for a second coming of Christ, as earnestly as for his incarnation; and one of their descriptive characters is, that they wait for his appearing. 1 Thess. i. 10. 2 Thess. iii. 5.

Ver. 38. *But if* any man *draw back.—Doddridge* and *Macknight*, "Yet if *he* draw back." The Hebrew of Habakkuk, just referred to, reads, (ver. 4,) "His soul which is *lifted up*." *Pococke* contends, that the same Hebrew word signifies to *faint*, and so to fall back. But, if we may be allowed to offer a conjecture of our own, we conceive it to be an allusion to the attitude of pride and hauteur, observable as well in some animals as in our own species, namely, in the horse, turkey, &c.; who, while they proudly raise their heads, scornfully draw them back. The apostates here mentioned, were evidently not so much influenced by fear, as by pride and presumption, (ver. 29.) They left the ranks of Christianity, not so much from fear, as from contempt and scorn. The Hebrew word (*gnaphel*) is rendered *presumed*, Num. xiv. 44.

CHAP. XI. Ver. 1. *The substance.*—The Greek term, *hypostasis*, is well known in the Trinitarian controversy, as differently used for essence and for person; but "in the New Testament (as remarked by *M'Lean*) it is used only five times, and that only by our apostle; in three of which it is translated *confidence*, viz. 2 Co. ix. 4; xi. 17. Heb. iii. 14; and in this place it is so translated in the margin."—*The evidence.*—The original term here used, in the New Testament occurs only twice; namely, in 2 Tim. iii. 16, where it is translated *reproof*; but, according to the judicious commentator just cited, should be rendered *conviction*, both there and in the passage now before us. So *Doddridge*; but *Macknight* preserves the term "evidence."

Ver. 2. *The elders.—Macknight*, "The ancients;" namely, the patriarchs and prophets, as in the following verses.

Ver. 3. *The worlds were framed.*—Literally, "the ages." The material world acquired this name from the perpetual changes to which it is subject, and some modern writers would confine its import to the arrangement and government of the world; but that the material frame itself must be included, is evident from the phrase, "things which are seen;" also from chap. i. 2, and many other passages.

Ver. 4. *A more excellent sacrifice.*—"It is observed by critics, that the [Greek] word (*pleiona*) signifies more in number, rather than in value. Cain offered the fruit of the ground, which was only the *mincha*, or meat-offering, but no proper sacrifice for sin. Gen. iv. 3."—*M'Lean.* The late Dr. *Kennicott* farther argued from these circumstances, particularly from the word (*pleiona*) "more," that Abel offered not only a sacrifice, but also a *mincha*, that is, a *meat* (or rather *bread*) offering; so that he by the one acknowledged God's providential goodness, and by the other his redeeming mercy. See *Kennicott's* Dissert. on "Cain and Abel."—*By it he, being dead, yet speaketh.*—By what? it may be asked. We reply, By his faith, by his example. *John Edwards* explains it of his blood, which God said, "Crieth unto me from the ground." Gen. iv. 10. But *Macknight* opposes the latter sense, as ungrammatical. The margin, however, reads in the passive, "Is yet spoken of;" alluding to the "good report" which he "through faith received" as in ver. 2

should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please [s] *him:* for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith [h] Noah, being warned of God of things not seen as yet, [i] moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith [j] Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, [k] dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city [l] which hath foundations, whose [m] builder and maker *is* God.

11 Through faith also Sara [n] herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful [o] who had promised.

12 Therefore sprang there even of one, and him as good as dead, [p] *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died [q] in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and [r] confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their [s] God: for he hath prepared for them a [t] city.

17 By faith Abraham, when [u] he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 [v] Of whom it was said, [w] That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him*

A. M., cir. 4057.
A. D. cir. 63.

g Ps.106.21, 22
h Ge.6.14, 22.
i or, *being wary*
j Ge.12.1,4, &c.
k Ge.13.3, 18. 18.1,9.
l c.12.22. 13.14.
m Re.21.2, 10.
n Ge.21.1,2.
o c.10.23.
p Ge.22.17. Ro.4.17.
q *according to.*
r 1Ch.29.15. 1Pe.2.11.
s Ex.3.6,15.
t ver.10.
u Ge.22.1, &c. Ja.2.21.
v or, To.
w Ge.21.12.

mences with *Abel*, the son of Adam and Eve, who is here commended as having offered unto God a more excellent sacrifice than Cain; but wherein was that sacrifice more excellent? Some have supposed its superior excellency to have consisted in its being an animal sacrifice, and thus a more proper type of the atonement of our Saviour; and others in its being the choicest of its kind—"of the firstlings of his flock, and of the fat thereof;" as stated in Gen. iv. 4. But, as we have formerly stated, we think the grand difference lay in the characters of the offerers—the one was a believer and the other not. The offering of one was made in faith, and with an ultimate view to the atonement of the Redeemer; that of the other in a principle of self-righteousness, and with regard to no merits but his own. (See expos. of Gen. iv. 1—7.)

The next in the list is *Enoch*, the seventh from Adam, who, on account of the eminence of his faith and holiness, was translated to heaven without seeing death, having first obtained this testimony, "that he pleased God:" a testimony that clearly implied his also being a believer, for, "without faith, it is impossible to please God:" and that for this reason, "he who cometh to God must believe" not only "that he is," but "that he is a rewarder of them who diligently seek him." This did Enoch, and was therefore honoured (as was Elijah, the prophet, in after times) with a removal to heaven, and probably in a like open manner; and the expression "was not found," seems to imply that, like the Jewish prophet, he was sought after. (See 2 Kings ii. 16.)

The expression that "he (God) is a rewarder of them that diligently seek him," being spoken of as the faith of the first patriarchs, evidently implies their belief in the rewards of a future state: for the scriptures of the Old Testament also speak of the unequal distributions of good and evil in the present life, while at the same time they as positively assure us of the divine equity; and these facts can only be reconciled by the doctrine of a future judgment. (Compare Ps. xii. 8; xvii. 13. Eccl. viii. 14, with Gen. xviii. 25. Ps. ix. 7; xcvii. 11; cxix. 137. See also our exposition of Gen. v. 21—32.)

The third name in this list is that of *Noah*, a patriarch of two worlds—before and after the flood. His faith was evident in the zeal and perseverance with which he laboured, for 120 years together, in building an ark for the saving of his house, whereby, that is, by his example and preaching, "he condemned the world, and became heir of the righteousness, which is by faith." It is said, however, that he was "moved with fear," a circumstance which proves that the reverential *fear* of God is perfectly consistent with faith in him, and confidence in his mercy. That fear which is ejected by perfect love, is the fear not of children but of slaves. (See 1 John iv. 18.)

Ver. 8—19. *The history of Abraham's faith.*—The next character to which we come was so eminent for his faith, that he is, by way of distinction, called "The Father of the faithful," or of "believers." (Rom. iv. 11—16.) On his life and character, therefore, the apostle enlarges with peculiar propriety, as the most illustrious example of that distinguishing grace. The first instance given of his extraordinary faith is, that he became a pilgrim, and a stranger; and that not in consequence of any plan which he had formed, or of a wandering disposition; but it was in consequence of his being *called* of God, as we are informed by Stephen, Acts vii. 2, 3, and being so called he went forth, "not knowing whither he went." In doing this, he of course renounced the idols of his family and his country, his native land and his paternal possessions, with all his temporal hopes and prospects; and though he had the promise of the land of Canaan for his posterity, it was for them only, for he had of it no possession. At the same time, and during all this period, both he and his believing descendants were seeking for a better country and city, which God, their God, had provided for them, that is, "a heavenly" one:—for he (Abraham) and his believing posterity, "looked for a city which had foundations, whose builder and maker is God."

Sarah is next introduced as a partaker of the same faith, and co-heir of the same promise with her husband, notwithstanding that, as her history informs us, at the first she laughed at the idea of having children at her time of life, though announced by an angel. (Gen. xviii. 20.) Afterwards, however, there is no doubt of her change of mind, for "she judged him faithful who had promised," and lived to see, so far as respected herself, the fulfilment of his promise.

"These all died in faith,"—namely, the holy patriarchs; particularly, Abraham, Isaac, and Jacob, neither of whom received the blessings promised in this life, but looked to the possession of a heavenly Canaan even before their children took possession of the earthly. It was faith that supported them under all the trials of life, and when Death approached, and fully convinced them that there was no hope of their entering the Canaan below, Faith showed them another Canaan above—a new Jerusalem, "a city," not consisting of tents and temporary erections—but "a city which hath foundations, whose builder and maker is God." But we cannot, among those who died in faith, include all Abraham's *natural* posterity, numerous as the stars or as the sands; for the far greater part of them, alas! deserted "the faith of their father Abraham." But to return to him:

The most celebrated instance of Abraham's faith was the offering up of his son Isaac; of whom it was said, "In Isaac shall thy seed be called." But as we have already considered

Ver. 5. *Was not found.*—Namely, not on earth, being removed in his whole person, soul and body, to the skies.——*He had this testimony.*—This refers to Gen. v. 24, where we read, "Enoch walked with God," which the LXX. having translated that he "pleased God," is so quoted by the apostle; and hence we infer, that *walking with God*, implies a state of favour and friendship with him.

Ver. 7. *Of things not seen as yet.*—Namely, the flood.——*Moved with fear.*—*Macknight*, "A religious fear."——*Heir of the righteousness which is by faith.*—See Rom. iii. 21, 22; iv. 13. Phil. iii. 9.

Ver. 9. *In tabernacles*—i. e. tents—*with Isaac and Jacob.*—*Doddridge* observes, that Jacob was born 15 years before Abraham died.

Ver. 10. *Builder and maker.*—(Gr. *demiourgos.*) *Doddridge*, "Former." *Macknight*, "Ruler."

Ver. 12. *As good as dead.*—Gr. "dead as to these things;" i. e. as to having children.——*As the stars of the sky in multitude.*—To be able to enumerate the stars, the Psalmist speaks of as the peculiar prerogative of God. Ps. cxlvii. 4.

Ver. 13 *Died in faith.*—Gr. "according to faith."——*And were persuaded of* them.—These words are omitted in many MSS., and in all the ancient versions and commentators.——*Embraced* them.—This is supposed to be an allusion to persons on a voyage, who when they descry at a distance their wished-for port, hail it with the most joyful shouts.

"Lo! *Italy* appears, Achates cries;
And *Italy!* with shouts the crowd replies."—*Pitt's Virgil.*

Ver. 14. *They seek a country.*—The original word, (*patrida,*) as *Doddridge* remarks, "is very emphatical: it signifies, as it were, a native country in which their *father* dwelt, as opposed to that in which they were pilgrims and strangers."

Ver. 15. *Opportunity to have returned.*—It is calculated that there were full 200 years between the call of Abraham and the death of Isaac, during which there were, doubtless, many opportunities of return.

Ver. 17. *Offered up.*—Though Isaac was not slain, Abraham stretched forth his hand, and took the knife to slay him, as he certainly would have done if he had not been restrained; and, as we conceive, in the full persuasion of his being raised immediately from the dead.

Ver. 18 *Of*—*Doddridge*, "concerning"—*whom.*

up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac [x] blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed [y] both the sons of Joseph; and worshipped, *leaning* [z] upon the top of his staff.

22 By faith [a] Joseph, when he died, [b] made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid [c] three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's [d] commandment.

24 By faith [e] Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing [f] rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach [g] of [h] Christ greater riches than the treasures in Egypt: for he had respect unto the recompense [i] of the reward.

27 By faith he forsook Egypt, not fearing [j] the wrath of the king: for he endured, as seeing him [k] who is invisible.

28 Through faith he kept the [l] passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed [m] through the Red sea as by dry *land:* which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho [n] fell down, after they were compassed about seven days.

31 By faith the harlot Rahab [o] perished not with them that [p] believed not, when she had received the spies [q] with peace.

32 And what shall I more say? for the time would fail me to tell of [r] Gedeon, and *of* [s] Barak, and *of* [t] Samson, and *of* [u] Jephthae; *of* [v] David also, and [w] Samuel, and *of* the prophets:

A. M. cir. 4067
A. D. cir. 63.

x Ge.27.27.. 40.
y Ge.48.5.. 20.
z Ge.47.31.
a Ge.50.24, 25.
b or, *remembered*
c Ex.2.2.
d Ex.1.16, 22.
e Ex.2.10, 11
f Ps.84.10.
g or, *for.*
h c.13.13.
i c.10.35
j Ex.10.28, 29 12.31.
k 1 Ti.1.17.
l Ex.12.21, &c.
m Ex.14.22, 29.
n Jos.6.12.. 20.
o Jos 6 23. Ja 2.25.
p or, *were disobedient.*
q Jos.2.4, &c.

r Ju.c.6 & 7. s Ju.4.6, &c. t Ju.c.15 & 16. u Ju.11.32, &c. v 1 Sa.17.45, &c. w 1 Sa.7.9, &c.

this extraordinary instance of piety and devotedness to God in our exposition of Genesis, chap. xxii., we shall here merely recapitulate, and that very briefly.

1. We have there remarked, that Abraham had been long trained to implicit obedience; and had found that, to whatever trials he might be called in Providence, he was by faith supported under them, and safely carried through them: and, though a pilgrim and a stranger all his lifetime, he neither attempted nor contemplated the returning to his native country and his idol gods.

2. In this remarkable narrative, we have not only a proof of Abraham's confidence in God, but an enigmatical display of God's method of saving sinners, under every dispensation of his grace; namely, by the sufferings and death of his own and only beloved Son, who, after dying for our sins, rose again for our justification, both which events are here plainly typified.

In speaking of the nature and extent of Abraham's trial, the pious Mr. *Henry* pithily observes, that he was called—"As a *father*, to cut off his own family—as a *believer*, to cancel the divine promises—as a *type*, to frustrate Christ's advent—as a minister, to cut off the church at a blow—and, as a philanthropist, to destroy all mankind. Such, however, were the appearances which must have presented themselves to his imagination."

The blessing of Jacob and Esau by *Isaac*, and of Joseph's sons by Jacob, have been already considered pretty fully in the 27th and 48th chapters of Genesis, to which, therefore, we refer our readers. What Joseph said, when dying, concerning his *bones*, (Gen. i. 24, 25,) was undoubtedly a prediction and pledge of the return of his brethren and their posterity to Canaan, (whence they had been for a time driven by famine into the land of Egypt,) and must not be considered in a superstitious point of view, as if he wished his bones to be honoured as relics; but it was to his brethren a demonstration of his belief in their return to possess the land promised to their fathers. These, therefore, "all died in faith."

Ver. 20—30. *The history of Moses and of the persecuted Israelites.*—Next to Abraham, Moses is the most distinguished character in the history of the Old Testament. He was, under God, the deliverer and legislator of Israel, and founder of the Jewish economy. His first introduction to the world, however, promised no such distinction. An exposed infant, discovered, as it were, by accident; adopted, out of charity, by a young princess, who was providentially led to its own mother as its nurse, and, by this unexpected patronage, introduced into Pharaoh's court. The beauty of his person was probably a principal mean, both of his preservation and his being adopted by Pharaoh's daughter as her own son, and, as such, trained up in all the wisdom of Egypt; but when he came of age, and was to have been in that character introduced among the Egyptian nobles, he refused to renounce his country and his kindred, which was probably necessary to taking rank as an Egyptian, or as the son of Pharaoh's daughter. Thus "choosing rather to suffer affliction with the people of God," the persecuted Israelites, than to enjoy the pleasures of sin and of idolatry for a season. From what is here said of the reproach of Christ, it seems evident, 1. That the pious Hebrews had been taught to look for a deliverer, "the seed of the woman, and of Abraham," who should one day appear for their salvation, and bring with him a great reward; and, 2. That the Egyptians were wont to *reproach* the poor oppressed Israelites with these expectations, which they considered as chimerical and ridiculous; and to ask, probably, "Where is the promise of his coming?" 3. That Moses and a few others (though probably but few) esteemed this reproach to them "greater riches," and far more permanent, than all the treasures and honours which Egypt could afford them.

It was probably about this time, that is, when he was forty years of age, that Moses found it necessary, on account of an act of homicide committed by him in the rescue of an Israelite, to flee into the land of Midian, (Exod. ii. 11, 12,) where he abode the next forty years; for he was not sent to deliver Israel till he was fourscore years of age. Then he returned to be their deliverer; and after a train of most astonishing miracles, by which his own faith, and that of his brethren, was established, "by faith he forsook (or left) Egypt; not fearing the wrath of the king," whom he boldly and resolutely withstood, "as seeing him who is invisible." (Exod. x. 28, 29.) "By faith also he kept the passover," wherein, by "the sprinkling of blood," he fully expressed his dependance on that atonement, which, in the fulness of time, Messiah was to offer for the salvation of mankind. By faith, also, in God's protecting providence, and in obedience to his word, "they passed through the Red Sea as on dry land;" which the Egyptians assaying (or attempting) to do, in pursuit of them, were therein drowned.

And when, after they had passed forty years in the wilderness, and had crossed the Jordan under the direction of Joshua, the successor of Moses, and besieged Jericho, "by faith" in the promise of God, though they used no weapons more formidable than rams' horns, the walls fell down before them. And the harlot Rahab, who lived just within, or upon the wall, perished not with the rest, because she also believed on the God of Israel. So she told the spies—"I know that the Lord hath given you the land . . . . . We have heard how the Lord hath dried up the water of the Red Sea for you, when ye came out of Egypt . . . . . for the Lord your God, he is God in heaven above, and in earth beneath." Thus, from "Abel, the righteous," to "Rahab, the (converted) harlot," faith always prevailed to the salvation of the soul, and often to the effect of temporal, and even of miraculous deliverance.

Ver. 31—40. *Various other instances of faith enumerated.* The apostle here finding examples to multiply upon him, makes a sudden stop, and asks, "And what shall I say more? for the time would fail" to review them all. He, therefore, rapidly enumerates a variety of other instances he might have added—naming some, and alluding to others in a most impressive strain of eloquence, of which we can only add a brief paraphrase, which may illustrate the subject, though it must

Ver. 19. *In a figure.*—Gr. *a parable.* On this circumstance, Preb. *Townsend* remarks—"The sacrifice of Isaac by his father was so evidently typical of the sacrifice of Christ, that there can be no doubt of the design to be answered by this otherwise mysterious event. On the very spot where Christ was afterwards crucified, Abraham is commanded to slay his son. It is needless to recapitulate the coincidences between the sacrifice of Isaac and of Christ; they are to be found in every commentary. That the meaning of the whole of the circumstances of this mystical sacrifice of his son, was revealed to Abraham—that he learned from them, that the promised Messiah should in like manner bear the wood of the cross, and die for mankind; and that Abraham, in obeying the divine command, rejoiced to see the day of Christ, and [that] he then saw it, and was glad, is well argued by Bp. *Warburton.*"—*Townsend's* Old. Test. Arr.

Ver. 22. *Joseph, when he died.*—*Doddridge,* "When dying." *Macknight,* "When ending;" namely, his life.

Ver. 23. *A proper child.*—*Macknight,* "beautiful." [The beauty of Moses is expressly mentioned by *Josephus*, who introduces Pharaoh's daughter calling him "a child divine in form;" *Philo* also says, that, "at his birth, he had a more elegant and beautiful appearance, than denoted an ordinary person;" and it appears from *Justin*, that the fame of his beauty had spread among the heathen.]—*Bagster.*—*Not afraid*—i. e. not so intimidated as to drown the child, as commanded. Exod. i. 22.

Ver. 24. *Come to years*—i. e. to a mature age. The original literally reads, "grown great." It appears from Acts xii. 23, that Moses was now forty years of age.

Ver. 26. *Reproach of Christ*—That is, on account of their expectation of a Messiah.—*For he had respect,* &c.—*Doddridge,* "For he directed his regards to the recompense of reward." That reward could not be temporal, and must therefore be the everlasting reward. See ver. 10, 14, 16.

Ver. 27. *By faith he forsook.*—*Doddridge,* "left."

Ver. 31. *The harlot Rahab.*—Our opinion of this woman's character may be seen in our exposition of Joshua ii.

33 Who through faith subdued kingdoms, wrought righteousness, obtained [x] promises, stopped the mouths of [y] lions,

34 Quenched the violence of [z] fire, escaped [a] the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women [b] received their dead raised to life again: and others were tortured, not accepting [c] deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of [d] bonds and [e] imprisonment:

37 They were [f] stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having [g] provided some better thing for us, that they without [h] us should not be made perfect.

A. M. cir. 4057.
A. D. cir. 63.

x Ge.3.16.
y Da.6.22.
z Da.3.25.
a 1 Ki.19.3. 2 Ki.6.16.
b 1 Ki.17.22. 2 Ki.4.35, 36.
c Ac.4.19.
d Ge.39.20.
e Je.20.2.
f Ac.7.59.
g or, *foreseen.*
h Re.6.11.

CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside [a] every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the [b] author and finisher of *our* faith; who for the [c] joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation [d] which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [e] whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for [f] what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the [g] Father of spirits, and live?

10 For they verily for a few days chastened *us* [h] after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit [i] of righteousness unto them which are exercised thereby.

12 Wherefore lift [j] up the hands which hang down, and the feeble knees;

c Lu.24.26.
d Pr.3.11,12
e Re.3.19.
f Pr.13.24.
g Nu.16.22. 27.16.
h or, *as seemed good, or, meet,* to them.
i Is.32.17. Ja.3.18.
j Is.35.3.

weaken the force of his language, as paraphrases always do:—*The time would fail me to tell of Gideon*, who, with a small band of men, defeated many thousand Midianites, (Judges vi.—viii.)—of *Barak*, who routed Sisera, and delivered Israel from the hand of Jabin, (Judges vi. 6)—of *Sampson*, who wrought many extraordinary achievements among the Philistines, (Judges xiii.—xvi.)—of *Jephthae*, and his victory over the Ammonites, (Judges xi. xii.)—of *David*, also, and his conquest over Goliath, and many other enemies—of *Samuel, and* others of *the prophets*.

These, with many more, proceeds the inspired writer, *through faith subdued kingdoms*, as did Joshua and others, just referred to;—*wrought righteousness*, not only personally, but executed the righteous judgments of God against offenders, as did Phineas, Joshua, David, &c.;—*obtained promises*, and their fulfilment, as did Abraham and Sarah, Caleb and Joshua, &c.;—*stopped the mouths of lions*, as in the case of Daniel;—*quenched the violence of fire*, as in the instances of his friends Shadrach, Meshach, and Abednego;—*escaped the edge of the sword—out of weakness were made strong—waxed valiant in fight—turned to flight the armies of the aliens*, their pagan enemies. *Even women received their dead to life again*, as in the case of the widow of Zarephath, and the Shunamite; and others were tortured, not accepting deliverance, as in the heroic instance of the mother and her seven sons, as related in the second book of the Maccabees, (chap. vii.,) when one of her sons thus addressed the tyrant Antiochus:—"Thou, like a fury, takest us out of the present life; but the King of the world shall raise us up, who have died for his laws, to everlasting life." Another son said, "It is good, being put to death by men, to look for hope from God, to be raised up again by him." All these died, not accepting deliverance, the mother herself encouraging her sons, one after the other, in the same hope of a joyful resurrection.

And others had trial of cruel *mockings and scourgings; yea, moreover, of bonds and imprisonment. They were*, in many cases, *stoned;* in one instance, at least, as Isaiah, *sawn asunder—were tempted*, being subject to "the fiery darts of Satan," as well as to the insidious arts of men—were *slain with the sword*, by decapitation; and, in short, by all the varieties of torture which malice or cruelty could invent. *And these all, having obtained a good report through faith*, yet *received not the* fulfilment of the great *promise* of Messiah; *God having provided some better thing for us, that they*, (Old Testament saints,) *without us*, (New Testament believers,) *should not be made perfect.* "The *better thing* provided for us than for them, (says Mr. *M'Lean*,) is the accomplishment of the promise, [of Messiah,] which they received not in this world; and their *not* being *made perfect without us*, is, their not fully enjoying the good thing promised, separate from, or before us."

"There was one *promise* (says Mr. *Fuller*) of greater importance than all the rest; namely, the coming of the Messiah. In the faith of this, the fathers lived and died; but they saw not its accomplishment. This was reserved for another generation. Hence the words of our Saviour, 'Blessed are your eyes, for they see (those things) that many prophets and righteous men have desired to see, and have not seen them,' &c. (Matt. xiii. 16, 17.) It is thus (adds this judicious writer) that God has wisely balanced the advantages of different ages. The fathers obtained much, but not all. Respecting the blessings of Messiah's kingdom, they sowed, and we reap; they laboured, and we enter into their labour. Thus it is ordered, that *they without us should not be made perfect.* The fulfilments of our times must come in to answer the faith, and complete the hopes of those who have gone before us." (*Fuller's* Harm., &c., p. 42, 43.)

CHAP. XII. Ver. 1—13. *An animated exhortation to zeal and perseverance in the Christian race.*—The opening of this chapter has an evident allusion to the Olympic games, wherein, by racing, wrestling, and combating, the greatest exertions were made for mastery; the victors being crowned with honour by the judge who presided in the games, and hailed by the applause of a vast concourse of spectators. To these circumstances our apostle evidently alludes. The Christian life is a race, a combat, and a wrestling; not, indeed, with

Ver. 35. *Others were tortured.—Macknight*, "beaten." The term probably refers to the cruel practice of the *bastinado*, still practised in the East. ——*A better resurrection*—i. e. a resurrection to a better life.

Ver. 37. *They wandered about in sheep-skins*, &c.—*Clement* of Rome, in his first Epistle to the Corinthians, § 17, alludes to the same circumstance. 'Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ. We mean Elias, Eliseus, and Ezekiel, the prophets." See 2 Kings i. 8. Zech. xiii. 4.

CHAP. XII. Ver. 1. *Wherefore, seeing we also.—Doddridge*, "Being therefore encompassed."——*A cloud of witnesses.*—The application of this metaphor to a multitude of persons, may be seen in Isa. lx. 8.——*So easily beset* us.—Literally, says *Macknight*, "which stands conveniently around us"—the sin adapted to our circumstances and situation; or, as others explain it, our constitutional sin, that to which our corrupt nature is most prone.——*Run with patience.—Macknight*, "with perseverance;" which is doubtless the true meaning, if not an exact translation.

Ver. 2. *The author.—Doddridge*, "leader." *Macknight*, "Captain and perfecter of the faith." Here it has relation to a race, and may therefore be well explained of Christ, as our example, having gone before.——*And finisher*—Or completer. This is thought by some critics to refer to the judge who presided over the games, and distributed the rewards.——*For the joy that was set before him.*—See Phil. ii. 8, 9.

Ver. 3. *Consider.—Macknight*, "attentively consider."

Ver. 4. *Resisted unto blood.*—An allusion to those pugilists who practised in a sort of gloves. They had not yet endured martyrdom.

Ver. 5. *Which speaketh unto you.—Macknight*, "which reasoneth with you."——*My son*, &c.—See Prov. iii. 11, 12.

Ver. 12. *Lift up the hands*, &c.—"The exhortation (Dr. *Owen* remarks) is

13 And make [k] straight [l] paths for your feet, lest that which is lame be turned out of the way; but [m] let it rather be healed.

14 Follow peace [n] with all *men*, and holiness, without [o] which no man shall see the Lord:

15 Looking diligently [p] lest any man [q] fail of the grace of God; lest any [r] root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any [s] fornicator, or profane person, as Esau, who [t] for one morsel of meat sold his birthright.

17 For ye know how that afterward, when [u] he would have inherited the blessing, he was rejected: for he found no [v] place of repentance, though he sought it carefully with tears.

18 For ye are not come unto [w] the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which [x] *voice* they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded. And [y] if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city [z] of the living God, the heavenly Jerusalem, and to an innumerable company of [a] angels,

23 To the general assembly and church of the [b] first-born, which are [c] written [d] in heaven, and to God the [e] Judge of all, and to the spirits of just men [f] made perfect,

24 And to Jesus the mediator [g] of the new [h] covenant, and to the blood [i] of sprinkling, that speaketh better things than *that of* [j] Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, [k] Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth

A. M. cir. 4067.
A. D. cir. 63.

k or, *even.*
l Pr 4:26,27 marg. 6:1.
m Ps 34:14.
o Mat 5:8. Ep. 5:5.
p 2 Pe 1:10.
q Gr. *fall from.*
r De 29:18.
s 1 Co. 6:13, 18.
t Ge 25:33.
u Ge 27:34, 38
v or, *way to change his mind.*
w Ex. 19:12, 19.
x Ex 20:18, 19.
y Ex 19:13, 16.
z Re 3:12.
a Ps 68:17.
b Re 14:4
c or, *enrolled.*
d Lu 10:20.
e Ge 18:25.
f 1 Co. 15. 49,51.
g ch 8:6
h or, *testament*
i Ex 24:8.
j Ge 4:10
k Hag 2:6.

flesh and blood, but with spiritual enemies of higher rank and superior powers. (Ephes. vi. 12.)

In the preceding chapter, St. Paul presents us with a long list of spiritual combatants; that is, patriarchs, prophets, and other holy men, who, under the old dispensation, had ran, and fought, and conquered, and obtained the reward of everlasting life. These he represents as having taken their seats in glory, and as looking down with a holy anxiety on the progress of their successors under the New Testament dispensation. These he calls a great cloud of witnesses, alluding, as we conceive, to the immense multitude of spectators which sometimes assembled in their theatres to behold their favourite diversions. Christian professors he considers as *racers*, and as racers were not to encumber themselves with heavy clothing, or an unnecessary burden, which was calculated to impede their progress; so Christians should not load themselves with the riches or honours of the world; but must especially avoid those sinful indulgences, which, if they do not absolutely arrest their course, must necessarily impede it, like the long garments of the ancients, which were always laid aside on these occasions. And as the racers in these contests never stopped to look about them, or to admire the surrounding spectacle, but used to keep their eye steady on the goal; so Christians are exhorted to look constantly to Jesus, as their great exemplar and support—the author, and completer, and rewarder of their faith; he who shrunk from no difficulty, and evaded no duty, but "endured the cross, and despised the shame;" and, having obtained a complete victory, is now set down at the right hand of the throne above. He views with tenderness and affection the progress of his followers, affording them every needful support under all their trials; and they are here reminded that their trials were vastly inferior to his; for they were only like those combatants who, as it were, "beat the air," and had as yet engaged in no serious contest—they had "not resisted unto blood."

The apostle now drops the imagery of the preceding verses, and reasons with the Hebrews on a proper submission to the afflictive dispensations of divine Providence, admonishing them to consider these, not as misfortunes, as the world calls them; but as fatherly chastisements, designed ultimately for their advantage, and adapted to promote their spiritual improvement; that they might be partakers of God's holiness, and bring forth the peaceful fruits of righteousness.

Of the advantages of affliction to the mind, the following anecdote affords a fine illustration:—The late Rev. Mr. *Cecil*, when at college, was much tried with the ridicule and reproaches of some profane and profligate young men. Thus exercised, he was one day walking in the physic-garden, where he observed a very fine pomegranate tree, cut almost through the stem, near the root. On asking the gardener the reason of this, "Sir," said he, "this tree used to shoot so strong, that it bore nothing but leaves. I was therefore obliged to cut it in this manner; and when it was almost cut through, then it began to bear plenty of fruit."

Ver. 14—29. *Cautions against apostacy.—Contrast between Mount Sinai and Mount Sion.*—The apostle, after having encouraged the believing Hebrews under their afflictions, and advised them to pursue "the even tenor of their way," with all tenderness toward their weak and dejected brethren, now advises them as to their conduct towards the world, and particularly towards professors.—"Follow peace with all men." It is (at least in part) from the tendency of the gospel to promote peace on earth, that it is called "the gospel of peace;" and most certainly, in itself considered, there is nothing in it to promote strife and discord, which can only arise from the contrary tempers and dispositions of mankind. The passage before us, however, admonishes us, that we are not to sacrifice the interests of truth and holiness to those of peace; either by surrendering them to procure it, or by conniving at vice or error to promote it; since "without holiness" of heart and life, "no man shall see the Lord" in glory. No rites and ceremonies, nor even morality itself, can be admitted as a substitute for a renewed heart.

With this zeal for holiness, is to be connected a zealous oversight of the conduct and spirit of the brethren, "looking diligently, lest any man fail of the grace of God." The word rendered *fail*, is used either for falling short of an object, or deserting from it. Thus, chap. iv. 1, these Hebrews are exhorted to a cautionary fear, lest any should come short of that eternal rest promised in the gospel; and such may be the object in view here. Or, if we read with the margin, if any man "fall from" it, it may be taken as a caution against apostacy; and there are many such cautions in the writings of St. Paul, zealous as he was in maintaining the fidelity and consistency of the divine character. It is not by a presumptuous indifference to dangers that we can expect to escape them, but by a cautious guarding against them on every side. Mr. *M'Lean* thinks the apostle here returns to his allusion to the Olympic games, and that the caution is, not "to *fall behind* in the race, lest they should *come short* of the prize." By "the grace of God," Dr. *Owen* here understands, "acceptance through Christ, as it is proposed in the gospel."

What is here said of Esau, has been already noticed in our exposition of Genesis, and is referred to in our notes: but one passage which here occurs, as it has much distressed many serious minds, seems to demand a more distinct notice; namely, "He found no place for repentance, though he sought it carefully, with tears." We perfectly agree with *Doddridge*, that "The meaning of this undoubtedly is not, that he would have repented and could not; but that there was no *room* for his repentance—it would not be regarded; or, in other words, that his father's mind could not be changed." The account of

applied to such parts of the body as were employed in athletic exercises." Under fatigue, the hands would hang down, and the knees tremble.

Ver. 14. *Follow peace.*—See 1 Pet. iii. 11.

Ver. 15. *Root of bitterness.—Doddridge* says, "The Hebrew word properly signifies an infectious plant, which taints other vegetables that grow near it." Compare Acts viii. 23.

Ver. 16. *As Esau.*—Esau is called a profane person, because he slighted the birth right as not considering its relation to the Messiah; nor, indeed, believing in the promise. See Gen. xxv. 29.—*One morsel of meat.—Doddridge* and *Macknight*, "One meal."

Ver. 17. *No place for repentance.*—Margin, "No way to change his mind;" i. e. Isaac's.—*Though he sought it carefully—Macknight*, "Though he earnestly sought [the blessing]"—*with tears.*

Ver. 18. *That might be touched.—Doddridge*, "That was the object of touch." *Macknight*, "a tangible [i. e. a material] mountain." Compare ver. 20.

Ver. 20. *Or thrust through with a dart.*—These words are wanting in many ancient MSS. and versions; and are therefore rejected by *Mill*, *Wetstein*, and *Griesbach*. They are taken from Exod. xix. 13.

Ver. 21. *Moses said, I exceedingly fear, &c.*—These words are not on record except here: but *M'Lean* thinks they may be alluded to, in Exod. xix. 19. They might be handed down by tradition to the time of Paul, or communicated to him by inspiration.

Ver. 22. *Mount Sion.*—This formed part of Jerusalem, whereon was built the city and tower of David.

Ver. 23. *To the general assembly.*—This term was used by the Greeks, generally, in reference to some grand festival occasion, such as the Olympic games. See *Doddridge*.

Ver. 24. *New covenant.*—See chap. viii. 6; ix. 15.—*Than* that of *Abel.*—This is by many referred to the blood of Abel's sacrifice; but by others (as *Doddridge*) to his own blood, as shed by Cain. See Gen. iv. 10.

Ver. 25. *See that ye refuse not, &c.*—Compare chap. ii. 1—3.—*Him that spoke—Doddridge* "that delivered oracles"—*on earth*—namely, Moses.

the removing of those things that [1] are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us [m] have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For [n] our God *is* a consuming fire.

CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 and unless Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly [a] love continue.

2 Be not forgetful to entertain strangers: for thereby some [b] have entertained angels unawares.

3 Remember them that are in [c] bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage [d] *is* honourable in all, and the bed undefiled: but [e] whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content [f] *with* such things as ye have: for he hath said, [g] I will never leave thee, nor forsake thee.

6 So that we may boldly say, [h] The Lord *is* my helper, and I will not fear what man shall do unto me.

7 Remember them which [i] have the rule over you, who have spoken unto you the word of God: whose faith [j] follow, considering the end of *their* conversation:

8 Jesus Christ, the same [k] yesterday, and to-day, and for ever.

9 Be [l] not carried about with divers and strange doctrines. For *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned [m] without the camp.

A. M. cir. 4067.
A. D. cir. 63.

1 or, *may be.*
m *hold fast.*
n De 4.24.
a 1 Pe.1.22. 1 Jn 4.7, 20.
b Ge.18.3. 19.2.
c Mat.25.36
d Pr.5 15.. 23.
e 1 Co.6.9. Re.22.15.
f Mat.6:25, 31.
g Ge.28.15. De.31.6,8. 1 Ch.28.20
h Ps.27.1.
i or, *are the guides.*
j c.6.12.
k Re.1.4.
l 1 Ju.4.1.
m Le.16.27.

Moses fully justifies this interpretation. Esau entreated Isaac —"Bless me, even me also, O my father! and he lift up his voice and wept." (Gen. xxv. 38; compare verse 34.)

To enforce the preceding exhortation, and to engage the Hebrew Christians to constancy in the faith, the apostle sets before his readers the privileges of the gospel dispensation, as compared with the Mosaic economy; and contrasts the smoke and thunders of Mount Sinai, with the peaceful glories of Mount Sion, in a manner somewhat similar to that in which he had compared Sinai and Jerusalem, in his Epistle to the Galatians, (chap. iv. 24—31;) the object both of this and of that being, to wean them from the covenant of works, and to attach them to that of grace; in order to which he presents them with a beautiful picture of the New Jerusalem church, as made up of an innumerable host of angels; the general assembly and church of the first-born, whose names are enrolled in heaven; the spirits of just men made perfect; Jesus, the mediator of the new covenant, and God, the judge of all. This glorious church we shall have farther occasion to contemplate when we come to the Revelation of St. John; at present, we may remark the strong intimation here given of an intermediate state. "The spirits of just men made perfect," can intend only their separate spirits, and those in a glorified state; for on earth there is no absolute perfection—there is "no man that doeth good, and sinneth not."

This passage intimates, also, a mysterious intercommunity between earth and heaven—"We *are come* to (this) Mount Sion;" there is a communion between us, and angels, and departed spirits; but this subject is shrouded with mystery, and death only can withdraw the veil.

The concluding verse of this chapter is awfully sublime. We are exhorted to serve our God with awe and reverence, because he is "a consuming fire" to all who approach him, except in the way and manner of his own appointment. This alludes evidently to the appearance on Mount Sinai; there he was to be approached only through Moses, the mediator of that covenant: now he reigns in Sion, and is to be approached only, and that "with reverence and godly fear," through Jesus, the Mediator of the New and better Covenant.

CHAP. XIII. Ver. 1—14. *Practical admonitions, to conclude the Epistle.*—At the head of practical duties of the second table, St. Paul places "the love of the brethren"—that new commandment which our Lord gave to his disciples but just before his death: "This is *my* commandment, that ye love one another." (John xv. 12, 17, &c.) And this love should display itself particularly toward two classes of the brethren—*strangers*, and the *afflicted*. Under the former class we include visiters, or messengers from other churches, and under the latter, all who are in adversity, and particularly those who are in bonds for the sake of the gospel.

The next maxim is levelled against licentious professors. "Marriage is honourable in all"—that is, in all classes of society, the clergy as well as laity; "but whoremongers and adulterers God will judge;" and will punish. Such, therefore, should not be tolerated in Christian churches or societies.

Christian contentment is the next duty inculcated, and that upon the ground of the divine promise here recited, which in the Greek is very emphatical, and thus literally rendered by Dr. *Doddridge*:—"I will not—I will not leave thee; I will never, never, never forsake thee." A promise originally given to Joshua on the death of Moses, and here applied to all the servants of the true God. An application (by the way) which may justify us in the appropriation of such promises to ourselves, when we can justify our characters and circumstances, as corresponding with those to whom they were originally given.

The following precept enjoins a grateful recollection of deceased pastors or rulers in the church: "Remember them who have presided (or had the rule) over you." So Dr. *Doddridge*: and *Theodoret*, in a note on this text, specifies the two apostles of the name of James, one of whom is generally considered as the first bishop of Jerusalem, and president in all the apostolic councils.

But in what light are these deceased rulers to be considered? Certainly not with any superstitious veneration, much less as the objects of devotion; but as examples—"Whose faith follow, considering the end of their conversation;" or, as Dr. *Macknight* and *M'Lean* render the passage, "Of whose conversation attentively considering the ending, (or close,) imitate their faith:" the object of which immediately follows as here stated—"Jesus Christ, the same yesterday, to-day, and for ever." "This is a strong argument (says *M'Lean*) to imitate *their* faith; that though they were dead and gone, yet Jesus Christ, in whom these holy men believed, continues still the same to-day as he was then; and shall for ever continue the same all-sufficient Saviour, to the end of time; he being able to save unto the last, all them that come unto God by him. Seeing, therefore, the object of faith continued unchangeably the same, and [that he] was as able, faithful, and merciful, to succour, deliver, and reward them, as he was their faithful pastors who had gone before them, they ought to hold fast the same faith which they had set before them, both by their doctrine and example."

The immutability of Jesus Christ is thus used as an argument against vacillation (or wavering) in opinion. So Dr. *P. Smith*—"With our divine Saviour there is no changeableness: his perfections are always the same, infinite in their glory; therefore let your submission to his authority, and your adherence to his truth, be firm and unwavering." (See note on verse 8.) The apostle adds, "Be not carried (or tossed) about with divers and strange doctrines," foreign to the Scriptures; "for it is a good thing that the heart be established with grace." "That *the heart be established* (says *M'Lean*) is a Jewish phrase for comforting, strengthening, or refreshing the heart, which is ascribed to food, (Judg. xix. 5, 8 Ps. civ. 15:) and as the Hebrews had a strong attachment to the distinction of meats, and the Jewish festivals and eucharistical oblations, [or thank-offerings,] he opposes this, by telling them, that it was "a good thing that the heart be *established with grace*; that is, the free love of God revealed in the gospel through the sacrifice of Christ; . . . and not with meats and drinks, which . . . . did not profit in a *spiritual* sense, those who had not been occupied therein."

To understand the following verses, it is necessary to recollect that this Epistle was written before the destruction of Jerusalem, while the temple was yet standing, and while the

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Ver. 27. *Things that are shaken.*—The things that were shaken, according to both *Owen* and *Doddridge*, intend the Mosaic economy; the things that cannot be shaken, the Christian dispensation.

CHAP. XIII. Ver. 2. *Be not forgetful to entertain strangers.*—*Lardner*, "Be not unmindful of hospitality."

Ver. 3. *Yourselves also in the body*—i. e. liable to the same adversity.

Ver. 4. *Marriage is honourable*, &c.—*Macknight*, "Let marriage (be) honourable among all, and the bed unpolluted."—*For fornicators*, &c.—See Vulgate, and two ancient MSS.

Ver. 5. *Without covetousness.*—*Macknight*, "without the love of money." See 1 Tim. vi. 9, 10.—*I will never leave thee*, &c.—*M'Lean* remarks, that this sentence contains no less than five negatives; but not so the original passage, Joshua i. 5.

Ver. 8. *Jesus Christ, the same.*—Dr. *P. Smith* says, "There is nothing then, in the argument, to bar our understanding the passage, as referring primarily to the *person* of Christ, and in the phraseology there is a reason, which is, I think, of weight sufficient to be decisive. This is the adoption of the same phrase which, at the commencement of the Epistle, had been employed to express the absolute unchangeableness of God; 'Thou art the *same*,' &c. Heb. i. 12." Dr. *J. Owen* (in loc.) considers the phrase, "yesterday, to-day and for ever," as analogous to Rev. i. 4—"He who is, and was, and is to come."

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without [n] the gate.

13 Let us go forth therefore unto him without the camp, bearing [o] his reproach.

14 For here [p] have we no continuing city, but we seek one to come.

15 By him [q] therefore let us offer the sacrifice of praise to God continually, that is, the fruit [r] of *our* lips, [s] giving thanks to his name.

16 But to do good and to [t] communicate forget not: for with such [u] sacrifices God is well pleased.

17 Obey [v] them that [w] have the rule over you, and submit yourselves: for they watch [x] for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good [y] conscience, in all things willing to live honestly.

A. M. cir. 4067.
A. D. cir. 63.

n Jn.19.17, 18.
o Ac.5.41.
p Mi.2.10.
q Ep.5.20.
r Ho.14.2.
s *confessing.*
t Ro.12.13.
u Phi.4.18.
v 1Th.5.12, 13.
w or, *guide.*
x Eze. 3.17.
y Ac.24.16.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God [z] of peace, [a] that brought again from the dead our Lord Jesus, that great [b] Shepherd of the sheep, [c] through the blood of the everlasting [d] covenant,

21 Make you perfect [e] in every good work to do his will, [f] working [g] in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

z 1 Th.5.23.
a 1 Pe.1.21.
b Eze.34.23
c Zec.9.11
d or, *testament.*
e 1 Pe.5.10.
f or, *doing*
g Phi.2.13.

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priests were still offering sacrifices daily, notwithstanding Christ had superseded them by his own infinitely meritorious sacrifice. To this he plainly alludes, when he says, "We have an *altar*, whereof they have no right to eat who serve the tabernacle."—"*Altar* is here put for the *sacrifice* offered upon it, a figure of speech (says *M'Lean*) very common in Scripture." The meaning is, that Christians have a sacrifice whereon to feast, namely, that of Christ; and of this sacrifice those have no right to partake, who still adhere to the sacrifices of the Old Testament, and look to them for justification before God. "Christ (indeed) will profit them nothing." (Gal. v. 4.) This may be inferred from the sin-offerings, on the great day of atonement, being wholly burnt without the camp, (as directed in Levit. xvi. 27.) Nothing was to be eaten of these propitiatory sacrifices, whose blood was carried within the veil; but all the flesh and skin and offal of the atoning animals, was to be burnt without the camp. "Hereby Paul offers a most convincing proof to the Jews, (says Mr. *Pirie*,) that they must abandon their old ritual, and adopt a system that has changed the law of the priesthood, before they can have any claim to eat of our altar or sacrifice." It is, therefore, as if he had said —"If you would have any claim to participate with us of the peculiar privileges of the gospel, all resulting from the sufferings of Jesus, you must leave the old Jerusalem; you must *go forth unto him without the camp, bearing his reproach.* Without the camp he suffered, and without the camp he must be enjoyed."

"For here (adds our apostle) we have no continuing city;" we are merely pilgrims and strangers, dwelling in tents and tabernacles; but still seeking "a city which hath foundations" in the heavens, and which God hath provided for all those who truly seek it. (Compare chap. xi. ver. 10—16.) While, however, we remain on earth, and worship at this awful distance, the utmost reverence and godly fear becomes us, considering that our God is, to all who treat him with neglect or with contempt, "a consuming fire."

Ver. 15—25. *Concluding admonitions, prayer, and salutation.*—Being delivered from all typical sacrifices and ceremonial rites, and placing our whole confidence in the one great atonement of Christ Jesus upon the cross, let us, through him, offer to God "the fruit of our lips," which is "the sacrifice of praise," as a continual thank-offering of gratitude, for all the mercies which we derive through his atonement: and not "the fruit of our lips" only, but also the offerings of our hands. "To do good and to communicate, forget not, for with *such* sacrifices God is well pleased.

The next duty enjoined, is subjection to superiors in the church: "Obey those who have the rule (or guide, or preside) over you," in the church; meaning their present rulers, as the precept above (ver. 7) referred to those who were deceased. These rulers, presidents, or guides, are elsewhere called shepherds, elders, and overseers. The subjection enjoined may be judged of by the nature of their office; they "watch for our souls as those that must give account." This responsibility is so weighty, that *Chrysostom* confesses, he never read the words without trembling, though he was certainly an active and zealous pastor, often preaching several times a day. And if such "watch over our souls" with tenderness and fidelity, the utmost care is due from us, not to occasion them grief or vexation on our account: and a great grief to such it certainly must be, when their people act inconsistently with their profession, or discover a refractory, discordant, or volatile disposition. Christians should, however, never degenerate to a blind submission to whatever a Christian teacher may advance, without authority from the Scriptures. We have, in all cases, an appeal "to the law and to the testimony. If they speak not according to this word, it is because there is no light in them." (Isa. viii. 20.)

The prayer and benediction which here follow are particularly interesting, in the character in which Paul speaks of God the Father, as "the God of peace;" and in the tender relation in which he represents "our Lord Jesus," as "the great Shepherd of the sheep," *i. e.* of his church. Messiah had been predicted as the Shepherd of Israel by several prophets, particularly by David, by Isaiah, and by Ezekiel; and he applies to himself those predictions, when he calls himself "The good Shepherd." (John x. 14, &c.)

There is much doubt among commentators, whether the words "through the blood of the everlasting covenant," should be connected with the preceding clause, as implying that it was through the blood of the covenant that Christ became our shepherd; or that, through the merit of that blood, he was raised from the dead, it being impossible that he should be "holden of death any longer;" (see Acts ii. 24;) or, 3dly, whether it was through his atoning blood, that the apostle implored for the believing Hebrews the blessings following, (ver. 21;) all which senses are admissible and true. But *M'Lean* says, "I take it, that this whole verse is just a periphrasis for God the Father as 'the God of peace;' including the way in which he has manifested himself to be so, viz. in raising our Lord Jesus from the dead, through, in, or by the blood of the everlasting covenant; *i. e.* through the worth or merit of it. Christ's blood is termed 'the blood of the everlasting covenant,' in distinction from the blood of slain beasts, which ratified and established the Old Covenant made at Sinai. These sacrifices could not procure remission of sins and eternal life; but the atonement of Christ hath obtained both; for God hath brought him again from the dead through that blood. The covenant itself is called *everlasting*, because it shall never wear *old*, like the Sinaic covenant." (Chap. viii. 13.) Having thus characterized God as "the God of peace," our apostle next proceeds to the subject matter of his prayer, which was, that through the divine grace they might be prepared, assisted, and completed in every work, good and well-pleasing in the sight of God.

"It is plain, from this and other passages of Scripture, (says *M'Lean*,) that God worketh in his people every good work that is well pleasing in his sight; and that, not only in the conversion of a sinner, but in all the growth and improvement of a Christian in the spiritual life. It is he that enlightens the eyes of their understanding, (Ephes. i. 17, 18;) that enlarges their views of the love of Christ, (Ephes. iii. 16—19;) that worketh in them both to will and to do. (Phil. ii. 13.) The holy tempers and spiritual affections of the soul are the fruits of the Spirit. (Gal. v. 22, 23.) But then, 2ndly, He works in us, as rational

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Ver. 12. *Without the gate.*—Calvary was certainly without the walls in our Lord's time, though it has been long since included, unless there be a mistake as to its situation, which some travellers suspect.

Ver. 15. *The fruit of* our *lips.*—*Estius* thinks that our praises may be justly called the fruit of our lips, even as the good works of a virtuous woman are called the fruit of her hands. Prov. xxxi. 31.

Ver. 17. *That have the rule.*—*Doddridge*, "who preside."

Ver. 18. *We trust.*—*Doddridge* and *Macknight*, "We are confident that" —*we have a good conscience, in all things willing to live honestly.*—*Doddridge*, "Determined in all things to behave honourably." Greek, "well." See 2 Cor. i. 12.

Ver. 19. *Restored to you the sooner.*—*Doddridge*, "quickly."

Ver. 21. *Make you perfect.*—"The same word is translated *prepared*, chap. x 5; *framed*, chap. xi. 3; *fitted*, Rom. ix. 22; *restored*, Gal. vi. 1; *perfectly joined*, 1 Cor. i. 10. It signifies to set things to rights, and reduce them to their proper state."—*M'Lean.*—*To whom be glory.*—Compare 2 Pe. iii. 18. Rev. v. 12, 13.

Ver. 22. *In few words.*—*Macknight*, "briefly." This must be understood in reference to the great variety of matter, for it is far from being one of the shortest of his Epistles. But this Epistle is, as *Owen* expresses it, "A brief compendium of the doctrine of the law and the gospel."

Ver. 23. *With whom.*—Timothy was Paul's perpetual companion in all his travels, except when he sent him on any special work for the church.—*Owen.*

Postscript.—Written to the Hebrews from Italy, by Timothy.—Dr. *J. Owen* says, "This is partly *untrue*—as that it was sent by Timothy; being expressly contrary to what the apostle speaks concerning him immediately before, (ver. 23.) But these subscriptions have been sufficiently proved, by many, to be *spurious;* being the additions of some unskilful transcribers in after ages." See also P. S. at the end of 1 Corinthians.

creatures, by means of the revelation he hath given us, enlightening our judgments—strengthening our faith—moving our wills by its motives, and so influencing our obedience. The Spirit, therefore, does not work upon us abstract from the word; but in and by it, making it to produce its effects. 3dly. God's working in us that which is well pleasing in his sight, does not supersede our activity or make us passive: on the contrary, it is an exciting of us both to will and to do. 4thly. That as God works in his people that which is well pleasing in his sight, so we should apply to him for his Spirit, depend upon his assistance in every thing he requires, and give him all the glory —'Not I, but the grace of God which was with me.' Lastly, We should look for acceptance only through the merits and mediation of Christ, even in such things as we do agreeable to his will; for they are *well-pleasing in his sight* only *through Jesus Christ: to whom be glory for ever and ever.* Amen."

CONCLUDING REMARKS ON THE EPISTLE TO THE HEBREWS.

[THE Epistle to the Hebrews, observes Dr. *Hales*, is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both. The internal excellence of this epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other Epistle, or perhaps than all of them, places its divine inspiration beyond all doubt. We here find the great doctrines which are set forth in other parts of the New Testament, stated, proved, and applied to practical purposes in the most impressive manner. Hence this Epistle, as Dr. *A. Clarke* remarks, is by far the most important and useful of all the apostolic writings: all the doctrines of the Gospel are, in it, embodied, illustrated, and enforced in a manner the most lucid, by references and examples the most striking and illustrious, and by arguments the most cogent and convincing. It is an epitome of the dispensations of God to man, from the foundation of the world to the advent of Christ. It is not only the sum of the *Gospel*, but the sum and completion of the *Law*, of which it is also a most beautiful and luminous comment. Without this, the law of Moses had never been fully understood, nor God's design in giving it clearly apprehended. With this, all is clear and plain; and the ways of God with man rendered consistent and harmonious. The Apostle appears to have taken a portion of one of his own Epistles for his text,—"Christ is the end of the law for righteousness to them that believe;" and has most amply and impressively demonstrated his proposition. All the rites, ceremonies, and sacrifices of the Mosaic institution, are shown to have had Christ for their object and end; and to have had neither intention nor meaning but in reference to Him; yea, as a system to be without substance, as a law to be without reason, and its enactments to be both impossible and absurd, if taken out of this reference and connexion. Never were premises more clearly stated; never was an argument handled in a more masterly manner; and never was a conclusion more legitimately and satisfactorily brought forth. The matter is every where the most interesting; the manner is throughout the most engaging; and the language is most beautifully adapted to the whole,—every where appropriate, always nervous and energetic, dignified as is the subject, pure and elegant as that of the most accomplished Grecian orators, and harmonious and diversified as the music of the spheres. So many are the beauties, so great the excellency, so instructive the matter, so pleasing the manner, and so exceedingly interesting the whole, that it may be read a hundred times over without perceiving any thing of sameness, and with new and increased information at each reading. This latter is an excellency which belongs to the whole revelation of God; but to no part of it in such a peculiar and supereminent manner, as to the Epistle to the Hebrews. That it was written to Jews, naturally such, the whole structure of the Epistle proves. Had it been written to the Gentiles, not one in ten thousand of them would have comprehended the argument, because unacquainted with the Jewish system, the knowledge of which the writer every where supposes. He who is well acquainted with the Mosaic law, sits down to the study of this Epistle with double advantage; and he who knows the traditions of the Elders, and the Talmudic illustrations of the written and pretended oral law of the Jews, is still more likely to enter into, and comprehend, the Apostle's meaning. No man has adopted a more likely way of explaining its phraseology than *Schoetgen*, who has traced its peculiar diction to Jewish sources; and, according to him, the proposition of the whole Epistle is this: JESUS OF NAZARETH IS THE TRUE GOD. And, in order to convince the Jews of the truth of this proposition, the Apostle urges but three arguments:—1. Christ is superior to the *angels*. 2. He is superior to *Moses*. 3. He is superior to *Aaron*. These arguments would appear more distinctly, were it not for the improper division of the chapters; in consequence of which, that one excellency of the Apostle's is not noticed—his application of every argument, and the strong exhortation founded upon it. *Schoetgen* has very properly remarked, that commentators have greatly misunderstood the Apostle's meaning through their unacquaintance with the Jewish writings, and their peculiar phraseology, to which the Apostle is continually referring, and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the Apostle, that he had in view this remarkable saying of the Rabbins on Isaiah iii. 13,—"Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high." Rabbi *Tanchum*, quoting Yalkut Simeoni, (p. ii. fol. 53,) says, "This is the king Messiah, who shall be greatly extolled and elevated: He shall be elevated above Abraham; shall be more eminent than Moses; and be more exalted than the ministering angels." Or, as it is expressed in Yalkut Kadosh, (fol. 144,) "The Messiah is greater than the patriarchs, than Moses, and than the ministering angels." These sayings the Apostle shows to have been fulfilled in our Messiah; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings. This is the point which the Apostle undertakes to prove, in order to show the Godhead of Christ; and therefore, if we find him proving that Jesus was greater than the patriarchs, greater than Aaron, greater than Moses, and greater than the angels, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated being, infinitely greater than all others whether earthly or heavenly. For, as they allowed the greatest eminence next to God, to angelic beings, the Apostle concludes, "That He who is greater than the angels is truly God: but Christ is greater than the angels: therefore Christ is truly God." Nothing can be clearer than that this is the Apostle's grand argument; and the proofs and illustrations of it meet the reader in almost every verse.]—*Bagster*

THE GENERAL EPISTLE OF JAMES.

[JAMES, the son of Alpheus, the brother of Jacob, and the near relation of our Lord, called also *James the Less*, probably because he was of lower stature, or younger, than the other James, the son of Zebedee, is generally allowed to be the writer of this Epistle; and the few that have doubted this have assigned very slight reasons for their dissent, and advanced very weak arguments on the other side. It is recorded in ecclesiastical history, and the book of the Acts of the Apostles confirms the fact, that he generally resided at Jerusalem, superintending the churches in that city, and in the neighbouring places, to the end of his life, which was terminated by martyrdom about A. D. 62. This Epistle appears to have been written but a short time before his death; and it is probable that the sharp rebukes and awful warnings given in it to his countrymen excited that persecuting rage which terminated his life. It is styled *Catholic*, or *General*, because it was not addressed to any particular church, but to the Jewish nation throughout their dispersions. Though its genuineness was doubted for a considerable time, yet its insertion in the ancient Syriac version, which was executed at the close of the first, or the beginning of the second century, and the citation of, or allusion to it, by *Clement* of Rome, *Hermas*, and *Ignatius*, and its being quoted by *Origen*, *Jerome* *Athanasius*, and most of the subsequent ecclesiastical writers, as well as its internal evidence, are amply sufficient to prove the point.]—*Bagster*.

CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate on it, and to do thereafter. 26 Otherwise men may seem, but never be truly religious.

A. M. cir. 4065.
A.D cir 61.

JAMES, a servant [a] of God and of the Lord Jesus Christ, to the twelve [b] tribes which are scattered [c] abroad, greeting.

2 My brethren, count it all joy [d] when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh [e] patience.

4 But let patience have *her* [f] perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that [g] giveth to all *men* liberally, and upbraideth not; and [h] it shall be given him.

a Jude 1.
b Ac.26.7.
c Ac.8.1.
d Mat.5.12. 1 Pe.4.13 ..16.
e Ro.5.3.
f Lu.8.15. 21.19
g Pr.2.3..6.
h Je.29.12.

CHAP. I. Ver. 1—8. *We must rejoice in tribulation—seek wisdom of God—regard attentively his word—and pray for divine direction.*—James, in the address of this Epistle, simply describes himself as "a *servant* of God and of the Lord Jesus Christ," which he seems to consider as the highest of all honours. This term is in itself nearly synonymous with *apostle*, which simply means a *messenger*; but in its New Testament use, a special messenger from the Lord Jesus Christ to sinners of mankind, and one of his own immediate attendants when on earth. The omission of the latter term (apostle) was, however, in the early ages, made an objection to its divine authority.

This Epistle is then addressed to the "twelve tribes [of Israel] scattered abroad," which is (as almost every thing may be) differently interpreted. Some including the whole Jewish nation, wherever found: while others confine the expression to Jews scattered in all the surrounding countries, of which there were certainly great numbers, as we find by the history of the day of Pentecost. (Acts ii. 5, 9—11.) Of the former opinion are Beza, Lardner, Macknight, Doddridge, &c.; and we should say, with Macknight, that if "the apostle's letter was *chiefly* intended for the Jews in foreign countries," yet does it not exclude the Jews in Judea, who were the writer's peculiar charge, and to whom some things in the Epistle more especially belong.

The salutation here following is not "grace and peace," as in most of Paul's Epistles, but *health*. It is remarkable, however, that the same term is used in the original, in the apostolical decree. (Acts xv. 23.) "The apostles, &c. send greeting," or *health*, "to the brethren which are of the Gentiles."

The great object of the inspired author of this Epistle appears to be, to encourage and support the believing Hebrews under the various trials to which their Christian profession was likely to expose them; the word *temptations* must, therefore, be here taken in its most extensive sense, as including every kind of trials. Philosophy may attempt to reconcile us to these, under

CHAP. I. Ver. 1. *Twelve tribes.*—It is evident that *Josephus* believed all the tribes to be yet in being, when he relates, that six persons of each tribe were selected to form the Septuagint translation. See Acts xxvi. 6.——*Scattered abroad.*- *Doddridge*, "in dispersion." Dr. *Whitby* quotes passages from *Josephus Philo*, and even *Cicero*, stating that Jews were to be found in great multitudes, in almost all parts of the world.——*Greeting*—(Greek. *chairein.*) Luke i. 28, the same word is rendered *Hail!* and is used by our Lord himself in the plural, Mat. xxviii. 9, "All hail!" The same word is also used 2 John, ver. 10 and 11, which see.

Ver. 2. *Divers temptations.*—The word *temptations* is here used in the most extensive sense for all kinds of trials. So Deut. iv. 33. Luke xxii. 29. Acts xx. 19.

6 But [i] let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree [j] rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass [k] he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown [l] of life, which [m] the Lord hath promised to them that love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with [n] evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own [o] lust, and enticed.

15 Then when lust hath [p] conceived, it bringeth forth sin: and sin, when it is finished bringeth forth [q] death.

16 Do not err, my beloved brethren.

17 Every [r] good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom [s] is no variableness, neither shadow of turning.

18 Of [t] his own will begat he us with the word of truth, that we should be a kind of firstfruits [u] of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow [v] to speak, slow [w] to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart [x] all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers [y] of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his

A. M. cir. 4065
A. D. cir. 61.

i Mat.11.24.

j or, *glory.*

k Is.40.6.

l 2 Ti.4.8. Re.2.10.

m Is.64.4.

n or, *evils.*

o Ho.13.9.

p Job 15.35.

q Ro.6.21., 23.

r Jn.3.27., 1 Co 4.7.

s 1 Sa.15.29 Mal.3.6.

t Jn.1.13.

u Je.2.3., Ep.1.12., Re.14.4.

v Ec.5.2.

w Pr.16.32.

x Col.3.5., 8., He 12.1., 1 Pe.2.1,2.

y Mat.7.21.

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the idea of their being the universal and unavoidable lot of man: but Christianity alone can teach us to rejoice in them, as "working together for our good." "Faith can derive the honey-eyed sweetness of present profit, and the valuable prospects of future benefit, out of sickness and poverty, pains and woes, disappointments and bereavements. It can sanctify sorrows, and cause us to 'rejoice in tribulation;' yea, to count it *all joy*, full, unabated, overflowing advantage to our best and higher interests, when we fall into many and diversified temptations."

In contemplating these afflictions, we should particularly consider their tendency to produce patience, a grace of the highest importance to the Christian life, and which, if not impeded, will have the happiest effect in raising and perfecting the Christian character. So St. Paul teaches us, (Rom. v. 3—5) that "tribulation worketh patience, patience experience, and experience hope"—even "hope that maketh not ashamed."

The next subject for our consideration is the importance of true *wisdom*, and the source from which it can be alone obtained. "If any of you *lack* (or need) wisdom, let him ask it of God, who giveth to all men liberally, and upbraideth not." Hence we may learn that God is the only source of true wisdom—that he bestows this, as he does all his favours, unmerited and unconstrained: and, when we penitently return to him, reproaches us not for former ingratitude or misimprovement. He is the source of wisdom, as the sun is of light: and communicates spiritual and intellectual blessings, as the sun does his rays to men of every clime and country. But then we are commanded to "ask in faith, nothing wavering." One presenting a petition to Augustus in a timorous and trembling manner, the emperor expressed himself displeased, as it implied a doubt of his generosity. Let not that man who doubts the benevolence of God, expect to prove it in his own experience.

The following anecdote well illustrates the propriety of applying to God for wisdom, as here enjoined, and we would particularly recommend it to the sceptics of the present day:—

A gentleman once called on Dr. *James Foster*, a popular preacher of the last century, to request the solution of some sceptical objections, with which his mind was much harassed. The Doctor stopped him short with this question—"Have you asked a solution of your difficulties from God this morning? have you prayed to the fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you must excuse my gratifying your curiosity on the subject of Revelation, while you neglect one of the first duties of natural religion." —(*Buck's* Pract. Expos. Sept. 16.)

But to return to our apostle.—"The double-minded man (or man of two minds) is unstable in all his ways." He is compared, therefore, to the waves of the sea, incessantly rising and falling, and driven by every breath of wind that blows: continually changing his mind, and not knowing his own wants or wishes, how can he expect to receive a grant of them from the Lord? To feel our wants is the first thing necessary in prayer; and he who knows not his deficiency in grace or wisdom, can have little reason to expect supplies.

Ver. 9—27. *Address to the different classes of society, the rich and poor, upon their respective spiritual necessities.*—Christianity has, in one respect, a levelling tendency. It elevates the humble, and brings down the lofty, and both have reason to rejoice in these effects. "The brother of low degree," the servant and the slave, will naturally rejoice in the liberty of the gospel, and in being raised to the rank of a child of God: but why should the rich rejoice in that he is made low? Plainly, because that without being humbled he cannot be saved. Even his prosperity will wither him, and in a time of trial and persecution he will fade away, like a tender plant before the burning sun. *O how hard it is for a rich man to enter into the kingdom of heaven!* But blessed is the man that endureth trials and temptations, whereby his mind becomes humbled under the mighty hand of God, and his heart schooled in obedience to Jesus Christ; and when his trials are over, he shall receive that crown of everlasting life, which the Lord hath promised "to them that love him."

We have hinted at the extensive sense in which the word *temptation* is sometimes used, as applicable to every species of trial, and if we so understand it here, the sense of verse 12 harmonizes with that of verse 2. But, from verse 13, it here seems to have a particular reference to temptations to sin, which some were disposed to charge upon their Maker, for which the apostle severely reproves them. There are two classes of persons prone to do this: the one through speculative notions of necessity and fate, and the other from the predominance of their passions, which being derived from God, men are too apt to indulge, and then to say, "And why doth he yet find fault?" (Rom. ix. 19.)

The origin of evil, either in itself or in us, is a subject which perhaps no human intellect can satisfactorily explain; two things alone seem certain; 1. That no evil, natural or moral, can arise unknown to God, and without his permission: and, 2. That though natural evil may be inflicted by him as the punishment of moral, moral evil itself, as it implies perversity of disposition, cannot originate with the divine Being, who is

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Ver. 8. *A double-minded man.*—*Macknight*, "A man of two minds."

Ver. 11. *The grace of the fashion of it.*—*Doddridge*, "The beauty of its form."

Ver. 13. *God cannot be tempted with evil.*—*Doddridge* and *Macknight*, "God is incapable of being tempted by evils," or evil things.——*Neither tempteth he any man.*—The term *tempt* has evidently two meanings; 1. To *try*, prove; so "God did tempt Abraham." 2. To *seduce* to evil: in this sense he tempts no man.

Ver. 14. *Drawn away*, &c.—*Doddridge*, "allured and ensnared." *Macknight*, "The allusion here is to the drawing of fish out of a river with a baited hook.

Ver. 15. *Bringeth forth death.*—Compare Rom. vii. 8—11.

Ver. 17. *Every good gift and every perfect gift.*—The apostle here uses two different nouns, the former signifying simply a *gift*; the latter, a *free* gift: with the former he connects the adjective *good*, with the latter, *perfect*, or complete.——*From the Father of lights.*—This undoubtedly refers literally to the sun; and the other terms, *variableness* (or parallax) and *turning*, (tropic.) are also astronomical terms, though not used in exactly the same sense as by modern philosophers. The first seems to denote the continually mutable and different situations in the heavens which the sun every day apparently observes. The second refers to the progress of the sun in his annual course, visibly turning back, (as the word tropic imports,) when it comes to the longest or the shortest day. The term *shadow* refers to the different manner in which the sun casts its shadow in different climates. God is subject to no such changes. See *Orient. Lit.* No. 1528.

Ver. 18. *A kind of first-fruits.*—The Jews were the first converts to Christianity.

Ver. 20. *The wrath of man worketh not*, &c.—The Jews were a very irritable people, and often mingled an angry spirit with their zeal, against which they are here guarded.

Ver. 21. *Wherefore lay apart*, &c.—The allusion seems to be to decayed and filthy garments, fit only to be thrown away.——*Superfluity of naughtiness.*—*Doddridge*, "overflowing of malignity."——*The engrafted word.*—The word of God, which is sometimes represented as seed sown, (1 Peter i. 23. 1 John iii. 9.) is here represented as a graft inserted. Compare John xv. 2, &c.

Ver. 23. *His natural face.*—The Greek means, literally, the face he was *born* with—unwashed and unadorned.—*In a glass*—i. e. a *mirror*, whether of metal or of glass; or perhaps rather a natural mirror—a limpid stream. It is well known, that the ancients not only washed, but painted their faces, (or at least their eyes;) but this verse seems to refer to a careless person, who looked cursorily at his face in a mirror, whether natural or artificial, but took no pains to mark its blemishes or defects.

way, and straightway forgetteth what manner of man he was.

25 But whoso [z] looketh into the perfect law of [a] liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man [b] shall be blessed in his [c] deed.

26 If any man among you seem to be religious, and bridleth not his [d] tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit [e] the fatherless and widows in their affliction, *and* to keep himself unspotted [f] from the world.

A. M. cir. 4065.
A. D. cir. 61.

z 2 Co.3.18.
a Ps.119.45.
b Luke 11.28, &c.
c or, *doing.*
d Ps.34.13.
e Is.1.16,17. 58.6,7
f Rev.14.4
g Pr.22.21 Jude 16.
b *synagogue.*
c or, *well*, or, *seemly*

CHAPTER II.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving and merciful: 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect [g] of persons.

2 For if there come unto your [b] assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [c] in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

d 1 Co.1.26 ...28.
e Re.2.9.
f or, *that.*
g Mat.5.3, Lu.12.22. 22.29
h Ps.111.9.
i Le.19.8.
j ver 1.
k De.27.26.
l or, *that law which and*
m Ex.20.13, 14.
n c.1.25.
o Pr.21.13. Mat.6.15. 7.1,2.
p or, *glorieth.*
q Ps.85.10.
r Mat.7.22.

5 Hearken, my beloved brethren, [d] Hath not God chosen the poor of this world rich [e] in faith, and heirs of [f] the kingdom [g] which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that [h] worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, [i] Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect [j] to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law and yet offend in one *point*, he [k] is guilty of all.

11 For [l] he that said, [m] Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law [n] of liberty.

13 For [o] he shall have judgment without mercy, that hath showed no mercy; and mercy [p] rejoiceth [q] against judgment.

14 What [r] *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

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here, and throughout the sacred Scriptures, represented as the fountain of wisdom and of goodness. There is indeed a malevolent being, commonly called the Tempter; and he, as we well know, "walketh about seeking whom he may devour." (1 Pet. v. 8.) But much, we doubt not, is laid upon him of which he is not guilty: for, in innumerable instances, man is ensnared by his own lusts, and becomes the victim of his depraved passions. Lust engendereth sin, and sin produceth death.

On the contrary, "all that comes from God is good and perfect." As the sun, his fairest created image, is the fountain of material light to us, so is God himself the fountain of wisdom, or intellectual light, to all the universe: and not of light only, but of purity and benevolence also; for "every good and perfect gift cometh down from him." But whereas the material sun is subject to perpetual changes in his course, the Sun of Righteousness is subject to no variableness, "neither shadow of turning."

The apostle proceeds to warn the Christian Hebrews, regenerated by grace through the instrumentality of the divine word, against the indulgence of evil passions, wrath and bitterness, all filthiness and obscenity; and exhorts them to "be doers of the word, and not hearers only," the latter being the way awfully to deceive their own souls. He illustrates this, by alluding to a man taking a transient glance at himself in a mirror, which makes no abiding impression on his mind; whereas, the man who hears with proper attention, and practises what he hears—the man who governs his passions, and bridles his tongue—who visits the fatherless and the widows in their affliction, and keeps himself unspotted from the world—"That man is blessed;" and his "religion is pure and undefiled."

CHAP. II. Ver. 1—16. *We must not despise nor neglect the poor.*—The first question arising in this chapter is, Of what nature was the *assembly* here referred to? The original word is *synagogue*; and though that term may be used for any public assembly, yet we know that, in the Scriptures of both Testaments, a *synagogue* usually means a place of public worship. Because, however, the Jews often held judicatures in their synagogues, for the trial of petty causes amongst themselves, it has been doubted which kind of assembly is here referred to. *Hammond* and *Whitby*, with many others, think the reference is to civil meetings. Here, Dr. *Macknight* says, "*your synagogue* does not mean a *Jewish* synagogue, but the house or room in which Christians assembled for worship. And as the Jews held courts of judicature in their synagogues, and there also punished offenders by scourging, (Matt. x. 17,) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship." As, however, the Doctor brings no proof of this, we venture to doubt the fact; and if the fact were proved, we should still doubt whether such were the meetings here intended. We think it much more probable, if not indeed certain, that the worshipping assemblies of these Jewish Christians are referred to by St. James; who appears to have been grieved and offended at witnessing the partiality shown, even on these solemn occasions, to the wealthy and the gay, however reprobate, and inimical to the principles of the gospel. If we might venture to suggest an apology for this partiality, which seems to have been carried to a great extreme one would hope it might be done with a view to conciliate their enemies; but it certainly ought not to have been accompanied by marks of contempt toward their poor brethren.

Whether any hint might be borrowed from this admonition of St. James, for the better arrangement of seats in our churches and chapels, we presume not to say. If seats are to be sold or let, it seems perfectly equitable, that those who pay the most should have the best: yet we cannot but think it would much grieve an apostle, if such there were in the present day, to see the oldest, and confessedly the most pious persons in a Christian congregation, seated on benches in the aisles, while all the best accommodations are preserved for persons of light and dubious, if not of profane character. This is not loving *all* our neighbours as ourselves. This is not according to the *royal law* of our divine Master, who always dealt out his blessings to the poor; and his reproofs and censures, with the utmost impartiality, to the rich and proud.

It should seem that these Jewish believers themselves were not altogether insensible to the impropriety of their conduct:

Ver. 25. *But whoso looketh.—Macknight*, "looketh narrowly." The word properly signifies to stoop down to examine an object attentively, (as in 1 Pet. i. 10.)——*Into the perfect law of liberty*—i. e. the gospel; into which, whoever looks attentively must see his blemishes and defects.

Ver. 27. *Pure religion and undefiled.*—Archbishop *Tillotson* (whom *Doddridge* follows) considers these terms as alluding to the qualities of a precious stone, "clear and without flaw, or *cloud*," as the technical term is.

CHAP. II. Ver. 1. *The faith of our Lord Jesus Christ*, the Lord *of glory.*—*Macknight*, "The faith of the glory of our Lord Jesus Christ;" i. e. of his divine rank and character; or it may be a Hebraism for "the glorious faith," &c. Compare 2 Co. iii. 7—9.

Ver. 2. *With a gold ring.—Macknight*, "With golden rings on his fingers."——*In goodly.—Doddridge* and *Macknight*, "splendid," &c.

Ver. 3. *In a good place.—Macknight*, "honourably."

Ver. 4. *Are become judges of evil thoughts?—Macknight*, "Judges *possessed* of evil thoughts;" that is, as judges, they indulged evil thoughts against the poor. But *Benson*, who understands this, as we do, of worshipping assemblies, thinks the apostle meant to reprove the Jews, as showing more regard to the souls of the rich than of the poor. *Doddridge*, however, renders this verse thus, (omitting the interrogation:) "And distinguish not in yourselves: you even become judges who reason ill." But we prefer the more simple version of *Wesley*—"Ye distinguish not in yourselves, but are become evil-reasoning judges;" i. e. you judge erroneously.

Ver. 5. *Rich in faith*—i. e. *to be* rich in faith—a common ellipsis with the sacred writers. The apostle's reasoning here seems to amount to this: "Your friends, and your Master's friends, are chiefly among the poor; and your bitterest enemies among the higher classes."

Ver. 7. *That worthy*—Greek, "good." *Macknight*, "excellent"—*name*—viz. the name of Jesus. Phil. ii. 9, 10.

Ver. 8. *The royal law.*—The republican Greeks used to call the laws of the Persians *royal*, because ordained by kings. This refers to that law of Christ our King, which he calls eminently his. John xiii. 34; xv. 12.

Ver. 9. *Are convinced.—Doddridge*, "convicted." See note on Heb. xi. 1.

Ver. 10. *For whosoever.*—[While the Jews taught, that "He who transgresses all the precepts of the law, has broken the yoke, dissolved the covenant, and exposed the law to contempt; and so has he done who has only commaud was equal to him who kept the whole law," and gave for an example the forsaking of idolatry. To correct this false doctrine was the object St. James had in view.]—*Bagster.*——*Is guilty of all*—i. e. he hath broken the law as a whole, and insulted the authority of the divine Legislator—God.

Ver. 12. *The law of liberty*—i. e. the gospel, in which sense James has already used the term repeatedly. See chap. i. 25; ii. 12. It is so called because it freed the Jews from the yoke of Moses, and it frees Christians from the slavery of sin.

Ver. 13. *Against*—or triumphs over—*judgment*—in favour of those who have showed mercy. The expression is clearly elliptical, and should in some such way be supplied.

Ver. 14. *Can faith save him?*—i. e. such a faith as produces no good works. *Doddridge. Macknight*, "Can (this) faith save him?"

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what [s] *doth it* profit?

17 Even so faith, if it hath not works, is dead, being [t] alone.

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith [u] without thy works, and I [v] will show thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils [w] also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works when [x] he had offered Isaac his son upon the altar?

22 [y] Seest thou how faith [z] wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, [a] Abraham believed God, and it was imputed unto him for righteousness: and he was called [b] the Friend of God.

24 Ye see then how that by works [c] a man is justified, and not by faith only.

A. M. cir. 4060.
A. D. cir. 61.

s 1 Jn.3.18.
t *by itself.*
u Or, *perceived by.*
v c.3.13.
w Mat.1.24. 5.7.
x Gen.22.9, 12
y or, *Thou seest.*
z He.11.17.
a Ge.15.6.
b 2 Ch.20.7. Is.41.8.
c Ro.3.20.

d Jos.2.1, &c. He.11.31.
e Mat.21.31
f or, *breath.*
a Mat.23.8, 11. 1 Pe.5.3.
b or, *judgment.*
c 1 Ki.8.46. Pr.20.9. 1 Jn.1.8.
d Pr.13.3.
e Ps.39.9
f Pr.12.18.
g Ps.12.3.
h or, *wood.*
i Pr.16.27.
j Mat.15.11 ..20.

25 Likewise also was not [d] Rahab the [e] harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the [f] spirit is dead, so faith without works is dead also

CHAPTER III.

1 We are not rashly to undertake the office of teaching: 3 but rather to bridle the tongue, 6 which is a world of iniquity, 13 and to get wisdom from above, which is pure, peaceable, and gentle.

MY brethren, be not many [a] masters, knowing that we shall receive the greater [b] condemnation.

2 For [c] in many things we offend all. If any man offend not in [d] word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits [e] in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue [f] is a little member, and boasteth [g] great things. Behold, how great a [h] matter a little fire kindleth!

6 And the tongue *is* a [i] fire, a world of iniquity: so is the tongue among our members, that it defileth [j] the whole body, and settete

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yet, while they kept clear of the great transgressions; while they neither committed murder nor adultery, nor any of the great crimes reprobated by the Mosaic law—they seem to have thought but little of minor acts of partiality and injustice. They are exhorted, however, to look into the "law of liberty," that is, the gospel, by which they must one day be judged; and there they would find, that justice to the poor, and mercy to the afflicted, are among the first and most prominent precepts of their royal Master. And mercy must not be evinced in a few kind words only, as "Be ye warmed," or "Be ye clothed;" but in substantial acts of kindness—commonly and properly called *good works*, which he considers quite as necessary to salvation as even faith itself, though in a different way; for though works cannot justify of themselves before God, neither can an unproductive faith do this; for "faith without works is dead."

Ver. 17—26. *How far, and in what respect, good works are necessary to our salvation.*—In the whole of this work, and especially on the New Testament, it has been the writer's aim implicitly to follow the inspired writers, and not to impose on them any opinion which they have not avowed. On the epistle to the Romans, (chap. iii. and iv.,) and on that to the Galatians, (chap. ii. and iii.,) he has endeavoured to explain the doctrine of St. *Paul* on justification by faith, and to support his exposition by the unequivocal sanction of our English reformers; and, next to the Scriptures themselves, he humbly conceives, he cannot refer to better authority in explaining the doctrine of St. *James*, on justification by works; as he here says, "Ye see how that by works a man is justified, and not by faith only," (ver. 24.)

In reviewing this subject, however, we must inquire what *that* faith was which this apostle speaks of as utterly unable to save us. "Thou believest there is one God, (says he,) and thou doest well," for this is the primary article of the Jewish creed—"Hear, O Israel; the Lord thy God is one Lord." (Deut. vi. 4.) But can a speculative faith like this save us? Behold, "the devils believe (this) and tremble." Abraham also believed this; but it was not merely by this that Abraham was justified. He believed in the promise of God, that through his loins should come the Messiah, the Saviour of the world, and under this conviction he "offered Isaac his son upon the altar." This is a most eminent act of faith, and as such was imputed to him; and by faith in that Messiah and his atonement, was he justified before God. And not only so, but his works justified his faith. The case was similar with the harlot Rahab, who believing in the promise, justified the sincerity of her faith by risking her own life to save that of the Hebrew spies.

Upon this subject, the 12th article of the church of England saith, "Albeit that *good works*, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit." To the same effect is the 4th "Homily, of a true, lively, and Christian faith."—"There is one faith which in Scripture is called a *dead* faith, which bringeth forth no good works; but is idle, barren, and unfruitful. And this faith, by the holy apostle St. James, is compared to the faith of devils, which believe God to be true and just, and tremble for fear; yet they do nothing well, but all evil. . . . . Let us, therefore, good Christian people, try and examine our faith what it is: Christ himself speaketh of this matter, and saith, *The tree is known by the fruit*. Therefore let us do good works: . . . . . so shall we show indeed that we have the very lively Christian faith, and may so both certify our conscience the better that we be in the right faith, and also by these means confirm other men. If these fruits do not follow, we do but mock with God, deceive ourselves, and also other men: . . . . for the true faith doth ever bring forth good works, as St. James saith, *Show me thy faith by thy deeds* [or works.] Thy deeds and work must be an open testimonial of thy faith: otherwise thy faith, being without good works, is but the devil's faith, the faith of the wicked, a fantasy of faith, and not a true Christian faith."

But to conclude this subject, and to reconcile St. James and St. Paul, who certainly do not differ, we shall cite the brief but lucid exposition of the late excellent Mr. *Fuller*:—"Paul treats of the justification of the *ungodly*, or the way in which sinners are accepted of God, and made heirs of eternal life. James speaks of the justification of the *godly*, or, in what way it becomes evident that a man is *approved* of God. The former is by the righteousness of Christ; the latter is by works. The former of these is that which justifies; the latter is that by which it appears that we are justified. The term justification, in the first of these passages, is taken in a *primary* sense—in the latter, it is taken in a secondary sense only, as in Matt. xi. 19, and other places."

CHAP. III. Ver. 1—18. *Cautions against dogmatizing, bitterness, and slander, with admonitions to prudence, peace,*

Ver. 17. *Being alone*—i. e. a dead body, without any vital principle. See ver. 26.

Ver. 18. *Without thy works.*—The Margin says, "Some copies read, By thy works." So, *Doddridge* says, the most and best copies read, and therefore adopts it, as Dr. *Mill* had done before. But, on the other hand, our textural translation has the authority of the Alexandrian and other MSS.—the Syriac, Arabic, and Vulgate Versions; and is preferred by *Hammond*, *Macknight*, and others; and is, we think, more in the style of St. James, which is inclined to irony, (as in ver. 16.) It is a challenge to do what he knew impossible—to prove the existence of true faith without good works.

Ver. 19. *The devils*—(Greek, demons)—*also believe, and tremble.*—See Mat. viii. 29.

Ver. 25. *Likewise also.*—It is remarkable, that James quotes the same passages in proof of Abraham's good works, that Paul had quoted in illustration of his faith; Heb. xi. 17, 31. Does not this prove faith and good works inseparable?

Ver. 26. *Without the spirit.*—Margin, "breath." The same word, as is well known means both.

CHAP. III. *Ver.* 1. *Be not many masters.*—Greek, (*didaskaloi.*) teachers. Compare 1 Tim. i. 7. [Rather, "Be not many of you *teachers*:" for many wish to be teachers who have more need to learn; and aspire to the office of teacher, without a proper call or suitable qualifications.]—*Bagster.*

Ver. 2. *Offend all.*—*Doddridge*, "all offend." He adds, "The word properly signifies to *trip*: and *Barrow* has justly observed, that as the general course of life is called a *way*, and particular actions, *steps*; so going on in a regular course of right action, is *walking* uprightly; and acting amiss, *tripping*, or *stumbling*.

Ver. 3. *Bits.*—*Doddridge*, "bridles."

Ver. 4. *The governor*—i. e. of the ship. *Doddridge*, "the steersman."

Ver. 5. *How great a matter.*—Meaning fagots, or waste wood.

Ver. 6. *A world of iniquity: so.*—The Alexandrian and another MS., as also the Vulgate, omit (*outos*) so; and the Syriac version reads, "The tongue is a fire, and the wicked world is a wood:" but we see no occasion to reject the common reading.—*It defileth.*—Literally, "spotteth;" so *Macknight*. But we conceive the allusion is not to spots of dirt, but of disease, or putridity. See Jude ver. 23.—*The course—Doddridge*, "circle;" *Macknight*, "frame"—*of nature.*—[Literally, "the wheel of nature" or *generation;* by which some understand the whole circle of human affairs; others, the course of man's life; and others, the successive generations of men; in all which senses

on fire the [k] course of nature; and it is set on fire of hell.

7 For every [l] kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of [m] mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly [n] poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same [o] place sweet *water* and bitter?

12 Can the [p] fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who [q] *is* a wise man and endued with knowledge among you? let him show out of a good conversation [r] his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This [s] wisdom descendeth not from above, but *is* earthly, [t] sensual, devilish.

16 For where envying and strife *is*, there *is* [u] confusion and every evil work.

A. M. cir. 4065.
A. D. cir. 61.

k *wheel.*
l *nature.*
m *nature of man.*
n Ps.140.3. Ro.3.13.
o or, *hole.*
p Mat.7.16.
q Ps.107.43
r Phi.1.27.
s 1 Co.3.3.
t or, *natural.*
u *tumult*, or, *unquietness.*

17 But the wisdom [v] that is from above is first [w] pure, then, [x] peaceable, [y] gentle, *and* easy to be entreated, full of mercy and good fruits, without [z] partiality, and without hypocrisy.

18 And the fruit of [a] righteousness is sown in peace of them that make peace.

CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: 13 and not to be confident in the good we do of worthy holiness, but in submitting over of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence *come* wars and [a] fightings among you? *come they* not hence, *even* of your [b] lusts that war [c] in your members?

2 Ye lust, and have not: ye [d] kill, and desire to have, and cannot obtain: ye fight and war yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship [e] of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth [f] to [g] envy?

6 But he giveth more grace. Wherefore he saith, [h] God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist [i] the devil, and he will flee from you.

v 1Co.2.6,7.
w Phi.4.8.
x He.12.14.
y Ga.5.22.
z or, *wrangling.*
a Is.32.17.
a or, *bruelings.*
b or, *pleasures.*
c 1 Pe.2.11.
d or, *envy*
e 1 Jn.2.15.
f or, *enviously.*
g Ec.4.4.
h Pr.29.23.
i 1 Pe.5.9.

and harmony.—It is well known how ambitious the Jews were to be called Rabbi, and to enjoy the uppermost seats in their synagogues; and grace, though it changes the heart, and controls the natural disposition, does not eradicate our tempers; the sanguine, the hasty, and the petulant, will often find it hard work to submit to the peaceable, meek, and gentle precepts of the gospel. It is not improbable, therefore, that the apostle perceived among his converted countrymen, some aspiring and ambitious spirits, that wished to dictate to his Christian brethren from the chair of authority. He therefore checks this spirit of ambition, as his Master had before done:—"Be ye not called *Rabbi*," says he, "for one is your master, even Christ; and all ye are brethren." So says St. James—"My brethren, be not many masters," teachers or *Rabbies*, "knowing" the weight of our responsibility, and that if we sin under that character, "the greater," the heavier "will be our condemnation."

This is evidently not meant to discourage faithful and zealous labourers from entering into the vineyard of the gospel, but to check the forwardness of those who are anxious to assume the chair of instruction, (of which we fear there are still instances,) on account of the consequence it may give them in the world and in the church. Such are particularly cautioned against a style of conduct and of preaching unbecoming the meekness of the Christian teacher—against kindling unnecessary or sectarian controversies—against vague and uncharitable declamations—against slanderous and reproachful language—against all cursing and bitterness, which, it is too probable, was introduced first into the Christian church, by means of Jewish teachers and pretended prophets; whereby a flame was enkindled in it, which even seventeen centuries have not extinguished.

But we must not confine these admonitions to any particular class of Christians. The *government of the tongue* is a duty of universal obligation; and the fair sex, to whom God has in general given an extra portion of conversability, to qualify them for nurses, have particular occasion to be guarded against the improper use of this important member. At least, that the apostle Paul thought so, is fully evident from his counsel respecting widows, of some of whom he complains, that they were "idle, wandering about from house to house; and not only idle, but *tattlers* also, and busy bodies, *speaking* things which they ought not." (1 Tim. v. 13.)

The language of St. *James*, in the chapter before us, is, indeed, highly poetical; yet it doubtless has a foundation in truth and in fact; for it is obvious to all, that "a world of iniquity" and of mischief has arisen out of the *chaos* of exaggeration, misrepresentation, and slander, here alluded to! But our apostle chiefly insists upon the inconsistency (and an important consideration certainly it is) of Christian professors indulging in such vices, and employing that member of our bodies, so eminently, and, indeed, exclusively adapted to "bless God," in cursing and reviling men, originally "made after the similitude of God.—My brethren, these things ought not so to be!"

The apostle proceeds to the subject of prudence, or practical wisdom; and exhorts those who possessed this talent, not to display it in all the wiles of controversy, with bitter envying and strife; glorying in their acuteness, and contradicting and corrupting the simple truths of revelation; which, indeed, seems to have been the besetting sin of the Jewish converts.—"Glory not," enjoins he, "and lie not against the truth." To glory against the truth, is to boast in error; to "lie against the truth," may be either to contradict or to falsify the sacred records—a crime often attempted, and sometimes too successfully, before printing was invented. This display of cunning and ingenuity may assume the name of wisdom; but it is not "The wisdom which descendeth from above; but is earthly, sensual, diabolical;" which Dr. *Bates* refers to the three great classes of sin—avarice, lust, and pride, or ambition.

On the contrary, "the wisdom which is from above, is first *pure*" from error, "then *peaceable*, gentle, and easy to be entreated; full of mercy and good fruits," &c. Alas! if polemical writers, and particularly those who have distinguished themselves by their keenness and penetration in ecclesiastical disputes, were to be judged by this rule, alas! how few could be acquitted!

CHAP. IV. Ver. 1—17. *The evils of war, of private malevolence, and of rash conduct.*—This chapter is equally pointed against national and personal hostilities. On the former subject we shall enrich our pages with a few lines from a truly Christian orator of the present day. The Rev. *Rob. Hall* remarks—"The contests of nations are both the offspring and the parent of injustice. The word of God ascribes the existence of war to the disorderly passions of men. *Whence come wars and fightings among you?* saith the Apostle James; *Come they not from your lusts, that war in your members?* It is certain two nations cannot engage in hostilities, but one party must be guilty of injustice; and if the magnitude of crimes is to be estimated by a regard to their consequences, it is difficult to conceive an action of equal guilt with the wanton violation of peace. Though something must generally be allowed for the complexness and intricacy of national claims, and the consequent liability to deception, yet where the guilt of an unjust war is clear and manifest, it sinks every other crime into insignificance. If the existence of war always implies injustice in one at least of the parties concerned, it is also the fruitful parent of crimes. It reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue. It is a system out of

the Apostle's sentiment is true. Some think he alludes to the *penal wheel* of the Greeks, beneath which *fire* was placed; and others, that he refers to the *circulation of the blood.* Eze. i. 15, 16.]—*Baxter.*——*Is set on fire of hell.*—Not Hades, but *Gehenna*—the place of future punishment.

Ver. 7. *Every kind is tamed.*—*Doddridge* and *Macknight*, "subdued." The apostle does not refer to the domesticating of wild animals, but the subduing and bringing them under the control of man.

Ver. 11. *At the same place.*—*Doddridge*, "opening."——*Sweet* water *and bitter.*—*Doddridge*, "brackish."

Ver. 15. *Sensual.*—*Macknight* "animal."——*Devilish.*—*Macknight*, "*demoniacal.*" *Doddridge* "diabolical."

CHAP. IV. Ver. 5. *To envy.*—But where doth the Scripture say this? certainly no-where in express terms. *Whitby, Doddridge, Macknight*, &c. divide this into two questions: "Do you think that the Scripture speaks in vain?" or to no purpose? i. e. in warning us against the friendship of the world. Or, "Does the spirit that dwells in us (i. e. the Holy Spirit) lust to envy?" Many, however, take this passage for a quotation, though they are not agreed from whence. Bishop *Patrick* refers to Numb. xi. 29; and Dr. *Hammond*, to Gen. vi. 3. *Beza* to Gen. viii. 21; *Macknight* suggests Rom. viii. 7, but confesses the passage to be very difficult. Dr. *John Edwards* thinks this refers to the general sense of Scripture.

Ver. 7. *Submit yourselves*, &c.—Dr. *John Edwards* remarks, that there are

8 Draw [j] nigh to God, and he will draw nigh to you. Cleanse [k] *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble [l] yourselves in the sight of the Lord, and he shall lift you up.

11 Speak [m] not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who [n] is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? [o] It is even a [p] vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

A. M. cir. 4060
A. D. cir 61.

j 2 Ch.15.2.
k Is.1.16.
l Mat.23.12
m Ep.4.31. 1 Pe.2.1.
n Mat.10.28
o or, *For what.*
p Job 7.7.
q Lu.12.47.
a Pr.11.28. Lu.6.24.
b Je 17.11.
c Job 13.28.
d Ro.2.5.
e Je 22.13. Mal.3.5.
f Ex.22.27.
g Lu.16.19, 25.
h Mat.5.39.
i or, *Be long patient*; or, *Suffer with long patience.*

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore [q] to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing. 13 to pray in adversity, seeing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to convert a sinner from the error of his ways.

GO to now, *ye* rich [a] men, weep and howl for your miseries that shall come upon *you*.

2 Your riches [b] are corrupted, and your garments are [c] moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped [d] treasure together for the last days.

4 Behold, the hire [e] of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered [f] into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure [g] on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist [h] you.

7 [i] Be patient therefore, brethren, unto the

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three military terms in this verse: 1. *Submit*, i. e. be subject to your commander: 2. *Resist*, engage the enemy; and, 3. *He will fly*, or be put to flight.

Ver. 8. *Ye double-minded.*—See chap. i. 8.

Ver. 12. *One lawgiver.*—According to *Doddridge*, God the supreme; according to *Hammond* and *Macknight*, Christ, the sole lawgiver of his church.

Ver. 13. *Go to now.*—*Doddridge*, "Come now."

Ver. 14. *A vapour.*—*Macknight*, "smoke." The LXX. use it for the cloud of incense.

Ver. 15. *If the Lord.*—A style of this kind, referring all to the wisdom and providence of God, had been long in use among the pious Jews, and may be traced back to the days of Ruth and Boaz. Ruth ii. 4. It is observable, too that the Gentiles acknowledged their dependence upon God. The Greeks used to say (*eun Theo,*) "with the help of God;" and the Latins, *Deo volente*, 'God willing"—terms very usual with our ancestors, but now almost obsolete.

which almost all the virtues are excluded, and in which nearly all the vices are incorporated. Whatever renders human nature amiable or respectable, whatever engages love or confidence, is sacrificed at its shrine. In instructing us to consider a portion of our fellow-creatures as the proper objects of enmity, it removes, as far as they are concerned, the basis of all society, of all civilization and virtue; for the basis of these is the good-will due to every individual of the species, as being a part of ourselves. From this principle all the rules of social virtue emanate." (Sermon on War.)

Many of these remarks will apply to individual hostilities. "Ye lust and have not: ye kill, and desire to have, and cannot obtain." This passage cannot, perhaps, be better illustrated, than in reference to the well known history of Ahab, who lusted for the vineyard of Naboth. "He killed," that is, he procured the death of Naboth, and entered the vineyard to enjoy it: but, alas, for him! Elijah followed with a message from JEHOVAH—"Hast thou killed, and also taken possession?" **Yes**; but how did he enjoy it? "He rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly" during the short remainder of his days, with the curse of God, and the prediction of an untimely end, hanging over his head; of which we may read the fulfilment in the chapter following. (See 1 Kings, ch. xxi. xxii.)

Thus did Ahab "lust and have not." Thus did he *kill*, to gain possession; yet gained nothing but a short, miserable existence, and an untimely end! And this is no uncommon case. How often do men sacrifice peace of conscience, and indeed all the peace of their lives, to procure a forbidden object, which they are never suffered to enjoy? St. James, however, recommends to the Hebrews, to whom he wrote, a far more excellent way, namely, to submit their wishes to the will of God, and to implore his blessing with the objects they desired. But even on this subject we may err. Some "have not, because they ask not;" and others "receive not," because they "ask amiss;"—they ask the blessings of Providence "to consume them on their lusts."

Such he addresses in this severe language—"Ye adulterers and adulteresses;" which, perhaps, should not be literally understood, since we know that, as in the Jewish church all the children of Abraham were considered as married to JEHOVAH by the covenant of circumcision; so, under the New Testament, all the disciples of Christ are considered as married to him by their profession. And farther, as all Jews apostatizing to idolatry were considered as guilty of spiritual adultery, so all professed Christians, departing from the spirit of the gospel, and seeking their happiness in the world, are no less considered as spiritual adulterers, and by their attachment to the world showed themselves to be enemies to God. (See 2 Cor. xi. 2; Rev. ii. 20—22.) It is not unlikely, however, that among these false professors there may have been many who were literally devoted to their lusts. These awful characters are, however, called upon to "humble themselves in the sight of God, who resisteth the proud, but giveth grace to the humble."

In the latter part of this chapter, the apostle again warns his Jewish brethren against sins of the tongue; that is, against speaking evil one of another; which some expositors think has a particular reference to censuring their brethren for things neither forbidden nor required by Christ; in which he suggests that such conduct is a reflection upon the law, and an invasion of the prerogative of the divine lawgiver. (Compare Rom. xiv. 3, 4.)

The concluding verses censure the conduct of bold and presumptuous speculators, who calculate upon their own resources, without any reference to, or dependence upon, the providence of God. "To-day, or to-morrow," say they, "we will go into such a city, and continue there a year, and buy and sell, and get gain." But, alas! what uncertainties are here! for "Who can tell what a day may bring forth?" "To-day," they may be disappointed; and "to-morrow," they may never see. "We will go into such a city," but there they never may arrive; or if they do, and even are permitted to buy and sell, how uncertain are their gains? Trade may fail, and their gains be turned into losses; or if their gain should prove considerable, some artful swindler, or daring robber, may deprive them of the whole. Or, if none of these circumstances happen, how uncertain is the vapour—the smoke—of human life! "Peradventure this night thy soul may be required of thee." Instead of this boasting language, it would much better become such frail and dependent creatures as we are to say, "If the Lord will we shall live, and do this or that."

CHAP. V. VER. 1—20. *The rich and wicked Jews warned of approaching judgments, and the pious exhorted to prayer and patience under them.*—Though this Epistle seems addressed immediately to Jews who had assumed the Christian name, there are some passages which could be addressed only to persons who had no title even to the name of Christians—some rich and covetous Jews, who had come among them from the unworthy motive of deriving advantage from their pecuniary necessities; for men who could deprive their labourers of their hire, must be capable of every thing that was mean and cruel. And would to God there were none such who bear the name of Christians among ourselves—no haughty, overbearing characters, who render, perhaps, some assistance to the cause of religion, for the sake of getting power into their own hands, and making a profit of the necessitous.

Against such, the most awful denunciations are here pronounced. They had hoarded up their property in a manner perfectly useless to mankind, and eminently injurious to themselves. Their stores were full of putrefaction, their garments

Ver. 17. *Therefore.*—*Doddridge*, "For." *Macknight*, "Wherefore."

CHAP. V. Ver. 1. *Go to now.*—*Doddridge*, "come now;" as in the chapter preceding it, ver. 13. The difficulty with these rich men was, that they *hoarded* their wealth,—did not use it for the honour of God—did not regard themselves as stewards. The moth-eaten garments—the rust upon their wealth—are the witnesses that their treasures were kept idle, or not properly used Well may the rich man howl, who has lived to himself in such a world as this.

Ver. 3. *For the last days.*—See note on 1 Tim. iv. 1.

Ver. 4. *Lord of sabaoth*—i. e. of hosts.

Ver. 5. *A day of slaughter.*—Was also a day of feasting; for the Jewish festivals were generally preceded by sacrifices, on many of which the officers themselves feasted. See Isa. xxxiv. 6.

Ver. 6 *The just. Macknight*, "The Just ONE, who did not resist you" See Acts vii. 52. Bishop *Jebb*, "He is not arrayed against you." Bishop *Middleton* explains it thus; "The Saviour opposes not your perverseness, but leaves you a prey to its delusion."—*Jebb's* Sac. Lit.

coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the [j] early and latter rain.

8 Be ye also patient; establish your hearts: for [k] the coming of the Lord draweth nigh.

9 [l] Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth [m] before the door.

10 Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering [n] affliction, and of patience.

11 Behold, we count them [o] happy which endure. Ye have heard of the patience [p] of Job, and have seen the end [q] of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear [r] not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? [s] let him pray. Is any merry? let him [t] sing psalms.

A. M. cir. 4065
A. D. cir. 61.

j De.11.14.
k Re.22.20.
l or, *groan not, as Christ did.*
m Ro.13.12.
n Re.11.35 &c.
o Ps.94.12. Mat.5.10.
p Job 1.21, &c.
q Job 42.10, &c.
r Ma.5.34, &c.
s 2 Ch.33.12 Jo 2.2, &c.
t Ep.5.19.

u Mat.16.18.
v Is.33.24
w Ac.19.18.
x Ps.145.19.
y 1 Ki.17.1.
z or, *in prayer.*
a 1 Ki.18. 42,45.
b Mat.18.15
c Pr.10.12. 1 Pe.4.8.

14 Is any sick [u] among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if [v] he have committed sins, they shall be forgiven him.

16 Confess [w] *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth [x] much.

17 Elias was a man subject to like passions as we are, and he [y] prayed [z] earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed [a] again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one [b] convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide [c] a multitude of sins.

moth-eaten, and even their gold and silver, metals which nothing else can corrupt, are cankered by injustice and oppression: they are directed, therefore, to weep and howl for the miseries about to come on them—miseries which, according to the Jewish historian himself, had no parallel in the history of human woes. (See exposition of Matt. xxiv.)

From the oppressors, the apostle turns his discourse to the oppressed, and exhorts them to unwearied patience, and a believing hope in the promises of God. To sustain their patience, he assures them that "the Judge standeth before the door," and is ready to take his seat of judgment. At the same time, he sets before them the examples of the holy prophets, and especially of Job, as a proof of the pity and tender mercy of God to the afflicted.

Our apostle then cautions his brethren against unnecessary and profane oaths; even the former having a tendency to sink the dignity of our Christian character, which should give that weight to our assertions, as to render oaths unnecessary; and which, when used in a light and profane manner, are highly criminal. It was well said by Prince Henry, (son of King James I.) when urged to swear in his diversions, as others did, that he did not think all the pleasure in the world was worth an oath.

We now come to notice a passage of very considerable difficulty, relative to the treatment of the sick. After recommending to the afflicted prayer, and to others praise, the apostle particularly applies himself to the case of those afflicted with *sickness*. "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord." But wherefore the anointing with oil? The best account of this we have met with, is subjoined from the Lectures of the Rev. *Jos. Fletcher*, M. A. who says—

"*Anointing with oil*, was an ordinary medicinal application to the sick, at the time of this injunction, and the practice of anointing on various occasions obtained among the Jews. The custom, which was in itself indifferent, was observed by the primitive Christians, in case of sickness. 'Oil,' says an ancient Father, 'relieves lassitude, and is the source of light and gladness.' If such was conceived to be its physical virtue, we cannot be surprised at the observance of the practice. It seems, however, that the Jews frequently blended with the medical custom, a variety of charms and incantations, of supposed magical efficacy in cases of disease. In opposition to all these prohibited observances, the apostle exhorts 'the sick to send for 'the elders of the church,' who, while they retained the lawful and beneficial use of oil, were to connect with it the exercises of faith and prayer. It was the consecration of a local usage obtaining at that period, to the purposes of charity and religion. On the same principle, we can account for the occasional practice of anointing, in the performance of miraculous cures. St. Mark informs us, (chap. vi. 13,) that the disciples . . . . during the ministry of our Lord, cast out devils, and *anointed with oil many that were sick, and healed them*."

So in this place. "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins,"—that is, any particular sins which may have brought this sickness on him—"they shall be forgiven him." In connexion with this subject, St. James goes on to advise his brethren to confess their faults one to another, and to pray for one another, with the observation, that "the fervent prayer of a righteous man availeth much;" which he instances of Elijah the prophet, who, by his earnest and importunate prayers, closed the heavens, that it rained not for more than three years, to punish a guilty nation for its idolatries; and opened them again by his prayers, on their repentance.

Lastly, he reminds his brethren of the great importance of the conversion of "a sinner from the error of his way," and the rich reward of the instrument in such a work: he is the means of recovering a sinner, and of procuring his forgiveness from God through Christ.

The very abrupt conclusion of this Epistle, has led Dr. *Benson*, and others, to suspect that it was *never finished;* but that the inspired author was led forth to martyrdom, before he had the opportunity to complete it. If it were written by the elder James, he, we know, was beheaded by Herod, and probably with as little notice as he gave John the Baptist. (Compare Acts xii. 2; and Matt. xiv. 10.) If this were written by the younger James, he also is believed to have suffered martyrdom, and probably in a popular tumult, and without any previous intimation.

Ver. 8. *Be ye also patient.*—The same word as is twice used in the verse preceding.—*For the coming of the Lord draweth nigh.*—This is supposed to have a particular reference to the destruction of Jerusalem, now fast approaching.

Ver. 13. *Is any merry?—Doddridge,* "cheerful"—*Let him sing psalms.* See Ephes. v. 19. Col. iii. 16.

Ver. 14. *Anointing him with oil.*—There are two ways in which this may be understood; either, first, as a *medical* application, still practised in the East during the hot seasons, and even said to be of sovereign efficacy against the plague. (See *Taylor's* Expos. Index in loc.; and *Burder's* Orient. Cust. No 574.) But, 2dly, Others consider this as a symbolical action, expressive of the morals, or, rather, gracious influences of the Holy Spirit. The application of this passage in defence of the Roman Catholic sacrament of Extreme Unction, is certainly ridiculous, since the ends proposed are diametrically opposite. This anointing being for the express purpose of recovery; the other seldom administered while such a hope remains, and avowedly designed to introduce them into another world.

Ver. 15. *If he have committed sins*—Whereby he may have brought this affliction on himself. See 1 Cor. xi. 30.

Ver. 16. *Confess your faults one to another.*—This has no reference to *Auricular confession*, which is made merely in the ears of a priest; nor is this confession made with a view to absolution, but to entreat the prayers of our fellow Christians.

Ver. 17. *Subject to like passions.—Doddridge* and *Macknight*, "To like infirmities."—*Prayed earnestly.*—Margin, "Prayed in his prayer," which is a Hebraism for earnest prayer.—*Three years and six months.*—But this was the whole time of the drought. Luke iv. 25.

Ver. 18. *He prayed again*—That is, after Baal's priests had been destroyed and idolatry suppressed. See 1 Kings xviii. 36, &c.

Ver. 20. *Shall hide.—Macknight*, "cover"—*a multitude of sins.*—Of *whose* sins? Doubtless, in our view, of the converted sinner. So *Macknight*. Compare 1 Peter iv. 8. To *cover* sin, under the Old Testament, implied its pardon. He that is instrumental in the conversion of a sinner, is instrumental also in procuring his pardon.

THE FIRST EPISTLE GENERAL OF PETER.

[That Simon Peter, or Cephas, the son of Jonas, and the Apostle of our Lord, was the author of this Epistle, has never been disputed; and its genuineness and canonical authority are amply confirmed by its being quoted or referred to by *Polycarp*, *Clement* of Rome, the martyrs of Lyons, *Theophilus* bishop of Antioch, *Papias*, *Irenæus*, *Clement* of Alexandria, and *Tertullian*. We have already seen the history of this Apostle as detailed in the Gospels and the Acts of the Apostles; in addition to which, we learn from ecclesiastical history that he went to Rome, in the reign of Nero, where he suffered martyrdom, being crucified with his head downwards, at or near the same time when St. Paul, as a Roman citizen, was beheaded. St. *Jerome* adds, that "he was buried at Rome, in the Vatican, near the triumphal way; and is in veneration over all the world." He wrote this Epistle, as is generally allowed, some little time before his death, probably about A. D. 64, to the Christians doubtless both Jewish and Gentile converts, in the different provinces of Asia Minor; and most probably from Rome, mystically called Babylon, (ch. v. 13,) as *Œcumenius*, *Bede*, and other fathers, *Grotius*, *Whitby*, *Macknight*, *Lardner Hales*, *Horne*, *Townsend*, and all the learned of the Romish church, suppose; and which is strongly corroborated by the general testimony of antiquity.]—S

CHAPTER I.

1 Peter asseth God for his manifold spiritual graces. 10 Showing that the salvation in Christ was no new thing, but a thing prefigured of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered [a] throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect [b] according to the fore-knowledge [c] of God the Father, through sanctification [d] of the Spirit, unto [e] obedience and sprinkling [f] of the blood of Jesus Christ: Grace unto you, and peace, be [g] multiplied.

3 Blessed [h] *be* the God and Father of our Lord Jesus Christ, which according to his [i] abundant [j] mercy, hath begotten us again [k] unto a lively hope by the resurrection [l] of Jesus Christ from the dead,

4 To an inheritance [m] incorruptible, and undefiled, and that fadeth [n] not away, reserved [o] in heaven [p] for you,

5 Who are kept [q] by the power of God through faith [r] unto salvation ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need [s] be, ye are in heaviness through manifold temptations:

7 That the trial [t] of your faith, being much more precious than of gold that perisheth, though it be tried with [u] fire, might be found unto praise and [v] honour and glory at the appearing [w] of Jesus Christ:

A. M. cir. 4068.
A. D. cir. 64.

a Acts 2.4.
b Ep. 1.4.
c Ro. 8.29.
d 2 Th. 2.13.
e Ro. 16.26.
f Heb. 12.24.
g Jude 2.
h 2 Co. 1.3.
i *much.*
j Ep. 2.4.
k Ja. 1.18.
l 1 Co. 15.20.
m He. 9.15.
n c. 5.4.
o Col. 1.5.
p c. 4.13.
q Jude 1.24.
r Ep. 2.8.
s He. 12.7.
t Ja. 1.3,12.
u 1 Co. 3.13.
v Ro. 2.7,10.
w Re. 1.7.

x 1 Jn. 4.20.
y Ju. 16.22.
z Da. 9.3.
a 2 Pe. 1.21.
b He. 11.39, 40.
c Ac. 2.4.
2 Co. 1.22.
d Ep. 3.10.
e Lu. 12.35.
f Lu. 21.34.
g *perfectly*
h He. 10.35.
i Ro. 12.2.
j Le. 11.44.

8 Whom having not [x] seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy [y] unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched [z] diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit [a] of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not [b] unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost [c] sent down from heaven; which things the angels [d] desire to look into.

13 Wherefore gird [e] up the loins of your mind, be [f] sober, and hope [g] to the end [h] for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning [i] yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, [j] Be ye holy; for I am holy.

17 And if ye call on the Father, who without

CHAP. I. Ver. 1—25. *Introduction—object of the prophecies—and the invaluable price of our redemption.*—Of this Epistle, the excellent Archbishop *Leighton*, to whose commentary on this book we shall repeatedly advert, judiciously observes, that it is "A brief, and yet very clear, summary, both of the consolations and instructions needful for the encouragement and direction of a Christian in his journey to heaven; elevating his thoughts and desires to that happiness, and strengthening him against all opposition in the way, both that of corruption within, and temptations and afflictions from without.

"The heads of doctrine contained in it are many; but the main, that are most insisted on, are these three—*faith, obedience*, and *patience:* to establish them in believing, to direct them in doing, and to comfort them in suffering. And because the first is the ground-work and support of the other two, this first chapter is much occupied with persuading them of the truth of the mystery which they had received and did believe, viz.—their redemption and salvation by Christ Jesus, that inheritance of immortality bought by his blood for them, and the evidence and stability of their right and title to it. And then he uses this belief, this assurance of the glory to come, as the great persuasive, ... both to holy obedience and constant patience, since nothing can be too much either . . . . to do or to suffer, for the attainment of that blessed state."

This Epistle is addressed to the *elect strangers* (as *Doddridge* translates it) "scattered throughout Pontus, Galatia, Cappadocia, Asia [Minor,] and Bithynia"—that is, throughout the north-east parts of Asia. Jews, or proselytes, from all these countries, or nearly so, appear to have been present at Jerusalem on the day of Pentecost, and were addressed by St. Peter; and as he would be recollected by them, to them, probably, this Epistle might be addressed: and not to them only, but to the Gentile converts also resident among them, since Peter had long since learned not to call any whom God had cleansed, common or unclean. We, therefore, think, with *Doddridge* and many others, that though the Jews of the dispersion were most properly called *strangers* in those countries, there is no reason for excluding converted Gentiles; since all Christians, as well as the ancient patriarchs, profess to be "pilgrims and strangers on the earth." (See chap. ii. 10, 11.)

Now these are said to be *elect* (or chosen) by God the Father, sanctified by the Holy Spirit, and justified by the atoning blood of Christ, which is evidently the meaning of being sprinkled by his blood: in which we may observe a perfect harmony with the doctrine of Paul in his Epistle to the Romans. (Chap. viii. 29, 30.)

The Apostle then breaks out into a song of grateful adoration for the blessings of redemption and salvation, and for the almighty care and protection of God to his people, in their passing through this vale of tears and sufferings, until they shall appear before the great object of their love and adoration, and receive the end of their faith, even the salvation of their souls.

Here Peter takes occasion to advert to the inquiries of the ancient prophets, unto whom were revealed "the sufferings of Christ, and the glory that should follow:" and, at the same time that they predicted these events, they were fully apprized that they were not to occur in their own times, but in a *future age—the latter days—the last time—the times of the Messiah.*

On this passage we may remark the gradual development of gospel truth, during a long succession of inspired writers, even from Enoch unto Malachi—the obscurity which attended these prophecies, from their being clothed in figurative language and typical allusions—which obscurity, however, gradually diminished as the predicted events approached; one circumstance after another was disclosed, till the whole person and character of the Redeemer was revealed—all the interesting events of his life, and all the painful circumstances of his death: still, however, much remained, and still remains, worthy of inquiry; and the prophets of the New Testament, as well as of the Old, searched into the mystery of their own predictions: yea, even the angels *stoop down* from their starry thrones, to look into these sacred mysteries; and "principalities and powers," who reside in heaven, gladly visit our churches, that they may there learn "the manifold wisdom of God in our redemption."

"It is no wonder," says the pious *Leighton*, that "the angels admire these things, and desire to look into them; but it is strange that we do not so. They view them steadfastly, and we neglect them; either we consider them not at all, or give them but a transient look. . . . . That which was the great business of the prophets and apostles, both for their own times, and to convey them to us, we regard not, and turn our eyes to foolish, wandering thoughts, which angels are ashamed at. . . . . We bow down to the earth and study, and . . . . rake into the very bowels of it, and content ourselves with the *outside* of the *unsearchable riches of Christ*, and look not within it: but they, having no will nor desire but for the glory of God, being pure flames of fire burning only in love to him, are no less delighted than amazed with the bottomless wonders of his wisdom and goodness, shining in the work of our redemption."

The remainder of this chapter contains a practical improvement of the preceding, in which St. Peter considers the nature of sanctification, and urges the believing strangers to holiness of heart and life, from the especial consideration of the immense price at which we are redeemed, namely, "the precious blood of Christ."

"It is impossible," says the excellent writer above quoted, "for a Christian to give himself to conform to the world's ungodliness, unless first he forgets *who* he is, and by what means

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CHAP. I. Ver. 1. *Asia*—i. e. Asia Minor, a very small part of what we now call Asia.

Ver. 3. *Begotten us again.—Doddridge*, "Regenerated us."——*A lively hope*—i. e. the hope of eternal life.

Ver. 5. *Who are kept.*—"The original word is very emphatical, and properly signifies being kept as in an impregnable garrison."—*Blackwall.*

Ver. 6. *Temptations*—Or "trials." So *Macknight.*

Ver. 7 *Unto praise*, &c.—i. e. the praise and glory of Christ.

Ver. 8. *Having not seen*—Namely, many to whom he wrote thirty years after the crucifixion.

Ver. 11. *What*—i. e. what period. *Doddridge.*——*Spirit of Christ.*—A strong testimony to Christ's divinity. Compare Gal. iv. 6.

Ver. 12. *The angels desire to look into.—Doddridge*, "Desire to bend down to contemplate." *Saurin* and *Blackwall* both illustrate this as an allusion to the bending posture of the cherubim on the mercy-seat in the most holy place.

respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in [k] fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb [l] without blemish and without spot:

20 Who verily was fore-ordained before [m] the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and [n] gave him glory; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth [o] through the Spirit unto unfeigned love [p] of the brethren, *see that ye* love one another with a pure heart fervently:

23 Being born [q] again, not of corruptible seed, but of incorruptible, by the word [r] of God, which liveth and abideth for ever.

24 [s] For [t] all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the Lord endureth for ever. And this [u] is the word which by the gospel is preached unto you.

CHAPTER II.

1 He abhorreth them from the breach of charity: 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well doing, after the example of Christ.

WHEREFORE laying aside [a] all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new born [b] babes, desire the sincere milk [c] of the word, that ye may grow thereby:

3 If so be ye have tasted [d] that the Lord *is* gracious.

4 To whom coming, *as unto* a living stone, disallowed [e] indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, [f] are built up a spiritual [g] house, a holy [h] priesthood, to offer up spiritual [i] sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [j] Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* [k] precious: but unto them which be disobedient, the [l] stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: [m] whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a [n] peculiar [o] people; that ye should show forth the [p] praises of him who hath called you out of darkness [q] into his marvellous light:

10 Which [r] in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as [s] strangers and pilgrims, abstain from fleshly [t] lusts, which war [u] against the soul;

12 Having your conversation honest among the Gentiles: that, [v] whereas they speak against you as evil-doers, they may by *your* good [w] works, which they shall behold, glorify God in the day of visitation.

13 Submit [x] yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that [y] with well doing ye may put to silence the ignorance of foolish men:

A.M. cir. 4065
A.D. cir. 64

k Phi.2.12.
l Jn.1.29,36 Re.7.14.
m Re.13.8.
n Mat.28.18. Eph.1.20.
o Ju.17.17, 19.
p 1 Jn.3.14, 18.
q Ja.1.18.
r Ja.1.18.
s or, *For that.*
t Is.40.6, 8.
u Ja.1.1,11. 2 Pe.1.19.
a Eph.4.22, 31.
b Mat.18.3.
c 1 Co.3.2.
d Ps.34.8.
e Ps.118.22.
f or, *be ye.*
g He.3.6.
h Is.61.6. Re.1.6.
i Mal.1.11.
j Is.28.16.
k or, *an honour.*
l Mat.21.42.
m Jude 4.
n or, *purchased.*
o De.4.20.
p or, *virtues.*
q Ac.26.18.
r 2 Co.4.6.
s Ps.39.12.
t Ga.5.16., 24.
u Ro.8.13. Ja.4.1.
v or, *wherein.*
w Mat.5.16.
x Mat.22.21. Ro.13.1., 7.
y Tit.2.8.

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ne attained to be *what* he is. Therefore the apostle, persuading his brethren to holiness, puts them in mind of this as the strongest incentive. Not only have you the example of God set before you as your Father, to beget in you the love of holiness, as being your liveliest resemblance of him; and the justice of God as your Judge, to argue you into a pious fear of offending him; but consider this, that he is your Redeemer; he hath bought out your liberty from sin and the world, to be altogether his; and think of the price laid down in this ransom; and these out of question will prevail with you. . . . . .

"From the high price of our redemption," continues the truly venerable prelate, "the apostle doth mainly enforce our esteem of it, and urge the preservation of that liberty so dearly bought; and the avoiding all that unholiness and vain conversation, from which we are freed by that redemption. First, he expresseth it negatively, *not with corruptible things;* no, not the best of them, those that are in highest account with men, *not with silver and gold;* . . . . . these cannot buy off the death of the body, nor purchase the continuance of temporal life; much less can they reach to the worth of spiritual and eternal life. The precious soul could not be redeemed but by *blood*, and by no blood but that of the spotless Lamb, Jesus Christ, who is God equal with the Father. . . . . So that the apostle may well call it here *precious*, exceeding the whole world, and all things in it in value. . . . . 'Far be it from me,' will a Christian say, who considers this redemption, 'that ever I should prefer a base lust, or any thing in this world, or it all, to him who gave himself to death for me, and paid my ransom with his blood. His matchless love hath freed me from the miserable captivity of sin, and hath for ever fastened me to the sweet yoke of his obedience. Let him alone dwell and rule within me; and let him never go forth from my heart, who for my sake refused to come down from the cross.'"

CHAP. II. Ver. 1—25. *Christians exhorted to attention to the word of God, and to obedience to its precepts.*—The apostle having, in the close of the preceding chapter, spoken of regeneration by means of the immortal word of God, here gives us a sketch of the evidences of this change in the temper and dispositions of the subjects of it—namely, meekness, simplicity, and attachment to the word of God; comparing young converts to "new-born babes," whose first appetite is for their mothers' milk, pure and unadulterated. So true believers thirst for the pure word of God. For as milk, when adulterated, contains less nutriment than in its natural state, so the word of God, when mingled with vain philosophy or human inventions, contains proportionably less of divine instruction and consolation, and our growth in grace is thereby checked, if not wholly stopped. "If any man speak, let him speak as the oracles of God." Chap. iv. 11.

Our apostle adds—"If so be," or rather, "since ye have tasted that the Lord is gracious;" alluding to the case of infants, who, when they have tasted of their mothers' milk, abhor and spurn all other kinds of food; so it is with many simple and pious Christians, who, though they have little or no systematical or critical knowledge in divinity, in a manner instinctively reject error, and especially those errors which have an evident tendency to depreciate the grace of God, and degrade the character of the Saviour. This Saviour is here, as in many parts of the Scriptures, represented as the only foundation of his church, both Jews and Gentiles: the former, "a holy nation," a peculiar people; the latter, not so formerly, but now turned from darkness unto light, and united with the former in being built upon the same foundation, joined in the same privileges, and cemented by the same grace.

The latter part of the chapter contains chiefly moral precepts, especially with regard to submission to existing governments, of whatever nature they may be; for the apostles and first Christians were particularly careful not to disturb the order of political society, nor to give any occasion for reproach on that pretence. But on this and on almost every topic, the

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Ver. 23. *The word of God.*—Some explain this of Christ the Logos; but ver. 25 evidently explains it of the preached gospel. *Campbell* renders this, "By the word of the living God, which abideth for ever."

CHAP. II. Ver. 2. *Sincere.—Doddridge*, "unmingled." *Macknight*, "unadulterated."

Ver. 3. *If so be.—Doddridge*, "Since ye have." *Macknight*, "Because ye have." &c.

Ver. 4—6. *A living stone*, &c.—See Isa. xxviii. 16; and compare Ephes ii. 20.

Ver. 7. *Precious.*—Greek, "preciousness" itself—that is, invaluable. Compare chap. i. 19.

Ver. 8. *He be stumble . . . . . being disobedient.—Doddridge*, "which being disobedient, stumble:" disobedience, or infidelity, being the true cause of their stumbling.

Ver. 10. *Which . . . .* were *not a people.*—See Hosea ii. 23.

Ver. 12. *Honest*—Or "good," as the word is often rendered: perhaps the exact idea is, consistent or honest to their profession.

Ver. 13. *To every ordinance of man.—Doddridge*, "every human constitution." *Macknight*, "Every human creation [of magistrates."] The meaning certainly comprehends every existing form of government, monarchical or republican.—*To the king.*—Including the Roman emperor.

16 As [a] free, and not [a] using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 [b] Honour all [c] *men.* Love the [d] brotherhood. Fear [e] God. Honour the [f] king.

18 [g] Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [h] thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* [i] acceptable with God.

21 For even hereunto [j] were ye called: because Christ also suffered [k] for us, leaving us an example, that ye should [l] follow his steps:

22 Who [m] did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed [n] *himself* to him that [o] judgeth righteously:

24 Who his own self bare [p] our sins in his own body [q] on the tree, that we, being dead to sins, should live [r] unto righteousness: by [s] whose stripes ye were healed.

25 For ye were as sheep going [t] astray; but are now returned unto the [u] Shepherd and Bishop of your souls.

CHAPTER III.

1 He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye [a] wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose [b] adorning let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the [c] heart, in that which is not corruptible, *even the ornament* of a [d] meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him [e] lord: whose [f] daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye [g] husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one [h] mind, having compassion one of another, [i] love [j] as brethren, *be* pitiful, *be* courteous:

9 Not [k] rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For [l] he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* [m] against them that do evil.

13 And [n] who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and [o] be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and [p] *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and [q] fear:

16 Having a good conscience; that, whereas

A. M. cir. 4068.
A. D. cir. 64.

z Ge.5.1,13.
a *having.*
b or, *esteem.*
c Ro.12.10. Phi.2.3.
d Jn.13.35.
e Ps.111.10.
f Pr.24.21.
g Ep.6.5, &c.
h or, *thank.* Lu.6.32.
i Mat.5.10 ..12.
j Mat.16.24 1Jn.3.14.
k Some read, *for you.*
l 1Jn.3.16. Re.12.11.
m Is.53.9.
n or, *his cause*
o Lu.23.46.
p Is.53.4, &c.
q or, *to.*
r Ro.6.11.
s Is.53.5,6.
t Ps.119. 176.
u Eze.34.23 Jn.10.11.. 16.
a Ep.5.22. Tit.2.5.6.
b 1Ti.2.9, 10.
c Ps.45.13. Ro.2.29.
d Ps.37.9. 149.4. Mat.5.5.
e Ge.18.12.
f *children.*
g Col.3.19.
h Ro.12.16.
i or, *loving to the.*
j 1Jn.3.18
k Mat.5.44. Ep.4.2.
l Ps.34.12, &c.
m *upon.*
n Pr.16.7. Ro.8.28.
o Is.8.12,13. 51.12.
p Ps.119.46.
q or, *reverence.*

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inspired writers of the New Testament frequently advert to the example of Christ, which on every subject was pertinent and complete; and in no point more so than on his meek submission to insults and to injuries: with his example also our apostle connects his atonement, (doctrine and practice being inseparable with him,) who himself "bare our sins in his own body on the tree;" by whose stripes we are healed, and by whose death we live.

CHAP. III. Ver. 1—22. *Domestic duties, and the advantages of domestic piety.*—The greater part of this chapter is devoted to moral duties, and especially those of social and domestic life. *Wives* are directed to be in subjection to their husbands, after the example of Sarah, Abraham's wife; and that not merely on the principle of moral duty, but with the special view, in case their husbands should not be already pious, of winning them over to the truth, by the meekness, modesty, and gravity of their deportment: not recommending themselves to public notice by the splendour and gayety of their clothing, but exhibiting "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

On the other hand, as all moral duties are reciprocal, so *husbands* are required to live with their wives "according to knowledge," that is, as knowing and observing their duty towards them; particularly honouring them as the weaker vessels, affording them every comfort and convenience which circumstances may admit, and considering them as "joint heirs of the grace of (everlasting) life;" and this particularly, that their mutual "prayers might not be hindered." The being "heirs together," or joint heirs, "of the grace of life," says Archbishop *Leighton*, "is that which most strongly binds all these duties on the hearts of husbands and wives, and most strongly indeed binds their hearts together, and makes them one." .... But "the breach of conjugal love, the jars and contentions of husband and wife, do, out of doubt, so leaven and imbitter their spirits, that they are exceedingly unfit for prayer. ... And those who pray together should not only have hearts in tune within themselves in their own frame, but *tuned together*, especially husband and wife."

On the other hand, it is most certain that nothing contributes more to the peace of families, and especially between the heads of those families themselves, than the observance of mutual and family prayer. Their hearts must be bitter indeed, that can indulge resentment against those with whom they are in the habit of daily uniting at the throne of grace.

Our apostle therefore strongly urges the "pilgrims and strangers" to whom he wrote, in all cases to "seek peace and pursue it"—to chase it, as if it were the most important game—to seek it, as it were gold and jewels. But if peace prove utterly unattainable, and Christians are called to suffer for conscience' sake, then let them sanctify the Lord God in their hearts, and rejoice in "a conscience void of offence both toward God and man;" remembering, that it is better to suffer for well doing than for evil; in which Christ is our example, "who suffered for sins, the just for the unjust, that he might bring us unto God." One sentence particularly merits our attention, as it reproves equally a forward talkativeness, and a foolish backwardness in speak-

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Ver. 16. *A cloak.*—*Doddridge*, "a veil."

Ver. 19. *This* is *thank-worthy.*—*Doddridge*, "graceful." *Macknight*, "an acceptable thing."

CHAP. III. Ver. 1. *Ye wives* be *in subjection.*—Compare Ephes. v. 22.

Ver. 3 *Plaiting the hair.*—The Editor of "The Ruins of Palmyra" discovered in the Palmyrene sepulchres, mummies embalmed in the ancient Egyptian manner: among other fragments which he carried off with him, was the hair of a female, *plaited* after the manner (still) used by the Arabian women.—*And of wearing of gold.*—*Gill* says, the Jewish women used to wear crowns (or coronets) on their heads, in the form of the city of Jerusalem, which they called a *golden* city. The Asiatics, in general, we know, are peculiarly fond of golden ornaments; and the Roman ladies emulated them to a degree of great extravagance. But *Plutarch* quotes from *Crates* a passage very similar to this, and worth preserving. He says, that "Neither gold, nor emeralds, nor pearls, give grace and ornament to a woman; but those things which clearly express and set off their gravity, regularity, and modesty."

Ver. 6. *Not afraid with any amazement.*—This appears to us, as to *Doddridge*, to have a plain reference to the case of Sarah, but in a way which, we confess, we do not understand. Sarah was evidently confounded, and told a falsehood, which we can ascribe only to her "amazement" and alarm, on finding her secret thoughts discovered. But *Macknight* renders the passage, "whose daughters ye have become by doing well, and not being frightened with any terror."

Ver. 11. *Eschero*—i. e. avoid; or, as in the Psalm here quoted, "Depart from.'—*Ensue*—i. e. "pursue it."

Ver. 14. *Be not afraid of their terror*, &c.—See Isa. viii. 12; which *Lowth* renders, "Fear not the object of their fear," meaning their idols.

Ver. 15. *Sanctify the Lord God.*—The most ancient MSS. read, "The Lord Christ." So the Alexandrian, Vatican, and Codex Ephrem, and three junior MSS. Likewise the Vulgate, Syriac, Coptic, and Armenian Versions, and some of the early Fathers: yet it is rejected by *Griesbach*, as not in the far greater majority of MSS.

they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 For [r] Christ also hath once suffered for sins, the just [s] for the unjust, that he might bring us to God, being put [t] to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in [u] prison;

20 Which sometime were disobedient, when once [v] the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* [w] baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience [x] toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; [y] angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same [a] mind: for [b] he that hath suffered in the flesh hath ceased from sin;

2 That [c] he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For [d] the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil [e] of *you:*

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged [f] according to men in the flesh, but live [g] according to God in the spirit.

7 But the end [h] of all things is at hand: be ye therefore sober, and watch [i] unto prayer.

8 And above all things have fervent charity among yourselves: for [j] charity [k] shall cover the multitude of sins.

9 Use hospitality [l] one to another without grudging.

10 As every man hath received [m] the gift, *even so* minister the same one to another, as good stewards [n] of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all [o] things may be glorified through Jesus Christ, to [p] whom be praise and dominion for ever and ever. Amen.

A. M. cir. 4068.
A. D. cir. 64.

r c.2.21.
s 2 Co.5.21.
t Ro.4.25.
u Is.42.7.
v Gen.6.&c.
w Eph.5.26.
x Ac.8.37. Ro.10.10.
y Eph.1.21.
a Phi.2.5.
b Ro.6.2,7.
c 2 Co.5.15.
d 1 Co.6.11. Tit.3.3.
e Ac.13.45.
f Mat.21.9.
g Re.14.13.
h Ja.5.8,9.
i Lu.21.36.
j 1 Co.13.7.
k or, *will.*
l He.13.2, 16.
m Ro.12.6.. 8
n Lu.12.42.
o 1 Co.10.31
p Re.1.6.

ing on religious subjects: we are at all times to be "ready to give *to every one that asks,* a reason of the hope that is in us;" while, at the same time, instead of obtruding our opinions or experience upon others impertinently or unseasonably, we must act with *meekness* toward them, and *reverence* before God.

This brings us to a passage of peculiar difficulty, and which admits of various interpretations, whereof we shall name but two. It is here said, (ver. 19,) that Christ by his Spirit "went and preached unto the spirits in prison;" but the questions are —When, and where?

1. It was by some an early opinion, that when Christ died, he descended into the place of punishment, and preached to the infidel inhabitants of the old world there imprisoned; in consequence of which some, or (as others think) all of them, were converted and delivered. But neither this, nor any other text that we are aware of, speaks of conversion after death; but the Scriptures universally represent the dead as waiting the event of the final advent, when all must "appear before the judgment seat of Christ:" nor does there seem either reason, or scriptural authority, for believing, that a whole generation of sinners, of the most abandoned character, should be privileged with a second opportunity of mercy—another day of grace. "To-day, if ye will hear his voice!—Now is the accepted time!—How shall we escape, if we neglect so great salvation!"

2. The general current of protestant expositors, among whom are *Doddridge* and *Macknight*, are therefore of opinion, that the preaching here referred to, took place in the days of Noah, by the instrumentality of himself and some of his family, who were inspired teachers. The following is the substance of their interpretation:—"For Christ also once suffered for sins, the just for the unjust, (that he might bring us to God,) being put to death in the flesh, but quickened by the Spirit [of God.] By which [Spirit] also he [formerly] went and preached unto the spirits [now] in prison; which were disobedient, when once the long-suffering of God waited in the days of Noah [120 years] while the ark was preparing, wherein few, that is, eight souls, were saved *by,* or *through,* the water." In the latter clause, we confess that we give preference to the common version, notwithstanding the critical authorities by which the other may be justified. For, 1. It was *by* the water probably that Noah and his family were, in the first instance, saved from the rage of that infidel, depraved, and persecuting generation. 2. It is more certain, that by the rising waters they were saved from the overwhelming effects of the deluge from above; from which, on land, it would have required a more signal miracle to defend them, when even the highest mountains were overflowed. And, 3. This sense of being saved *by water*, best agrees with the verse following: "The like figure," or "The *antitype* to which (even) baptism doth now save us:" for baptism was unquestionably the ordinance by which the first Christians were separated from the world, even as Noah and his family from their infidel neighbours.

Once more: On Baptism itself we remark, that the most essential thing is, not the washing or purifying of the flesh, but "the answer of a good conscience," which the best expositors suppose to refer to the questions publicly proposed to the candidates for this ordinance in the Christian church, and in their answers to which, they openly renounced the world, the flesh, and the devil, with all their works.

CHAP. IV. Ver. 1—19. *Christians exhorted to patience in suffering, and to care and fidelity in the improvement of their talents.*—It was the doctrine of Paul, repeatedly and earnestly inculcated, that believers being "crucified with Christ," have "crucified the flesh, with the lusts thereof;" which is also the doctrine inculcated in the opening of this chapter: "Christ having suffered for us in the flesh, arm yourselves (says St. Peter) with the same mind, for he that hath suffered in the flesh hath ceased from [the practise of] sin." And here it appears that he is addressing himself to Gentiles, for he says, "the time past of our life may suffice us, to have wrought the will of the Gen

Ver. 18. *Quickened by the Spirit.*—Many able critics, as *Vitringa, Schoetgen,* &c. understand this of the divine nature of Christ; and Bishop *Horsley,* of his human Spirit, in a separate state; but the resurrection of our Lord is elsewhere attributed to the Holy Spirit—(see Rom. i. 4, and note; Rom. viii. 11)—sometimes to Christ himself, but then by a power delegated from the Father, John x. 18. See also our note on Heb. ix. 14.

Ver. 19. *To the spirits in prison.*—The state of these human spirits in prison appears equivalent to that of the fallen angels "reserved in everlasting chains," Jude, ver. 6. Roman Catholic writers, indeed, here find a *purgatory,* which we can find no where in the Bible: but, 1. Purgatory is, according to their own doctrine, for venial offences only, and these were evidently guilty of *mortal* sin, and must therefore be consigned to hell, from whence they hold no deliverance; and, 2. These were so far from being delivered, that the apostle describes them as in prison when he wrote. [Christ, as God, had gone, by his Spirit, inspiring his servant Noah, to denounce the approaching deluge, and preach repentance, to the incorrigible antediluvians, who perished in their sins, and whose "spirits" were in "the prison" of hell, when the Apostle wrote; being confined there till the judgment of the great day. This appears to be the genuine sense of the passage, as it is perfectly agreeable to the whole of the context.]—*Bagster.*

Ver. 20. *Which sometime.*—*Macknight,* "formerly."—*Were saved by water.*—*Doddridge,* "safely carried through the water:" and he adds, that *Raphelius* abundantly justifies this sense of the particle (*dia*) when used with a genitive case.

Ver. 21. *The like figure whereunto.*—*Doddridge,* "The antitype unto which, meaning THE ARK. But *Macknight* says, "The relative (which) being in the Greek) neuter, its antecedent cannot be (*kibotos*) 'the ark,' which is feminine, but (*udos*) 'water,' which is neuter."

CHAP. IV. Ver. 1. *He that hath suffered in the flesh.*—That is, as St. Paul expresses it, "hath crucified the flesh." See Gal. ii. 20; v. 24; vi. 14.—*Hath ceased from sin*—i. e. according to *Doddridge,* "from its habitual practice."

Ver. 3 *Abominable idolatries.*—The adjective here used implies what is both unlawful and detestable; and is applied by *Josephus* to the unnatural lusts indulged in the Pagan worship. See *Parkhurst's* Lex. in *Athemitos.*

Ver. 6. *For for this cause was the gospel preached also to them that are dead.*—*Doddridge, Macknight,* and others, explain this figuratively, in reference to the Gentiles, who are said, Ephes. ii. 1, "to be dead in trespasses and sins."

Ver. 8. *Above all things have fervent charity.*—(Greek, *agape*) i. e. love, intense love.—*Multitude of sins.*—Solomon (Prov. x. 12.) says, "all sins"—evidently meaning the sins, or faults, of those we love; for it is put in opposition to "Hatred (which) stirreth up strifes."

Ver. 10. *As every man hath received the gift.*—i. e. a spiritual gift, as of teaching, translating, healing, &c.

Ver. 11. *The oracles of God.*—The Greeks used this term in reference to the responses received from their deities; or rather from their priests in their names. *Stephen* applies this term to the laws given to Moses, calling them *lively,* or living *oracles,* because delivered by the voice of God. Acts vii. 38.

12 Beloved, think it not strange concerning the fiery [q] trial which is to try you, as though some strange thing happened unto you:

13 But [r] rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when [s] his glory shall be revealed, ye may be glad also with exceeding joy.

14 If [t] ye be reproached for the name of Christ, happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin [u] at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if [v] the righteous scarcely be saved, where shall the ungodly and the sinner appear?

A. M. cir. 4064.
A. D. cir. 64.

q 1 Co.3.13.
r Jn.1.2.
s 2 Ti.2.12.
t Mat.5.11.
u Is.10.12. Je.49.12. Ho.9.6.
v Je.25.29. Lu.23.31.

w Ps.37.5.
a Ro.8.17.
b Jn.21.15. 17. Ac.20.28.
c or, *as much as in you is.*
d 1 Co.9.17.
e 1 Ti.3.3,8.
f or, *overruling.*
g 1 Ti.4.12.
h He.13.20.
i 2 Ti.4.8.
j Ep.5.21.
k Ja.4.6.

19 Wherefore let them that suffer according to the will of God commit [w] the keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary the devil.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory [a] that shall be revealed:

2 Feed [b] the flock of God [c] which is among you, taking the oversight *thereof,* not by constraint, but [d] willingly; not for filthy [e] lucre, but of a ready mind;

3 Neither as [f] being lords over *God's* heritage, but being ensamples [g] to the flock.

4 And when the chief [h] Shepherd shall appear, ye shall receive a crown [i] of glory that fadeth not away.

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all [j] *of you* be subject one to another, and be clothed with humility: for God [k] resisteth the proud, and giveth grace to the humble.

tiles, when we walked in lasciviousness," &c.; "wherein they think it strange that ye [still] run not with them into the same excess of riot" as formerly. The apostle here couples himself with these once licentious Gentiles; yet, as weknow that he was not a Gentile, so we have no reason to believe that he ever joined in such excesses; but he joins himself with them, as is not uncommon, in order that he might reprove them without offence.

The first object of the gospel ministry is the conversion of sinners; for this end was it preached to the generations now literally *dead,* as it is also now preached to us. So Archbishop *Leighton* understands it; and, we think, justly; and, he adds, to be judged according to men in the flesh, is to die to sin, or that sin die to us; (as in verses 1and 2;) and to "live according to God in the Spirit," is to live to his glory: "Not unto themselves,(as Paul expresses it,) but unto him who died for them, and rose again." (2 Cor. v. 15.) And to enforce this upon those to whom he wrote, he adds, "the end of all things is at hand:" which, though it may have a reference to the destruction of Jerusalem, has also a farther reference to a greater event with which that is generally connected, namely, the second coming of our Lord. This, indeed, may be still at a distance: but our time to appear before his presence, "who is ready to judge the quick and the dead," to some cannot be far distant, and may not be to any of us.

But this event is here mentioned with a practical design: a three-fold duty is here recommended—"Sobriety, watchfulness, and prayer; and, of the three, the last is evidently the chief, and is here so meant."

"Prayer," says the prelate above referred to, "is not a smooth expression, or a well-contrived form of words; not the product of a ready memory, or of a rich invention, exerting itself in the performance. These may draw a neat picture of it, but still the life is wanting. The motion of the heart God-wards, holy and divine affection, makes prayer real, and lively, and acceptable to the living God, to whom it is presented; the pouring out of the heart to Him that made it, and therefore hears and understands what it speaks, and how it is moved and affected in calling on him..... All other excellence in prayer is but the outside and fashion of it: this is the life of it."

Peter now proceeds to the moral virtues, at the head of which, like Paul, (1 Cor. xiii. 1.) he places *charity,* or love; "for charity, (says he,) shall (or will) cover a multitude of sins." How it does this, Archbishop *Leighton* thus explains:—1. It is skilful in putting the fairest construction on things doubtful. 2. Where the thing is plainly a sin, then will love consider what may lessen it most; whether it was by surprise, through ignorance, or human frailty. 3. All reproof will be sweetened by that compassion which flows from love. 4. What is wrong will be forgiven. "Those are grossly mistaken, who think it greatness of spirit to resent wrongs, and baseness to forgive them: on the contrary, it is the only excellent spirit, scarcely to feel a wrong; or, feeling, straightly to forgive it."—With Christian love, Peter, as his brother Paul had before done, (Rom. xii. 13,) associates *hospitality;* a virtue always excellent, but of peculiar importance in some countries, and in times of persecution.

The venerable apostle next proceeds to enforce the faithful exercise of all those talents, with which they were intrusted, and for which, as stewards, they must give account. If any man speak as a public teacher, he is required to speak in consistency with the well known and authentic *oracles of God:* or if any man minister in the church in an inferior capacity, let him do it *as of the ability which God giveth;* all having in view one object, "that God in all things may be glorified through Jesus Christ," to whom Peter (as Paul had often done) offers a doxology, expressive of faith in his supreme divinity.

Peter now warns his brethren of "the fiery trial"—of the dreadful scenes of persecution—which they must expect; but which he guards them against considering as strange and unprecedented, since all that they could suffer was, at most, partaking of only a small portion of the sufferings of Jesus Christ; which, at his appearing, would be rewarded with a rich participation of his glory and felicity. "But," says he, "let none of you suffer as a murderer, or a thief, a malefactor, or a *factious* or seditious person."

In warning Christians (both Jewish and Gentile) of these terrible calamities, our apostle states, that *judgment* is about to "begin at the house of God," that is, with his own people; as it is said, Ezek. ix. 6, "Begin at my sanctuary:" and the meaning seems to be, that the divine judgments should first visit the Christians, for the purification of the church, and then fall with a weight of terrible destruction on the unbelieving Jews. And "if the righteous *scarcely* (or with difficulty) be saved, where shall the ungodly and the sinner appear?" This, according to the venerable *Leighton,* "imports not any uncertainty or hazard in the thing itself, as to the end, in respect of the purpose and performance of God; but only the great difficulties and hard encounters in the way, that they go through so many temptations and tribulations, so many *fightings without, and fears within*.... And yet through all these they are brought safely home. There is another strength than theirs, which bears them up and brings them through. But these things argue the difficulty of their course, and that it is not so easy a thing to come to heaven as most imagine."

CHAP. V. Ver. 1—14. *The elders exhorted to feed the church—the younger to obey—and all to be sober, watchful, and to resist the devil.*—The opening of this chapter particularly merits our

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Ver. 12. *The fiery trial*—Namely, of affliction, or rather persecution; alluding to the trial of gold in a furnace. See chap. i. 7.

Ver. 13. *When his glory shall be revealed*—Namely, at the last day.

Ver. 14. *Spirit of glory and of God.*—Alluding to Isa. xi. 2.

Ver. 15. *An evil-doer.*—*Doddridge* and *Macknight,* "a malefactor."—*A busybody.*—An inspector of another; meddling with other people's concerns. *Gardner, Doddridge,* and others, have remarked, that this character, from its being associated with the worst criminals, must here intend something more than "a talker." It properly means one that pries into affairs, with which he has, in fact, no concern; and must here refer to public or *state affairs,* and, as we conceive, properly describes a *political* busybody—a factious or seditious person. The Jews were remarkable for this crime.

Ver. 16. Suffer *as a Christian.*—The only passages in which this term "Christian" occurs are this verse, and Acts xi. 26; xxvi. 28.—*Let him glorify God on this behalf*—i. e. as suffering for Christ's sake.

Ver. 18. *Scarcely be saved.*—*Doddridge* and *Macknight.* Be saved with difficulty." This appears to be quoted from the LXX. of Prov. xi. 31. The original term rendered *scarcely,* signifies with difficulty, as in Acts xiv. 18; xxvii. 7, 8, 16.

Ver. 19. *A faithful Creator*—Who will preserve their separate spirits, and restore to them their bodies, at the resurrection.

CHAP. V. Ver. 1. *Who am also an elder.*—*Hammond,* "a fellow elder."

Ver. 2. *Taking the oversight* thereof.—*Hammond,* "governing it." *Doddridge,* "discharge the episcopal office." *Macknight,* "The Bishop's office."

Ver. 3. *Neither as being lords.*—*Macknight,* as "lording it." The word strictly means to tyrannize, or domineer. See *Macknight,* and compare Mat xx. 25.

Ver. 4. *The chief Shepherd.*—In Spain, it seems, the flocks often contain 10,000 sheep, divided into ten tracts, with 50 under shepherds, and as many dogs. See *Orient. Cust.* No. 577.—*Fadeth not away.*—As was the case with those garlands which were bestowed as rewards in the public games.

Ver. 5. *Be clothed with humility.*—*Whitby* and others explain this of a frock which was worn by slaves and working men over their meaner dress; and the expression implies, that humility should be conspicuous above all other virtues.

6 Humble [l] yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting [m] all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the devil, as [n] a roaring lion, walketh about, seeking whom he may devour:

9 Whom [o] resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a [p] while, make you [q] perfect, [r] establish, [s] strengthen, [t] settle *you*.

11 To him *be* [u] glory and dominion for ever and ever. Amen.

12 By [v] Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye [w] stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet [x] ye one another with a kiss of charity. Peace [y] *be* with you all that are in Christ Jesus. Amen.

A. M. cir. 4063.
A. D. cir. 64.

l Is.57.15.
m Ps.55.22.
n Rev.12.12.
o Jas.4.7
p 2 Co.4.16.
q He.13.21.
r 2 Th.3.3.
s Zec.10.6, 12
t 1's 135.7,8
u c.4.11.
v 2 Co.1.19.
w 1 Co.15.1
x Ro.16.16.
y Ep.6.23.

observation. "The elders among you I exhort," says the apostle Peter, "who am also an elder," or fellow-elder. "*Elders* here, as in other places, (says Archbishop *Leighton*,) is a name, not of age, but of office; yet the office is named by that age, which is, or ought to be, most suitably qualified for it; importing that men, though not aged, yet if called to that office, should be noted for such wisdom and gravity of mind and carriage as may give that authority, and command that respect, which is requisite for persons in their calling: not *novices*, as Paul speaks, (1 Tim. iii. 6,) but such as young Timothy himself was in humility and diligence, (Phil. ii. 20.) The name of *Elders* sometimes denotes civil rulers, sometimes pastors of the church. Here it appears that pastors are meant, as the exhortation of feeding the flock evinces; . . . and then the title given to Christ, in the encouragement that is added, confirms this interpretation—*The chief Shepherd*."

2. The person exhorting styles himself a *co-presbyter*, or fellow-elder, with them. "The duty of mutual exhortation lies on Christians at large, though it be little known among the greatest part; but, truly, pastors should be, as in other duties, so particularly in this, eminent and exemplary in their intercourses and converse; saying often one to another, 'Oh! let us remember to what we are called; to how high and heavy a charge; to what holiness and diligence; how great is the hazard of our miscarriage, and how great the reward of our fidelity!'"

It was the privilege of Peter, as of several other of the apostles, to be a witness of the sufferings of Christ; and he was one of those to whom he promised a participation of his glory: much of this he had already witnessed, in the transfiguration and ascension of his Lord; and he was one of those to whom it was assured, that they should "sit on twelve thrones, judging the twelve tribes of Israel." (Mat. xix. 28.)

But to return to this apostolical charge. These elders are enjoined to *feed the flock of God*. "Every step of the way of our salvation hath on it the print of infinite majesty, wisdom, and goodness, and this among the rest—that men, sinful, weak men, are made subservient in that great work of bringing Christ and souls to meet; that by the *foolishness of preaching*, (or what appears so to carnal wisdom,) the chosen of God are called, and come unto Jesus, and are made *wise unto salvation*; and that the life which is conveyed to them by *the word of life* in the hands of poor men, is by the same means preserved and advanced. . . . Jesus Christ descended to purchase a church, and ascended to provide and furnish it, to send down his spirit. *He ascended and gave gifts*, particularly for the work of the ministry; and the great use of them is this—to feed the flock of God."—(Archbishop *Leighton*.)

In the discharge of this high office, however, they are cautioned against constrainedness, covetousness, and usurpation; not for filthy lucre, neither as being *lords* over God's heritage, but examples to the flock. And now comes the reward. "When the Chief Shepherd shall appear, ye shall receive a crown—a crown of glory—a crown that fadeth not away;" that is, an immortal crown. Thus does our venerable and inspired apostle exhort and animate to duty his brethren in the ministry. The rest of the chapter is miscellaneous, addressed to the younger Christians generally, exhorting them to humility and submission under the mighty hand of God, casting all their care upon him, and at the same time cautioning them against the active malice of their great enemy, the *devil*; against whom we can never be too much upon our guard.

"Now let the feeble all be strong,
And make Jehovah's arm their song,
His shield is spread o'er every saint;
And thus *protected*—who shall faint?"—*Doddridge*.

Ver. 8. *Whom he may devour.*—*Doddridge* and *Macknight*, "Swallow up."

Ver. 12. *By Silvanus.*—Probably that Silvanus (or Silas) who was Paul's companion; 2 Cor. i. 19, &c.——*As I suppose*—Rather, "as I reckon," or conclude; as Rom. iii. 28; viii. 18. "The phrase does not imply doubt."—*Doddridge*.

Ver. 13. *The* church that is *at Babylon.*—Literally, "*She* at Babylon," which some explain of Peter's wife. The word *church* is, however, supplied in the Syriac, Vulgate, and other ancient versions; and by *Œcumenius*.——*At Babylon.*—There were two *Babylons*; one in Egypt, the other in Syria: but *Lardner* says, there is no mention of either church or bishop at the former place, by any of the writers of the four first centuries. Many commentators, therefore, (among whom are *Beza*, *Lightfoot*, and *Benson*,) refer to the great Babylon of Assyria: *Lardner*, however, objects, that this city was "almost deserted in the apostles' days;" and farther argues, from chap. ii. 13, 14, 17, that Peter wrote from some part of the Roman Empire, which at that time did not include Babylon, then under the dominion of the Parthians. These difficulties have led to a third opinion, which, indeed we have adopted from Mr. *Horne*, in our table of Catholic Epistles. This is, that by *Babylon*, Peter meant *Rome*; as it is evident John did in the Apocalypse, on account of its being the metropolis of idolatry. This opinion has the general testimony of antiquity. *Eusebius*, who adopts it, quotes the authorities of *Clement* of Alexandria, and *Papias*, Bishop of Jerusalem, both of the second century. It was adopted by *Jerome*; by all writers of the church of Rome; and, among Protestants, by *Grotius*, *Whitby*, *Hammond*, *Lardner*, *Macknight*, and many others.——*Marcus*—Probably the Evangelist. See Introduction to his Gospel.

CONCLUDING REMARKS ON THE FIRST EPISTLE OF PETER.

[As the design of this Epistle is excellent, remarks *Macknight*, so its execution, in the judgment of the best critics, does not fall short of its design. *Osterwald* says of the first Epistle of Peter, "it is one of the finest books of the New Testament;" and of the second, "that it is a most excellent Epistle, and is written with great strength and majesty." *Erasmus* pronounces the first Epistle to be "worthy the prince of the Apostles, and full of apostolical dignity and authority;" and adds, "it is sparing in words, but full of sense." "St. Peter's style," as Dr. *Blackwall* justly observes, "expresses the noble vehemence and fervour of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine: and he writes with the authority of the first man in the college of the Apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason, and natural analogy, (which are always marks of a sublime genius,) that you can scarcely perceive the pauses of his discourse, and distinction of his periods. The great *Joseph Scaliger* calls Peter's first Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it. A noble majesty and becoming freedom are what distinguish Peter; a devout and judicious person cannot read him without solemn attention and awful concern. The conflagration of this world, and future judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames; hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin. And what a solemn and moving Epiphonema, or practical inference, is that! 'Since, therefore, all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness'—in all parts of holy and Christian life,—in all instances of justice and charity? 'The meanest soul, and lowest imagination,' says an ingenious man, 'cannot think of that time, and the awful descriptions we meet with of it in this place, and several others of Holy Writ, without the greatest emotion and deepest impressions.'" "As the true Church of Christ," says Dr. *Clarke*, "has generally been in a state of *sufferings*, the Epistles of St. Peter have ever been most highly prized by all believers. That which we have just finished is an admirable letter, containing some of the most important maxims and consolations for the church in the wilderness. No Christian can read it without deriving from it both light and life. Ministers, especially, should study it well, that they may know how to comfort their flocks when in persecution or adversity. He never speaks to good in any spiritual case who is not furnished out of the Divine treasury. God's words invite, solicit, and command assent: on them a man may confidently rely. The words of man may be *true*, but they are not *infallible*. This is the character of God's word alone."

To these valuable remarks on the varied excellences and uses of this inimitable Epistle, it may be only necessary to add, that it is not only important in these respects, but is a rich treasury of Christian doctrines and duties, from which the mind may be enriched, and the heart improved, with the most ennobling sentiments.]—*Bagster*.

THE SECOND EPISTLE GENERAL OF PETER.

[THE writer of this Epistle calls himself "Simon Peter," (ch. i. 1. Ac. xv. 14. Gr.) "an apostle of Jesus Christ;" alludes to circumstances and facts which agree with none but Peter, (ch. i. 14—16. John xxi. 19;) calls it his second Epistle, (ch. iii. 1;) and speaks of his "beloved brother Paul." (ch. iii. 15.) It must, therefore, either be the work of the Apostle Peter, or of one who personated him; but this latter supposition, that of forging the name of an apostle, and personating him, is wholly inconsistent with the remarkable energy with which the writer inculcates holiness, and the solemn yet affectionate manner in which he testifies against the delusions of those by whom it was neglected. Some doubts, however, of its genuineness and divine authority were entertained in the primitive church, which *Jerome* ascribes to the supposed dissimilarity of style between it and the first Epistle. But, being written only a short time before the Apostle's martyrdom, (ch. i. 14,) though apparently but a short time after the first, (ch. i. 13, 15,) and not having been so publicly avowed by him, and clearly known to be his, during his lifetime, the scrupulous caution of the church hesitated about admitting it into the sacred canon, till *internal evidence* fully convinced the most competent judges that it was entitled to that high distinction.]—*Bagster*.

CHAPTER I.

Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure. 12 whereof he is careful to remember them: knowing that the death of all must warn us them to be constant in the truth: 16 which he confirmeth by three witnesses, 19 exhorting to hold his majesty, and by the testimony of the Father, and the prophets.

A. M. cir. 4069. A. D. cir. 65.

[a] SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained [b] like precious faith with us through the righteousness of [c] God and our Saviour Jesus Christ:

2 Grace and peace [d] be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all [e] things that *pertain* unto life and godliness, through the knowledge of him that hath called us [f] to glory and [g] virtue:

4 Whereby are given unto us exceeding great and precious [h] promises: that by these ye might be [i] partakers of the divine nature, having escaped [j] the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith [k] virtue; and to virtue [l] knowledge;

6 And to knowledge [m] temperance; and to temperance [n] patience; and to patience [o] godliness;

7 And to godliness brotherly [p] kindness; and to brotherly kindness [q] charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* [r] barren nor unfruitful [s] in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is [t] blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your [u] calling and election sure: for [v] if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established [w] in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir [w] you up by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed [x] me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised [y] fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses [z] of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light [a] that shineth in a dark place, until the day dawn, and the day star [b] arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not [c] in [d] old time

[a] or, *Symeon.*
[b] Ep.4.5
[c] *our God and Saviour.*
[d] Da.11. 6,32.
[e] Ps.84.11. 1 Ti.4.8.
[f] or, *by.*
[g] 2 Ti.1.9
[h] 2 Co.7.1.
[i] 1 Jn.1.4.
[j] 2 Pe.1.4.
[k] Php.4.8.
[l] Phi.1.9.
[m] 1 Co.9.25.
[n] Ja.1.4.
[o] 1 Ti.4.7.
[p] Jn.13.34, 35
[q] 1Co.13.1.. 3.
[r] *idle.*
[s] Ja.1.2..6.
[t] 1 Jn.2.9.. 11.
[u] c.3.17.
[v] 1 Jn.3.19. Re.22.14.
[w] c.3.1.
[x] Jn.21.18, 19.
[y] 2 Co.4.2.
[z] Mat.17.1 .5 Jn.1.14.
[a] Ps.119 105 Pr.6.23.
[b] Re.2.28. 22.16.
[c] or, *atany.*
[d] Lu.1.70.

CHAP. I. Ver. 1—21. *The writer, after his apostolical salutation, congratulates all true believers on their privileges, and exhorts to universal obedience.*—The Epistle opens with an avowal of some of the most important and consolatory truths of the New Testament. Not only does it contain an express testimony to the divinity of our Saviour, but it attributes our salvation solely to the merits of his righteousness, and the agency of his Spirit, through the instrumentality of faith:—faith, which is rendered precious by its object and its effects; bringing us into a saving acquaintance with "exceeding great and precious promises," and animating us to the observance of every Christian virtue. And in these Peter urges to the utmost diligence and energy, in order that our calling and election may thereby be certified to our own minds, and demonstrated to others; and that finally, we may obtain an *abundant*—that is, a certain and triumphant admission into the heavenly and everlasting kingdom of our Lord and Saviour Jesus Christ; and thus not only be conquerors, but "more than conquerors"—not only gain a victory, but a triumph also; and be received with the plaudit of our Lord and Master—"Well done, thou good and faithful servant! enter thou into the joy of thy Lord!" (Mat. xxv. 21.)

The apostle Peter now enters into his own circumstances and feelings. He was at this time, we suppose, at Rome, with his "beloved brother Paul," as he calls him, (chap. iii. 15,) "ready to be offered" as a sacrifice for the truth, and waiting for the summons to "put off his fleshly tabernacle," and put on robes of celestial glory. And the object of the present Epistle avowedly was, to leave behind him a memorial of his principles and experience, that the church might always "have them in remembrance." At the same time, he takes the opportunity to assure them of the truth and certainty of the important facts on which his faith and principles were built. For whereas he had informed them of the power and glory which should attend the second coming of the Lord Jesus from heaven, he had himself received a demonstration of it, when he witnessed his transfiguration on the mount, and heard from heaven that important testimony, "This is my well-beloved Son, in whom I am well-pleased."

This to him was fully satisfactory, but to *them* he recommends "a more sure word of prophecy"—meaning the evidence arising from the fulfilment of the sacred Scriptures; particularly in reference to Christ's incarnation and sufferings, death and resurrection; the fulfilment of which was an assured earnest of his second coming, and future glory.

In this interesting passage, three things particularly present themselves to our attention:—

1. The *nature* of prophetic evidence. It was a light (or lamp) shining in a dark (or obscure) place: and dark indeed would the world have been, but for the lamp of divine revelation. We see this in the state of the heathen world, which was like the darkness of Egypt—"darkness that might be (and must have been) felt." Even in the Jewish world, it was like a midnight sky, illuminated only by the twinkling of the stars, until at length the Mosaic dispensation was established, with its system of types and emblems, which made the Jewish church

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CHAP. I. Ver. 1. *Simon Peter.*—*Simeon* seems to have been the Hebrew way of pronouncing this name, being used by the Apostle James in Acts xv. 14. This Epistle was not generally received in the Christian church before the fourth century. There are, however, several probable allusions to it in the Apostolical Fathers; and, from the fourth century, it seems to have been generally received, and read among the other Scriptures; and though its inspiration was at first doubted by some, it was not reckoned among the spurious Scriptures, then too common. The Epistle is, however, so excellent, and (except chap ii.) so similar in style and spirit to the first Epistle, that we believe it is now almost universally admitted into the sacred canon.—*The righteousness of God and our Saviour.*—Margin, "of our God and Saviour." [This is certainly the literal and proper rendering of the original, and should have been received in the text: it is an absolute proof that St. Peter calls Jesus *God*, in the most proper sense of the term.]—*Bagster.* So *Granville Sharp, Wordsworth, Middleton,* and *Pye Smith.*

Ver. 3. *To*—Margin "By"—*glory and virtue.*—If we take the *textual* rendering, it means that we are called to practise the one, and enjoy the other: if the *margin*, it may import, that by a display of these in the gospel, we are called to embrace it.

Ver. 4. *The divine nature.*—*Doddridge,* "A divine nature;" i. e. the *new* nature conferred in regeneration.

Ver. 5. *Add to your faith virtue.*—*Doddridge,* and many others, take "virtue" here in the sense of courage, or fortitude—"Add to, or associate with, your faith, *courage* to profess it, and *knowledge* to defend it," &c.

Ver. 7. *Charity.*—See note on 1 Peter iv. 8.

Ver. 9. *Is blind*—i. e. partially so.—*Cannot see afar off.*—*Doddridge,* "short sighted." But *Bochart* explains the word here used, (μυωπαζων,) as meaning to wink the eyes against the light—not being able to endure it. He is followed by *Macknight.*

Ver. 10. *Make your calling and election sure.*—*Macknight,* "firm." That is, by a holy life demonstrate your calling and election.

Ver. 11. *An entrance shall be ministered unto you abundantly*—i. e. a free admittance and a hearty welcome.

Ver. 12. *In the present truth*—i. e. in that of which he was now treating; namely, that diligence in religion was the way to perseverance.

Ver. 13. *I think it meet,* &c.—This is supposed by some to be a sort of apology for writing again so soon after his first epistle: i. e. probably within a year.

Ver. 14. *Put off* this *my tabernacle.*—Compare 2 Cor. v. 1—5.

Ver. 15. *Moreover.*—*Doddridge,* "But." (Gr. *de.*)

Ver. 19. *A more sure word of prophecy*—Or, prophetic word. Some critics think the comparative degree is here used for the superlative, and render it, "a *most* sure word," &c. See *Doddridge,* &c.—*A light*—(Gr. "a lamp.")—*In a dark place.*—Some have supposed this an allusion to the lamp (or candlestick) which was burnt in the holy place: but the word (*αυχμηρω*) strictly means a filthy, as well as dark place—"a dark hole—a cellar." Such is this world without divine revelation.—*The day star.*—(Gr. *Phosphoros.*) By this name, the Greeks meant the planet Venus, or the morning star—a name which our Lord appropriates to himself, Rev. xxii. 16.

Ver. 20. *Private interpretation.*—*Owen* and *Doddridge,* "impulse." *Macknight,* "invention." *Hammond* thinks this has a reference to the word

ny the will of man: but holy men of God spake *as they were* moved [e] by the Holy Ghost.

A. M. cir. 4061.
A. D. cir. 65.

CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.

BUT [a] there were false prophets also among the people, even as there shall be false teachers among [b] you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their [c] pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment [d] now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved [e] Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of [f] Sodom and Gomorrah into ashes, condemned *them* with an overthrow, making [g] *them* an ensample unto those that after should live ungodly;

7 And delivered just [h] Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord knoweth how to [i] deliver the godly out of temptations, and to reserve [j] the unjust unto the day of judgment to be punished:

10 But chiefly them [k] that walk after the flesh in the lust of uncleanness, and despise [l] government. Presumptuous *are they*, self-willed, they are not afraid to speak evil of [m] dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation [n] against them before the Lord.

12 But these, as natural brute [o] beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption:

13 And shall receive the reward of unrighteousness, *as* they [p] that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of [q] adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam [r] *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are wells without water, clouds [s] that are carried with a tempest; to whom the mist of darkness is reserved for ever.

e 2 Ti.3.16.
a De.13.1, &c.
b Mat.24.5, 24. Ac.20.29, 30. 1 Ti.4.1.
c or, *lasciviousness*, as some copies read.
d Jude 4 .7.
e Ge.7.1, &c.
f Ge.19.24, 25.
g De.29.23.
h Ge.19.16.
i Ps.34.15., 18.
j Jude 14,15
k He 13.4.
l or, *dominion*.
m Jude 8,10.
n Some read, *against themselves*.
o Je.12.3.
p Phi.3.19. Jude 12, &c.
q *an adulteress*.
r Nu 22.5, &c.
s Ep.4.14.

"fair as the moon:" still, however, it was night till the "day dawned, and the morning star" of Christianity arose.

2. We remark the *certainty* of this evidence. It is *more sure* than all the lights of the Pagan world—than all the discoveries of human reason and moral philosophy. It is *more confirmed*, as some render it, because every age increases the weight of evidence, and gives an accumulation of strength, by continual additions to its accomplishment, in one part or other.

3. The *foundation* of this evidence lies in divine inspiration; for no prophecy of Scripture is of—"private interpretation," say our translators: but the original is now agreed to mean "impulse, invention, or origin." This, therefore, amounts to what St. Paul says, that "All Scripture is given by inspiration of God." (2 Tim. iii. 16.) Now, to this word, we are required to yield ourselves implicitly; availing ourselves, in the present state, of all the information and comfort we can derive from it, until the night of mortality shall pass away; until eternity shall dawn, and our mortal powers sink in death. Then Christ, "the morning star, shall arise in our hearts," and his beams create our everlasting day.

CHAP. II. Ver. 1—22. *Warnings against false prophets, and teachers of base principles, and corrupt minds.*—The chapter begins with stating, that as there were false prophets among the Jews, so we must not be surprised to find false teachers in the Christian church; not merely weak or mistaken brethren, but men of the worst principles, and the most pernicious ways; men who would privately introduce the most *pestructive heresies*, such as "denying the Lord who bought them." The nature of *heresy* has been already considered in our remarks on Titus iii. 10; and it is clear, that heresies must be the more destructive in proportion to their practical effects. To deny the Lord who bought us, is certainly one of the worst; since it is to deny our Master and Redeemer, and to bring a reproach upon the truth itself. We are ready to hope of such men, (and this proceeds from a Christian temper,) that they may be led astray through inadvertence or persuasion; but the persons of whom St. Peter speaks were the *leaders*, and not the led; covetous and designing men, who wished to take advantage of the simple, in order to make a merchandise of them, and raise themselves to opulence and power. By comparing these men with the fallen angels, it seems intimated that they were actuated by a like principle of ambition and of pride; and by classing them with the inhabitants of the old world, and of Sodom and Gomorrah, it is evident that they were men of the most vicious and abominable lives. Of such men, it is said, that their destruction had been long predicted and was now rapidly approaching. At the same time, as Lot was delivered from Sodom, and Noah from the sinners of the old world; so the Lord knoweth how to deliver the godly out of trials and temptations, while he visits their tempters and oppressors with the most signal judgments.

We are now called upon to contemplate "the goodness and severity of God:" his righteous severity in the doom of fallen angels; in the drowning of the old world, and in the destruction of the cities of the plain: his free and unmerited goodness in providing for the salvation of man, and in rescuing Noah and Lot, with both their families, from the dreadful ruin in which the sinners around them were involved. From these facts our apostle draws this obvious practical inference—"that the Lord knoweth how to deliver the godly out of temptations;" that is, out of all the trials in which their own sins,

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given at starting in the Olympic games. They did not speak of their own accord; they did not "run without being sent."—See Rom. x. 15.

Ver. 21. *Spake* as they were *moved.*—*Doddridge*, "borne on," or carried beyond themselves by the influences of the Holy Spirit.

CHAP. II. Ver. 1. *Damnable heresies.*—Literally (says *Macknight*) "Heresies of destruction," or "destructive heresies." So *Doddridge.*—*Denying the Lord that bought them.*—The word here used for "Lord" (*despotes*) signifies a master when connected with servants, and a sovereign, when with subjects. It being doubted whether this word is in any other place applied to Christ, makes it questionable here: but see 1 Tim. ii. 21, and compare Jude 4.

Ver. 3. *With feigned words.*—*Doddridge*, "Deceitful words."—*Whose judgment now of a long time lingereth not.*—*Macknight*, "To them, the punishment [threatened] of old (Jude 4.) lingereth not."

Ver. 4. *Hell.*—Greek, *Tartarus. Homer* describes these doleful regions as "a deep gulf under the earth with a brazen entrance." (*Iliad*, bk. viii.) *Hesiod* also speaks of Tartarus as the place where the Titans (or rebellious giants,) are bound with chains in thick darkness. (*Theog.*) Compare Jude, ver. 6. The word is used only in these two places in the New Testament.

Ver. 5. *The eighth* person.—Perhaps meaning the head of his family, containing eight persons. (1 Peter iii. 20.) But Bishop *Pearson* supposes Noah to have been the eighth patriarch who was a preacher of righteousness, which is very possible, though he was the tenth person from Adam in the genealogy; for we are not sure that all of them were preachers.

Ver. 6. *Into ashes*—i. e. burnt them into ashes by a storm of fire and brimstone. See Gen. xix. 23—30.—*An ensample*—i. e. example.

Ver. 9. *Temptations*—i. e. trials. See note on James i. 2.

Ver. 10. *In the lust of uncleanness.*—This is supposed to refer to the sin of Sodom above mentioned. Compare Jude 7.—*To speak evil.*—Literally, "to blaspheme dignities;" implying falsehood, as well as abuse. The dignities here meant are magistrates. See Rom. xiii. 1—4.

Ver. 11. *Against them*—i. e. dignities or magistrates: but the margin says, some copies read, "against themselves;" though it should rather be, as *Macknight* says, "against each other." The common version is, however, best supported.

Ver. 12. *As natural brute beasts.*—["As natural animals, void of reason," following only the gross instinct of their nature.]—*Bagster.*—*Made to be taken and destroyed.*—*Macknight*, "Made for capture and destruction."

Ver. 13. *While they feast with you*—i. e. join with you in your sacred feast.

Ver. 14. *Full of adultery.*—Margin, "an adulteress." The idea is, that the objects of their lusts were always present to their imaginations.—*Cursed children*—i. e. "children of a curse," as was Canaan.

Ver. 15. *Balaam* the son *of Bosor.*—Either Balaam's father had two names, *Beor* and *Bosor*, or the latter (as *Ainsworth* and *Lightfoot* suppose) was the Chaldaic pronunciation of the former.

Ver. 17. *The mist of darkness.*—*Doddridge* and *Macknight*, "Blackness of darkness." See ver. 4, and compare Jude 13.

18 For when they speak [t] great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were [u] clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for [v] of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again [w] entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better [x] for them not to have known the way [y] of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [z] The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it: 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That [a] ye may be mindful of the words which were spoken before [b] by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days [c] scoffers, walking after their own lusts,

4 And saying, Where [d] is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that [e] by the word of God the heavens were of old, and the earth [f] standing out of the [g] water and in the water:

6 Whereby the world that then was, being overflowed with [h] water, perished:

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire [i] against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a [j] thousand years as one day.

9 The Lord is not slack [k] concerning his promise, as some men count slackness; but is long-suffering [l] to us-ward, not willing [m] that any should perish, but that all should [n] come to repentance.

10 But the day of the Lord will come as a thief [o] in the night; in the which the heavens [p] shall pass away with a great noise, and the

A. M. cir. 4069
A. D. cir. 65

t Ps.73.8.
u or, *for a little while*, as some read.
v Jn.8.34. Ro.6.16.
w Jn.11.26. He.6.4, &c. 10.26,27.
x Mt.11.23, 24. Lu.12.47, 48.
y Pr.12.28.
z Pr.26.11.
a Jude 17,18

b 1 Ti.4.1. 2 Ti 3.1.
c Is.5.19.
d Jo.17.15. Eze 12.22 27. Mal 2.17-3.5.
e Ge.1.6,9.
f *consisting.*
g Ps.24.2.
h Ge.7.11, &c.
i Ps.50.3. Zep.3.8. 2 Th.1.8.
j Ps.90.4.
k Ha.2.3.
l Ps.86.15. Is.30.18.
m Eze 33.11
n 1 Ti 2.4.
o Mat 24. 42,43. Re 16.15.
p Ps.102.26 Is.51.6 Re.20.11.

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or the sins of others, may involve them; an inference peculiarly consolatory in the then present situation of the world, when one of the heaviest judgments which ever visited it, was about to be poured out upon the nation of the Jews.

Dreadful is the character now drawn of these false and wicked teachers, against whom our apostle had already warned his brethren, and now again warns them. They are not only detestably licentious in their personal conduct, but presumptuous and self-willed; despising all civil government, and grossly reviling all governors: whereas angels, though far greater in power and higher in rank, bring no such accusations:—except, indeed, that fallen spirit, who, on this account, has been branded with that odious name, "the accuser of the brethren." (Rev. xii. 10.) As natural brute beasts—wild and savage animals—created (as it should seem) only for rapine and destruction, these men are governed only by their passions; and, when offended or displeased, they scruple not to reproach and revile conduct, which they have neither ability to judge of, nor temper duly to weigh. With eyes full of adultery, and hearts filled with covetousness, they make a sport of sin, and even riot in the open day!

The ruling motive in these men's minds is again stated to be covetousness, or "the love of money," which, as Paul tells us, is "the root of all evil." (1 Tim. vi. 10.) And if there is any class of society to whom it is more especially injurious, it is to preachers or to prophets. Thus it was to these false teachers, "following the way of Balaam." He loved the wages of unrighteousness, but was rebuked for his iniquity by the most senseless of all animals—"the dumb ass," miraculously endowed with a human voice, "rebuking the madness of the prophet:" madness indeed it must have been, to incur the curse of God and everlasting misery, for the temporal rewards of an idolatrous prince. (See expos. of Num. xxii. 22—41.) To show the emptiness and unsteadiness of such characters, he compares them to wells without water, and clouds driven by a tempest. Yet by sensual temptations they allure back to the world many who appear to have escaped it: and while they hold out the promise of liberty, they bring them under the yoke of sin, and reduce them to a state worse than that which they had escaped. The great bait held out by the advocates of licentiousness is comprised in the sacred name of *liberty;* whereas no men are more deeply enslaved to their prejudices and their passions, the full indulgence of which, uncontrolled by reason or religion, is what *they* mean by *liberty!* But, alas! when they have drawn heedless professors into their snare, they find it the liberty of wearing *chains*—the chains of error and of sin. Such men, according to the saying of Solomon, return, like the dog and the sow, to their original filth:—an image, in those countries, much stronger than appears to us, since dogs, in general, are there no more domesticated than are the swine.

CHAP. III. Ver. 1—18. *The certainty of Christ coming to judgment, and the effect it ought to have upon us.*—Having spoken in strong language of false teachers, who pretended to be Christians, he now warns us against infidels and scoffers, who derided the very name of Christianity, and from the long delay of threatened judgment, became so hardened as to laugh at the idea. This, like every other plea of ancient infidelity, has been adopted by the modern sceptics, and is thus stated and answered by that able advocate for revealed truth—the Rev. *Robert Hall*, in his Sermon on *Modern Infidelity*.

"Why, it will be said, may we not suppose the world has always continued as it is; that is, that there has been a constant succession of finite beings, appearing and disappearing on the earth from all eternity? I answer, (says Mr. *Hall*,) whatever is supposed to have occasioned this constant succession, exclusive of an intelligent cause, will never account for the undeniable marks of design visible in all finite beings; nor is the absurdity of supposing a contrivance without a contriver diminished by this imaginary succession, but rather increased by being repeated at every step of the series.

"Besides, an eternal succession of finite beings involves in it a contradiction, and is, therefore, plainly impossible. As the supposition is made to get quit of the idea of any one being having existed from eternity, each of the beings in the succession must have begun in time; but the succession itself is

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Ver. 18. *Those that were clean escaped.*—*Doddridge*, "quite escaped

CHAP. III. Ver. 4. *For since.*—*Grotius*, "except that;" so *Hammond* and *Grove*. But *Doddridge* and *Macknight* prefer the common rendering.

Ver. 5. *By the word of God*, &c.—[*Kypke* renders, "The heavens were of old, and the earth, which is framed, by the word of *God*, from the waters, and between the waters." It was the opinion of the remotest antiquity, that the earth was formed out of *water*, or primitive moisture, which they termed *ule, first matter;* and *Thales* taught, "all things derive their existence from water." This also appears to be the doctrine of Moses, (Gen. i. 1, 2;) and that the earth was at first in a fluid state is evident from its form; for it has been demonstrated by measuring some degrees near the pole, that the earth is not round, but an oblate spheroid, a figure nearly resembling an orange, and one which any soft or elastic body would assume if whirled rapidly round a centre, as the earth is round its axis. When the waters retired into one place, and when "*God* divided the waters which were under the firmament from the waters which were above the firmament," then the earth was placed "between the waters."]—*Bagster.*—*The earth standing out of the water and in the water*—i. e. part rising above the water, and part submerged; or, perhaps, above the waters "under the earth," and beneath those treasured in the clouds, by the meeting of which in the deluge, "the world that then was" being overflowed, was drowned. See Gen. i. 6—10; vii. 11—20.

Ver. 7. *Reserved unto fire.*—See ver. 10, 11.—*Perdition of ungodly men.*—To obviate the direct bearings of this passage, Universalist writers say, that this earth is to be the hell of wicked men; and that as the burning of it will not be eternal, so the perdition of the ungodly will be but temporary. There are, however, three serious difficulties to this gloss. 1. The Scriptures speak of a hell *already existing*, wherein the angels who kept not their first estate are *reserved in everlasting chains unto darkness, unto the judgment of the great day;* and in which the departed spirits of wicked men *now lift up their eyes, being in torment.* 2. The Scriptures declare that this hell *now existing* will be the hell for all ungodly men; for they are doomed to depart into everlasting fire, *prepared for the devil and his angels.* 3. If the earth, as being dissolved by fire, is to be the hell of ungodly men, then punishment must *precede* the day of judgment; for the conflagration is uniformly represented as prior to that event. See 2 Thes. i. 7—10. See also notes on Mat. xxv. 46.

Ver. 8. *One day*, &c.—This is said to be a Jewish proverb, but it is evidently taken from Ps. xc. 4.

Ver. 9. *Is not slack.*—*Doddridge*, "slow."—*Count slackness.*—*Doddridge*, "slowness."—*Not willing.*—*Macknight*, "not desiring." Compare Rom. ii. 4. 1 Tim. ii. 4.

Ver. 10. *As a thief in the night.*—See Mat. xxiv. 42—44

elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for [q] and [r] hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt [s] with fervent heat?

13 Nevertheless we, according to his promise, look for new [t] heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be [u] diligent that ye may be found of him in peace, without spot, and blameless.

A. M. cir. 4069.
A. D. cir. 65

q Tit 2 13.
r or, *hastening the coming.*
s Is 34 4. Mic 1 4.
t Re 21 1, 27.
u 1 Co 15 58. 1 Th 5 23.
v Ro 2 4.
w Ro 8 19. 1 Co 15. 1 Th 1 & 5 2 Th 1 . . 10.
x Col 1 10.
y 2 Ti 4 18.

15 And account *that* the long-suffering of our Lord *is* [v] salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, [w] speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But [x] grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him [y] *be* glory both now and for ever. Amen.

eternal. We have, then, a succession of beings infinitely earlier than any being in the succession. ..... which is absurd."

So much for the logic of infidelity, which consists of "great swelling words," but is empty of argument or divine authority. Such persons, says our apostle, are *wilfully ignorant* of all the great truths of revealed religion. They consider not that God made the world—that he once destroyed all the inhabitants of it for sin—that he has threatened a still more terrible destruction to impenitent sinners at the last day: but why, say they, is this threatening so long delayed? and we, even yet, see no prospect of its fulfilment. "Where is the promise of his coming?"

Two things should be here considered: 1. That man not having an hour to command, should not delay an hour in securing his best interests.—2. That God, having eternity at his command, can have no possible occasion for haste—"One day is with the Lord as a thousand years, and a thousand years as one day." "That is," says the eloquent *Saurin*, "a *thousand years*, and *one day*, are such inconsiderable measures of duration, that whatever disproportion they may have to each other, they appear to have none when compared to the duration of eternity..... There is a great difference between the light of a taper and that of a flambeau; but expose both to the light of the sun, and their difference will be imperceptible. The light of a taper before the sun is as the light of a flambeau, and the light of a flambeau as the light of a taper. ..... In this sense, a thousand years are but as one day, and one day as a thousand years." (Sermon on the Eternity of God.)

But though the Almighty is under no obligation in any case to give a reason for his conduct, yet an obvious one here presents itself. He is "long-suffering to us-ward," that is, to mankind; "not desiring that any should perish, but [willing that] all should come to repentance." This, however, should not lull us into security, for "the day of the Lord will come;" and when it does, it will come as unexpectedly "as a thief in the night." It becomes us, therefore, to be prepared. "Seeing, then, all these things shall be dissolved"—these lower heavens, being rolled up as a scroll, shall pass away, with sounds of bursting thunder—the elements of nature shall be melted into a lake of fire, and all the works of nature or of art, that adorn this earth, shall be destroyed—O "what manner of persons ought we to be in all holy conversation and godliness!" "Nevertheless we" ought not to sink into despondency, since, according to the divine promise, "we look for new heavens and new earth, wherein dwelleth righteousness"—and that for ever.

Ver. 13. *According to his promise.*—See Isaiah lxv. 17. Compare Rev. xxi. 1, &c.

Ver. 16. *Of these things*—Namely, the patience of God, and the day of judgment, with its solemn consequences.—*In which.*—These words, as they stand in our common copies, refer to the things here spoken of, which, indeed, from their mysterious and sublime nature, are necessarily *hard* to be understood: but some MSS., reading the relative pronoun "which" in the feminine, instead of neuter, necessarily refer to the *Epistles;* and the writer freely confesses that, in going through Paul's Epistles, he has in most of them found things hard to be understood, but especially in those to the Romans and the Hebrews:—*which they that are unlearned*—or rather (as *Doddridge* and *Macknight* render it) "unteachable"—*and unstable wrest, as* they do *also the other scriptures*—plainly ranking St. Paul's writings as a part of the sacred book. Of the unstable, see James i. 8. The term *wrest*, signifies to torture, as on a rack.—*Macknight.*

Ver. 17. *Beware.*—*Macknight*, "Be on your guard." He adds, that this is a military term, alluding to the duty of soldiers in a fortress.

Ver. 18. *Both now and for ever.*—*Macknight*, "Unto the day of eternity;" so he remarks the original literally signifies—a day never followed by night. See Rev. xxi. 25.

CONCLUDING REMARKS ON THE SECOND EPISTLE OF PETER.

[Dr. *Macknight* justly observes, that "the matters contained in this Epistle are highly worthy of an inspired Apostle; for, besides a variety of important discoveries, all tending to display the perfections of God and the glory of Christ, we find in it exhortations to virtue, and condemnations of vice, delivered with an earnestness of feeling, which shows the author to have been incapable of imposing a forged writing upon the world; and that his sole design in this Epistle was to promote the interests of truth and virtue." With regard to the objection against the genuineness of this Epistle drawn from the difference of style between this and the former Epistle, it has been correctly said, that an author's style is regulated, in a great measure, by the nature of his subject, different subjects naturally suggesting different styles; and that this diversity is confined to the second chapter of this Epistle, where the subject is different from the rest of St. Peter's writings, and where the style is as different from that of the other two chapters, as it is from the language of the first Epistle. But the fact is, that the style of both Epistles is essentially the same. "I cannot," says Dr. *Blackwall*, "with some critics, find any great difference betwixt the style of the first and second Epistles; it is to me no more than we find in the style of the same persons at different times. There is much the same energy and clear brevity, the same rapid run of language, and the same commanding majesty in them both. Take them together, and they are admirable for significant epithets and strong compound words; for beautiful and sprightly figures, adorable and sublime doctrines, pure and heavenly morals, expressed in a chaste, lively, and graceful style."]—*Bagster.*

THE FIRST EPISTLE GENERAL OF JOHN.

[Though the name of St. John is not affixed to this Epistle, yet it has been received without hesitation as the genuine production of that Apostle from the earliest period of the Christian church; and the similarity of sentiment and expression between it and his Gospel, is a full confirmation of the truth of this opinion.

With respect to the date of this Epistle, there is a considerable diversity of opinion; some placing it, with *Benson* and *Hales*, in A. D. 68; others, with Bishop *Tomline*, in A. D. 69; others, with Dr. *Lardner*, in A. D. 90, or even later; others, with *Mill* and *Le Clerc*, in A. D. 91 or 92; and others, with *Basnage* and *Baronius*, in A. D. 98 or 99. The most probable of these opinions, however, seems to be that which assigns it an early date: for it would appear from certain expressions, that it was written before the destruction of Jerusalem, (ch. ii. 18,) and while the generation which had seen our Lord in the flesh had not yet passed away, (ch. ii. 13, 14.) It appears, as *Lardner*, *Macknight*, and others suppose, to have been addressed to no particular church, but to have been intended as a general address for the use of Christians of every denomination and country, in strict accordance with its title of *Catholic* or *General*.]—*Bagster.*

CHAPTER I.

1 He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to whom we must be upon holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which was from the [a] beginning, which we have heard, which we have seen [b] with our eyes, which we have looked upon, and our hands have [c] handled, of the Word of life;

A. M. cir. 4072.
A. D. cir. 68.

a Jn 1 1, &c.
b 2 Pe 1 16.
c Lu 24 39.
d Jn 17 3.
e Jn 17 21.

2 (For the life was manifested, and we have seen *it*, and bear witness, and show unto you that eternal [d] life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship [e] *is*

Chap. I. Ver. 1—10. *The character of Christ, and the nature of our communion with him.*—Though this Epistle begins like that to the Hebrews, without any intimation of the author, the style and sentiments so strongly resemble those of

Chap. I Ver. 1. *Looked upon.*—*Macknight* "contemplated."

Ver. 2. *For the life was manifested*—i. e. Christ himself.

with the Father, and with his Son Jesus Christ.
4 And these things write we unto you, that [f] your joy may be full.
5 This then is the message which we have heard of him, and declare unto you, that God is [g] light, and in him is no darkness at all.
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
7 But if we walk [h] in the light, as he is in the light, we have fellowship one with another, and the blood [i] of Jesus Christ his Son cleanseth us from all sin.
8 If we say that we have no [j] sin, we deceive ourselves, and the truth is not in us.
9 If we confess [k] our sins, he is faithful and just to forgive us *our* sins, and to cleanse [l] us from all unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments. 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an [a] advocate with the Father, Jesus Christ the righteous.
2 And he is the [b] propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.
3 And hereby we do know that we know him, if we keep [c] his commandments.
4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.
5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.
6 He that saith he abideth [d] in him ought himself also so to [e] walk, even as he walked.
7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.
8 Again, a new [f] commandment I write unto you, which thing is true in him and in you, because the darkness [g] is past, and the true light now shineth.
9 He that saith he is in the light, and hateth his brother, is in darkness [h] even until now.
10 He that loveth his brother abideth in the light, and there is none [i] occasion of stumbling in him.
11 But he that hateth his brother is in darkness, and walketh [j] in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.
12 I write unto you, little children, because your sins are forgiven you for his name's [k] sake.
13 I write unto you, fathers, because ye have known him [l] *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the [m] Father.
14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are [n] strong, and the word of God abideth [o] in you, and ye have overcome [p] the wicked one.

A M. cir. 4072.
A. D. cir. 68.

f Jn.15.11.
g Jn.1.4,9. 1 Ti.6.16.
h Jn.12.35.
i Ep.1.7. He.9.14. 1 Pe.1.19. Re.1.5.
j 1 Ki.8.46. Job 25.4. Ec.7.20. Ja.3.2
k Job 33.27, 28. Ps.32.5. Pr.28.13.
l Ps.51.2. 1 Co.6.11.
a Ro.8.34. He.7.25.
b Ro.3.25.
c Lu.6.46. Jn.14.15, 23.
d Jn.15.4,5.
e Jn.13.15.
f Jn.13.34.
g Ro.13.12.
h 2 Pe.1.9.
i *scandal.*
j Pr.4.15. Jn.12.35.
k Ps.25.11. Lu.24.47. Ac.10.43.
l c.1.1.
m Jn.14.7,9.
n Ep.6.10.
o Jn.15.7.
p Re.2.7, &c.

the author of John's Gospel, as to afford the best internal evidence that they were written by the same apostle: nor is there any defect as to external evidence, the authority of very few of the Epistles having been less questioned. It appears to have been written when the apostle was far advanced in life, and in the prospect of an eternal world. We have followed *Horne*, and other able critics, in placing it just before the destruction of Jerusalem; but some place it after, even subsequent to the Apocalypse, as Prebendary *Townsend*: the date is, however, in our view, unimportant, and impossible to be ascertained with certainty.

In the opening of this Epistle, the beloved apostle introduces his divine Master in nearly the same terms as in the opening of his Gospel, calling him "the Word of life," or living Word, whom he and his fellow apostles had seen with their own eyes, had heard with their own ears, and handled with their own hands: for "God was manifested in the flesh," and they saw his glory, and spake of him with joy and gratitude. And here we may remark, that the happiness of Christians is mainly derived from communion with God, and nothing contributes so much to advance their joy, as to know that others share it with them. On this ground, there was doubtless a mutual joy between the apostle and those to whom he wrote.

"God is light, and in him is no darkness." The Supreme Being is here, as elsewhere, (James i. 17,) compared to the sun, as the fountain of light and life. God is the source of wisdom, purity, and happiness; and in him is no darkness, neither natural nor moral evil. If we then walk in the light, that is, in wisdom and holiness, then we have communion with God and with one another, and "the blood of Jesus Christ his Son cleanseth us from all sin." It is in vain, therefore, to pretend that we have no sin; for in so doing we deceive ourselves, and insult our Maker; for he pardons none but sinners, and such only as feel and confess their guilt. But if we confess our sins with due contrition, in forgiving us he is not only gracious and merciful, but faithful to his word, and just to his Son, who offered himself as an atonement for our sins.

CHAP. II. Ver. 1—17. *Consolation to believers under a sense of their infirmities and sins.*—The great objects of the Gospel are to procure pardon, and promote holiness. "These things I write unto you," says our affectionate apostle, "that ye sin not." As, however, "there is no man which liveth and sinneth not," he adds the consolatory consideration, "*But* if any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous," who, not being himself a sinner, can be admitted to plead for us; and whose plea cannot be rejected, because he, who is every way equal to the work, has offered himself up as a *propitiation* (or sacrifice of atonement) for our sins; and not for ours only, who are Jews, but for men of all nations, *for the whole* Gentile *world* who repent and believe on him.

The term *Advocate* is the same that our Lord used in reference to the Holy Spirit promised to all believers, but is there rendered *Comforter*. It seems to have been the two-fold office of an Advocate among the Romans, (as, indeed, it is among ourselves,) to advise his client privately, and publicly to plead on his behalf before the Court. The former represents the office of the Spirit toward believers on earth; the latter, that of our Saviour before the presence of his Father in heaven.

Another word, *propitiation*, is peculiar to this epistle, and plainly refers to the atonement which our Saviour offered on the cross. Dr. *Macknight* here remarks, "that in considering the death of Christ as a sacrifice for sin, John, like the other apostles, followed his Master, who, in the institution of his Supper, directed his disciples to consider it as designed to bring to their remembrance his blood shed for the many, for the remission of sins." (Matt. xxvi. 28.)

Christ is here considered, not only as our advocate and our atonement, but also as our pattern or example. Jesus Christ is, indeed, the only *model* by which our characters must be formed. In him we find universal holiness embodied and exemplified, as adapted to the situation and circumstances of his people; especially as it respects those virtues peculiarly Christian—meekness, patience, and affection to the brethren.

To awaken attention, and more deeply to impress the mind, the apostle here employs a Christian *paradox*, or most im-

Ver. 4. *That your joy may be full.*—*Doddridge*, "fulfilled." *Macknight*, "complete."

Ver. 6. *And walk in darkness*—i. e. in ignorance and sin.—*We lie, and do not the truth*—i. e. do not practise it.

Ver. 7. *We have fellowship one with another.*—*Doddridge* paraphrases this, *We have communion* (or fellowship) with him [God] and *with one another* through him.

CHAP. II. Ver. 1. *And if.*—*Doddridge*, "But if."—*An advocate.*—(Gr. *Parakleton.*)

Ver. 2. *The propitiation.*—This "word is no where found in the New Testament but in this passage, and in chap. iv. 10. But it occurs often in the LXX. translation of the Old Testament, where it signifies a sacrifice of atonement." (See Levit. vi. 6, 7. Numb. v. 8. Ezek. xliv. 27.)

Ver. 5. *We do know that we know him.*—*Doddridge*, "We know that we are acquainted with him." *Macknight*, "We know that we *have known* him."

Ver. 4. *I know.*—*Macknight*, "I have known," as in verse 3.

Ver. 5. *Perfected*—i. e. fully ascertained.

Ver 8. *Which thing is true in him and in you.*—*Macknight*, "concerning," or with respect to—*him and you*. That is, it was new, as coming from Christ and having been newly revealed to them.—*The darkness is past.*—*Macknight*, "is passing;" meaning the darkness of heathen idolatry, and Rabbinical superstition.—*The true light now shineth*—i. e. Christ. John i 4, 7, 9.

Ver. 10. *None occasion of stumbling.*—*Macknight*, "No stumbling-block."

Ver. 13. *I write.*—Several MSS., the Syriac version, and some copies of the Vulgate, read, "I have written."—*Macknight.*

Ver. 14. *The wicked one*—i. e. the devil. Mat. xiii. 19.

15 Love [q] not the world, neither the things *that are* in the world. If [r] any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the [t] eyes, and the pride [u] of life, is not of the Father, but is of the world.

17 And [v] the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last [w] time: and as ye have heard [x] that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for [y] if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest [z] that they were not all of us.

20 But ye have an unction [a] from the Holy One, and ye know [b] all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that [c] denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever [d] denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let [e] that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal [f] life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth [g] you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in [h] him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

A. M. cir. 4072
A. D. cir. 68.

q Ro.12.2.
r Mat.6.24. Gal.1.10. Ja.4.4.
s 2 Pe.2.10.
t Ps.119.37.
u Ps.73.6.
v Ps.39.6. 1 Co.7.31.
w He.1.2.
x Mat.24.24. 1 Ti.4.1.
y 2 Ti.2.19.
z 2 Ti.3.9.
a 2 Co.1.21.
b 1 Co.2.15.
c c.4.3.
d Jn.15.23.
e 2 Jn.6.
f Jn.17.3.
g Jn.14.26.
h or, it.

portant truth veiled in the form of an apparent contradiction. The law of brotherly kindness was indeed as *old* as the creation, and though cancelled in the heart of man by sin, and renounced by Cain, it was renewed by every exhibition of that law—"Thou shalt love thy neighbour as thyself." It was also both explained and enforced in the ministry of our Lord; and especially in the close of that ministry, when it became, as it were, a *new* law, by being exhibited in a new form, and enforced by a new and most powerful motive—"A *new* commandment I give unto you, That ye love one another; *as I have loved you*, that ye also love one another." (John xiii. 34.) This is the commandment here justly represented as, in different respects, both old and new. (Compare exposition of John xv. 12—27.)

The apostle now addresses himself to several classes of his readers, enforcing the same important truths under different modifications of expression. It is agreed that the terms children, young men, and fathers, are not to be taken literally; nor is it easy to mark the distinctions of character intended, or to appropriate the precepts distinctively addressed to each.—*Little children* are described as those who have known the Father, and had the assurance of their sins forgiven, which is often the case with young believers before they are harassed with temptations and with doubts; these are cautioned against being drawn into sins, from which they had but just escaped.—*Young men* are described as strong and vigorous, and as having, in some good degree, obtained the victory over their corruptions and spiritual enemies. These are cautioned against the temptations to which their strong and aspiring minds are most exposed: the lusts of the flesh, the lust of the eyes, and the pride of life; or, in more familiar terms, lust, covetousness, and ambition.—*Fathers* are so addressed in reference to their experience and long acquaintance with Christ, the *Logos*, or word of God, whom this apostle is in the habit of describing as him *that was from the beginning*. (See John i. 1.)

The concluding verses of this section contain admonitions of general import, one of which, in particular, merits our most serious attention: "If any man love the world, the love of the Father is not in him." Expositors characterize the *love* of the world here forbidden as immoderate and inordinate; yet, alas! we are all disposed to consider our love of the world as moderate and justifiable. But we apprehend the love of the world is always criminal when it comes in competition with our religion: if we so love the world as to prefer its wealth or pleasures to our known duty towards God, or towards his people—then how dwelleth the love of God in us? (See chap. iii. 17.)

Ver. 18—29. *Warnings against deception and apostacy, with exhortations to persevere.*—The venerable apostle reminds believers that our Lord had foretold the appearance, about this time, of many who should offer themselves as rivals or opposers: "Many shall come in my name, saying, *I am Christ*, and shall deceive many." They did come; several are mentioned in the Acts of the Apostles, and several more by Josephus. (See expos. of Matt. xxiv. 28.) Some of these, at least, were apostates from the Christian church; but the apostle intimates that they were not truly members of it, or they would not have thus apostatized: they had not received that "unction from the Holy One" which is given to all true believers, and is necessary to guard them against deception and apostacy.

But what is this *unction*, or anointing? Dr. *Isaac Barrow* (a divine very far from fanaticism) thus explains it:—"It is he who commanded the light to shine out of darkness, that must, as St. Paul speaketh, *illustrate our hearts* with the knowledge of these things. An *unction* from the Holy One, clearing our eyes, softening our hearts, healing our distempered faculties, must, as St. John informeth us, teach and persuade us this sort of truths"—namely, the peculiar truths of divine Revelation, of which he instances, among other things, as follows:—

"Particularly he guideth and quickeneth us in devotion, showing us what we should ask, raising in us holy desires and comfortable hopes, disposing us to approach unto God with firm dispositions of mind, love, and reverence, and humble confidence.

"It is also a notable part of the Holy Spirit's office to comfort and sustain us in all our religious practice, so particularly in our doubts, difficulties, distresses, and afflictions; to beget joy, peace, and satisfaction in us, in all our performances and in all our sufferings, whence the title of *Comforter* belongeth to him.

"It is also another part thereof to assure us of God's gracious love and favour, and that we are his children; confirming in us the hopes of our everlasting inheritance. We, *feeling* ourselves to live spiritually by him, to love God and goodness, to thirst after righteousness, and to delight in pleasing God, are thereby raised to hope God loves and favours us; and that he having, by so authentic a seal, ratified his word and promise, having already bestowed so sure a pledge, so precious an earnest, so plentiful first-fruits, will not fail to make good the remainder designed and promised us, of everlasting joy and bliss."

In the latter part of this chapter, St. John evidently alludes to the rising heresies which at this time began to trouble the church, and which in succeeding ages filled the pages of our ecclesiastical historians. Some of them, it seems, (as Cerinthus,) separated Jesus from Christ, as being two persons, and denied him to be the Son of God. It appears, that in those early, as in much later times, many were fond of paradoxes, and took pleasure in starting new and strange opinions, which, among the vulgar, attracted admiration, and made them highly popular. The strain of the apostle's argument is to show, that Christ was not only *one* with, but also so united to the Father, as not to be separated, either in essence, or in

Ver. 16. *The lust of the flesh*, &c.—The sources of evil are *three*, (says a Pagan writer:) *love of pleasure*, in matters of corporeal enjoyment; *love of money*, in matters of gain; and *love of glory*, in point of pre-eminence over our equals and companions.

Ver. 18. *The last time.*—Greek, "hour." Some refer this to the destruction of Jerusalem; but it is doubtful if that were not already past.—*Antichrist shall come.*—If the preposition *anti*, in Antichrist, denotes "in place of," Antichrist is a *false Christ*; if *anti* denotes opposition, Antichrist is one who opposeth Christ.—*Macknight.* In both senses there were many Antichrists.

Ver. 19. *Were not of us*—i. e. were not true Christians.—*That they might be made manifest*—i. e. it was so ordered by Providence that they should leave the church, that they might bring no reproach nor disgrace upon it: not that such was their design in leaving.

Ver. 20. *Ye have an unction*—That is, a *chrism*, or anointing.—*Ye know all things.*—The same is repeated ver. 27, and is evidently to be understood in harmony with our Lord's promise to his disciples, John xvi. 13,—"He shall lead you into *all* truth;" i. e. all requisite and important truths; so here they were taught all things necessary to salvation.

Ver. 22. *Who is a liar but he*, &c.—Dr. *Pye Smith* renders it, "Who is a liar, if he be not who denieth that Jesus is the Christ," &c.—meaning that such a one is the worst of all liars and deceivers.

Ver. 23. He that acknowledgeth the Son, &c.—[This clause is printed by our translators in Italics, to show that it is of doubtful authority, being probably wanting in the chief of the MSS. they consulted, as well as the early printed editions, both Greek and English; but it should certainly be restored to the text, as *Griesbach* has done, as it is found in the Codices Alexandrinus, Vaticanus, and Ephraim, and in between twenty and thirty others of the best authority; as also in both the Syriac, *Erpen's* Arabic, Coptic, Sahidic, Armenian, and Vulgate; and is quoted by *Origen, Meletius, Athanasius*, the *Cyrils, Theophylact*, &c.]—*Bagster.*

Ver. 27. *But the anointing . . . . the same anointing.*—(Gr. *chrisma.*) The same word which in ver. 20. is rendered *unction*.—*In him.*—Margin, "in it;" i. e. the truth.

29 If ye know that he is righteous, [i] ye know that [j] every one that doeth righteousness is born of him.

CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEHOLD what manner of love [a] the Father hath bestowed upon us, that we should be called the sons [b] of God: therefore the world [c] knoweth us not, because it knew him not.

2 Beloved, now are we the sons [d] of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like [e] him; for we shall see [f] him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know [g] that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever [h] sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that [i] doeth righteousness is righteous, even as he is righteous.

8 He [j] that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that [k] he might destroy the works of the devil.

9 Whosoever [l] is born of God doth not commit sin; for his seed [m] remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the [n] message that ye heard from the beginning, that [o] we should love one another.

12 Not as [p] Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world [q] hate you.

14 We know that we have passed from death unto life, because we love the brethren. He [r] that loveth not *his* brother abideth in death.

15 Whosoever [s] hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby [t] perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But [u] whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how [v] dwelleth the love of God in him?

18 My little children, let [w] us not love in word, neither in tongue; but in deed and in truth.

19 And hereby [x] we know that we are of the truth, and shall [y] assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart [z] condemn us not, *then* have we confidence [a] toward God.

22 And whatsoever [b] we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this [c] is his commandment, That we

A. M. cir. 4072
A. D. cir. 68.

i or, *know ye.*
j 1Je.13.23. Mat.7.16,18.
a Ep.2.4,5.
b Jn.1.12. Rom.8.14.
c Jn.17.25.
d Rom.8.14, 18.
e 1 Co.15.49. Phi.3.21. 2 Pe.1.4.
f Job 19.26. Ps.17.15. Mat.5.8. 1 Co.13.12.
g He.9.26, 28.
h 3 Jn.11.
i Ezek.18.5, 9. Ro.2.13. Ja.2.21.
j Jn.8.44.
k He.2.14. 1 c.5.18.
m 1 Pe.1.23.

n or, *commandment.*
o Jn.15.12.
p Ge.4.4, 8.
q Jn.15.18, 19.
r c.2.9,11.
s Mat.5.21, 22.
t Jn.15.13. Ro.5.8.
u De.15.7.
v c.4.20.
w Ezr.33.31. Ro.12.9. Ja.2.15,16. 1 Pe.1.22.
x Jn.3.19.
y *persuade*
z Job 27.6. Ps.101.2.
a He.10.22.
b Ps.145.18, 19. Pr.15.29. Ps.11.24.
c De.18.15, 19. Jn.14.1.

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the work of man's redemption; and he seems to have borne in his recollection the substance of our Lord's discourse in the 14th chapter of his gospel.

CHAP. III. Ver. 1—24. *The grace of God in the adoption, sanctification, and salvation of his people.*—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" So astonishing did this seem, when one of the Malabarian converts was required by the Danish missionaries thus to translate this passage, that he shrunk from it, as far too bold: "Let me rather render it (says he,) They shall be permitted to kiss his feet." But even this is not all; not only are we to be recognised as the adopted children of God, but also, conformed to the image of his only begotten Son. And such is the transforming efficacy of his glory, that when we "see him as he is," we shall be changed into his image—we shall be pure, *as he is pure;* for we "know that he was manifested to take away our sins; and in him is no sin."

This similitude will not, we confess, be complete in the present life: we must see Christ even *as he is*, before we can be conformed wholly to his image. There is, however, a partial resemblance, which becomes more and more complete as grace prevails in us. In this state we "know but in part," and are sanctified but in part, as the holiest and best of men admit, and as St. John himself assures us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (Chap. i. 8.) The same apostle, therefore, cannot mean to be understood *absolutely*, when he says, "He that is born of God doth not commit sin;" but it is yet a question how the words can be best explained, in harmony with other passages in this epistle, and of the Scriptures in general. We shall mention two ways in which this has been attempted.

1. It has been commonly understood, that by committing sin is here meant the habitual practice thereof, as the heathen practised idolatry, and the Jews their *now* obsolete and superstitious ritual. It must, however, be admitted, that every act of sin is as much forbidden as the habit; that neither the law nor the gospel tolerate even "the thought of foolishness;" (Prov. xxiv. 9;) yet it is not every sinful thought, or even act, that proves a man hypocritical or insincere. Christians are bound to the practice of piety and good works; and yet, as St. James says, (chap. iii. 2,) "In many things we all offend;" and as St. John—"If any man sin," upon repentance and humiliation, "we have an advocate with the Father, even Jesus Christ" himself; so that, as we must not presume on this to encourage ourselves in sin, neither must we despair of pardon when we repent. And this exposition is, we think, in perfect harmony with Scripture truth.

But, 2. The late ingenious Mr. *Fuller* has remarked, (and we have met with the suggestion in him only,) that the apostle had been before exhorting Christians to abide in the truth, and to "walk as Christ also walked." In the close of this Epistle, also, the apostle speaks of apostacy—that is, of complete and final apostacy—as "a sin unto death," or a fatal and soul-destroying sin: of *this* sin, therefore, Mr. *Fuller* conceives that the apostle here treats, and which he describes as utterly inconsistent with true godliness. He that is born of God, in this sense, "sinneth not," and "cannot sin." Mr. *F.* would, therefore, for the term sin, substitute *apostacy*—meaning, inveterate and complete apostacy, and reads the text as follows:—"Whose abideth in him, *apostatizeth* not: whosoever *apostatizeth* hath not seen him, neither known him.—He that is guilty of *apostacy* is of the devil; for the devil hath been an apostate from the beginning.—Whosoever is born of God doth not *apostatize*, for his seed remaineth in him; and he cannot *apostatize*, because he is born of God."

Either of these expositions may be sufficient to reconcile our apostle to himself, and to the general tenor of Scripture. Our readers will judge for themselves; we feel too much of our frailty to dogmatize, where wise and good men differ.

Mutual love among Christians is the burden of this Epistle; but that love must be connected with love to Christ, because we are commanded to love them as brethren, that is, as fellow Christians; and to the extent, (ver. 16,) that we should be ready to "lay down our lives" for them, if circumstances should require. Now this mutual love produces mutual fellowship and communion, not with them only, but also with God, our common Father, and with Christ, our common Sa-

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CHAP. III. Ver. 1. *The sons of God.*—Greek, "children of God." So ver. 2.

Ver. 4. *Whosoever committeth sin, transgresseth also the law.—Doddridge*, "Every one that practiseth sin, practiseth also the violation of the law." This learned commentator renders *anomia*, "violation of the law," in distinction from *paranomia*, which is, properly, a "transgression," or going beyond the boundaries prescribed.—*Sin is the transgression—Doddridge*, "Violation"—*of the law.*

Ver. 9. *He that committeth sin.—Doddridge*, "practiseth sin, is of the devil, for the devil sinneth from the beginning;" i. e. ever since his fall.

Ver. 9. *Doth not commit.—Doddridge*, "Doth not practise sin." *Macknight*, "Doth not work sin."—*For his seed remaineth in him*—i. e., says *Doddridge*, "There is an immortal principle planted by God in the heart." See 1 Peter i. 23.

Ver. 12. *Not as Cain*, &c.—See Heb. xi. 4.

Ver. 15. *Is a murderer*—i. e. in his heart; and circumstances may make him so in fact, as in the instance of Cain, ver. 12.

Ver. 16. *Hereby perceive we the love of God.*—The words "of God" being omitted in many MSS. and most printed editions, are put by our translators in italics; but *Macknight* supplies from ver. 8, "The Son of God." *Doddridge* reads, "Hereby perceive we love?" Compare ver. 1.

Ver. 18. *Not love in word, neither in tongue*—i. e. in tongue *only*. So *Macknight*. "If love consisted in *word only*, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But if love consisteth *not* in *word* it cannot be dissolved; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs."—*Yalkut Rubeni.*

Ver. 20. *If our heart*—i. e. our conscience. So in next verse.

should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he [d] that keepeth his commandments, dwelleth in him, and he in him. And hereby [e] we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.

BELOVED, believe [a] not every spirit, but try [b] the spirits whether they are of God: because [c] many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every [d] spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome [e] them: because greater is he that is in you, than he that is in the world.

5 They are of the world: [f] therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby [g] know we the spirit of truth, and the spirit of error.

7 Beloved, let us love [h] one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God [i] is love.

9 In this [j] was manifested the love of God toward us, because that God sent his only begotten Son into the world, that [k] we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation [l] for our sins.

11 Beloved, if [m] God so loved us, we ought also to love one another.

12 No [n] man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected [o] in us.

13 Hereby [p] know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever [q] shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God [r] is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is [s] our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because [t] he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how [u] can he love God whom he hath not seen?

21 And this commandment have we from him, That he [v] who loveth God love his brother also.

CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER [a] believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that [b] we keep his commandments: and his commandments are not [c] grievous.

4 For whatsoever is born of God overcometh

A. M. cir. 4072
A. D. cir. 68.

d Jn.14.23. 15.10.
e Ro.8.9,14.
a Je.29.8. Mat.24.4.
b 1 Th.5.21. Re.2.2.
c 2 Pe.2.8.
d 1 Co.12.3.
e Ro.8.37.
f Ja.3.31.
g Is.8.20.
h c.3.11,23.
i 2 Co.13.11 ver.16.
j Jn.3.16.
k Jn.6.51.
l c.2.2.
m Mat.18.33 Jn.15.12, 13.
n 1 Ti.6.16.
o 1 Co.13.13
p Jn.14.20. c.3.24.
q Ro.10.9.
r ver.8.
s *love with us.*
t Jn.15.16.
u c.3.17.
v Jn.13.34.
a Jn.1.12,13
b Jn.14.15, 21.
c Ps.119.45. Mat.11.30

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viour, through the medium of his Holy Spirit, which he hath given to abide with us for ever.

CHAP. IV. Ver. 1—21. *Christians are warned not to believe every pretender to inspiration, but to try such by the word of God.*—By the *spirits* here named, it should seem that we must understand those Christian teachers who, in that age, pretended to divine inspiration: many of whom, however, were inspired by a spirit opposite to that of God and Christ. The great criterion the apostle proposes is, their regard and respect for Jesus Christ. If they confess him as their Lord and Master, then may they be considered as actuated by his Spirit; if not, then most assuredly they must be actuated by another spirit. "To confess Jesus Christ, (says Dr. *Doddridge*,) seems to mean, not barely professing some kind of regard to him, but yielding a regular, consistent homage; and, as it were, harmonizing and falling in with his design." To confess that Jesus Christ is "come in the flesh," implies, 1. His previous existence before he came; 2. His incarnation, that "the Word was made flesh, and dwelt amongst us." (John i. 14.) 3. That this incarnation was real, and not merely apparent; for while some of the ancient heretics considered our Lord Jesus as man, and as man only, others thought his incarnation was in appearance only, and that himself, in reality, neither suffered nor died. That spirit which denies or contradicts Christ, either in his person or mission, is undoubtedly "the spirit of antichrist," as being opposed to him and consequently "the spirit of error" and of falsehood.

The apostle now returns to his favourite theme of divine love, (ver. 10:) "Herein is love; not that we [first] loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And what are the natural tendencies and consequences of this love? 1. We love *him*, because he first loved us," (ver. 19;) and, 2. "If God so loved us, we ought also to love *one another*." (Ver. 11.) Thus should all our love rise out of the infinite fulness of God's love; for he is the ocean of beneficence, and every thing in creatures which deserves the name of love, springs up therefrom.

Another criterion of love to God is, that it hath "no fear"—no terror—no torment. Pagans, and unconverted Jews, might dread approaching into the presence of a dread Jehovah, or a terrific idol: but those who come to God through Christ, will have boldness in the day of judgment, for the Judge himself is also their Friend and Saviour.

> Oh! for a heart in thought renew'd,
> And fill'd with love divine!
> Perfect and right, and pure and good—
> A copy, Lord, of thine!" *Anon.*

CHAP. V. Ver. 1—21. *The evidences of regeneration, and the witnesses to Christianity.*—The proposition, "Whosoever believeth that Jesus is the Christ is born of God," seems to require some elucidation. Certainly it is not a man saying that he believes, without his faith be evinced by good works. It is faith that worketh by love, as St. James has abundantly proved, which alone can either justify or sanctify the believer. Faith is evidenced by love, and by good works; resisting the snares and temptations of the world; "and this is the victory that overcometh the world, even our faith." So that true faith, genuine love, and good works, are inseparably connected.

It may seem that St. John was guilty of great tautology (if we may so express it) in *harping* on this his favourite string —*love* to God and to the brethren. So wholly was his heart engrossed with this topic, as tradition reports, that when he

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CHAP. IV. Ver. 2. *Every spirit that confesseth that*, &c.—"Every spirit who confesseth Jesus Christ, who is come in the flesh, is of God." So *Doddridge* thinks these words not only may, but *must* be translated.

Ver. 3. *This is that* spirit *of Antichrist.*—Roman Catholics plead, that the Pope cannot be Antichrist, because he admits and maintains that Jesus Christ is "come in the flesh:" but St. John tells us that there are *many* Antichrists; that is, many who *oppose* Christ, and his truth, though in different ways.

Ver. 4. *Greater is he that is in you*, &c.—That is, God, who actuates the believer, is infinitely above that fallen spirit which actuates the world.

Ver. 17. *Herein is our love*—Gr. "love with us"—*made perfect.*—*Doddridge*, "Herein is love perfected in us."—*Because as he is, so are we.*—By union and communion with Christ, we become like him; and like him, *in the world* are neglected and despised.

Ver. 18. *There is no fear in love.*—Fear is here used in the sense of alarm and terror—"fear (that) hath torment."

Ver. 20. *How can he love God whom he hath not seen?*—Intercourse and familiarity between friends engenders love; but it is by faith only in the revelation of his will, that we can love God.

CHAP. V. Ver. 1. *He that loveth him that begat, loveth him also*, &c.—Love to a friend naturally engenders love towards his offspring.

[d] the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by [e] water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit [f] that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the [g] Father, the [h] Word, and the [i] Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the [j] spirit, and the [k] water, and the [l] blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness [m] in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and [n] this life is in his Son.

12 He [o] that hath the Son hath life; *and* he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that [p] ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have [q] in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know [r] that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto [s] death: I do [t] not say that he shall pray for it.

17 All unrighteousness [u] is sin: and there [v] is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth [w] himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an [x] understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This [y] is the true God, and eternal life.

21 Little children, keep yourselves from [z] idols. Amen.

A. M. cir. 4072.
A. D. cir. 68.

d 1Co.15.57
e Jn.19.34.
f Jn.14.17.
g Jn.8.18.
h He.4.12, 13. Re.19.13.
i Jn.10.30.
j Jn.15.26.
k Ac.2.2, 4. 2 Co.1.22.
l 1 Pe.3.21. He.13.12.
m Ro.8.16.
n Jn.1.4.
o Jn.5.24.
p Jn.20.31.
q or, *concerning.*
r Pr.15.29. Je.29.12, 13.
s Mat.12. 31,32.
t Je.7.16.
u c.3.4.
v Ro.5.20, 21.
w Ja.1.27.
x Lu.24.45.
y Is.9.6.
z 1 Co.10.14

was much in years, and unable to preach, he used to be led to the church at Ephesus, and to address them in these simple words—"Little children, love one another."

We now come to a passage relative to the Holy Trinity, the authenticity of which has been much disputed, and has been given up by some of the ablest advocates of that doctrine, as will be seen in our notes. To us it appears, that the *internal* evidence arising from the context is in favour of the passage; but the *external*, arising from the collation of nearly 150 manuscripts, the ancient versions, &c. is decidedly against it. One thing, however, is certain, that, in the words disputed, nothing is stated but what may be proved from other passages of Scripture; nor is there reason to believe, that either the insertion or omission was made with any design to corrupt the Scriptures. The former might be done by way of explanatory note, or the latter through inadvertence.

The testimony here borne is to the truth of Christianity, in whatever way it may be explained. The Father bare witness to the Son, by the works which the latter performed in his name, and by a miraculous voice from heaven; the Son (or Word) bore witness to himself, by the miracles which he wrought in his own name; and the Holy Spirit also bare witness in his miraculous gifts, and the inspiration of the sacred writings: and the second series of witnesses, however their evidences may be explained, are certainly to the same effect. "And this is the record, that God hath given to us eternal life, and that life is in his Son."

Now he that believeth in the Son of God, "hath the witness in himself"—not an imaginary conceit—not an unfounded persuasion, but an evidence in his own heart from the work of God's Holy Spirit, who has created therein a love to holiness in all its branches. "The gospel of Christ (says the amiable Dr. *Watts*) is like a seal or signet of such immitable and divine engraving, that no created power can counterfeit it; and when the Spirit of God has stamped this gospel on the soul, there are so many holy and happy lines drawn or impressed thereby—so many sacred signatures and divine features stamped on the mind, that give certain evidence both of a heavenly signet, and a heavenly operator."

But "there is a sin unto death," and this forms an awful and important subject of inquiry. The nature of it is thus stated by Dr. *Doddridge*:—"There is . . . . such an apostacy from Christianity, as is attended with blaspheming the operations of the Spirit of God, and ascribing them to Satan;"—an apostacy like that mentioned by St. Paul as irrecoverable, (Heb. vi. 4–6,) and attended with the horrid aggravation of ascribing the operations of God's Holy Spirit to the devil. (Mat. xii. 31, 32.) "I say not," says St. John, who probably witnessed the awful denunciation of Christ—"I say not that he (or any man) shall pray for it;" and yet he does not absolutely forbid it. For we may not be able absolutely to ascertain the fact, nor must we attempt to restrain the divine mercy.

The concluding admonition of this Epistle, "Little children, keep yourselves from *idols*," has been supposed by some to prove it was addressed to Gentiles, the Jews having long since given up idolatry. But are there no idols but images of metal, wood, or stone? Are there no idols of flesh and blood? Or is *Mammon*, the god of this world, no longer worshipped? May God preserve us all from idols!

Ver. 6. *This is he that came by water and blood*—That is, he was baptized first by water, and then by blood, and in both cases did the Holy Spirit bear witness. See Mat. iii. 17; xvii. 5; compare note on ver. 8, below. See also John xii. 28.

Ver. 7, 8. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.*—"The probability is, (says Dr. *Pye Smith,*) that this passage was originally a marginal comment on 'the Spirit, the water, and the blood;' and was introduced, by the ignorance or the predilection of transcribers, into the text of the Vulgate Latin version. There is no authority for it whatsoever in any manuscripts of the Greek orginal, except one, which is too modern to be of much value . . . . . But it should be recollected, that critical disquisition upon the authenticity of any document, should be carried on with the most rigorous impartiality, and without either favour or disfavour to particular doctrines which the document might affect; that many who have denied the doctrines of the Trinity and the divine nature of the Saviour, have admitted the common reading of these texts; and that many other persons who reject [this] passage . . . . are fully convinced of the truth of those doctrines, because they believe the general tenor of Scripture, and the declaration of particular passages, both numerous and forcible, to be in their favour." Omitting the doubtful words, the passage reads thus: "There are three that bear record, the spirit, the water, and the blood; and these three agree in one."

In consequence of the above facts, the disputed words were omitted in several Protestant editions of the New Testament by *Luther* and *Erasmus;* and since, by *Newcome, Griesbach*, and others; also in several editions of the English Bible, in the reigns of Henry VIII., Edward VI., and Queen Elizabeth, they are either placed within brackets, (as by *Doddridge,*) or printed in a smaller type, as of doubtful authority. In some copies, also, the 8th verse is placed before the 7th. On the other hand, it is but justice to acknowledge, that the number of MSS. which have been examined and collated; makes but a small proportion of those existing, many of which are locked up in the libraries of the Catholic and Greek churches; so that it is yet possible, as the late Bishop *Middleton* suggests, that some future inquiries may materially change the state of the question.

Ver. 7. *These three are one.*—The witnessing of the Father and the Holy Spirit to the mission of Christ, as also his own witness to the truth, are clearly and repeatedly referred to in the New Testament; and their union is no less inculcated in Mat. xxviii. 19, and other scriptures.

Ver. 8. *These three agree in one*—i. e. in the same testimony; but what may be meant by these three witnesses, is by no means clear. *Doddridge* explains them of the miraculous gifts of the Spirit, the baptismal water, and the sacramental blood; so *Macknight*. But the expression might, perhaps, be referred to the scene of Christ's death, when the departing *spirit* of our Saviour, and the *blood* and *water* flowing from his side, bore a united witness to the reality of his death. See John xix. 30, 34, 35. The Holy Spirit also bare witness to the efficacy of Christ's death and atonement, by raising him from the dead. See 1 Tim. iii. 16. 1 Peter iii. 18.

Ver. 13. *On the name*—i. e. the person and character of the Son of God. Compare Mat. xxviii. 19.—*And that ye may believe*—with more assured confidence.

Ver. 14. *This is the confidence that we have in him.*—*Doddridge*, "towards him."

Ver. 18. *Toucheth him not.*—*Macknight*, "Layeth not hold on him;" i. e. does not claim him as his own.

Ver. 19. *The whole world lieth in wickedness.*—*Macknight*, "Under the wicked one." [Or, in the wicked one; is embraced in his arms where it lies fast asleep, and carnally secure, deriving its heat and power from its infernal fosterer. "In this short expression," says *Wesley*, "the horrible state of the world is painted in the most lively colours; a comment on which we have in the actions, conversations, contracts, quarrels, and friendships of worldly men.] —*Baxter*. Not only was the Pagan world sunk into universal idolatry, but also the Jews themselves were sunk into a spirit of infidelity, no less dreadful and offensive.

Ver. 20. *This is the true God, and eternal life.*—Commentators are much divided, whether this sentence refers to Christ only, as both the true God and eternal life, (so *Doddridge;*) or whether the former member of the sentence refers to the Father, as "the true God," and the latter to the Son, as "eternal life."

THE SECOND EPISTLE OF JOHN.

[THIS short Epistle, and that which follows, being written, neither to any church by name, nor to the churches at large, but to private persons, had probably been kept for a considerable time in the possession of the families to whom they were originally sent, and were not discovered till long after the Apostle's decease, and after the death of the persons to whom they had been addressed. When first discovered, all the immediate vouchers for their genuineness were necessarily gone; and the church of Christ, ever on its guard against imposture, particularly in relation to writings professing to be the work of Apostles, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired. Hence they were not generally known and acknowledged as the inspired production of St. John, in the earliest ages, in the decided manner that the preceding Epistle was; but their coincidence with it in sentiment, manner, and language, satisfied all at an early period, that they were written by the same person.]—*B.*

1 He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

A. M. cir. 4073.
A. D. cir. 69.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that [a] we love one another.

6 And this [b] is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For [c] many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look [d] to yourselves, that [e] we lose not those things which we have [f] wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not [g] in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If [h] there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker [i] of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak [j] face to face, that [k] our joy [l] may be full.

13 The children of thy elect sister greet thee. Amen.

a 1 Jn.3.23.
b Jn.14.15, 21.
c 1 Jn.4.1.
d Ma.13.9.
e Phi.3.16. Re.3.11.
f *or, gained.* Some copies read, *which ye have gained, but that ye*
g Jn.15.6.
h Ga.1.8,9.
i 1 Ti.5.22.
j *mouth to mouth.*
k *or, your.*
l 1 Jn.1.4.

Ver. 1—13. *St. John commends a certain pious matron and her sons, and exhorts them to perseverance.*—There seems no reason to question that this and the following epistle were written by St. John, though being addressed to private individuals might occasion them not to be received and recognised in the church so early as some others. They are generally supposed to have been written about the same time as the preceding, with which they correspond both in matter and style. The writer calls himself "The Elder," to which appellation he appears well entitled, as being now, probably, the only survivor of the apostles, and much advanced in years, which accounts for the use of his favourite appellation—"My little children."

The chief topics here mentioned are enlarged on in the preceding Epistle, viz., love to the brethren, and caution against deceivers and impostors. "For many deceivers are entered into the world, who confess not that Jesus Christ is (or has) come in the flesh." This corresponds with chap. ii. 1—3, of the first Epistle; and both passages refer to the rise of a heresy, even in the apostolic age, which supposed that Jesus Christ was possessed of human nature merely in appearance; and consequently that, in fact, he neither "died for our sins, nor rose again for our justification." This was the doctrine of the Gnostics, or at least of many of them: and their objection to the humanity of our Lord seems to have arisen from the notion that all matter was in itself essentially depraved, and the creation of the evil principle. They were also ashamed of the doctrine of the cross, and therefore some of them feigned the strange idea, that Simon, the Cyrenian, was crucified instead of Jesus. Thus, though they admitted the divine mission of Jesus Christ, they denied that *Christ* (or the Messiah) was really come in the *flesh*, which St. John pronounces to be the mark of a deceiver and an *antichrist*, meaning thereby an enemy to Christ.

He cautions, therefore, the elect lady to whom he wrote, against being drawn aside from the truth by these deceivers. "Look to yourselves, that we lose not those things which we have wrought;" that is, that we do not lose our ministerial labour; from which we infer that the venerable apostle had been her Christian adviser, and probably, also, the instructer of her children. He then cautions her against showing such deceivers even the rights of hospitality; though it would certainly be a straining of the text to include in this prohibition the duties of humanity, to which *all* our fellow creatures are entitled. To admit such heretics, however, to our family and table conversation, might be injurious to our own peace, and destructive to the principles of our children and domestics, if not our own. At the same time, the countenance thereby given to such men might promote both the fundamental errors which they taught, and the immoralities they practised; for they are always spoken of, not as mistaken, but as wicked men,

Ver. 1. *The elect lady*—[Gr. *Eklekte Kuria*, which some, with the Peshito Syriac and Arabic versions, render, "to Kyria the elect," considering *Kuria* a proper name; while others, with the Vulgate, render, "to the Lady Electa," considering *Eklekte* a proper name, which seems more correct.]—*B.* The learned Lord *Barrington* conceived, that by this *lady* St. John meant a Christian church, which he did not think proper to name. The notion seems to have originated with *Jerome*, and was adopted by *Hammond* and *Whitby*; but it appears to us to be unfounded, and has not, we believe, at present, any advocates. Those here referred to, who denied that Christ was "come in the flesh," were probably the *first Gnostics*. See Dict. of Religions, &c. in *Gnostics*.

Ver. 3. *Grace be*—Gr. "shall be"—*with you.*

Ver. 5. *And now.*—[The mode of address here shows, that it was a *person*, not a *church*, as some suppose, to whom the Apostle wrote.]—*Bagster.*

Ver. 7. *For many deceivers are entered*, &c.—Instead of *are entered into*, many excellent MSS. have, *are gone out.*—*This is a deceiver and an antichrist.*—*Macknight*, "*The* deceiver and *the* antichrist;" which the learned *Granville Sharp* explains of "the spirit of antichrist himself, (i. e. Satan,) at the first mover and instigator, either by himself or his angels, of all other deceivers."—*G. Sharp* on the case of Saul, &c.—*Antichrist* is a general name used by this apostle for all who opposed the truth and authority of Christ.

Ver. 8. *Which we have wrought.*—Margin, "gained." It is added, "Some copies read, Which *ye* have gained, and that *ye received*," &c. The copies here alluded to are, five of *Stephen's* MSS., the Alexandrian, and other MSS., the Vulgate, second Syriac, and Ethiopian versions.

Ver. 10. *Neither bid him God speed.*—*Doddridge*, "Good success"—i. e. in his propagation of error.

Ver. 12. *Face to face.*—Gr. "Mouth to mouth."

THE THIRD EPISTLE OF JOHN.

1 He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers: 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

A. M. cir. 4073.
A. D. cir. 69.

THE elder unto the well beloved Gaius, whom I love [a] in the truth.

2 Beloved, I [b] wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest [c] in the truth.

4 I have no greater joy [d] than to hear that my children walk in truth.

5 Beloved, thou doest [e] faithfully whatsoever thou doest to the brethren, and to strangers;

a or, *truly.*
b or, *pray.*
c 2 Jn.4.
d Pr.23.24.
e 1 Pe.4.10.

Ver. 1—14. *Gaius commended for his piety and hospitality to Christian teachers.*—Several persons of this name are mentioned in the New Testament; this is thought to be the one named in Rom. xvi. 23, who had been remarkably hospitable

Ver. 2. *Above all things.*—*Doddridge*, "In every respect."

Ver. 4. *Walk in truth.*—*Doddridge*, "in the truth," i. e. of the gospel.

6 Which have borne witness of thy charity before the church: whom if thou bring [f] forward on their journey [g] after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking [h] nothing of the Gentiles.

8 We therefore ought to [i] receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence [j] among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, [k] prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out [l] of the church.

11 Beloved, follow [m] not that which is evil, but that which is good. He [n] that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [o] face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

A. M. cir. 4073.
A. D. cir. 69.

f Ac.15.3.
g *worthy of God.*
h 1 Co.9.15, 18.
i Mat.10.40
j Mat.23.4 ..8.
1 Ti.6.3,4.
k Pr.10.8,10
l Is 66 5.
m Ps.37.27.
n 1 Jn.3.6.. 9.
o *mouth to mouth*

and whom the apostle Paul therefore calls "my host," he having kindly entertained, and probably assisted him, in preaching the gospel *gratis* to the Gentiles; and St. John now requests him to assist certain others going on the same errand. This Gaius, it should seem, though a man of a strong and liberal mind, was rather delicate in his health and constitution; and therefore the venerable elder prays that his body might prosper and be in health, even as his soul prospered.

But he severely censures the character of one *Diotrephes*, another person of wealth and consequence in the church, who, instead of delighting in works of beneficence, as Gaius did, unhappily "loved to have the pre-eminence," and to rule when it was his duty to obey. A busy, prating, party man: a man of words, but not of deeds. A man who talked much about religion, but showed no kindness to the poor brethren; who even opposed and persecuted those who were so disposed. Him the aged apostle promises to call to account, if he should live to visit them: in the mean time he hesitates not to say, that such a man could not have *seen God:* that is, could not have had any believing views of him, nor have enjoyed any sweet communion with him.

But a third character is now introduced, even *Demetrius*, of whom nothing is known but what is here mentioned, that he had "a good report of all" who knew him, and "even of the truth itself."

Ver. 6. *After a godly sort.*—Margin, "a sort worthy of God;" i. e. in a manner and with a temper suited to God's service.

Ver. 9. *Who loveth to have, &c.*—["Who loveth the presidency," or *chief place*, doubtless in the church, of which Diotrephes was most probably an officer; and being one, magnified himself in his office: he loved such pre-eminence, and behaved haughtily in it.]—*Bagster.*

Ver. 14. Our *friends.*—[Instead of *friends*, an appellation used no where else as a mutual address among Christians, several MSS. read *brethren.*]—*B.*

THE GENERAL EPISTLE OF JUDE.

[JUDE, or JUDAS, the writer of this Epistle, is generally and justly considered to have been Jude the Apostle, called also Lebbeus, whose surname was Thaddeus, brother of James the Less, (ver. 1,) and the brother, or near relative, of our Lord. Some hesitation, however, as to the genuineness of this Epistle, seems to have prevailed in the church, which was at length fully removed; though some learned modern writers, apparently on very slight grounds, have endeavoured to revive it. It is objected, that he calls himself, not an Apostle, but "a servant of Jesus Christ;" but so also does Paul, in his inscription to the Philippians; and the word apostle is omitted in the Epistle to Philemon, and in that to the Thessalonians; neither does John, in his Epistles, use the word apostle, nor mention his own name. Jude is also supposed to quote apocryphal books—for there is no evidence that this was really the case; but does not St. Paul quote heathen poets, and Jewish traditions, when what was *true* in them might be adduced to good purpose, without at all sanctioning the fables which they contained, or inducing a suspicion that he was not an inspired writer? (Acts xvii. 28. 1 Co. xv. 33. 2 Tim. iii. 8. Tit. i. 12.) These are the principal objections; and they amount to nothing against the internal evidence, and the general current of antiquity. *Lardner* shows, that it is found in all the ancient catalogues of the sacred writings of the New Testament; is considered genuine by *Clement* of Alexandria; and is quoted, as St. Jude's production, by *Tertullian*, by *Origen*, and by the greater part of the ancients mentioned by *Eusebius*. Its genuineness is fully established by the matter contained in it, which is every way worthy of an inspired Apostle of Jesus Christ; and, as *Macknight* truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind on the world.]—*Bagster.*

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, [a] the servant of Jesus Christ, and brother of James, to them that are sanctified [b] by God the Father, and preserved [c] in Jesus Christ, *and* [d] called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common [e] salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend [f] for the faith which was once delivered unto the saints.

4 For there are certain men crept in [g] unawares, who [h] were before of old ordained to this condemnation, ungodly men, turning [i] the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that [j] the Lord, having saved the people out of the land of Egypt, afterward destroyed [k] them that believed not.

6 And the angels [l] which kept not their [m] first estate, but left their own habitation, he hath reserved in everlasting [n] chains under darkness unto the [o] judgment of the great day.

7 Even as [p] Sodom and Gomorrah, and the cities about them in like manner, giving them-

A. M. cir. 4069.
A. D. cir. 65.

a Lu.6.16.
b Ac.20.32.
c 1 Pe.1.5.
d Ro.8.30.
e Tit.1.4.
f Ga.2.5.
g 2 Pe.2.1.
h Ro.9.22.
i Tit.1.15,16
j 1 Co.10.5, 12.
k Nu.14.29, 37. He.3.16.. 19.
l Jn.8.44
m or, *principality.*
n 2 Pe.2.4
o Re.20.10.
p Ge.19.24.

Ver. 1—25. *The apostle Jude exhorts the believers to whom he wrote, to adhere steadfastly to the truth, and to contend against false teachers and their erroneous doctrines.*—This apostle (though his name was the same) must always be carefully distinguished from that Judas who betrayed his Master. On the contrary, this apostle was zealous on his behalf, and in opposition to all antichristian errors. He therefore here exhorts the brethren to whom he wrote, to "contend earnestly for the faith, which was once delivered to the saints;" that is, for the great and fundamental truths of the gospel. In contending for truth, we of course oppose error; and two errors are here especially stated, as the most dangerous and

Ver. 1. *Jude*—(Greek, *Judas*)—*the servant of Jesus Christ, and brother of James*—Who, as we find in Mat. x. 3, was also called Lebbeus, whose surname was Thaddeus. This book, like the 2d of Peter, and some other Epistles, was at first scrupled, and by some rejected from the sacred canon, chiefly, as we believe, on account of its reference to the prophecy of *Enoch*, (of which in its place,) and perhaps some other apocryphal book; but, in our view of the subject, this is no reason for rejecting an inspired book, for the prophets themselves quote several books now lost, Josh. x. 13. Their quotations can only sanction what they quote, and that as to matters of fact only, unless they quote them as inspired. The authority of this book, however, is rejected only by such as reject St. Peter's second Epistle, which it very much resembles; nor can we reject either of them as inspired, without regarding them as *forgeries*, which is utterly improbable, as may be seen in *Horne*, and most writers upon the Canon.

Ver. 3. *The common salvation*—i. e. the salvation of Christ, common to both Jews and Gentiles.

Ver. 4. *Crept in.*—*Doddridge*, "glided in."—*Of old ordained.*—Literally, "proscribed." (Beza, *olim prescripti.*) *Doddridge*, "registered;" an allusion, as some think, to a custom among the Romans, of posting up in the forums the names of persons accused of certain crimes, with rewards for their apprehension, and sometimes for *killing* them. Such men, that is, wicked teachers or preachers, are proscribed in many parts of the word of God. See Psalm l. 16. Some, however, refer this to the ancient prophecies respecting such men. See verse 14, &c.—*The only Lord*—(Greek, *despotes*;)—Master. See note on 2 Peter ii. 1.—*God.*—This word (*Theon*) is wanting in several MSS., and in the Vulgate. *Doddridge* reads it, "God the only Sovereign, and our Lord Jesus Christ;" *Pye Smith*, "Our only Sovereign and Lord Jesus Christ." *Macknight* adheres to the common version, but admits the others to be equally just.

Ver. 5. *Destroyed them that believed not.*—See Heb. iv. 1—3.

Ver. 6. *Their first estate.*—Margin, "principality." *Doddridge* adheres to the former; but *Macknight* observes they amount to the same meaning—their

selves over to fornication, and going after [q] strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile [r] the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael [s] the archangel, when contending with the devil he disputed about the body of [t] Moses, [u] durst not bring against him a railing accusation, but said, The Lord [v] rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Wo unto them! for they have gone in the way of [w] Cain, and ran greedily after the error of Balaam [x] for reward, and perished in the gainsaying of [y] Core.

12 These are spots [z] in your feasts of charity, when they feast with you, feeding [a] themselves without fear: [b] clouds *they are* without water, carried [c] about of winds; trees whose fruit [d] withereth, without fruit, twice [e] dead, plucked [f] up by the roots;

13 Raging waves [g] of the sea, foaming out their own shame; wandering [h] stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the [i] Lord cometh with ten thousand of his saints,

15 To execute judgment upon [j] all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* [k] which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you [l] there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate [m] themselves, sensual, having not the Spirit.

20 But ye, beloved, building [n] up yourselves on your most holy faith, [o] praying in the Holy Ghost,

21 Keep [p] yourselves in the love of God, looking [q] for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, [r] pulling *them* out of the fire; hating even the garment [s] spotted by the flesh.

24 Now [t] unto him that is able to keep [u] you from falling, and to [v] present *you* faultless before the presence of his glory with exceeding joy,

25 To [w] the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

A.M. cir. 4069
A.D. cir. 65

q *other.*
r 2 Pe.2.10, 11.
s Da.12.1.
t De.34.6.
u Ex.22.28.
v Zec.3.2.
w Ge.4.5.
x Nu.22.7, 21
y Nu.16.1, &c.
z 2 Pe.2.13.
a Phi.3.19.
b Pr.25.14.
c Ep.4.14.
d Jn.15.4..6
e He.6.4..6.
f Mat.15.13
g Is.57.20.
h Re.8.10, 11.
i Zec.14.5.
j Re.20.13.

k Ps.73.9.
l 1 Ti.4.1.
m He.10.25.
n Col.2.7.
o Ep.6.18.
p Jn.15.9, 10.
q Tit.2.13.
r Zec.3.2..5
s Re.3.4,18.
t Ro.16.25.. 27
u 2 Th.3.18.
v Col.1.22.
w 1 Ti.1.17.

destructive—the abuse of the doctrines of grace, by "turning the grace of God into lasciviousness;" and the "denying (or renouncing) the only Lord God, and our Lord Jesus Christ:" or, as some render it, "our only Sovereign (or Master) and Lord, Jesus Christ."

By way of caution and alarm, the aged apostle reminds the brethren of the following facts, as showing the awful nature and extreme danger of apostacy: namely, 1. The fall of the rebel angels, who, without the hope of a Redeemer, are confined in chains of darkness to the day of judgment. 2. The fate of Sodom and Gomorrah, destroyed by fire from heaven, and their inhabitants consigned to the same "everlasting fire prepared for the devil and his angels," (Matt. xxv. 41:) the awful judgments whereby the unbelieving Israelites were destroyed, after their escape from Egypt. From all which we may collect that the men here referred to were unbelievers, like the last named—lustful as the Sodomites, and proud and rebellious as the apostate angels: filthy dreamers, that defile the flesh, and speak evil of dignities.

On this last point St. Jude adverts to the same circumstance alluded to by St. Peter, namely, the contest between Michael and Satan, relative to the body of Moses. Michael, the archangel, is first mentioned by the prophet Daniel, and is, by very able expositors, supposed to be the Son of God, as Captain of the Lord's host. But our translators, and most expositors of this Epistle, refer us to the prophecy of Zechariah, chap. iii. 1, &c.; the relation of which to the passage before us, we confess ourselves unable to demonstrate. But the great point argued by St. Jude is, the criminality of reviling those temporal rulers (whether the sovereign or his deputies) under whom Providence has been pleased to place us; and the hatred and persecution which has thereby been brought on peaceful Christians, is probably far more than has been supposed. But this is not all: these men are described as *murderers*, for they have gone in the way of Cain: *covetous*, for they have copied the error of Balaam; and, being *rebellious* against God, perish in "the gainsaying of Core," or rather Korah. (Numb. xvi. 1, &c.)

In the black list of follies and vices, which here follows, we shall notice only the reference to the *agapæ*, or "love feasts," which originally, according to Dr. *Benson*, were "frugal meals provided by the richer Christians to entertain the poor, the fatherless, the widows, and strangers." They were generally held immediately before or after the Lord's Supper, and very early subjected to abuse, as we find, not only by St. Jude, but by St. Paul. To these feasts such men were *spots*, or blemishes; that is, a disgrace and reproach.

The apostle now quotes a prophecy, which he ascribes, and doubtless truly, to the holy "Enoch, the seventh from Adam." It is well known, that a book under that title existed in the primitive church. This book has been recently discovered, and translated by Archbishop *Laurence*, of which the following is the passage quoted by our apostle in verse 14: "Behold, he comes with ten thousand of his saints, to execute judgment upon them, and to reprove all the carnal, for every thing which the sinful and ungodly have done and committed against him."

Finally, St. Jude affectionately exhorts his brethren to remember the warnings which they had received from the other apostles, in their well known epistles, and, by a careful attention to the Scriptures, and other means of grace, to *build up themselves* in their most holy faith; and by praying under the influences of the Holy Spirit, to guard themselves against the danger of apostacy—to prepare for all the public and private trials of the present state, and the solemnities of eternal judgment. The Epistle finally concludes with a prayer and doxology to Christ: "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

original state was that of leaders, or princes, in the heavenly host.——*But left their own habitation*—More strictly, we conceive, the *station* assigned to them; which, we presume, was a voluntary act, and constituted their rebellion. This and the following verses may be compared with the 2d Epistle of Peter, chap. ii. ver. 4, 6, 10—12, &c.

Ver. 7. *Going after strange flesh.*—Margin, "other flesh." The fact appears to be, that they gave themselves up to all kinds of uncleanness: the more abominable, the more agreeable to their depraved minds.

Ver. 9. *Michael the archangel.*—Peter says, "Angels, which are greater (or excelling) in power and might." 2 Pet. ii. 11.——*About the body of Moses.*—*Tillotson* thinks this may allude to Deut. xxxiv. 6; and that Satan wished to discover the body of Moses, that he might tempt the Jews to worship him. *Macknight* supposes, that by the body of Moses might be meant the Jewish church, as the Christian church is called "the body of Christ," 1 Co. xii. 27.

——*Durst not.*—*Doddridge*, "Did not presume to"—*bring*. *Tillotson* wittily suggests, that the angel was afraid the devil would be too hard for him at railing. See *Doddridge*.

Ver. 10. *But what.*—*Doddridge*, "And what."——*They corrupt themselves.*—*Doddridge*, "are corrupted."

Ver. 12. *These are spots in your feasts of charity.*—Literally, "love-feasts."——*Feeding themselves without fear*—i. e. without caution, till they eat and drink to excess. To this St. Paul is also supposed to allude, 1 Co. xi. 21.

Ver. 13. *Wandering stars.*—Greek, "planets;" in which two ideas may be suggested, namely, that they are always changing their aspects and situations, and that they shine only by a borrowed light.

Ver. 15. *Ungodly committed.*—*Doddridge*, "impiously committed."

Ver. 23. *The garment spotted by the flesh*—i. e. a leprous garment. Or perhaps the allusion may be to Zech. iii. 4, 5.

CONCLUDING REMARKS ON THE EPISTLE OF JUDE.

[ST. JUDE, says *Origen*, has written an Epistle in a few lines indeed, but full of vigorous expressions of heavenly grace. He briefly and forcibly represents the detestable doctrines and practices of certain false teachers, generally supposed to be the impure Gnostics, Nicolaitans, and followers of Simon Magus; and reproves these profligate perverters of sound principles, and patrons of lewdness, with a holy indignation and just severity; while at the same time he exhorts all sound Christians, with genuine apostolic charity, to have tender compassion on these deluded wretches, and to endeavour vigorously to reclaim them from the ways of hell, and pluck them as brands out of the fire. The great similarity between this Epistle and the second chapter of the second Epistle of Peter, has already been remarked. Both writers are nearly alike in subject, style, vehemence, and holy indignation against impudence and lewdness, and against those who invidiously undermine chastity, purity, and sound principles. The expressions are remarkably strong, the language animated, and the figures and comparisons bold, apt, and striking. There are no nobler amplifications in any author, than in these writers, when they expose the delinquencies of these false teachers, which they severely brand, emphatically expose, and yet happily express in all the purity and chastity of language.] -B.

THE REVELATION OF ST. JOHN THE DIVINE.

"IT is a remarkable circumstance, (says *Horne*,) that the authenticity of this book was very generally, if not universally, acknowledged during the two first centuries; and yet, in the third century, it began to be questioned. This seems to have been occasioned by *some* absurd notions concerning the *Millennium*, that a few well-meaning, but fanciful expositors, grounded on this book; which notions their opponents injudiciously and presumptuously endeavoured to discredit, by denying the authority of the book itself. So little, however, has this portion of Holy Writ suffered from the ordeal of criticism, to which it has in consequence been subjected, that (as Sir *Isaac Newton* has long since remarked) "there is no other book of the New Testament so strongly attested, or commented upon so early, as the Apocalypse."

When we come to the *Millennium*, we hope to show that there is nothing in the book itself that can form a rational objection to its authority on the ground of that doctrine: the *external* evidence for the authenticity and divine authority of this book, however, rests, as does also that of the other books of the New Testament, in a great measure upon the testimony of the early Christian fathers. And here *Woodhouse* produces passages from *Ignatius* and *Polycarp* as early as A. D. 107 and 108. *Jerome* states, that *Justin Martyr* (about A. D. 120) commented on some parts of this mysterious book; and a commentary on the whole is mentioned among the works of *Melito*, Bishop of Sardis, A. D. 177. *Irenæus*, who flourished about the same time, and was, in early life, acquainted with *Polycarp*, often quoted this book as the Revelation of John the Evangelist, and the disciple of the Lord. "His testimony for this book (says *Lardner*) is so strong and full, that, considering the age of *Irenæus*, he seems to put it beyond all question, that it is the work of John the Apostle and Evangelist." Latter authorities need not be here mentioned.

The next question relates to the *date* of this book. The most probable and generally received opinion is, that it was written during John's banishment to the Isle of Patmos, by Domitian, in the latter part of his reign; that is, in the year A. D. 96, in the latter part of which he died, or immediately after, when the apostle was set at liberty. This has been clearly shown by *Lardner*, *Lampe*, *Woodhouse*, and others. The former says, that "all antiquity is abundantly agreed, that Domitian was the author of John's banishment." This also has the express sanction of *Irenæus*, *Origen*, and other early fathers; and is supported by strong internal evidence: for this book describes the seven Asiatic churches as not only existing, but as having flourished, and, some of them, subsequently decayed, which could not have been the case at a much earlier date.

Another question, and one we think least attended to, relates to the scenic representations here described. The exhibitions in the first and fourth chapters, strongly remind us of the scenes exhibited in the prophecies of Isaiah, Daniel, and Ezekiel: but in chapters v. and vi. we have a volume, or roll of parchment, sealed with seven seals: each of which, as it opens, displays (as suggested by *Harmer*) a pictorial delineation of certain figures, emblematical of future events, which we shall be presently called upon to consider; and which exhibitions become more and more vivid, till they acquire all the interest of real life: sounds are added to pictorial representation, and the great Ezekiel of the New Testament, wrapt in prophetic raptures, hears thunders unutterable, and describes scenes inconceivable.

We have alluded to Ezekiel, and, indeed, there is a singular resemblance between *his* visions and those of the beloved disciple. Both saw the sapphire throne, and the rainbow round about it; with the glorious vision of the cherubic animals. Both prefigure the terrible judgments of God upon the earth, and particularly upon Gog and Magog; and both describe the New Jerusalem, with an angel measuring the temple.

There is something, however, peculiar in St. John's plan, or method: first, *seven seals* are unloosed, and produce six grand pictorial views. Under the seventh seal we have a solemn pause, and *seven* angels with *trumpets* are introduced: the sounding of the first six trumpets produce six grand prophetic scenes; and the seventh trumpet ushers in the Millennium.

The following brief analysis is from the pen of the late learned and judicious *Hurd*:—

"The reader may form a distinct idea of the method in which the whole book of the Apocalypse is disposed, by observing, that it is resolvable into three great parts. The first part is that of the Epistles to the seven churches, contained in the first three chapters, and is not at all considered by *Mede*.

"The second part (with which *Mede* begins his commentary) is that of the Sealed Book, from chap. iv. to chap. x.; and contains the fates of the empire, or its civil revolutions, yet with a reference still to the fate and fortune of the Christian church.

"The third part is that of the Open Book, with what follows, to the end; and exhibits in a more minute and extended view, the fates of the Christian church, especially during its apostacy, and after its recovery from it. This third division may farther be considered as consisting of two parts. The first contains, in chap. xi., a summary view of what should befall the Christian church, contemporary with the events deduced in the second part concerning the empire; and is given in this place in order to connect the second and third parts, and to show their correspondence and contemporarity. The second part of the last division, from chap. xii. to the end, gives a detailed account of what should befall the Christian church, in distinct and, several of them, synchronical visions."

It would be in vain to attempt to harmonize, or even to enumerate, the various expositors of this mysterious book; yet so much curiosity has been excited within the last few years, by the exercise of uncommon genius and learning, that we feel disposed to give a faint outline of the hypothesis of a few of the most popular, which we shall do with impartiality; and, according to the best of our recollection, nearly in the order of their publication.

The French Revolution, and the events which followed, renewed, in a singular way, the study of this sacred book. Most remarkable, certainly, were the interpretations or conjectures (as the reader may please to call them) of the judgments foretold in chap. xi., relative to the fall of the French government, and certain events which followed, as they were explained by the Rev. *P. Jurieu*, *Robt. Fleming*, and others, in the latter end of the 17th century, and which we shall slightly notice when we come to that chapter.

One of the first writers who particularly noticed this event as the fulfilment of that prophecy, was the Rev. *James Bicheno*, M. A., a Baptist Minister of Newbury, and a most zealous friend to civil and religious liberty. This benevolent gentleman (for the writer knew such to be his character) was so delighted with the fall of popery and slavery in France, that he flattered himself that this was, at least, an introduction to the Millennium. Some of his peculiarities were—that the great dragon, mentioned in Rev. xx. 1—3, signified the German empire; and the two witnesses, in chap. xi., the advocates for civil and religious liberty. He wrote in 1794, &c. and predicted the final destruction of popery and despotism in 1819!

2. *Illustrations of Prophecy*—In which are elucidated many predictions in Isaiah, Daniel, the Revelation, &c. supposed to refer to the Revolution in France, the overthrow of ecclesiastical tyranny, civil despotism, &c., with a large collection of extracts, &c., 2 vols. 8vo. 1796. This work, though anonymous, was well known to be the production of a son of the late Dr. *Towers*, of political memory; and though professedly religious, was so deeply imbued with politics, that, soon after its publication, it was thought prudent to suppress the sale, to prevent prosecution, which rendered it for several years very scarce. It contains, however, curious and interesting extracts from more than thirty writers of the two last centuries, and is thought to excel in a judicious exposition of the prophetic symbols, which abound in this book.

3. On the other hand, the Rev. *G. S. Faber*, B. D., a very learned and respectable clergyman, differs from most preceding interpreters in explaining *Antichrist*, and the *Man of Sin*—neither of the pope nor popery, but of "the Infidel King," or atheistical government of France; a system which he has certainly defended with great ability and ingenuity. He is also a strong and able advocate for the complete restoration of the Jews.

Since these gentlemen, who were the first, we believe, to propound and support these systems, we have had a long succession of writers of varied talent; among whom we recollect the names of three learned lay gentlemen, Messrs. *Cuninghame*, *Frere*, and *Galloway*; and, still more recently, the Rev. Mr. *Irving*—of all whom we wish to speak with respect, though, from the little knowledge we have obtained of their respective systems, we consider them as rather curious than correct. To the following writers on this book we have paid more particular attention; and have consulted them pretty constantly, in company with *Doddridge*, and other expositors of the New Testament at large.

The first, and certainly one of the most judicious, of these works, is the "Paraphrase and Notes of the Rev. *Moses Lowman*, forty years a dissenting minister at Clapham." Ours is the fourth edition. When the first edition of this work was published, we cannot say; but the author died in 1752. Of this work, it is sufficient praise that *Doddridge* has said of it—"From which I have received more satisfaction, with respect to many of its difficulties, (i. e. the difficulties of the Apocalypse,) than ever I found elsewhere, or expected to have found at all."—*Doddridge's* Works.

2. Bishop *Newton's Dissertations on the Prophecies* we need only name, as their merit is universally acknowledged. The 24th Dissertation only has reference to this book.

3. The *Apocalypse*, or *Revelation* of St. John, translated, with notes, critical and explanatory. To which is prefixed, a dissertation on the divine origin of the book, &c. by *J. C. Woodhouse*, D. D. Archdeacon of Salop. It is abundant praise to this author, that no less a man than Bishop *Hurd* wrote in a blank leaf of this book, in the Hartlebury Library—"This is the best book of the kind I have seen. It owes its superiority to two things: 1. The author's understanding, for the most part, the Apocalyptical symbols in a *spiritual*, not in a literal sense; and, 2dly, To the care he has taken to fix the precise import of those symbols, from the use made of them by the old prophetical, and other writers of the Old and New Testament."

4. *An Essay* towards a connected elucidation of the prophetical part of the *Apocalypse*, by *Steph. Morell*, (1806.) The author, who is since deceased, bore the character of intelligent, modest, and temperate in judgment; and has had the merit of condensing into the compass of an octavo pamphlet, the substance of *Lowman*, *Newton*, and several other writers.

5. *Expository Discourses* on the Apocalypse, interspersed with practical reflections, by *Andr. Fuller*, 1814. This was the last work of *Fuller*, and bears the characteristic stamp of his maturest judgment. The author died just before its publication.

6. A concise *Exposition* of the *Apocalypse*, so far as the prophecies *are* fulfilled, by *J. R. Park*, M. D. This answers to its description, and contains, as appears to us, an abstract of the great work of *Woodhouse*, above mentioned, so far as relates to prophecies supposed to be fulfilled. The five first chapters are omitted, as *not* prophetical. The author professes to have consulted the archdeacon at every step, but to have differed from him freely, wherever he saw occasion.

7. The most recent, and ingenious work we have met with, is "The *Apocalypse of St. John* .... a *new* interpretation, by the Rev. *Geo. Croly*, A.M. H. R. S. L."—Without professing ourselves converts to his, or to any *new* system, *as a whole*, we certainly regard Mr. *C.* as an elegant and an able writer.

8. There is another work which we have not classed, nor can we class, with the above, because it is *unique*, and, in general, opposed to all the preceding. It is entitled, "A general *History* of the *Christian Church*.... chiefly deduced from the *Apocalypse of St. John*," on which it is, in fact, a commentary. It appears under the name of Sig. *Pastorini*, but is well known and acknowledged to be written by the late Dr. *Walmesley*, of Bath, a Roman Catholic divine, and "Vicar Apostolic of the West of England." This profound mathematician, and such he confessedly was, has endeavoured to demonstrate that *Protestantism* (and not popery) is "the grand apostacy," which was to have been exterminated in 1825!—but has happily survived the author's rash prediction. This work was first printed in 1771; but ours, which is marked the fifth edition, is dated "Dublin, 1812." This very curious work we shall occasionally consult. It furnishes another instance of a folly, of which Sir *Isaac Newton* himself long since complained. "The folly of interpreters (says that great man) has been to *foretell times* and *things* by this prophecy, as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt."

With such helps before him, and not without trembling, lest he should "darken counsel by words without knowledge," the writer has attempted this most arduous part of his undertaking. More than forty years since he went through the book with the aid of *Doddridge*, *Gill*, and *Guise*, Bishop *Newton*, Mr. *Pool*, Mr. *Reader*, and some others, from all whom he extracted notes, which he has still by him. But his chief obligations in the present instance are to Mr. *Lowman*, Dr. *Woodhouse*, and Mr. *Fuller*. He confesses that he has found much pleasure in the study, and, whatever mistakes he may have committed, he hopes he has been kept from dogmatizing, and from giving conjectures of his own under the name of divine predictions. We owe, indeed, much to the Divine benevolence for the warnings, counsels, and consolations of this sacred book, and, so far as it is fulfilled, we have internal evidence of its inspiration; but for the remainder, the Scriptures admonish us, in the words of the angel to the prophet Daniel: "Blessed is he that waiteth:—But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

CHAPTER I.

John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE [a] Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and

A. M. cir. 4100.
A. D. cir. 96.

[a] Re. 16.15
Ga 1.12.
Ep 3.3.

he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

CHAP. I. Ver. 1—8. *The title and introduction to this Book.*—On the opening of this sublime Book, Dr. *Pye Smith* very judiciously remarks, that the Revelations here described are "represented as the gift of Christ, as well as of God the Father: the honour of being the author of this development of futurity, is asserted to both the Father and the Son: while

CHAP. I. Ver. 1. *The Revelation* (Greek, *Apocalupsis*) *of Jesus Christ*, &c.—The two first verses seem to have been intended for the original title of the book, that prefixed at the head being attributed to *Eusebius*, who added the term "the divine," or "Theologian," in reference to the sublime nature of his

3 Blessed [a] *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time [b] *is* at hand.

4 JOHN to the seven [c] churches which are in Asia: Grace *be* unto you, and peace, from him [d] which is, and which was, and which is to come; and from the seven [e] Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful [f] witness, *and* the [g] first begotten of the dead, and the prince of the kings of the earth. Unto him that loved [h] us, and washed [i] us from our sins in his own blood,

6 And hath made us [j] kings and priests unto God and his Father; to him [k] *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with [l] clouds; and every eye shall see him, and they [m] *also* which pierced him: and all kindreds of the earth shall wail [n] because of him. Even [o] so, Amen.

8 I [p] am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the [q] Almighty.

A. M. cir. 4100.
A. D. cir. 96

a Lu.11.28.
b Ja.5.8,9. 1 Pe.4.7.
c ver 11.
d ver 8.
e Zec.4.10. c.3.1. & 4. 5
f Jn.8.14.
g Col.1.18.
h Jn 13.1.
i He 9.14.
j Ex 19.6. 1 Pe.2.5,9
k He 13.21.
l Da.7.13 Mat 26.64
m Zec.12.10
n Mat.24.30
o c.22.20.
p Is.41.4.
q Is.9.6.

r 2 Co.12.2.
s Jn.20.26. Ac.20.7. 1 Co.16.2.
t c.2.1.
u c.2.8.
v c.2.12
w c.2.18.
x c.3.1.
y c.3.7.
z c.3.14.
a Ex.25.37. Zec.4.2.
b Eze.1.26., 28. Da.7.9,13. 10.5,6.
c c.2.18. 19.12.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ.

10 I was in the [r] Spirit on the [s] Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto [t] Ephesus, and unto [u] Smyrna, and unto [v] Pergamos, and unto [w] Thyatira, and unto [x] Sardis, and unto [y] Philadelphia, and unto [z] Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven [a] golden candlesticks;

13 And in the midst of the seven candlesticks *one* [b] like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes [c] *were* as a flame of fire;

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the order of primacy in the former, and mediatorial subordination in the latter, is expressly maintained in accordance with the whole tenor of revealed truth." So Dr. *Woodhouse* observes—"The scheme of the Christian revelation is mediatorial throughout. God [the Father] giveth to the Son, dispensing knowledge and favour through him." This knowledge was *by* the Son, and, *through* the Spirit, communicated to his servant *John:* and thus the most perfect harmony, or rather unity, is preserved between the Father, the Word, and the Holy Spirit. This John, to whom the communication was made, could be none other than the Evangelist; for he it was who bare record of the divine *Logos* in his gospel, (John i. 1,) and he it is who now records the testimony of Jesus Christ, and the divine visions to him exhibited.

The blessing which here follows, and is pronounced upon the reader of this book, was undoubtedly designed to encourage Christians to the study of it, and that practically; for the blessing is not pronounced on those who merely peruse it, either in a cursory or studious way; but on those who *keep* in mind the things that are written, by a practical attention to their design. (See Deut. vi. 6—9.) And the more to stimulate the readers to this attention, it is added, "the time is at hand" when these predictions should be fulfilled. Not all of them, assuredly: for they embrace the whole dispensation of Providence to the end of time; but the meaning is, that their fulfilment was immediately to commence, and to proceed with a rapidity which demanded their utmost vigilance and attention. "We must keep them (says Mr. *Fuller*) as one engaged in a voyage through dangerous seas keeps his chart, and consults it on all necessary occasions."

John now commences his address to the seven churches of proconsular Asia, all which we must suppose at this time to have been existing, and which (as may be seen in the map) lay within a narrow circle. The apostolical benediction and doxology here introduced, are in a style peculiar to this book. The periphrasis, "Who is, who was, and who is to come," is agreed to designate God the Father. The "seven Spirits before the throne," the best commentators agree, are intended to represent "the various gifts and graces of the Holy Spirit." So the venerable *Bede* himself says—"The one Holy Spirit is here described as *sevenfold*, by which is intimated, in prophetic language, fulness and perfection." Who it is that "loved us, and washed us from our sins in his own blood," no Christian needs to be informed. If it be asked, why it is that the Son of God is here placed the last of the sacred Three, it is answered, because on his name and character the apostle intended to dilate.

The next verse has been remarked as containing the whole burden of these Epistles, and is introduced, not in the cold style of a philosopher, but in the rapturous language of a prophet. "Behold! he cometh with clouds, and every eye shall see him; and they also which pierced him, and all the earth shall wail because of him." The expression, "they also which pierced him," though it must, in the first place, refer to those who were his immediate murderers, must not be confined to them. Every one who claims an interest in the Saviour's sacrifice, must confess a share in the guilt for which he suffered. So under the Mosaic law, he who brought a bullock for his atonement, laid his hand upon the head of the animal, as an acknowledgment of his guilt. (See Levit. i. 4.)

A voice is then heard declaring, "I am Alpha and Omega," that is, the first and the last; or, as here follows, "the beginning and the ending;" the first cause, and final end, of all created beings. It has been, however, disputed, whether these should be considered as the words of the Father, or of Christ. Mr. *Fuller* says—"That these were his [Christ's] words, and not those of the Father, will appear from comparing them with chap. i. 1; and xxii. 6—16. It was Jesus Christ, and not the Father, who communicated through the angel with his servant John. The Father is sometimes referred to in the prophecy; but, if I mistake not, in the third person only: not as speaking, but as spoken of." The circumstance, however, of its being left doubtful by the sacred writers, to whom such passages should be referred, whether to the Father or the Son, is, with us, a powerful argument for their essential equality; for surely the Holy Spirit would never have laid us under such temptations to idolatry, as must be the case, if both were not entitled to the same divine honours.

Ver. 9—20. *The first vision of the Son of God.*—The apostle John informs us, that he was at this time banished to the isle of Patmos, "for the word of God, and for the testimony of Jesus Christ." This Patmos is a small island (as the maps show) in the Mediterranean Sea, not far from the coast of Asia, nor, indeed, from any of the churches which he now addressed. But the apostle, in mentioning this circumstance, gives no note of date, which also is the case with his other Epistles, as well as his Gospel. This date can only be drawn from history: and Drs. *Lardner*, *Woodhouse*, and others, have

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writings. It may also be remarked, that this is the only apostolical writing, and John the only apostle, to whose name our translators have prefixed the term *Saint.*—*Signified it by his angel.*—"In the style of prophecy," *Lowman* says, "every thing is called an Angel that notifies a message from God; but as one or more angels, in the proper sense of the term, seem to be employed in every vision here recorded, there seems no occasion to seek another acceptation."

Ver. 2. *Who bare record of the word* (Greek, *Logos*) *of God.*—Namely, in his gospel, which seems to refer to his first chapter; and if so, plainly indicates that his Gospel was written before this work, and probably before his Epistles also: but this cannot be ascertained.

Ver. 4. *To the seven churches.*—The number *seven*, among the Hebrews, signifies completeness, whence some have supposed the phrase intends all the churches in Asia; but as seven are distinctly named, there seems no room for this supposition. The number seven, however, has a reigning influence throughout the book: we have seven spirits, seven angels, seven seals, &c. &c.; and the same number predominated through the Mosaic dispensation, and might, as some suppose, originate with the seven days of the creation.—*In Asia.*—See note on Acts xix. 10.

Ver. 5. *The first-begotten.*—*Doddridge and Woodhouse*, "first-born."

Ver 7. *And all kindreds*, &c.—*Doddridge* and *Woodhouse*, "tribes."

Ver. 8. *I am Alpha and Omega.*—These are the first and last letters of the Greek alphabet, used symbolically: so the Rabbins used *Aleph* and *Tau*, the first and last letters of the Hebrew alphabet. The Syriac reads Olaph and Tau; the Arabic, Aleph and Ya.—*Gill*

Ver. 9. *Patmos.*—This island contains an excellent harbour, and the town consists of about 200 houses, which are said to be raised nearly 500 feet above the level of the sea: and the people show a grotto, in which they pretend that St. John wrote these visions.—*For the word of God*, &c.—Compare chap. vi. 9.—*And for the testimony*—i. e. as witnesses and martyrs for Jesus Christ.

Ver. 10. *I was in the Spirit*—i. e. prophetically inspired—*on the Lord's day*—i. e. the Christian sabbath—the first day of the week; so called, because on that day our Lord arose from the dead. The same expression is used by *Ignatius*, to distinguish the first day from the seventh.

Ver. 11. *The first and the last.*—This differs from the explanation of the mystic letters, alpha and omega, more in sound than in sense; that they can apply only to the great Supreme, see Isa. xliv. 6; xlviii. 12, 13.—*Smyrna*—[Now *Ismir*, is a celebrated city of Asia Minor, situated on the shore of the Ægean sea, about 183 miles W. by S. of Constantinople, 100 miles N. of Rhodes, and between 40 and 45 miles N. W. of Ephesus, in lat. 38 29 N. and long. 27 25 E. It is at present about 4 miles in circumference, extending about a mile along the shore, and has a very handsome appearance; its population is about 120,000 souls.}—*Bagster.*

Ver. 12. *Seven golden candlesticks.*—*Doddridge*, "lamps." *Woodhouse*, "lamp-bearers."

Ver. 13. *Girt about the paps*—*Doddridge* and *Woodhouse*, "breasts."

Ver. 14. *His eyes* were *as a flame of fire.*—This is a common figure in poetry: thus Hesiod of Apollo, "His eyes shot fire;" and Homer of Minerva "Her eyes shone dreadful." How ridiculous, therefore, as well as profane, is it to ridicule this image, as some infidels have lately done.

15 And his feet [d] like unto fine brass, as if they burned in a furnace; and his voice [e] as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a [f] sharp two-edged sword: and his countenance *was* as the sun [g] shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that [h] liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys [i] of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven [j] stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks [k] which thou sawest are the seven churches.

A. M. cir. 4100.
A. D. cir. 96.

d Eze.1.7.
e Eze.43.2.
f Is.49.2. He.4.12.
g Ac.26.13. c.10.1
h Ro.6.9.
i Ps.68.20. c.20.1,2.
j ver.16.
k Mat.5.15, 16.
a c.1.16,20.
b Ps.1.6 ver.9,13, 19. c 3.1,8,15
e 1 Jn.4.1.
d 2 Co.11.13

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, and found wanting in them.

UNTO the angel of the church of Ephesus write; These things saith he that [a] holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know [b] thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried [c] them which say they are apostles, and are [d] not, and hast found them liars:

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clearly shown, as stated in our Introduction, that the general testimony of the ancients favours the opinion of his banishment having taken place toward the end of Domitian's reign. Irenæus, who flourished in the beginning of the second century, says of the *Revelation*, (meaning, doubtless, the scenery herein described,) "it was seen no long time ago, but almost in our age, at the end of the reign of Domitian:" and Clement of Alexandria, who flourished in the beginning of the third century, speaks of John's returning from Patmos to Ephesus after the death of the tyrant, by whom he is supposed to mean the emperor just mentioned.

As the first thing toward a right interpretation of this book is, a correct conception of the imagery employed, to that object we shall pay a primary attention. Much of this scenery is borrowed from the temple, and the dress in which the Son of God here appears, seems to be that of the Jewish High Priest; but his person infinitely more glorious. His countenance as the sun; his locks white as snow when irradiated by the sun; his eyes darting ethereal flames, and his feet shining like smelting brass in the furnace. Here the prophet saw seven candlesticks or lamp-burners, not joined together in the manner of the candelabrum or chandelier in the tabernacle (described Exod. xxv. 31, &c.) but, as it should seem, distinct; for the Christian churches are not all united in one form, as was the Jewish, nor dependant upon one tabernacle or temple: but alone on Him who "walketh in the midst" or before the front of them, as we understand it, to furnish or superintend their light.

These lamps were not illumined in the ordinary manner, with wicks and oil, but by stars, signifying the angels, ministers, and messengers of these churches, which the great High Priest holds in his hand: not separately, as we conceive, but in the form of either a cluster, or perhaps a kind of orrery, such as some have supposed was placed on the top of Solomon's celebrated pillars—Jachin and Boaz. This vision, while it was intended to animate and encourage, was for the moment overpowering. The beloved apostle fell at the Saviour's feet as dead. Instantly, however, he stretched forth his right hand to communicate a touch, like that which, during his abode on earth, could cure the sick and raise the dead. "Fear not, (said he,) I am the first and the last—he that liveth and was dead!"—"This word, *Fear not*, (says Dr. *Woodhouse*,) is the comforting assurance to the Virgin, to Zacharias, to the shepherds, and to the women at the sepulchre, under similar impressions."

We must here pause a moment, and attend to the directions given to the prophet to write.—"Write the things which thou *hast seen*, and the things which *are*, and the things which *shall be* hereafter." Mr. *Lowman* and Dr. *Woodhouse* divide these matters of record into two classes,—1. The things which John had seen and was now seeing, he classes with things that *are*, dividing the whole into things present and things future; but Mr. *Fuller* has a thought peculiar to himself, and which we think, like most of his conceptions, merits our particular attention. He considers these predictions as having a retrospective view from the ascension of Christ, and including two great objects which most other expositors omit—namely, the progress of the gospel from that period, and the destruction of Jerusalem, with all its attendant horrors.

"Surely (says Mr. *Fuller*) it must appear singular, that in a prophetic description of the success of the gospel in the early ages, the most glorious part of it should be left out; and that, in a like description of the wars between the Jews and Romans, the most terrible part should be omitted." The reason given by Mr. *Lowman* for its being omitted, is, "The destruction of Jerusalem *being past*, can hardly be supposed to be denoted by a prediction of a judgment to come." "Doubtless it is in general true, (continues Mr. *Fuller*,) that prophecies are predictions of *things to come*; in some instances, however, they may refer to events, *the beginnings of which* are already accomplished. There is a remarkable instance of this in the prophecies of Daniel, concerning the four monarchies. He speaks of his seeing them all *rise up out of the sea*, (Dan. vii. 1—3;) yet, at the time of the vision, the first of them, namely, Babylon, had risen and reigned, and was near its end; for it was in the first year of Belshazzar, who was its last king. And why should not the apostle, in like manner, begin the prophecy with the commencement of the Christian dispensation, though he wrote above sixty years after it? This makes the sealed book to contain a perfect system of New Testament prophecy, from the ascension of Christ to the end of all things."

Of this suggestion, which appears to us perfectly correct, we shall avail ourselves in explaining the visions of the seals; in the mean time, we must return to the *Epistles* to the seven churches. Many commentators conceive these also to be prophetic of the seven stages of the Christian church at large. But for this we perceive no foundation; and we are happy to find that Bp. *Newton*, and the most respectable expositors since his time, are of the same opinion. "But it doth not appear (says the learned prelate) that there are, or were to be, seven periods of the church, neither more nor less; and no two men can agree in assigning the same periods. There are likewise in these epistles several innate characters, which are peculiar to the church of that age, and cannot be so well applied to the church of any other age. Besides other arguments, there is also this plain reason; the last state of the church is described in this very book as most glorious of all; but in the last state in these Epistles, that of Laodicea, the church is represented as 'wretched, and miserable, and poor, and blind, and naked.' But though these Epistles have rather a literal than a mystical meaning, yet they contain excellent moral precepts and exhortations, commendations and reproofs, promises and threatenings, which may be of use and instruction to the church in all ages."

CHAP. II. Ver. 1—11. *Epistles to the churches of Ephesus and Smyrna.*—These Epistles are all addressed to the *angels* of the several churches; by whom we are to understand their respective ministers, pastors, or bishops, who are to be considered as their representatives also, through whom the respective churches are themselves addressed. Of these the church of *Ephesus* is the first; to which is addressed both commendation and reproof. Alluding to the character in which Jesus appears as the true *light*, guide, and defender of his churches, he says, "I know thy works, and thy labour, and thy patience:" and particularly commends them for rejecting false prophets and impostors. Especially are they commended for hating "the deeds of the *Nicolaitanes*," which (says the Lord) I also hate. What these *deeds* were, it is not easy to ascertain. Ecclesiastical historians charge them with a criminal licentiousness, in holding a community of wives. They boasted, as their founder, one of the first seven deacons, Nicolas, the proselyte of Antioch: but "whether he countenanced such conduct, or whether they abused his name to sanction it, is not now easily to be ascertained. Nor is it quite certain that he is the person whom they claimed as their founder, since Nicolas was a common name among the Greeks."

It is probable that all these churches had been planted by Paul: this is clear, at least, as to the church at Ephesus, in which city he was severely persecuted by Demetrius and his craftsmen, as we have already seen on Acts xix. 24, &c. Persecution is generally friendly to piety in the subjects of such

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Ver. 15. *His feet like unto fine brass*, &c.—*Woodhouse*, "like smelting brass;" i. e. glowing with the heat of the furnace.—*As the sound of many waters*—That is, of conflicting seas meeting each other. See Acts xxvii. 41.

Ver. 16. *A sharp two-edged sword.*—This is in perfect harmony with the prophetic language of the writers of both Testaments. See Isa. xi. 4; xlix. 2.

Ver. 18. *Have the keys of hell*—(Greek, "*Hades*,") or the invisible world. See Ps. xvi. 10. Mat. xvi. 18. Both *Doddridge* and *Woodhouse* take the term in its most extensive import.

Ver. 20. *The mystery*—i. e. the mystical or spiritual sense of the emblems.

CHAP. II. Ver. 1. *Unto the angel*, &c.—*Jennings* says, Next to the chief ruler of the synagogue, was an officer who offered public prayers, and was therefore called their angel.—*Jewish Antiq.* book ii. chap. ii.—*Candlesticks.*—See chap. i. 12.

Ver. 2. *Which say they are apostles.*—It appears by this verse, that some of the false teachers which troubled the church in the first ages, pretended to be apostles. These the church of Ephesus could not endure.

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not [e] fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first [f] works; or else I will come unto thee quickly, and will remove [g] thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the [h] Nicolaitanes, which I also hate.

7 He [i] that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree [j] of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write; These things saith the [k] first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art [l] rich) and *I know* the blasphemy of them which say they are [m] Jews, and are not, but *are* the synagogue [n] of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful [o] unto death, and I will give thee a crown [p] of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second [q] death.

12 And to the angel of the church in Pergamos write; These things saith [r] he which hath the sharp sword with two edges;

13 I know [s] thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied [t] my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth:

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who [u] taught Balac to cast a stumbling-block before the children of Israel, to eat [v] things sacrificed unto idols, and to commit [w] fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and [x] will fight against them with the sword of my mouth.

17 He [y] that hath an ear, let him hear what the Spirit saith unto the churches; To him

A. M. cir. 4100.
A. D. cir. 96.

e Ga.6.9.
f Je.2.2,3.
g Mat.21. 41,43.
h ver.15.
i Mat.11.15 ver.11,17, 29.
j Ge.2.9. c.22.2,14.
k c.1.8,17.
l 1 Ti.6.18.
m Ro.2.28, 29.
n c.3.9.
o Mat.10.22
p Ja.1.12.
q c.20.14.
r c.1.16.
s ver.9.
t 2 Ti.2.12.
u Nu.31.16.
v Ac.15.29
w 1 Co.6.13, 18.
x Is.11.4.
y ver.7. c.3.6,13, 22

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persecution; but after that subsided it seems that the Ephesians lost "their first love;" that is, abated in the fervour of their piety and zeal; and therefore are they exhorted to "repent, and do their first works."

Ephesus was the chief city of proconsular Asia, and was at that time immensely rich, and devoted to luxury and idolatry. "Great is Diana of the Ephesians!" was their cry; and the chief cause of their alarm was, lest their favourite "goddess should be despised, and her magnificence destroyed."

But, alas! how frail and uncertain are all terrestrial things! This mighty city is now reduced to about fifteen poor cottages, inhabited by Turks, (who call it *Aisalick*;) and this flourishing church was, in 1816, reduced to three individual Christians, one only of whom could read; and who knew nothing of Paul, but by his name in the Calendar.—(See *Orient. Lit.* No. 1548.)

Each of these addresses finishes with a promise on perseverance; and the promise here is—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Of this tree we shall have a fuller account, chap. xxii. 2. Life and immortality are the sure reward of victory in the Christian contest.

The next address is to the church at *Smyrna*, of which no other mention is made in the New Testament; our Scripture knowledge of it is, therefore, solely confined to this account. The church at Smyrna was, at this time, in the midst of tribulation and poverty, arising, most probably, from the persecution they had endured. They were, however, *rich* in grace; and though they are taught to expect farther persecution, they are assured also of support and final victory. There were, notwithstanding, among these pious Christians, some who belonged to the synagogue of Satan; some, indeed, who boasted of being Abraham's seed, but were not the children of his faith. It is predicted, "The devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation *ten*," that is, many "days." Nearly seventy years after the visions of the Apocalypse, a heavy persecution broke out in this city; and their Bishop, Polycarp, signalized himself, by the courage and fortitude with which he suffered, in an extreme old age. When threatened with the most terrible deaths, and urged to pity his own gray hairs, he nobly replied, "Eighty and six years have I served Christ, and he has never done me any wrong: how, then, can I blaspheme my King and my Saviour?" And when, in particular, he was threatened with the flames, by which, indeed, he suffered, he retorted—"Thou threatenest me with fire which burns but for an hour, and is then extinguished; but knowest not the fire of future judgment, and of that eternal punishment, which is reserved for the ungodly;"—in which he plainly alludes to "the second death" here mentioned, and from which exemption is here promised; and not only exemption from *this* death, but also "a crown of (immortal life."

Smyrna is still a very considerable place, and supposed to contain 140,000 inhabitants,—Greeks, Armenians, Catholics, Jews, and Protestants; of the latter, only 140 individuals. What a field is here for missions!

Ver. 12—29. *Epistles to the churches of Pergamos and Thyatira.—Pergamos* is described by Pliny the elder, as the most famous city of Asia, having been adorned and enriched by a long succession of Attalian kings, and now become the residence of a Roman consul. Wealth and luxury of course fitted it for a "throne of Satan," as might be expected of a Pagan metropolis. The city is now called Bergamo, and is said to contain about 15,000 inhabitants; Greeks, Armenians, Jews, &c. about 2000; but all the rest Turks. Most of the churches are turned into mosques, but there remains one for the Greeks, and another for the Armenians. Here, formerly, Æsculapius was worshipped under the form of a serpent, which gives the greater propriety to its being called the seat of Satan, herein afterwards distinguished as the *old serpent*. See chap. xii. 9.

The only charge against this church appears to be their tolerating among them the followers of Balaam and the Nicolaitanes, who appear to us to have been distinct persons, though perhaps their errors might be similar. And here we shall take the liberty to offer a remark or two.

1. Though we are friends to universal toleration or religious liberty, even to the most unenlightened consciences, yet would we by no means tolerate *in* any church such *errors* as affect the vitals of Christian doctrine, or the practice of moral duties. Such men should be assailed with Scripture and with argument; and, if neither prevail, we consider them by no means proper subjects for church communion: but this is quite a distinct thing from loading them with fines or shutting them up in prisons.

2. We observe in all the heresies reprobated in the New Testament, a strong tendency, if not to crime, at least to laxity of morals. We believe, for instance, that persons who deny the Deity and atonement of our Saviour, may be sober, honest, and humane; but few of them, we apprehend, pretend to a devotional character, or are anxious for that decided separation from the world, which the Scriptures uniformly inculcate: and though, in the present day, there are no temptations to partake of the luxury of feasting in an idolatrous temple; yet many indulge in the same libations, and unite in the same songs, that were formerly offered to Venus, Bacchus, and other Pagan idols.

Decision in religious matters is of infinite importance, and no man whose delight is in any species of intemperance can

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Ver. 4. *Left thy first love.—Woodhouse,* "former love;" i. e. declined from their former zeal and affection. See Acts xix. 10—12, 17—20.

Ver. 5. *Remove thy candlestick*—i. e. take away their privileges.

Ver. 6. *Nicolaitanes.*—See Dictionary of all Religions, in *Nicolaitans.* The ancient Fathers describe these as equally erroneous in doctrine, and impure in morals.

Ver. 9. *Which say they are Jews.*—See Gal. vi. 12—16. These Jews were found to take a very active part in persecuting *Polycarp* and his fellow Christians.

Ver. 10. *Ten days*—i. e., perhaps, *many* days. See Gen. xxxi. 7, 41. Lev. xxvi. 26. 1 Sam. i. 8. Eccles. vii. 7. But some think the persecution here referred to lasted *ten years*—a day for a year. See on chap. vi. 11.

Ver. 11. *He that hath an ear.*—See note on Mat. xi. 15.—*The second death* i. e final and everlasting death. See chap. xx. 14; xxi. 8. Not being hurt by this death, implies also that, on the contrary, they should enjoy everlasting life.

Ver. 12. *Pergamos.*—[*Pergamos*, now *Bergamo*, the ancient metropolis of Mysia, and the residence of the Attalian kings, is situated on the river Caicus, about 60 miles north of Smyrna, in long. 27 E. lat. 39 11 N. It still retains some measure of its ancient importance; containing a population of about 15,000 souls; and having nine or ten mosques, two churches, and one synagogue.]—*Baxster.*—*The sharp sword with two edges.*—See chap. i. 16.

Ver. 13. *Where Satan's seat.—Doddridge* and *Woodhouse,* "throne."—*Antipas.*—No account of this martyr is extant, but an old ecclesiastical writer mentions having read such. See *Woodhouse.*

Ver. 14. *Doctrine of Balaam.*—See 2 Pet. ii. 15. Jude, ver. 11; and compare Numb. xxv. throughout, and xxxi. 16.

Ver. 16. *And will fight.—Woodhouse,* "And will war," &c.

that overcometh will I give to eat of the hidden [a] manna, and will give him a white stone, and in the stone a new [a] name written, which no man knoweth [b] saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes [c] like unto a flame of fire, and his feet *are* like fine brass;

19 I [d] know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman [e] Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to [f] eat things sacrificed unto idols.

21 And I gave her space [g] to repent of her fornication; and she repented [h] not.

22 Behold, I [i] will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill [j] her children with death; and all the churches [k] shall know that I [l] am he which searcheth the reins and hearts: and I [m] will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths [n] of Satan, as they speak; I will put upon you none other burden.

25 But that [o] which ye have *already* hold fast till I come.

26 And he that [p] overcometh, and keepeth my works [q] unto the end, to him will I give power over the nations:

27 And [r] he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I [s] received of my Father.

28 And I will give him the [t] morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

A. M. cir. 4100.
A. D. cir. 96.

z Ps 25.14.
a Is 56.4. 65.15. c.3.12. 19.12,13.
b 1 Co 2.14.
c c.1.14,15
d ver.2.
e 1 Ki.16.31. f Ex.34.15. 1 Co.10. 20,28.
g Ro.2.4. 2 Pe.3.9.
h c.9.20.
i Eze.16.37 23.29.
j c.6.8
k Zep.1.11
l 1 Ch.28.9 2 Ch.6.30 Ps.7.9 Je.17.10.
m Ps.62.12.
n 2 Th.2.9. &c.
o c.3.11.
p ver.7,11, 17. c.3.5,12, 21. 21.7.
q Ju.6.29. 1 Jo.2.20.
r Ps.2.9. 19.15.
s Ps.2.9.
t c.22.16.

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

AND unto the angel of the church in Sardis write; These things saith he that hath the

truly relish the heavenly manna; nor can any such claim that evidence and assurance of his salvation, which is implied in the white stone and the new name here referred to.

The church of *Thyatira* seems to have much resembled that of Pergamos. There were among them many eminent for good works, and charity, and faith, &c. but there was a *Jezebel* among them. Some wicked woman, possibly of rank and influence, who, under the mask of a Christian profession, countenanced *occasional* attendance at idol temples; and did not see any great harm in those common aberrations from purity and strict morals, which the world covers with the name of 'juvenile indiscretions." We are required, however, to "avoid all appearance of evil," and to "hate (even) the garment spotted by the flesh."

The earliest, and some of the best modern commentators, indeed, consider this Jezebel not to have been a mere individual, but an heretical party which had crept into the church (similar to the Nicolaitanes at Pergamos, and perhaps with some female Nicolaitan at their head,) who pleaded for occasional conformity to their Pagan neighbours. They admired architecture and statuary, and there could be no harm in seeing an idol temple. They loved music, and where could they hear it in such perfection as there? They were men of *taste* too, and where could their taste be so highly gratified with the richest viands and the choicest wines? Or they wished to cultivate good fellowship with their neighbours, and to oblige their kindred and friends: and what so likely to do this, as occasionally associating with them in their devotions, though they might not worship the idols in their *hearts*? And, besides, (might these complaisant Christians say,) "Perhaps they may be induced to attend at our churches in return, and who knows but they may be converted?" These and a thousand other plausible excuses might be made by these *Jezebel* professors, to cover or to excuse their sins. But what says he, whose "eyes are like a flame of fire?"

"I will cast her into a bed, and them that commit adultery with her." But this is not a bed of ease, much less of pleasure, but a bed of "great tribulation:" and those who have languished, or even seen others languishing, in bed, with the gout, the stone, and other acute diseases, must know what "great tribulation" means. "And I will kill her children with death"—perhaps "pestilence;" for Paul has taught us, that sickness and death are often the consequence of spiritual degeneracy—"For this cause many are weak and sickly among you, and many sleep." (1 Cor. xi. 30.) Have any of us been visited with personal or family sickness? It may then be well to inquire, has our conduct given no provocation for it? When the affections of a Christian are drawn from religion to the world, the mercy of God often sends affliction to bring him back again. And if any of our family idols have been taken from us, it is not only our duty to submit, (for that we must do,) but also to return to the only object whom we can love without the danger of excess. He "whose eyes are as a flame of fire," may "kill our children," to save both their souls and ours. We shall never know all the advantages of our afflictions in the present state: and wo unto those who are spared in this life, to be punished in another!

But some of these members of the church of Thyatira were, it seems, so little sensible of their degeneracy, that they boasted of their attainments: they "understood all mysteries," as Paul saith, (1 Cor. xiii. 2,) but "had not charity:" they boasted their acquaintance with "the deep things of God," which they perverted and abused to the "depths of Satan." The sect of *Gnostics* (or knowing ones, as the word means) is not yet extinct; and we have seen, with much pain, the pleasure which such persons take in supposing themselves wiser than their fellow Christians—that is, generally, in being "wise above what is written." It is not, however, speculation, but faith and obedience only, that can gain the victory; but he that overcometh shall be exalted to a throne, and to a kingdom, like his Lord and Master.

CHAP. III. Ver. 1—13. *Epistles to the churches of Sardis and Philadelphia.*—Sardis was the ancient seat of Crœsus and the Lydian kings, but is now a beggarly village, called *Sart*, in which seven Christians only were counted a few years ago, and they were not allowed to build a church on the site

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Ver. 17. *The hidden manna.*—See John vi. 26, &c.——*A white stone.*—The ancients used "stones" (*calculi*) to calculate and vote with, by casting them into an urn. In criminal processes, a *white* stone implied *acquittal*, and a *black* one, *condemnation;* the Greek *theta* was sometimes engraved upon the latter, and implied *death*. White stones are also said to have been given to the victors in the Olympic games, with their names (or initials) engraved on them.——*A new name.*—When persons were raised to new honours, it was customary to confer a *new* name. See Gen. xli. 45. 2 Sam. xii. 25. Dan. i. 7. ——*Saving he,* &c.—i. e. "except he," &c. Compare chap. xix. 12.

Ver. 18. *Thyatira.*—Two grand mistakes have been made relative to this city:—1. *Gibbon* (the historian) more than insinuates that the church of Thyatira was not founded in the time of St. John; but this has been refuted at large by a learned foreigner, Dr. *Stosch:* indeed, the foundation of a church may be plainly traced to the conversion of Lydia and her household, of that city, as recorded in Acts xvi. 14, 15. (See *Erskine's* Sketches of Church Hist.)—2. The other mistake is by *Woodhouse*, who says, that "at this time no Christians are to be found in the remains of this city;" whereas, by the latest accounts, besides the nine mosques, there is a Greek church and an Armenian, with five or six Christian priests. But in 1816, the Christian inhabitants (Christians in name only, it is to be feared) were reckoned at 3000. The city is called by the Turks *Akhisar*, (or the white castle,) and is situated on a branch of the Caicus, in an extensive plain, between Pergamos and Sardis, 48 miles S. E. of the former, and 16 hours N. W. of the latter, and about long. 27 49 E. lat. 38 45 N. It consists of about 1000 houses, and 200 or 300 huts, but the streets are narrow and dirty, and every thing marks poverty and degradation.——*Like fine brass.* —See chap. i. 15.

Ver. 19. *And the last* to be *more than the first.*—The reverse of what is said of the Ephesians, ver. 4.

Ver. 20. *That woman Jezebel.*—The woman here alluded to was the wife of Ahab, and the patroness of idolatry; 1 Kings xvi. 31, &c. *Andreas*, Bishop of Cesarea, A. D. 500, in a work compiled, as he professes, from the more ancient writings of *Irenæus*, and others, his predecessors, explains this Jezebel to mean the Nicolaitan heresy; and the venerable *Bede* gives a like exposition. See *Woodhouse*

Ver. 21. *I gave her space.*—*Woodhouse*, "time."

Ver. 22. *Into a bed.*—Namely, of deep affliction.

Ver. 23. *I will kill.*—Literally, "slay with death"—a Hebraism, like Gen. ii 17; or perhaps 'death" may here intend the pestilence, as in chap. vi. 8, and elsewhere.

Ver. 24. *Unto you I say, and.*—*Doddridge*, "even"—*unto the rest.*—But some copies omit the copulative; and so *Woodhouse*, who includes in a parenthesis the words ("which have not known the depths of Satan, as they speak,") which renders the sense much clearer: and at the word *burden*, where we have a full stop, he places only a semicolon, which connects the sentence with the next verse. As to the *burden* here intended, *Doddridge*, and most others, understand thereby, the doctrines and precepts they had already received: but Lord *Barrington* (father to the late venerable Bishop of Durham) supposed it to refer to the apostolic decree recorded in Acts xv. 28, 29; and we think there is much probability in this conjecture.

Ver. 25. *But.*—*Woodhouse*, "Only"—*that which ye have*—the doctrines and precepts which *ye have* (already) *hold fast till I come*—that is, either in death or judgment.

Ver. 27. *And he shall rule them.*—This verse, except the last clause, is an evident quotation from Psalm ii. 9; and is, as such, inclosed in a parenthesis both by *Doddridge* and *Woodhouse*—verse 26 connecting with verse 27, as follows: "I will give him power over the nations: (.....) even as I have received of my Father."

Ver. 28. *I will give him the morning star.*—i. e. I will be his light; for Christ assumes this title to himself, chap. xxii. 16.

CHAP. III. Ver. 1. *Sardis.*—[The once proud capital of Lydia, and the residence of its opulent monarchs, is now reduced to a wretched Turkish village called *Sart*, the habitation of herdsmen, buffaloes, and oxen situated at the foot of mount Tmolus, on the banks of the Pactolus, between 30 and 40 miles east from Smyrna, about long. 28 5 E. and lat. 38 25 N. The ruins of Sardis

seven [a] Spirits of God, and the seven stars; I know [b] thy works, that thou hast a name that thou livest, [c] and art dead.

2 Be watchful, and strengthen [d] the things which remain, that are ready to die: for I have not found thy works perfect [e] before God.

3 Remember [f] therefore how thou hast received and heard, and hold fast, and [g] repent. If therefore thou shalt not watch, I will come on thee as a [h] thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in [i] white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the [j] book of life, but I will confess [k] his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write; These things saith he that is [l] holy, he that is [m] true, he that hath the [n] key of David, he that openeth, and no man shutteth; and [o] shutteth, and no man openeth;

A.M. cir. 4100
A.D. cir. 96.

a c 5.6
b c 2.2,&c.
c 1 Ti.5.6.
d c.2.4.
e Da.5.27.
f He.2.1.
g ver.19
h c.16.15.
i c 7.9. 19.8.
j c 17.8.
k Lu.12.8.
l Ac.3.14.
m 1 Jn.5.20.
n Is.22.22.
o Job 12.14.
p 1 Co.16.9.
q c 2.9.
r Is.60.14.
s 2 Pe.2.9.
t Zep 1.14.
u ver.3.
v c.21.2,10.
w or, *in Laodicea.*
x Is 65.16.

8 I know thy works: behold, I have set before thee an open [p] door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say [q] they are Jews, and are not, but do lie; behold, I will make them to [r] come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I [s] also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come [t] quickly: [u] hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new [v] Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church [w] of the Laodiceans write; These things saith the [x] Amen, the faithful and true witness, the beginning of the creation of God;

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of the ancient city, but built one on the plain adjacent, where they keep a priest, and have sometimes collected forty hearers. At the time in which this Epistle was addressed to them, they are described as being *dead* while they lived, which is the description Paul gives of those who live in pleasure, which was probably the case with the inhabitants of this city generally; and partially, with respect to the church itself. "It is bad for the world to be dead, (says Mr. *Fuller*,) but for the church to be so is worse: this is salt without savour; which is neither fit for the land, nor the dunghill. It is bad for individuals to be dead; but for the body of a church to be so, is deplorable. It is implied, that they were not only destitute of spirituality, but had defiled their garments by worldly conformity.

"There had been some good amongst them, or they would not have been called to 'remember how they had received and heard;' and some remains of it might continue. As no complaint is made of false doctrine, it is likely they continued orthodox, and kept up the forms of godliness. There seems to have been something of truth, love, and zeal; but they were, like dying embers, ready to expire.

"Christ admonished them to wake from their supineness, to take the alarm, and to strengthen the things which remained that were ready to die. This is done by each beginning with himself. . . . . The means of recovery from such a state are, 'Remembering how we received and heard' the gospel at the first. [We should] call to remembrance the former days, not to get comfort under our declensions; but to recover those views and sensations, which we had at the beginning of our Christian course. . . . . .

"'The few names which had not defiled their garments,' are highly commended. To walk with God at any time is acceptable to him; and to do this, while others around us are corrupt, is more so. This is being *faithful among the faithless*. They shall walk with Christ in glory, honour, and purity. With this agrees the promise to them that overcome: 'They shall be clothed in white raiment; and Christ will not blot out their names from the book of life.' The blessed God is represented as keeping a register of his servants; not as elect, nor as redeemed, nor as called; but as his *professed followers*. When any turn back, their names are blotted out: hence, at the last judgment, it is made the rule of condemnation, 'Whosoever was not found written in the book of life, was cast into the lake of fire.' Some were never there, having never professed to be the followers of Jesus; while others, who had been there, were blotted out: in either case, their names would not be found there. Hence, also, it is the rule of admission into the New Jerusalem." So far Mr. *Fuller*.

But we hasten to the church of *Philadelphia*, of which all that is said is commendatory, unmingled with censure or reproof. Yet even these are warned to expect trials and temptations: and guarded against supineness and neglect. "Behold, I come quickly: hold fast that thou hast, that no man take thy crown." There is no state to which we may attain in the present life, that does not require watchfulness and prayer.

The address to the church of *Philadelphia* is the only one of the seven epistles *wholly commendatory*—without reproof or censure. The Philadelphia here mentioned is a Greek city, so called, because built by Attalus Philadelphus. It is situated at the foot of mount Tmolus, about 27 miles from Sardis; and was, prior to St. John's time, terribly shaken by earthquakes. It was the last of these cities that fell into the hands of the Turks; and has now more remains of Christianity than either of the others. The Rev. Mr. *Lindsay*, who visited it in 1816, says there were "about 1000 Christians in it, chiefly Greeks, who, for the most part, speak only Turkish:" also, "25 places of worship, five of which are large regular churches. To these there is a regular bishop, with 20 inferior clergy." Mr. L. gave them a modern Greek Testament, which was thankfully received, and considered as a treasure. (See *Orient. Lit.* No. 1553.)

The promise of being made pillars in God's temple of the New Jerusalem, implies two ideas:—1. Their firmness and stability. On earth, the strongest pillars may give way; some conqueror may overturn the building, and carry them off, as was the case with those of the first and second temple, in the days of Nebuchadnezzar and the Romans: so, figuratively, no less a pillar in the church than Peter, once gave way; and those who did not, were all removed by death. But when planted in the New Jerusalem, they "shall go no more out" for ever. —2. They are monumental pillars, and inscribed with "Grace, Grace," on every side. "I will write on him the name of my God—of the city of my God—and my new name;" all which are expressions of the goodness and mercy of God to sinners. The inscription of these names doubtless implies the enrolment of the conquerors as citizens of the heavenly world; and a record of their victory, "by the blood of the Lamb, and by the word of their testimony."

> "Who then shall conquer? Who maintain the fight?
> Even they who walk by faith, and not by sight;
> Who, having wash'd their robes, and made them white,
> Press toward the mark, and see the promis'd land,
> Not dim and distantly, but near at hand."—*Jane Taylor.*

Ver. 14—22. *Epistle to the church of Laodicea.*—This church, and that of Colosse, were, in the time of Paul, sister

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are peculiarly grand, and lift up their heads, as if to assert their ancient glory; but it now contains not a single Christian family.]—*Bagster.*——*The seven Spirits of God.*—See note on chap. i. 4, 20.——*And*—*Doddridge*, "But"—*art dead.*—*Maimonides* states, that it was proverbially said among the Jews, "that the wicked are dead while they are alive." *Philo* says, "He who lives a life of sin . . . . . his soul is dead, and even buried, in his lusts and passions." See *Woodhouse.* Compare 1 Tim. v. 6.

Ver. 3. *Come on thee as a thief.*—See 1 Thess. v. 1—7.

Ver. 4. *A few names*—i. e. names enrolled in the book of life; verse 5.—— *Shall walk with me in white.*—White robes were constantly worn on occasions of festivity, joy, or victory.

Ver. 5. *I will not blot.*—*Doddridge* says, "I think this plainly implies, that some names *shall* be blotted out from the book of life; and, consequently, as nothing can occasion an alteration of the decrees of God, I think it proves that the *book of life* does not signify the catalogue of those whom God has *absolutely* purposed to save.——*I will confess his name.*—Compare Mat. x. 32.

Ver. 7. *Philadelphia*—[So called from its founder, Attalus Philadelphus, still exists in the town called Allah-Shehr, "the city of God,"—"a column in a scene of ruins." It is situated on the slopes of three or four hills, the roots of mount Tmolus, by the river Cogamus, 27 miles E. S. E. from Sardis, about long. 28 40, lat. 38 23. The number of houses is said to be about 3,000, of which 250 are Greek, the rest Turkish; and the Christians have 25 places of worship, 5 of them large and regular churches, a resident bishop, and 20 inferior clergy.]—*B.*——*He that is holy, he that is true.*—*Doddridge*, "The Holy one, the True One."——*The key of David.*—This represents the Saviour as steward of the family of God. See Isa. xxii. 22. Heb. iii. 2, 3.

Ver. 8 *An open door*—That is, have given thee a sphere of usefulness which none can hinder.

Ver. 9. *Synagogue of Satan*—i. e. unbelieving and persecuting Jews. See chap. ii. 9.—— *Worship before thy feet*—That is, to acknowledge my protecting hand over thee.

Ver. 12. *A pillar*—That is, he shall have an abiding residence in God's tem-

15 I know thy works, that thou art neither cold nor hot: I would [y] thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I [z] am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy [a] of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness [b] do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As [c] many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and [d] knock: [e] if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh [f] will I grant to sit [g] with me in my throne, even as I also [h] overcame, and am set down with my Father in his throne.

22 He [i] that hath an ear, let him hear what the Spirit saith unto the churches.

A. M. cir. 4100
A. D. cir. 96.

y 1Ki.18.21.
x Ho.12.8.
a Is.55.1.
b c 16.15.
c He.12.5,6.
d Ca.5.2. Lu.12.36.
e Jn.14.23.
f 1Jn.5.4,5. c 12.11.
g Lu.22.30.
h Jn 16.33.
i c.2.7.
a c 1.10
b c.11.12.
c Eze.3.12. 14. c.17.3. 21.10.
d Is 6.1. Jc.17.12. Eze.1.26, 28.
e Da.7.9. He.8.1.
f c 11.16.
g c.3.4,5.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and, behold, a door *was* opened in heaven: and the first voice [a] which I heard *was* as it were of a trumpet talking with me; which said, Come [b] up hither, and I will show thee things which must be hereafter.

2 And immediately I was in [c] the Spirit: and, behold, a throne [d] was set in heaven, and *one* [e] sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty [f] seats: and upon the seats I saw four and twenty elders sitting, clothed in white [g] rai-

churches, (Col. ii. 1,) and, it has been supposed, were, in John's time, united. The city of Laodicea bordered on the river Lycus, and had been before, and was, probably, in John's time, rich and flourishing; so completely, however, have been fulfilled the awful threatenings of the Chief and Head of God's creation, in case of their not repenting, (as they evidently did not,) that, of the city, nothing remains but ruins, and of Christianity, not a vestige. "The prayers of the mosque (says Mr. *Lindsay*) are the only prayers heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a church." (*Orient. Lit.* No. 1554.)

Our attention is here called to the awful state of this church, and to the offers of mercy here made to them.

1. As the Philadelphian church was commended without an abating circumstance, so is the Laodicean church censured without a circumstance of palliation. It is described as *lukewarm*, neither hot nor cold; and, therefore, nauseating as an emetic. This is the charge of "the faithful and true witness." Mr. *Fuller* remarks, "They may be said to be cold who have no religion, and pretend to none; and they to be hot, who are zealously engaged in Christ's work: but these people were neither this nor that. They were not decidedly religious, and yet would not let religion alone." Like Israel in the days of Elijah, they were *halting between two opinions*. "To halt between truth and error, God and the world, is worse, in many respects, than to be openly irreligious. . . . . No man thinks the worse of religion for what he sees in the openly profane; but it is otherwise in respect of religious professors. If he that nameth the name of Christ depart not from iniquity, the honour of Christ is affected by his misconduct."

These men, however, it appears, were wealthy and proud, and (as often is the case with such) withal very ignorant. With such men, to be rich, is almost every thing which they can desire; but with Christ it is, on the other hand, a great impediment to happiness. "How hardly shall they that have riches enter into the kingdom of God!" (Mark x. 23.)

Difficult as this is, however, it is not impossible. Let but a man be convinced of his spiritual poverty and wretchedness—that he is miserable and blind and naked—and here is the offer of the true gold to enrich him, white raiment to clothe him, and mental eye-salve to open the eyes of his understanding. Nor is this all: these blessings are not only offered, but urged. "Behold, I stand at the door and knock: if any man shall hear my voice, and open the door, I will come in unto him and sup with him." When Christ comes to be a guest, he always brings his provisions with him, and therefore it is added, "And he with me:" in which it is evident enough, that he alludes to the enjoyment of the heavenly state. "To him that overcometh," it is added, "will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Here is counsel!—here is warning!—here is encouragement!—"He that hath an ear to hear, let him hear what the Spirit saith unto the churches!"

CHAP. IV. Ver. 1—11. *Vision of the celestial throne, and the worshippers around it.*—A grand scene presents itself before us: a door is opened in heaven—a trumpet sounds the invitation, and the Divine is instantly wrapped in prophetic vision, and carried up to heaven—whether "in the body or out of the body," (as St. Paul says, 2 Cor. xii. 3,) we cannot tell, and perhaps he could not. The scene was, however, ineffably sublime and magnificent, strongly resembling the visions of Isaiah, chap. vi., and the opening of the prophecy of Ezekiel. A throne of infinite magnificence is seen in heaven, and One is seated thereon. In other instances, a glorious human form appears, no doubt meaning the Son of God, the only suitable representative of the Father: but as Christ was now to appear in a very different form (that of a *lamb*) *before* the eternal throne, he, of course, could not be seated *on* it. The only appearance exhibited of the divine Father is that of a glory indescribable. The precious stones here named were, the one pellucid as the light, and the other brilliant as the flame; and emblematically represent that God, who is light without a shade of darkness, and a flame purer than the radiant sun. To enhance, if possible, the grandeur of the scene, from this flaming throne proceed the forked lightnings, the rolling thunders, and other sounds of terror; while the seven lambent flames, representing the Spirit of God, are burning before it. But to soften down all this glory to human bearance, a rainbow is spread around the throne, with all the sweet and temperate radiance of an emerald. If any object could add to the majesty of this scenery, it is obvious it must be a view of the mighty ocean—and here the ocean rolls beneath the Creator's feet, not turbid, nor boisterous, but smooth as glass and clear as crystal.

These objects are doubtless all emblematical. Light and fire are the established emblems of the divine purity and justice; the emerald rainbow is the well-known symbol of covenanted mercy; and the sea of glass may represent the infinite depth of the divine counsels and decrees.

The throne is evidently supposed to be semicircular, and the worshipping hosts of saints and angels are arranged in another semicircle, in the front; forming together an immense magnificent amphitheatre, with a sea of glass or crystal in the centre, on or over which, we are disposed to consider as placed the four mysterious living creatures, whose nature and employment we must now consider, in relation to the visions of Isaiah and Ezekiel, above referred to. We interpreted the latter exhibition as representing the machinery of divine Providence in the government of the world, by means of an infinite variety of agents, spiritual and material. The cherubim of Ezekiel are attended by prodigious wheels, full of eyes, guided by these living creatures; here the wheels are omitted, but the living creatures themselves are represented full of eyes, "before and behind," that is, all over. Thus, though the wheels are here omitted, (the throne now being stationary,) the symbols of intelligence are not wanting. What these *living creatures* (improperly called beasts) are here intended to signify, is not easy to determine. They answer to the description of the cherubim and seraphim under the Old Testament,

ple above, and for ever remain a monument of his grace.—*The New Jerusalem.*—See Gal. iv. 26. Heb. xi. 10—16.

Ver. 16. *I will spew.*—*Doddridge*, "cast." *Woodhouse*, "nauseate."

Ver. 18. *I counsel thee to buy.*—See Isa. lv. 1, 4.—*Gold tried in the fire.*—See 1 Peter i. 7.—*And white raiment*—"which is the righteousness of the saints." Chap. xix. 8.

Ver 19. *As many as I love.*—Compare Heb. xii. 5—12.

Ver. 20. *Sup*—"The kingdom of Christ is described as a feast. He is the bridegroom, and his servants sit in his house to a late hour, waiting his arrival; when returning from the wedding, according to Eastern custom, he knocketh, and they open to him, and he maketh them sit down to meat."—*Woodhouse.* See Luke xii. 36, &c.

CHAP. IV. Ver. 1. *The first voice.*—The Greek, (*Phone,*) signifies any kind of sound, and is applied to the roaring of waters, chap. xix. 6.—*Things which must be hereafter.*—*Doddridge*, "Shall be afterwards." *Woodhouse*, "must happen after these." Compare chap i. 19.

Ver. 2. *I was in the Spirit.*—[In an ecstasy or trance; and the natural use of his faculties being suspended, his mind was supernaturally impressed with the ideas suited to illustrate the subjects they were employed to reveal. It should not therefore be supposed, that the objects afterwards mentioned have a real existence in heaven; being merely visionary emblems, suited to give instruction to the Apostle and his readers.]—*Bagster.*

Ver. 3. *A jasper and a sardine stone.*—The *jasper*, according to *Woodhouse*, is a pellucid gem, variously coloured; and the *sardine*, of a fiery tinge; the *emerald* is of a green hue.—*A rainbow round about.*—A rainbow is always considered as a semicircle—which here must be supposed to surround the throne as a glory.

Ver. 4. *Round about the throne*—i. e. round the front of it: so, when we speak of surrounding the throne of a prince, the chair of a public teacher, or the bed of a sick friend, we never mean behind them.—*Seats.*—*Doddridge*, "thrones." These, as we understand it, formed a semicircle in front of the throne, but of course below it.

ment; and they had on their heads crowns [h] of gold.

5 And out of the throne proceeded [i] lightnings and thunderings and voices: and *there were* seven [j] lamps of fire burning before the throne, which are the seven [k] Spirits of God.

6 And before the throne *there was* a sea [l] of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four [m] beasts full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six [n] wings about *him;* and *they were* full of eyes within: and they [o] rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who [p] liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns [q] before the throne, saying,

11 Thou art [r] worthy, O Lord, to receive glory and honour and power: [s] for thou hast created all things, and for thy pleasure they are and were created.

A. M. cir. 4100.
A. D. cir. 96.

h ver.10.
i c.8.5. 16.18.
j Ge.15.17. Ex.3.2,3. Zec.4.2
k c.1.4.
l c.15.2.
m Eze.1.5, &c. 10.14
n Is.6.2,&c.
o *have no rest.*
p c.5.14.
q ver.4.
r c.5.12
s Col.1.16

a Exo.2.9, 10.
b Is.29.11.
c Ge.49.9, 10. Num.24.9 Ho.7.14.
d Is.11.1,10. c.22.16.
e Is.53.7. Jo.1.29,36
f Zec.4.10.
g c.4.4,8,10.

CHAPTER V.

1 The book sealed with seven seals: 9 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and all confess that he redeemed them with his blood.

AND I saw on the right hand of him that sat on the throne a book [a] written within and on the backside, [b] sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion [c] of the tribe of Juda, the Root [d] of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a [e] Lamb as it had been slain, having seven horns and seven [f] eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four [g] beasts and four *and* twenty elders fell down before the Lamb, having every one of them

and we have (on Ezek. chap. i.) supposed their animal forms to represent the qualities of courage, patience, penetration, and benevolence; but whether they form a distinct order of celestial intelligences, or whether they be merely emblematical beings, we presume not to decide. There is no doubt an infinite variety in celestial, as well as in terrestrial beings. These are plainly distinguished from the elders, whom we consider as representatives of the church of God, under both dispensations; and from the great body of angels, which seems to form the outer circle round the throne; and that they are not the representatives of Deity, as some have supposed, is certain, from their worshipping before the throne.

From the part, however, that these hieroglyphical beings take in celebrating redeeming love, many (perhaps the majority of) commentators consider them as representing men rather than angels. This question may be farther considered in the next chapter; in the mean time we remark, that all the beings in heaven, as well as the saints on earth, take a most lively interest in Christ's redemption, and unite with sacred ardour in his praise.

> "'Worthy the Lamb that died,' they cried,
> To be exalted thus:'
> 'Worthy the Lamb,' our lips reply,
> For he was slain for us.'"—*Watts.*

CHAP. V. Ver. 1—14. *A sealed book is exhibited, which the Lamb prevails to open, and receives the praises of the universe.*—We must guard against supposing the book seen in the right hand of the Almighty in any degree resembling our modern books. The books of the ancients were generally, as this was in particular, composed of skins of parchment rolled together. "Conceive (says Mr. *Fuller*) of seven skins of parchment, written upon one side, and rolled up, suppose on wood. At the end of every skin a seal is affixed on the back [or out] side, so that the contents of it cannot be read till the seal is opened," or broken; and every fresh seal that is opened, or broken, we may add, as it liberates a fresh sheet, or skin, will be found to contain the delineation of a new scene, till the whole are exhibited to the prophet's view. This book being understood to contain the fates both of the church and of the world, must naturally excite an intense interest; and St. John being promised an insight into futurity, of course felt regret and disappointment on finding that the book was sealed up from view; and its being in the hands of the Almighty, plainly intimated that the knowledge of future events is the prerogative of God.

A mighty angel now comes forward, to demand if there were any one able or worthy to break the seals, and to open the book to view; but, alas! no one was found in heaven or earth, who was able or worthy to perform the task, which was emblematical, and implied a worthiness to be admitted into the secret decrees of the Almighty, and ability to put them in execution. One of the elders observing our apostle weep, consoles him with the information, that there is one person coming forward, whose merits were equal to the honour, and his abilities to the work. "The Lion of the tribe of Judah, the root (as well as offspring) of David," he is worthy—he is able. The apostle looks with eagerness to see this "Lion," and, behold, the appearance of "a Lamb—a lamb as it had been slain:" even "the Lamb of God, which taketh away the sins of the world." (John i. 29.)

Of this Lamb it is distinctly noted, that he had "seven horns and seven eyes," that is, a fulness both of power and of knowledge, in consequence of the Holy Spirit being communicated to him without measure. (John iii. 34.) But it is in consequence of his sufferings and atonement, that the Son of God is exalted to the government of the church and of the world—of earth and heaven. (Phil. ii. 7—11.)

> "His providence unfolds the book,
> And makes his counsels shine,
> Each opening leaf, and every stroke,
> Fulfils some great design.
> There he exalts neglected worms,
> To sceptres and a crown.
> Anon, he turns the following leaf,
> And treads the monarch down."—*Watts's Lyrics.*

Ver. 5. *Lamps of fire.*—Not lamp-bearers, as in chap. i. 12, but the lights themselves.—*The seven spirits of God.*—See chap. i. 4.

Ver. 6. *A sea of glass.*—This we suppose to have been in the area, between the throne and the worshipping hosts in front. *Woodhouse* supposes this an allusion to the brazen sea in the court of the temple; and that it represented the purifying efficacy of the blood of Christ.—*Four beasts.*—*Doddridge* and *Woodhouse*, "living creatures." The former says, "It was a most unhappy mistake in our translators, to render the word (*zoa*) 'beasts.' The word *beast* not only degrades the signification, but the animals here mentioned have parts and appearances which beasts have not, (as wings, &c.) and are represented as in the highest sense rational."

Ver. 7. *The first beast* (living creature) was *like a lion.*—Some of the Rabbies (as *Aben Ezra*) have represented the form of these creatures as borrowed from the standards of the camp of Israel; but of this, *Lowman* thinks there is very little evidence, (as does also *Woodhouse*;) and *Witsius* thinks the notion is ridiculous.—*Like a calf.*—*Woodhouse*, "a steer, or young bullock;" which last is unquestionably the true meaning. See *Schleusner.*

Ver. 8. *Each of them six wings about him.*—*Woodhouse* alters the punctuation thus: "And the four living creatures, having each of them six wings, are full of eyes around and within."—*And they rest not*—i. e. they are perpetually moving, (as is usual with winged creatures,) and continually praising.—*Holy, holy, holy, &c.*—See Isa. vi. 2, 3.

Ver. 9, 10. *And when those beasts* (or living creatures) *give glory . . . . . the elders fall down, &c. . . . . and cast their crowns, &c.*—Though these Christian conquerors are exalted upon thrones, they are to be considered only as tributary princes, casting all their honours at the feet of their Redeemer.

CHAP. V. Ver. 1. *Written within and on the back side, sealed, &c.*—*Grotius, Lowman, Fuller, &c.* remove the comma thus: "Written within, and on the back (or outside) sealed," &c. We suppose there might be seven sheets or skins of parchment; the first rolled (as was common) on a piece of wood and sealed, a second rolled and sealed on this, a third on that, and so forth, till all were sealed; the opening of each seal would then liberate one skin, containing the delineation of a distinct scene.

Ver. 3. *And no man.*—*Doddridge* and *Woodhouse*, "no one." So in ver. 4.

Ver. 4. *To look thereon.*—*Doddridge* and *Woodhouse*, "into it"—or "therein."

Ver. 5. *The Lion of the tribe of Juda.*—See Gen. xlix. 9, 10.—*The root of David.*—See chap. xxii. 16; and compare Isa. xi. 10.

Ver. 6. *In the midst of the throne, &c.*—i. e. in the front of it, between that and the sea of glass.—*A Lamb.*—[An emblematical representation of our Saviour's high priesthood.—*Seven horns.*—As a *horn* is the emblem of *power*, and *seven* the number of *perfection*, the seven horns may denote the almighty power of Jesus Christ.—*Seven eyes.*—His infinite knowledge and wisdom; and especially "the treasures of wisdom" laid up in him to be communicated to the church by "the seven Spirits of *God*," i. e. the Holy Spirit.] —*Bagster.*

Ver. 8. *And when he had taken.*—*Doddridge* and *Woodhouse*, "received."—*The four beasts.*—[As it is evident, that "the four living creatures" join in, or rather lead, the worship of the Lamb, as "having redeemed *them* to

[h] harps, and golden vials full of [i] odours, which are the prayers [j] of saints.

9 And they sung a new [k] song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy [l] blood out of every [m] kindred, and tongue, and people, and nation;

10 And hast made us unto our God [n] kings and priests: and we shall [o] reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and [p] the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [q] Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And [r] every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, [s] Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And [t] the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

A. M. cir. 4100.
A. D. cir. 96.

h c.15.2.
i or, *incense.*
j Ps.141.2.
k c.14.3.
l Ac.20.28. Ep.1.7. He.9.12. 1 Pe.1.18, 19.
m c.7.9.
n c.1.6.
o c.22.5.
p Da.7.10. He.12.22.
q c.4.11.
r Phi.2.10.
s 1 Ch.29.11. 1 Ti.6.16. 1 Pe.4.11.
t c.19.4.
a c.5.5.
b Zec.6.3, &c.
c Ps.45.3..5

CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the [a] seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white [b] horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth [c] conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I

The anthem which here follows, is sublime beyond expression or comparison; and no paraphrase could heighten the intense interest which the simple narrative excites. Two or three remarks, however, may be offered by way of exposition. The common notion, of these living creatures bearing *harps* and cups of incense, is so inconsistent with scenic propriety, that, after making every allowance for the boldness of the oriental imagery, we confess that we could not avoid suspecting some mistake in the general interpretation of this passage, even before we met with the critical remark of Dr. *Woodhouse*, which confines the harps and vials, and consequently the subsequent anthem, (ver. 9 and 10,) to the twenty-four elders; these mysterious beings, the living creatures, joining only in the general chorus, with their Amen in the close of all, (ver. 14.) So neither in the preceding, nor the following chapters, do they claim the peculiar character of the *redeemed*, though in all cases they unite in adoring the Redeemer. (See chap. iv. 8, 9; vii. 11, 12; xix. 4.)

On the admirable anthem here recited, Mr. *Fuller* judiciously remarks, that all the ascriptions of praise have a particular reference to the Saviour's condescension and humility, in becoming man, and suffering as such. He made himself poor, and of no reputation; he took upon him the form of a servant, and suffered every kind of ignominy, as well as pain; and therefore do they ascribe to him "power, and riches, and wisdom, and strength, and honour, and glory, and blessing!"

We must not leave this subject without remarking, how forcibly these passages tell in favour of the proper Deity of our Saviour. So remarks the late Pres. *Dwight*, "Christ receives the praises of the heavenly host, both singly and in conjunction with the Father; but (he adds) never unites in them. . . . . The only part ever attributed to Christ, is to be *united* [with the Father] *in receiving* the ascription." "Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever. Amen."

CHAP. VI. Ver. 1—8. *The first four seals opened.*—We come now to the part of the book properly prophetic: we freely admit, however, the retrospective remark of Mr. *Fuller*, (quoted on ch. i. 9, &c.,) that the events commence from, or soon after, the death of Christ. Thus we reckon the date of the *first* seal from the day of Pentecost. Then was the prayer of the Jewish church gloriously fulfilled: "Gird thy sword upon thy thigh, O most mighty; with thy glory and thy majesty. . . . . Thy right hand shall teach thee terrible things: thine arrows shall be sharp in the heart of the King's enemies." (Ps. xlv. ver. 3—5.) And thus was the accomplishment:—"When the Lamb had opened one [*i. e.* the first] of the seals, I heard (says the apostle) as it were the noise of thunder, one of the four living creatures saying, Come and see." "And I saw, (adds he,) and behold a white horse: and he that sat on him had a bow," (and consequently arrows;) "and a crown was given unto him: and he went forth conquering, and to conquer." Nothing could more happily describe the success of the gospel during the apostolic ages, and for some years afterwards. White horses were often employed in war, and were the pride of conquerors. The spread of the gospel during this period was truly wonderful. Paul himself preached it, as he says, "From Jerusalem round about unto Illyricum," and "God always caused them to triumph in every place."—"The Cæsars (says Mr. *Fuller*) set themselves against it; yet, in spite of all their efforts, there were saints in Cæsar's household." This excellent expositor adds—"The epistles of Pliny and Tiberianus, governors of Asia Minor and Syria, to Trajan the emperor, within ten or twelve years after the banishment of John to the isle of Patmos, furnish a striking and unexceptionable proof of the progress of the gospel in those times. By the amazing number of persons who avowed themselves Christians, and so exposed themselves to death, they were moved with compassion, and wrote to know what they were to do with them. 'The number is so great, (says Pliny,) as to call for the most serious deliberation. Informations are pouring in against multitudes, of every age, of all orders, and of both sexes: and more will be impeached; for the contagion of this superstition [meaning Christianity] hath spread, not only through cities, but villages, and hath even reached the farm-houses.' He also speaks of the temples as having been almost desolate: the sacred solemnities [of idolatry] as having been intermitted, and the sacrificial victims as finding but few purchasers. 'I am quite wearied (says Tiberianus) with punishing and destroying the Galileans.'"

Thus numerous were the Christians at the beginning of the second century, and Christianity continued to spread, notwithstanding the violence of Jewish and Gentile persecution and the insidious arts of Pagan philosophers and heretics throughout the far greater part of the three first centuries.

The second seal is opened, and "a *red* horse" appears, as the emblem of war and bloodshed; and to make this the more clear, to him that sat thereon was given "a great sword," as emblematical of his power to take peace from the earth:" and if there ever was a war to which this prediction was more especially applicable, it was that between the Jews and the Romans. On Mat. xxiv., we have cited the testimony of Josephus, that full a million of Jews perished in Jerusalem, beside 250,000 in the provinces; 97,000 were sold, or carried away captive, and many others perished miserably by pestilence or famine. These, like the events of the preceding seal, are retrospective; but they were the sufferings of the Jews only, and even to them a part only of their sorrows. Of the loss sustained by the Romans in this contest, we have no estimate, but certainly the carnage was in a great measure mutual; they destroyed one another; and so extensive was the destruction, that thereby peace was banished from the earth.

But though we include these events under this seal, we do not confine it to them. About forty or fifty years after this event, the Jews in Egypt and in Cyprus made an insurrection, and slew 460,000 men: yet the Jews being every where subdued, a greater number must have been slain among themselves. Not long after this, during the first half of the second century, the Jews in Palestine were drawn into a new rebellion by Barchocab, one of their false Messiahs, and are said to have lost 580,000 men, with the destruction of a thousand of their towns and fortresses. But what, it may be asked, has this to do with the history of the church, which is the great subject of the prophetic Scriptures? We reply, "Much every way."

1. We have an express and most remarkable fulfilment of our Lord's predictions relative to the destruction of Jerusalem and the Jews, as above-mentioned. 2. We have a striking exam-

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God," it proves that part of the redeemed church is meant by this emblem, and not angels, whose worship is next described in very different language.] —*Bagster.*——*Having every one of them*—i. e. of the elders—*harps*, &c.—*Woodhouse* remarks, "The harps, as well as the vials of incense, seem to belong to the elders only, not to the cherubim, to whose form they cannot accommodate, and whose figures were not seen distinctly. Besides, the masculine pronoun (*ekastos*) 'every one,' directs this interpretation." *Witsius* has the like remark.——*And golden vials.*—"The vial of the Old Testament appears to have been a sort of *patera*, or basin, in which were deposited before the altar the offerings of meal, or of incense." These should not be confounded with the modern vials of apothecaries.——*Full of odours.*—*Woodhouse*, "incense."

CHAP. VI. Ver. 1. *One of the four beasts*—Rather, "living creatures," as before; and so throughout the chapter, except in ver. 8.

Ver. 2. *A white horse.*—That the nature and character of public events may be represented by different coloured horses, see Zech. i. 8—11; vi. 2, 3, 6, 7. The rider on the first horse certainly represents Christ, as in Rev. xix. 11—14.

heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, [d] A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou [e] hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given [f] unto them over the fourth part of the earth, to kill [g] with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal, I saw under the altar [h] the souls [i] of them that were slain for [j] the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How [k] long, O Lord, holy and true, dost thou not judge and avenge [l] our blood on them that dwell on the earth?

11 And white [m] robes were given unto every one of them; and it was said unto them, that they should rest [n] yet for a little season, until [o] their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great [p] earthquake; and the sun [q] became black as sackcloth of hair, and the moon became as blood;

13 And the stars [r] of heaven fell unto the earth, even as a fig tree casteth her [s] untimely figs, when she is shaken of a mighty wind.

14 And the heaven [t] departed as a scroll when it is rolled together; and every [u] mountain and island were moved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains,

A. M. cir. 4100. A. D. cir. 96.

d The word *Chœnix* signifieth a measure containing one wine quart, and the twelfth part of a quart.
e c.9.4.
f or, *to him*
g Eze.14.21.
h c.8.3.
i c.20.4.
j c.1.9. 12.17.
k Zec.1.12.
l De.32.41., 43. c.11.18.
m c.7.9.14.
n c.14.13.
o He.11.40
p c.16.18.
q Joel 2.10, 31. 3.15. Mat.24. 29.
r c.8.10.
s or, *green*.
t Ps.102.26. Is.34.4.
u Je.4.23, 24. Ha.3.6,10 c.16.20.

ple of the manner in which the God of Providence corrects and punishes one nation by means of another. Thus the Romans were punished by the Jews for their idolatry; and the Jews by the Romans, for their infidelity and rejection of the true Messiah, and the persecution of his followers. 3. We see how vain and how dangerous it is for mortals to oppose the designs of Providence, especially when they persecute the church of God. The Jews were the bitterest persecutors the church ever had, and all their enmity was levelled against the Son of God himself; they would "not have this man to reign over them." And what was the consequence? He ruled them, as had been predicted, "with a rod (or sceptre) of iron:" and with that sceptre he "dashed them in pieces as a potter's vessel," and scattered them to the four winds of heaven. The Pagan Romans opposed Christianity, and were in like manner dashed to pieces by the barbarians around them.

Our readers will perceive, that we do not think it necessary to place these *seals* in absolute succession to each other. Though the events prefigured did not commence nor close together, yet in some points, probably, most, or all of them, were contemporary. The success of the gospel went on during all the varied calamities of the Jews, and misfortunes of the Romans; yea, and during all the persecutions of both: nothing could stop the march of the gospel, till it attained the full extent predicted.

The opening of the third and fourth seals will require but little enlargement. The rider on the black horse carries a pair of balances in his hand, and proclaims such a state of *scarcity*, that a man with the labour of his hands should be able only to procure the scanty daily provision of corn allowed to a slave, without any surplus for his family. Mr. *Lowman* interprets this of the scarcity which prevailed in the time of the Antonines, from about A.D. 138 to 193; arising, no doubt, from unfavourable seasons and bad management; but more, perhaps, from the horrible devastations of war, which spares not even the fruits of the earth.

The imagery of the fourth seal is still more terrible—it is "Death upon the pale horse!" and followed by *hell*, or the terrors of the invisible world—by famine, pestilence, and wild beasts:—the "four sore judgments" of God mentioned by Ezekiel, chap. xiv. 21.

Here, then, it should seem, the first four seals (at least) must have been contemporary; for the gospel continued to advance with triumph, amidst all the horrors of war, and famine, and pestilence, and death. In the third century, all these evils were combined. Mr. *Lowman* says, that now "The state of the empire was very much disturbed with foreign wars and intestine troubles; very few of the emperors but met with a violent death; so that, besides thirty persons who all pretended to the empire at once, there were twenty acknowledged emperors in the space of sixty years, from A.D. 211 to 270. These intestine divisions gave great heart and strength to the enemies of the Roman empire, and great advantages to the Persians and the Northern armies against it.... St. Cyprian, in his apology for the Christians to Demetrius, proconsul of Africa, takes notice of the more frequent wars and famines of those times, that they were falsely charged upon the Christians.... [and] expressly declares, that these great calamities were according to former predictions; and brought upon the world, not because the Christians rejected idolatrous Roman worship, but because the Romans rejected the worship of the true God." Mr. *Lowman* adds, from *Zosimus*, and other authorities, that in the middle of the third century, "a plague infested the provinces, which, beginning in Ethiopia, spread itself almost through the whole East and West, destroyed the inhabitants of many cities, and continued for fifteen years.... [which produced] so great a destruction of men, as had not hitherto ever happened."

The writer is well aware, that in referring these predictions to temporal events, he may incur the censure of some modern expositors of great name and merit, who would confine these prophecies principally (if not wholly) to the "fates and fortunes of the Christian church;" but he begs it to be considered, 1. That while the church is in the world, it must be deeply implicated in its "fates and fortunes." Christians, as such, have no exemptions from the wars, and famines, and plagues, which visit others, though it is certain they have peculiar supports, and finally, an abundant compensation.—2. It is admitted that the Old Testament prophets, and particularly Daniel, describe largely "the fates and fortunes" of the world, as well as of the church. And, 3. that as it was necessary for Daniel to describe the rise and fall of the four monarchies, in order to introduce the kingdom of Messiah; so the "fates and fortunes" of the Roman empire, both Pagan and Papal, must be decided, prior to the final triumphs of Christianity in the Millennium.

Ver. 9—17. *The opening of the fifth and sixth seals, bringing us to the fall of Paganism, and establishment of Christianity.*—The fifth seal opens a scene of persecution, and gives us a view of it very different from the representation of worldly historians and politicians. They think that the great and the mighty have a right to think and to judge for all others: so that, if subjects be ever so virtuous, they deserve even to die if they presume to think differently from their sovereign. So the enlightened *Pliny* was clearly of opinion, that no punishment could be too great for those who dared to resist,

Ver. 5. *A pair of balances.*—*Doddridge* has it "scales."—But *Woodhouse* renders it, "a yoke;" and so it is rendered in all other places of the New Testament, except this; but the word (*Zugos*) is often used by the LXX. in the sense of balances or scales; as for instance, in Prov. xvi. 11. Isa. xl. 12, 15; xlvi. 6. If, however, we were to render the word in the primary sense of "*a yoke*," we should consider it as a symbol of slavery, which would be quite as consistent with what follows.

Ver. 6. *A measure*—Gr. *chœnix*; the value of which is not exactly ascertained, farther than that it was the usual daily allowance of provision for a slave; while a penny, or Roman *Denarius*, (equal to about 15 cents,) was the usual daily pay of a labouring man. So that this may intimate the world being reduced to a state of bodily and mental slavery, as well as to one of poverty and want. See Ezek. iv. 16. A *Denarius* is said to have been the ordinary price of a bushel of wheat, equal to eight times the chœnix.—*Hurt not the oil and the wine.*—This seems to intimate, that the scarcity would fall heavier upon the necessaries of life, than on its luxuries: that the rich would take care of themselves, and neglect the poor.

Ver. 8. *Hell.*—Gr. *Hades*, or the invisible state. See chap. i. 18, and note.—*With hunger, and with death.*—*Woodhouse*, "By famine, and by pestilence." To the same effect, *Doddridge.*—*With the beasts*—Gr. (*therion*) "wild beasts"—a very different word from that we have rendered "living creatures."

Ver. 9. *Them that were slain.*—*Doddridge*, "slaughtered." *Woodhouse*, "sacrificed."

Ver. 10. *Avenge our blood.*—[This seal seems a prediction of the terrible persecution of the church under Diocletian and Maximian, from A. D. 270 to 304, which lasted longer, and was far more bloody, than any or all by which it was preceded, whence it was called "the era of the martyrs."]—*Bagster.*

Ver. 11. *A little season.*—*Doddridge*, "while." *Woodhouse*, "yet a time."

Ver. 12. *A great earthquake*, &c.—Rather, says *Newton*, a great concussion, comprehending heaven as well as earth. See Haggai ii. 6, 21. By such metaphors, as Sir *I. Newton* has observed, the prophets are accustomed to describe great revolutions among the empires of the world; and in very similar language our Lord himself predicted the destruction of Jerusalem, as well as the final renovation of the earth itself. See Isa. xxxiv. 4. Joel iv. 10. Mat. xxiv. 29. [This was an emblem of great revolutions in the civil and religious state of the world, attended by vast commotions of every kind; and represents the total subversion of the persecuting power by the victories of Constantine, and by his accession to the imperial throne, and the entire and universal change which took place at that time, from A. D. 304 to 323. The great lights of the heathen world were eclipsed and obscured,—the heathen emperors and Cesars were slain, the heathen priests and augurs extirpated, and heathen officers and magistrates removed, the heathen temples demolished, and their revenues appropriated to better uses.]—*Bagster.*

Ver. 13. *The stars of heaven fell.*—*Doddridge*, "The stars fell from heaven."

Ver. 14. *As a scroll*—i. e. a sheet of parchment, which rolls up of itself, especially when exposed to the heat of fire.

Ver. 15. *The great men.*—*Doddridge*, "grandees."—*Every bondman. Doddridge* "slave."—*In the dens.*—*Doddridge* "caves."

and the mighty men, and every bondman, and every freeman, hid themselves [v] in the dens and in the rocks of the mountains;

16 And said [w] to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For [x] the great day of his wrath is come; and who [y] shall be able to stand?

CHAPTER VII.

3 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed: of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds [a] of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

A. M. cir. 4100.
A. D. cir. 96.

v Is.2.19.

w Ho.10.8. Lu.23.30. c.9.6.

x Is.13.6, &c. Zep.1.14, &c. c.16.14

y Ps 76.7.

a Da.7.2.

b 2 Ti 2 19.

c c.6.6.

d Eze 9.4.

e c.22.4.

f c.14.1.

2 And I saw another angel ascending from the east, having the seal [b] of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt [c] not the earth, neither the sea, nor the trees, till we have [d] sealed the servants of our God in their [e] foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed a hundred *and* forty *and* four [f] thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve

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in any case, the emperor's demands. (See *Pliny's* Epistles, book x. lett. 97, 98.)

The scene before us, like several others in this book, is evidently borrowed from the Jewish temple. It presents us with the altar of burnt-offerings, which stood just within the entrance to the court. But instead of the appointed sacrifices, behold, it streams with human blood! and instead of the bones of those legal victims, behold the souls of the martyrs who had been sacrificed—not, indeed, to God, but for his cause—victims to Jewish and Pagan cruelty, lie under the altar, as it were, crying to Heaven for vengeance!

"The *souls under the altar*, (says Mr. *Fuller*,) are the departed spirits of those Christians who had fallen in the arduous contest, which are supposed to cry aloud for retribution . . . . The answer to their appeal, in which they are encouraged to expect a retribution, after *a little season*, when the number of their fellow-servants and brethren, who should be *killed as they were*, by the hands of Paganism, *should be fulfilled*, determines the period to which the vision refers." Mr. *Fuller* supposes, that they had now suffered under *nine* of the *ten* persecutions, (so called,) and were to wait for the completion of their number under the *tenth*; and that being accomplished, God would take vengeance on their persecutors for all their cruelty. The opening of this seal, therefore, may be referred to about A. D. 275, when the ninth persecution (which was but short) was ended, and the *tenth*, under *Diocletian* and *Maximilian*, was drawing near. This persecution, which began in or about 303, was both more sanguinary and more extensive than any of the preceding: its avowed object being nothing short of the utter extirpation of Christianity. The places of Christian worship were every where demolished, bibles destroyed, and an immense number of Christians martyred. "It were endless and almost incredible, (says Mr. *Echard*,) to enumerate the variety of sufferers and torments: they were scourged to death, had their flesh torn off with pincers, and mangled with broken pots; were cast to lions, tigers, and other wild beasts; were burnt, beheaded, crucified, thrown into the sea, torn in pieces by the distorted boughs of trees, roasted by gentle fires, and holes made in their bodies for melted lead to be poured into their bowels. This persecution, in one part or other of the empire, is reckoned to have continued eight or ten years, under *Diocletian*, and some of his successors. The number of Christians who suffered during this period led their enemies to flatter themselves that they had extirpated Christianity: and a pillar is stated to have been erected in Spain to the honour of Diocletian, with an inscription to this effect, that he had every where *abolished the superstition of Christ, and extended the worship of the gods*. Another pillar in the same country is said to have borne a similar inscription: and a medal in honour of the same tyrant still exists, with this motto—'the name of Christians being extinguished.'" But, alas, how weak and vain is man! Paganism was now at the point of dissolution, and Christianity on the eve of triumph, as we shall see under the following seal.

The opening of the sixth seal appears to threaten nothing less than a dissolution of the whole system of nature. The pillars of the earth are shaken, and the globe trembles to its centre. The great luminaries of heaven expire in darkness, and the lesser ones appear to drop from the skies, like untimely figs when shaken in a tempest. The aërial heavens are rolled together like a parchment scroll, and "every mountain and island are removed from their places."

Now are the haughty monarchs and "mighty spirits of the earth," and indeed all classes of mankind, thrown into the utmost consternation. The ruin is so tremendous, that the highest orders of society cannot resist it; and so universal that the meanest hope not to escape it. And those who but recently boasted of having annihilated Christianity, now call for mercy to the rocks and mountains; and gladly would they hide themselves in the fissures of the one, or the caverns of the other. "Who shall hide us from Him that sitteth on the throne, and from the wrath of the Lamb?"—"The wrath of the Lamb" is a peculiar expression. Had it been the wrath of the lion, it would have been more natural, but not so terrible. By how much the patience of God has been exercised and abused, so much the more is his righteous anger to be dreaded, now "the great day of his wrath is come." Now the number of martyrs to Paganism is complete—the prayer of the souls under the altar are heard—and, to their murderers, the day of judgment is arrived.

On the fall of Paganism, Mr. *Lowman* quotes, from a former commentator, the following condensed view of the events which then occurred. "From this account, it appears (says Mr. *Daubuz*) that the Pagan Roman emperors were deprived of their government, and came to miserable ends:—that the Pagan Cæsars fell in battle or were put to death:—that the religion of the idolaters received a mortal wound; all the colleges of pontifices, augers, vestals; in a word, all the Pagan priests and religious officers throughout the empire, being brought under the power and dominion of a Christian prince:—that many of the Pagan officers, civil and military, were displaced, and Christians put in their room:—that there was a thorough change in the government, and that Paganism lessened by degrees, till it entirely disappeared:—that the greatest of the persecutors acknowledged and confessed the justness and cause of God's judgments: and lastly, that upon this change, all the idolaters, upon account of their horrid cruelties and barbarities against the Christians, could not but be in daily expectation of the severest punishments."

CHAP. VII. Ver. 1—17. *The prophecies of the sixth seal continued.*—The reference of this seal to the time of Constantine is so clear, that we cannot but feel surprise that it should be applied to any other period. The first event is a stop to persecution. The Roman empire, it should be remembered, extended into almost all parts of the then known world; and it had often happened, that Christianity was persecuted in one quarter while it was tolerated or winked at in another; but four angels are here ordered to restrain the storms of persecution in all quarters, till the Christian religion should gain a peaceful establishment, and Christians should be allowed to make an open profession of their faith. There is no doubt but that, in times of persecution, there were great numbers convinced of the truth of Christianity who dared not to avow their convictions, and among these, many there might be, who secretly worshipped Jesus and avoided idols: so in the idolatrous times of Ahab, when the prophet supposed all the nation devoted to idolatry, still there were 7000 persons who had not bowed the knee to Baal. In consequence of this, no sooner did persecution cease, than Christians, professedly so at least, poured in from all quarters. Great numbers were baptized, both Jews and Pagans, and so received the seal of Christianity, which made them externally Christians; but the seal of heaven implies more than an external profession: "the seal of the Spirit" is necessary to mark them as children of God, and to secure them from his wrath. (See Ezek. ix. 4. Ephes. i. 13; iv. 30.)

It seems hardly necessary to say, that all the numbers of this book are to be explained mystically and not literally. The number before us has that square form which is constantly used to mark the Jerusalem which is above, as in chap. xxi. 10, &c. The number of the tribes being retained, may intimate that the number of God's elect is preserved unbroken. We have, indeed, no reason to believe that an equal number of every tribe shall be saved, though as respects the seed of

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CHAP. VII. Ver. 1. *The four winds of the earth.*—See Jer. xlix. 36, 37. The four corners here mentioned, answer to the four cardinal points—the four winds.

Ver. 2. *From the east* —Gr. "From the rising of the sun"—i. e. from the divine presence.—*Woodhouse.*

Ver. 3. *Hurt not the earth*—i. e. the inhabitants of it, in its various classes. [This chapter is a continuation of the sixth seal; and is a description of the state of the church in the time of Constantine, of the peace and protection it should enjoy under the civil powers, and of the great accession that there should be made to it, both of the Jews and Gentiles. *Eusebius* and *Lactantius*, who were contemporary writers, bear their testimony to the completion of this prophecy; and one of the medals of Constantine, bearing on the reverse *beata tranquillitas*, "blessed tranquillity," is a confirmation of their testimony. All the historians who have written of these times, also bear witness to the vast numbers both of Jews and Gentiles who were converted to the Christian religion.]—*Bagster.*

Ver. 4. *A hundred* and *forty* and *four thousand*—That is, the twelve patriarchs multiplied by the twelve apostles, and both by 1000.—*Lowman*

thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of [g] all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed [h] with white robes, and palms [i] in their hands;

10 And cried [j] with a loud voice, saying, Salvation [k] to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 [l] Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great [m] tribulation, and have washed [n] their robes, and made them white in the blood [o] of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell [p] among them.

16 They shall hunger [q] no more, neither thirst any more; neither shall the sun light on them, nor any [r] heat.

17 For the Lamb which is in the midst of the throne shall [s] feed them, and shall lead them unto living fountains of waters: and God shall wipe [t] away all tears from their eyes.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh [a] seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood [b] before God; and to them were given seven [c] trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should [d] offer *it* with the [e] prayers of all saints upon the golden [f] altar which was before the throne.

4 And the smoke of the [g] incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it

A. M. cir. 4100.
A. D. cir. 96.

g Ro.11.25. c.5 9.
h c.6.11.
i Le.23.40.
j Zec.4.7.
k Is.43.11. c.19.1.
l Jude 25. c.5.13,14.
m Jn 16.33. c.6.9.
n 1 Co.6.11. He.9.14.
o 1 Jn 1.7. c.1.5.
p c.21.3,4.
q Is.49.10.
r Ps.121.6. Is.4.6.
s Ps.23.1, 2,5. 36.8. Is.40.11.
t Is.25.8.
a c.5 1.
b Lu.1.19.
c 2 Ch.29. 25..28.
d or, *add* it to.
e c.5.8.
f c 6.9.
g Ex.30.1.

Abraham by *faith*, we know that there shall be some "out of every kindred, and tongue, and people, and nation" under heaven. (See chap. v. 9.)

The next scene which follows (ver. 9, &c.) is, we apprehend, not laid in earth but in heaven. Under the fifth seal we find all the souls lying, as it were, weltering in their blood under the altar on which they had been slain: in the first scene of this seal their blood is avenged, and they are raised to glory, honour, and immortality. "A great multitude, which no man could number, stand before the throne and before the Lamb, clothed in *white robes* as symbolic of their purity, and having in their hands palm branches, as implying that they had gained the victory by the blood of the Lamb and by the word of their testimony." (Chap. xii. 11.) Here they appear worshipping among the heavenly hosts. And when John witnessed this, questions are put, and an answer is given, calculated to excite feelings of joy and of devotion. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb: and *therefore*"—that is, because they are thus justified and sanctified—therefore "are they before the throne," and serve him ever more.

After writing the above, we were gratified to find that we are unwittingly following in the track of those judicious expositors, Mr. *Lowman* and Mr. *Fuller*. "After the sealing of God's servants is accomplished, (says the latter,) the saints and martyrs of Jesus, who, during the preceding persecutions, had overcome, and had been received into glory, joining with the whole heavenly chorus, engage in a triumphant song of praise to God and to the Lamb. The reason of their being here introduced, seems to be, that the sealed servants of God, who were yet on earth, and had to pass through a series of trials, might, by a view of their happy end, be strengthened to follow their example. As great numbers would be against them in this world, they are directed to view the numbers of friends which they have in heaven; who not only look back to their own deliverance, and ascribe it to God, but seem to look down to their brethren, and to say, 'Hold fast the profession of your faith without wavering.'"

CHAP. VIII. Ver. 1—6. *The seventh seal opened. Seven angels prepare to sound—and one offers incense on the golden altar.*—It is impossible, within the limits of our plan, to give at length the reasons on which our exposition is founded. We have explained the seals in relation to those awful public events, which, at the same time as they purified the church, led also to the overthrow of Paganism, and the establishment of Christianity. The four first scenes we have considered as exhibiting, 1. The glorious conquests of the gospel. 2. The horrors of war. 3. The miseries of famine. 4. The miseries of plague or pestilence; all of which, while intended to punish idolaters, were also intended to purify the church, even as gold is purified by fire. The fifth seal exhibits an awful picture of Pagan persecution. The sixth, under the figure of a general concussion, both of heaven and earth, exhibits those mighty revolutions by which the Pagan government was overturned; and then the divine means, namely, the seal of baptism and of the Spirit, by which the church was so wonderfully protected and enlarged. We have then another celestial vision—a view within the veil, (as it were,) when we see the martyrs, who had so lately bled, received in triumph before the throne of God and the Lamb, with the happy assurance of everlasting blessedness.

The first thing which arrests our attention in this chapter, is "silence in heaven," which is not to be understood of that heaven in which the divine presence dwells, for there the worshippers "rest not day nor night," (ch. iv. 8;) but evidently refers to the state of the church below, and is thought to allude to the temple worship, when, during the time of offering incense, the whole multitude were employed in secret and private prayer. (Luke i. 10.) This is called "half an hour," which was probably about the time so usually employed, and represents that short interval of peace and liberty of conscience which followed upon the accession of Constantine, before the church itself began to practise that system of intolerance, which led to the establishment of the Roman antichrist. During this interval, seven angels who were waiting before God, come forward and receive seven trumpets, which they were to be prepared to sound when the signal of the divine pleasure should be given. In the mean time, another angel comes forward, and there is given to him "much incense," that he may "add it to the prayers of the saints," which are

Ver. 8. *Of the tribe of Joseph.*—It is remarkable, that the names of Dan and Ephraim are omitted in this list, and those of Levi and Joseph inserted in their stead, which, it is supposed, was occasioned by both those tribes being particularly addicted to idolatry.

Ver. 11. *The four beasts.*—Rather, "living creatures," as before, chap. iv. and v.

Ver. 14. *Out of great tribulation.*—*Woodhouse*, "out of *the* great tribulation."

Ver. 15. *Day and night*—i. e. continually, as the Jewish worship was continued—*in his temple.*—Compare chap. xxi. 3, 4; xxii. 1, &c.

Ver. 16. *Neither shall the sun light.*—*Woodhouse*, "strike on them"—*Nor any heat.*—*Woodhouse*, "burning." These expressions evidently refer to that fatal disorder, the *sun-stroke*, so common in hot countries. See note on 2 Kings iv. 20.

CHAP. VIII. Ver. 2. *Seven angels*, &c.—The seven angels that appear upon the scene are the seven spirits of God sent forth *into all the earth*; and none of them are the same as the four living creatures who were in the midst of the throne and round about the throne.—*Seven trumpets.*—Commentators, with considerable variance in the details, are of one mind that the first four trumpets denote the successive events which caused the downfall of Rome, and that the fifth and sixth trumpets, or the first and second wo, characterize the Saracen and Turkish power.—*Keith.*

Ver. 3. *And stood.*—*Woodhouse*, "was stationed."—*A golden censer.*—These censers, *Lowman* remarks, are "the same with the vials full of odours, chap. v. 8, (which are there explained to mean a sort of cups upon plates, or saucers.) The offering incense on the golden altar, seems to determine this allusion to the constant offering of incense in the temple, and not to the service peculiar to the high priest on the day of expiation, and fully shows the propriety of this vision, in not representing the high priest, which in this vision would have been the Lamb, as personally officiating in this act of worship."—*Of all saints.*—*Woodhouse*, "all the saints."

Ver. 5. *And filled it with fire of the altar.*—As have was no fire upon the golden altar, this must refer to the altar of burnt-offering, which, as well as the other, appears to have had a place in the heavenly temple. See chap. vi. 9.

with fire of the altar, and cast *it* [h] into the earth: and [i] there were voices, and thunderings, and lightnings, and an [j] earthquake.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and [k] there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees [l] was burnt up, and all green grass was burnt up.

A. M. cir. 4100.
A. D. cir. 96.

h or, *upon.*
i c.16.18.
j 2 Sa.22.8.
k Exe.38.22.
l Is.2.13.

m Je.51.25.
n Am.7.4.
o Ex.7.19.. 21. c.16.3.&c.
p Is.14.12. c.9.1.

8 And the second angel sounded, and as it were a great mountain [m] burning with fire was cast into the [n] sea: and the third part of the sea became [o] blood;

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell [p] a great star from heaven, burning as it were a lamp, and it fell upon the third part of

collected in a golden censer, and offered upon the golden altar, before the throne.

What agency either saints or angels may have, as respects the offering to God the prayers of saints on earth, we presume not to say; but it appears, that not only the angels, but the elders before the throne, had all "vials full of odours," or, as the margin reads, "censers full of incense, which are the prayers of saints." (Chap. v. 8.) We consider Christ himself as our only intercessor before the throne, and we believe it is the Holy Spirit which on earth "helpeth our infirmities," and teaches us to pray: but it should seem as if these happy spirits took an interest in our devotions on earth, though in what way, it may be impossible for us to anticipate before we are united to their society: only so far we know, that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. i. 14.) Dr. *Doddridge*, indeed, solves the difficulty, by supposing Christ himself to be the angel here intended; but it appears to us, that after naming the seven angels, in verse 2, it would be, as Dr. *Woodhouse* observes, degrading to our Lord, to speak of him merely as "another angel:" nor are we certain, that in any part of this book the Lord Jesus is introduced under that character. He is "the Lamb that was slain, and is *now* exalted to the midst of the throne."

What is meant by the angel casting down upon the earth a part of the burning incense which he had placed upon the altar, is not so easy to ascertain. Mr. *Croley* thus explains it—"The prayers and the incense are accepted—they rise before God; and his answer is symbolized in the filling of the censer with fire from the same altar, [or rather from the altar of burnt-offering, see note on verse 5,] and the casting of the fire into the earth, the token of the divine wrath"—as in Ezek. x. 2, &c. But when God hears the prayers of his people, does he answer by fresh trials and afflictions? So we conceive, and that with propriety; since, as we have already seen, it is thus that the church is purified. But this thunder, and fire, and earthquake, are adapted rather to excite alarm for approaching judgments than to express the nature of those judgments.

Ver. 7—9. *The first and second trumpets.*—In the scenes which opened from the sealed book, we have traced the various judgments whereby Paganism was overthrown and Christianity established; and we have noticed the short interval of peace that the church enjoyed under the government of Constantine, which lasted, in its full extent, little more than fourteen years, *i. e.* from A. D. 323 to 337. At his death the empire was divided among his sons, who, unhappily, quarrelled among themselves, whereby the empire was so weakened as not to be able to resist the numerous hordes of barbarians by which it was surrounded. At the same time the Christian church became infested with all the vices of the state—ambition, jealousy, duplicity, and a spirit of hostility, still more criminal among those who bear the name of Christians than even among heathen governments. And "shall not I visit for these things? saith the Lord." (Jer. v. 9.)

It is, as we have before observed, a part of the plan of divine providence to destroy the vain potsherds of the earth by dashing them together. Thus the haughty monarchs of the Roman empire were continually assailed and eventually destroyed by the rude barbarians who surrounded them; and notwithstanding what has been alleged by Archdeacon *Woodhouse*, Dr. *Park*, and others, we cannot but think these events are intended to be included under the visions now before us, though we see no necessity for confining them to political events alone.

It is commonly said that the visions of the trumpets are all included under the opening of the *seventh seal*; but we rather consider the trumpets as a new series of predictions, to which the last seal is to be considered as introductory, and not as comprehending them. The question, however, seems of little consequence to our design.

It is the general opinion of the best commentators of the *Old School*, (if we may so speak,) particularly of Mr. *Lowman*, Bishop *Newton*, Mr. *Morell*, and Mr. *Fuller*, that the events signified by the first four trumpets, refer to the various invasions of Rome and of the Roman Empire, by different hordes of barbarians, whose delight appears to have consisted in plunder and in murder. By these despised enemies, that haughty empire was humbled to the dust, prior to the erection of another empire, equally hostile to truth and righteousness, though under the Christian name; for it appears to have been the plan of Providence to remove the Roman Empire, in order to make room for the Man of Sin, (2 Thess. ii. 6—10,) who in his turn also must be brought to the dust, before the millennial kingdom of Messiah can be established.

It is but just, however, to remark, that another class of commentators, no less pious, learned, and acute, have taken a different view of this part of the Apocalypse: we refer particularly to Bishop *Hurd*, Archdeacon *Woodhouse*, and Dr. *Park*, who consider the evils here predicted to be rather of a moral nature; such as the general depravity of the church and its ministers during that period; the growth of heresy, and the increase of immorality. On many parts of the prophetic Scriptures the best expositors have admitted a double sense; while, therefore, we adhere to the former scheme of interpretation, as, in our opinion, best established, and most in harmony with the ancient prophets, we shall, at the same time, hint also at the moral interpretations just alluded to.

The sounding of the first trumpet, which we should date in the latter part of the fourth century, after the death of Constantine the Great, (who died in A. D. 337,) produces a tremendous tempest of "hail and fire, mingled with blood," and in its fatal consequences may very aptly represent the numerous hordes of barbarians, who successively invaded this devoted empire; and is expressed in terms very similar to those in which the prophet Isaiah describes the invasions of the land of Israel by Shalmanezer and Sennacherib. (Chap. xxviii. xxix.) At the same time, it must be confessed, that this imagery does not improperly depict the nature of theological controversy as then conducted, especially when the ardent disputants *resisted* each other even *unto blood*, as was too often the case in this and many following centuries.

The terms in which the mischief occasioned by this tempest is described, are peculiar: it burnt up "a *third* part of the trees, and *all* the green grass." By *trees*, the higher classes are generally intended in prophetic language; and by *grass*, the common people: but here it appears to have been the "*green* grass" only that was consumed, and of that not a third part only, but the whole—"all the green grass"—by which we suppose must be intended, the most useful and valuable members in the lower classes of society. Dr. *Woodhouse*, who understands these terms allegorically, interprets (we think, rather strangely) the "green grass" to signify those professing Christians, "who exhibit a promising appearance, yet, like herbage in hot climates, are soon withered and gone:" while, on the other hand, Dr. *Park* seems to understand the most *flourishing* Christians of the age!

On the sounding of the *second* angel's trumpet, "a great mountain, burning with fire," was cast into the sea, and the third part of the sea became blood. This has been generally supposed to intend *Alaric*, King of the Visigoths, and his horde of barbarians, who, in the early part of the fifth century, repeatedly invaded Rome. In the first instance he was bought off by an immense price; but in the last, the capital was given up to three days' plunder by his army, and vast numbers of the Romans were slain—not only by the barbarians, but by their own slaves, who turned against their Roman masters. And, as Mr. *Fuller* remarks, "If Etna or Vesuvius had literally been thrown into the ocean, it could hardly have produced a greater effervescence among the waters than these things produced among the nations." It is represented as having destroyed a *third* (*i. e.* a considerable part) of every thing that had life in it, and even of the *ships*, which shows that it had particular reference to the maritime parts of the empire. Of those who understand this allegorically, Dr. *Park* applies this to religious controversy, and Dr. *Woodhouse*, to the anticipated fall of Babylon.

Ver. 10—13. *The third and fourth trumpets sounded.*—"The third angel sounded, and there fell a great star from heaven,

Upon that altar the sacred fire was constantly kept burning. Lev. vi. 13.—*And cast* it *into*—Margin, "upon"—*the earth.*—And cast what? Not the censer, but the fire, or rather some remnant of the burning incense.

Ver. 7. *Hail and fire.*—[This refers to the irruptions of the barbarous nations into the Roman empire, from A. D. 338 to 412; and principally to the incursions of the Goths under Alaric, who, after spreading desolation by fire and sword throughout the provinces, took and plundered Rome, A. D. 410, and slew all, without distinction of rank, sex, or age.]—*Bagster.*—*And they were cast.*—Namely, the hail, and fire, and blood. *Doddridge.*" It was cast;" meaning the storm, or perhaps the incense.—*Upon the earth.*—*Woodhouse.*" Upon the *land*," as distinguished from the sea, rivers, &c., ver. 8—10.

Ver. 8. *A great mountain.*—[This is an emblem of a mighty destructive warrior; and seems to refer to Attila and his Huns, who, after Alaric, ravaged the empire during fourteen years, massacring, plundering, and destroying all before him in the most barbarous manner. This period probably includes the calamities which befell the empire from A. D. 412 to 450.]—*Bagster.*—*The third part of the sea became blood.*—This has an evident allusion to one of the miracles wrought in Egypt. See Exod. vii. 20, 21.—*The third part.*—This is an expression not uncommon with the prophetic writers. See Ezek. v. 12 Zech. xiii. 8, 9, &c.

Ver. 9. *Which were in the sea, and had life.*—*Doddridge,* "Which had life in the sea;" i. e. which lived in the sea. This, as some think, refers particularly to the maritime parts of the empire; but see chap. xvii. 15.

Ver. 10. *A great star.*—"A star, in prophetic language, signifies a prince, or

the rivers, and upon the fountains of waters;
11 And the name of the star is called [q] Wormwood; and the third part of the waters became [r] wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun [s] was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying [t] through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

A. M. cir. 4100.
A. D. cir. 96.

q De.29.18. Am.5.7. He.12.15.
r Ex.15.23. Je.9.15. 23.15.
s Is.13.10. Je.1.23. Eze.32.7, 8. Joel 2.10. Am.8.9.
t c.14.6.
a Lu.10.18. c.8.10.
b c.17.8. 20.1.
c Joel 2.2.
d Ex.10.4, &c.
e ver.10.
f c.6.6.
g Ex.12.23. Job 2.6. Eze.9.4. c.7.3.
h Job 3.21. Je.8.3.
i Joel 2.4.
j Na.3.17.
k Da.7.4,8.
l Ps.57.4. Joel 1.6.

CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first wo past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star [a] fall from heaven unto the earth: and to him was given the key of the bottomless [b] pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened [c] by reason of the smoke of the pit.

3 And there came out of the smoke locusts [d] upon the earth: and unto them was given power, as the scorpions [e] of the earth have power.

4 And it was commanded them [f] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal [g] of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men [h] seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes [i] of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were [j] crowns like gold, and their faces [k] *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth [l] were as *the teeth* of lions.

9 And they had breast-plates, as it were breast-

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burning as it were a lamp."—This star is supposed to designate *Attila* and his Huns, (or Scythians,) a more ferocious race than the preceding; and, as to the chief himself, he affected to be considered as "the scourge of God," and pretended that the grass would never grow upon ground whereon his horse had trodden. Others, however, apply this to *Genseric*, King of the Vandals, and conqueror of Africa, who about the same period (the middle of the fifth century) also plundered Rome, and carried off the Empress Eudoxia (whom he pretended to avenge) and her two daughters, and a vast number of inferior captives.

This *Alaric* had, in our opinion, a superior claim to the character of a fallen star, named *Wormwood;* since he was, according to Bishop *Newton*, "a most bigoted Arian:" thus poisoning the doctrines of the church, and, at the same time, bitterly persecuting the orthodox or Trinitarian Christians.

At the sound of the fourth trumpet, all the luminaries of heaven become dim, and lose a *third, i. e.* a *considerable part* of their light and glory. "Darkening, smiting, or setting of the sun, moon, and stars, (says Sir *Is. Newton*,) are put for the setting of a kingdom, or the desolation thereof, proportional to the darkness." And when darkness is opposed to light, (Mr. *Daubuz* observes,) "as light is a symbol of joy and safety, so darkness is a symbol of misery and adversity." (See Isa. xiii. 10, 11. Jer. xiii. 16. Ezek. xxxii. 7, 8.) From the time that Genseric entered Rome, its strength and glory rapidly diminished. "Genseric (says Bishop *Newton*) left the western empire in a weak and desperate condition. It struggled hard, and gasped, as it were, for breath, through eight short and turbulent reigns, for the space of twenty years, and at length expired in the year 476, under Momyllus, or *Augustulus*, as he was named in derision, being a diminutive Augustus. This change was effected by *Odoacer*, king of the Heruli, who coming to Rome with an army of barbarians, stripped Momyllus of the imperial robes, put an end to the very name of the western empire, and caused himself to be proclaimed king of Italy." His reign was, indeed, but short; for, sixteen years afterwards, he was slain by Theodoric; who, in A. D. 493, founded the kingdom of the Ostrogoths, which continued about 60 years longer. "Thus was the Roman *sun* extinguished in the western empire; (continues the Bishop;) but the other lesser luminaries, the *moon* and *stars*, still subsisted, for Rome was still allowed to have her senate and consuls, and other subordinate magistrates, as before." Thus the glory of Rome continued to decline, until, in A. D. 556, it was made a province of the eastern empire, under Justin II., and governed by a duke who was himself subject to the Exarch of Ravenna, which Rome had been used to govern.

Thus fell imperial Rome. But, says Mr. *Fuller*, "It may be thought that these events had *too slight a relation to the church of Christ*, to become the subject of prophecy: two things, however, may be alleged in answer:—

"1. They were necessary for the accomplishment of other prophecies, particularly Dan. vii. 7, 8. 2 Thess. ii. 7; thereby a way was made for the beast to have *ten horns;* as, after the overthrow of the empire, it was divided into so many independent kingdoms, which, with little variation, continue to this day. Hereby also a way was made for the *little horn* of Daniel's fourth beast, or the papal antichrist, to come up amongst them; or, as the apostle expresses it, for the *man of sin* to be revealed.

"2. In these judgments upon the empire, we perceive the divine displeasure for its having corrupted the Christian religion, and transformed it into an engine of state. The wars of the Assyrians and Babylonians, were the scourges of God on those who had corrupted the true religion; and such were those of the Goths, the Vandals, and the Huns, on the Christian governments of the fourth and fifth centuries."

In the close of this chapter, another celestial herald flies through the midst of heaven, warning the inhabitants of the earth, of the three dreadful woes which are to attend the sounding of the other three trumpets which are yet to sound: which is as much as to say, that the judgments already executed were but slight, compared with the farther judgments which might be expected; and this, indeed, we shall find to be the fact. Mr. *Cunninghame* suggests, that this proclamation may serve also "as a chronological mark, to show that these three trumpets are all posterior to the first four, not only in order, but in time; and that they belong to a new series of events."

CHAP. IX. Ver. 1—12. *The fifth, or first wo trumpet.*—In consistency with our interpretation of the first four trumpets, we refer the events of this trumpet to the rise of the Mahometan imposture, and the Saracen invasions. Many Protestant writers have taken this *falling star* to mean the Pope himself, and the locusts to be his monks and friars: while, on the other hand, Dr. *Walmsley* and the Rhemish annotators apply the image to Martin Luther and his heretical disciples, as they are pleased to call them.

Dr. *Doddridge*, Mr. *Wesley*, and others, conceive the reference to be to some celestial being, whose flight was with the rapidity of a falling meteor, and who was commissioned to open the infernal pit, and to allow a portion of that blackness of darkness which it contains, to visit and to plague the earth; while others think that Satan himself, who is properly a *fallen star*, may be hereby intended.

Mr. *Fuller* remarks—"Looking at this dreadful irruption of darkness and desolation, we perceive the necessity there was

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leader."—*Woodhouse.* Of Genseric, *Gibbon* says, "The terrible Genseric, a name which, in the destruction of the Roman Empire, has deserved an equal rank with Alaric and Attila." [This seems to refer to Genseric, who, soon after Attila's retreat, unexpectedly invaded the empire with 300,000 Vandals and Moors, besieged and took Rome, and abandoned it to the ravages of his troops, from A. D. 450 to 456. As this assault was made at the source of the Roman power and prosperity, and as he was a bigoted Arian, and a cruel persecutor of the orthodox, he may justly be said to poison the fountains.]—*B.*

Ver. 11. *Because they were made bitter.*—See Exod. xv. 23.

Ver. 13. *An angel*—Literally, "*one* angel." *Griesbach* here reads, "one eagle;" but as the whole machinery is administered by angels, we think, with *Woodhouse*, that the internal evidence is strongly in favour of the common reading.

CHAP. IX. Ver. 1. *The bottomless pit.*—*Woodhouse*, "The pit of the bottomless deep." That this refers to the pit or abyss of hell, see chap. xx. 1—3; and 2 Peter ii. 4.

Ver 3. *Unto them was given power, as the scorpions.*—Locusts, it is well known, never attack man, but only the fruits of the earth, on which he lives: scorpions, on the other hand, do not attack the fruits of the earth, but animals only; and their sting is seldom fatal, except in the hottest climates, particularly Africa. These circumstances all agree to those mystical locusts—the Saracens.

Ver. 4. *But only those men, &c.*—Corrupt and idolatrous Christians; against whom the Saracens chiefly prevailed. *Lowman* says, "The military laws of the Mahometans make a distinction between the *Harbi*, including both atheists and idolaters; and the "people of a book," including Jews and Christians. These were to be compelled to embrace Mahometanism, or *to pay a tribute*, and then to be allowed to follow their own religion; but the *Harbi* had no toleration.

Ver. 5. *And to them it was given that they should not kill them.*—*Wesley* and *Woodhouse*, "Not that they should kill them, but," &c. [Should not kill them as a political body, state, or empire; and accordingly, however they desolated the Greek and Latin churches, they could not extirpate them nor gain possession of the empire.]—*Five months.*—Five prophetical months, each consisting of 30 days, and each day denoting a year, amounting to 150 years:

plates of iron; and the sound of their wings *was* as the sound of [m] chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and [n] their power *was* to hurt men five months.

11 And they had a king [o] over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name [p] Apollyon.

A. M. cir. 4100.
A. D. cir. 96.

m Na. 2. 4.
n ver. 5.
o Ep. 2. 2.
p That is, a destroyer.

q c. 8. 13.
r Ge. 2. 14. Je. 51. 63. c. 16. 12.
s or, *at.*

12 One [q] wo is past; *and,* behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river [r] Euphrates.

15 And the four angels were loosed, which were prepared [s] for an hour, and a day, and

for sealing the servants of God in their foreheads, that they might be preserved amidst these trying times..... The *sealed* servants of God would endure the trial; but 'those men who had not the seal of God in their foreheads,' would be carried away and perish.

"That the *locusts* refer to the ravaging hordes of Saracens, who, with Mahomet at their head, subdued and destroyed the eastern part of Christendom,' seems to be generally admitted: and some have considered the smoke as denoting his false doctrine, and the star which fell from heaven to the earth, as meaning himself. But, on the most mature consideration, (adds Mr. F.,) I concur with those expositors, who, while admitting the locusts to be Mahomet's destructive hordes of Saracens, yet understand the smoke of *Popish* darkness, which was preparatory to the other, and the fallen star, of the Bishop of Rome..... On the other hand, there is a connexion between the subversion of the imperial government, and the revelation of the man of sin. It was the imperial authority which *let*, or hindered him, and which, when 'taken out of the way,' made room for his appearing. (2 Thess. ii. 4—8.) Thus the eclipse under the fourth trumpet prepared the way for the irruption of darkness under the fifth. The 'mystery of iniquity' had long been at work, and now it burst forth as the smoke of a great furnace, impeding the light of the gospel, and darkening the moral atmosphere of the Christian world.

"With this also agrees the application of the *fallen star* to the Pope or bishop of Rome. It comports with the symbolical style of the book, that a prophetical person should denote, not an individual, but a succession of individuals in an official character. The bishop of Rome was once a star in the Christian firmament; but abandoning the doctrine and spirit of a Christian minister, and setting up for worldly domination, he fell from heaven unto the earth, and thus became a fit agent for opening the bottomless pit. The Bishop of Meaux [*Bossuet*] acknowledges that "Hell never opens of itself: it is always some false doctor that opens it.'"

Hell is, however, opened!—a smoke arises as from a furnace; but instead of sparks mingling with the smoke, behold a swarm of locusts—typifying the numerous hordes of Saracens or Arabians, which about this time overran the eastern empire. This is the interpretation of Mr. *Mede*, and is supported by Mr. *Lowman* and most respectable expositors. "The Arabians (says Bishop *Newton*) are properly compared to *locusts*, because numerous armies frequently are so; because swarms of locusts often arise from Arabia; and because, in the plagues of Egypt, to which constant allusion is made in these trumpets, the locusts (Exod. x. 13) are 'brought by an east wind;' that is, from Arabia, which lay eastward of Egypt; and also because, in the book of Judges, (chap. vii. 12,) the people of Arabia are compared to 'locusts, or grasshoppers, for multitude;' for, in the original, the word for both is the same. As the natural locusts are bred in pits and holes of the earth, so these mystical locusts are truly *infernal*, and proceed with the smoke 'from the bottomless pit.'

"It was commanded them (ver. 4) that they should 'not hurt the grass of the earth, neither any green thing, neither any green tree,' which demonstrates that these were not natural, but symbolical locusts. The like injunctions were [literally] given to the Arabian officers and soldiers. When Yezid was marching with the army to invade Syria, Abubekir charged him with this, among other orders—'Destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat.' Their commission is to hurt only those men who have not the seal of God in their foreheads; that is, those who are not the true servants of God, but are corrupt and idolatrous Christians. Now, from history, it appears evidently, that in those countries of Asia, Africa, and Europe, where the Saracens extended their conquests, the Christians were generally guilty of idolatry, in the worshipping of saints, if not of images; and it was the pretence of Mohammed (or Mahomet) and his followers to chastise them for it, and to re-establish the unity of the Godhead. The parts which remained freest from the general infection, were Savoy, Piedmont, and the southern parts of France, ... and it is very memorable, that when the Saracens approached these parts, they were defeated with great slaughter, by the famous Charles Martel, in several engagements."

When it is said, that power was given them, not that they should kill, but that they should torment, we are not to suppose that no individuals were slain in these wars; but that extermination was not their object: and it is singular, that the same Abubekir which enjoined the army to spare the cornfields and the fruit trees, &c. added—"Adhere inviolably to your engagements, and put none of the religious people you meet with in monasteries to the sword. Offer no violence to the places they serve God in." And though this injunction was by no means uniformly attended to, nor could be, when they appealed to the sword; yet the torment inflicted on the Christian world seems to have consisted chiefly in plundering the men, and gratifying their lust upon the women, which doubtless made many desire rather to die than live under such circumstances. But the term *kill*, is by most expositors understood politically. Mr. *Morell* thus explains it: "They had not power to overthrow totally, or politically, the eastern branch of the Roman Empire. This was not effected till the Saracens were succeeded by the Turks, who are described under the following trumpet."

The description given of these locusts answers well to the description of these Arabian invaders. They gloried in their cavalry, which was numerous and powerful; their turbans resembled the crowns worn by Eastern princes. Their character was a strange mixture of fierceness and effeminacy. They had faces like those of men, (clothed with beards,) and their hair resembled those of women, to the sensual enjoyment of whom they were remarkably devoted. Their teeth and breastplates of iron, implies their strength both in attack and in resistance; and their impetuosity is strongly implied, in comparing their approach to that of an army of winged locusts; and the stings in their tails, signifies the poison which they left behind them. They poisoned the principles of the Christian world where they prevailed, with the doctrines of unitarianism, fatalism, and the thirst of conquest and of blood.

But they had a king—and who was he? "The angel of the bottomless pit," whose name, both in Greek and Hebrew, signifies "The Destroyer." This should seem to be the same who had the key of the bottomless pit; and Mr. *Lowman* explains it to mean "that evil spirit, the prince of the powers of darkness; who, from the constant evils he is designing and doing in the world, is called *The Destroyer*." So Dr. *Woodhouse*.

The evils here predicted are limited, not only in their degree, not to kill, but to torment; but also in their duration, they are to "hurt men *five months*." It is only during the five summer months that either locusts or scorpions are destructive: to this period, also, the Saracens usually limited their exertions. Taking these months mystically, for thirty days or years each, Bishop *Newton* remarks, that during the first 150 years of their existence, dating from A. D. 612, when Mahomet first appeared openly as a prophet, they subdued "Syria, Persia, India, and the greatest part of Asia; Egypt, and the greatest part of Africa; Spain, and some [other] parts of Europe." And it was in 762, the end of this period, that Almansor built Bagdad, for the seat of his empire, and called it the *City of Peace*, in allusion to Jerusalem. But as this term of five months is twice mentioned, some learned commentators (among whom is Sir *Isaac Newton*) have supposed that the period should be doubled, and have accordingly remarked, that the whole period of the Saracen dominion was little more than 300 years; for in 936, their empire was broken and divided. This seems the utmost extent of this trumpet.

In the close of this trumpet it is added, "One wo is past; and, behold, there come two woes more hereafter;" which is thought to imply, that some time would intervene before the coming of the second wo, because, after that is passed, we read, "Behold, the third wo cometh quickly." (Chap. xi. 14.)

Ver. 13—21. *The sixth trumpet sounded.*—This angel no sooner sounds, than a voice is directed to him from the altar of incense, or golden altar, requiring him to loose the four angels which were restrained, *by* or *at* the river Euphrates, that they may execute the judgments appointed upon mankind. "Such a voice, proceeding from the four horns of the golden altar, (says Bishop *Newton*,) is a strong indication of the divine displeasure; and plainly intimates that the sins of men must have been very great, when the altar, which was [used to be] their sanctuary and protection, called aloud for vengeance.

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and accordingly, from the time that Mahomet began to propagate his imposture, A. D. 612, to the building of Bagdad, when they ceased from their ravages, A. D. 763, are just 150 years.'—*Bagster.*

Ver. 9. *Chariots of many horses.*—"Chariots and many horses rushing to war."—*Doddridge.*

Ver. 11. *And they had a king over them.*—*Agur* says of the literal locusts, that they have no king, (Prov. xxx. 27,) which marks another distinction between the literal and figurative locusts.—*Abaddon* and *Apollyon* both signify "a destroyer," as in the English margin.

Ver. 14. *The four angels that are bound* IN—*Doddridge*, "by:" *Woodhouse*, "at"—*the great river Euphrates*—A famous river, which had its rise in Paradise, (Gen. ii. 14,) and runs through the frontiers of Cappadocia, Syria

a month, and a year, for to slay the third [t] part of men.

16 And the number of the army [u] of the horsemen *were* two hundred thousand [v] thousand: and I heard the [w] number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of [x] lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

A. M. cir. 4100
A. D. cir. 86.

t c 8 7 9.
u Eze 38.4. Da.11.40.
v Ps.68.17.
w c 7.4
x 1 Ch 12 8. Is 5.28,29.

y Is 9.15. Ep.4.14.
z 1 c.5.3. 2 c.6.
a Le.17.7. 1 Co.10.20.
b Ps.135.15. Is.40.19, 20.
c c.22.15.

19 For their power is in their mouth, and in their tails: for their tails [y] *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet [z] repented not of the works of their hands, that they should not worship [a] devils, and [b] idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their [c] sorceries, nor of their fornication, nor of their thefts.

They are loosed immediately, and declared to be fully prepared to execute the divine judgments upon mankind at the appointed hour. The commentators we have chiefly followed (*Mede*, *Lowman*, *Newton*, &c.) agree that this prediction has reference to the *Turks*. If we take the number *four* literally, we may, with Mr. *Mede*, apply them to the four Sultanies, or governments of the Turks, in countries bordering on the Euphrates: but if, with *Daubuz* and *Lowman*, we take the number "four" for "a number of universality," as *Philo* calls it, it may seem, as Mr. *Lowman* remarks, "a very natural interpretation of the four angels," to understand them, of the whole power of these destroyers, gathered together from the four corners, or every quarter of the land they dwelt in; and spreading themselves toward the four winds, or the several parts of the earth, without restraint." But if we adhere to the more limited interpretation of these four angels, we may remark, that they were all founded in the eleventh century; and in the end of the thirteenth century *Othman* combined all the remains of the different sultanies, and founded what is still called the Othman or *Ottoman* (or, more vulgarly, the Turkish) Empire.

When it is said they were prepared "for an hour, a day," &c. we have supposed these words to mean only a certain appointed time, which is the exposition of Mr. *Lowman*; but Bishop *Newton* and others (including Mr. *Fuller*) understand the expression mystically, taking "a day for a year;" a prophetic year then will be equal to 360 years; a month, 30 years; a day, one year; and an hour, (preserving the same proportion,) 15 days; making in the whole 391 years and 15 days. Now, it is certainly, as the learned prelate just referred to expresses it, "wonderfully remarkable, that the first conquest mentioned in history, of the Othmans over the Christians, was in the year of Christ 1281: and in 1672, Mohammed IV. took Camenic from the Poles, with 48 towns and villages, which were delivered up to the Sultan upon the treaty of peace" being signed; and this was the last addition to the boundaries of the Ottoman empire.

The description here given of these armies answers no less admirably to the immense armies of the Turks or Othmans, which, as the Greek expresses it, were "two myriads of myriads." Breast-plates of fire, and of jacinth, (or hyacinth,) and brimstone, besides marking their three favourite colours, red, blue, and yellow, may allude also to the splendid harness of the cavalry. When it is said, "Out of their mouths issued fire, and smoke, and brimstone," Bishop *Newton* thinks this "a manifest allusion to great guns and gunpowder, which were invented under this trumpet, and were of signal service to the Othmans in their wars. For by these three was the third part of mankind killed;" that is, the Greek or Eastern Empire. "Amurath II. broke into Peloponnesus, and took several strong places by the means of his artillery. But his son Mohammed, at the siege of Constantinople, employed such great guns as were never made before, [and the description of which is almost incredible.] For forty days the wall was battered by these guns, and so many breaches were made, that the city was taken by assault, and an end put to the Grecian empire." This symbol, of fire issuing out of their mouths, is, according to Mr. *Fuller*, "expressive of what a body of horsemen, fighting with fire-arms, would appear to a distant spectator, who had never before seen or heard of any thing of the kind."

Now, as it is said of the locusts under the preceding trumpet, that they had "stings in their tails;" so it is said "their tails were like serpents, and had heads," which is generally supposed to allude to the serpents with two heads, of which the old naturalists speak; which would render them terrible, both in their advance and in their retreat. So it is said of an army of locusts—"A fire devoureth before them, and behind them a flame burneth. The land is as the garden of Eden before them, and behind them a desolate wilderness." (Joel ii. 3.) Most expositors, however, explain this, in reference to the poisonous doctrines which these Mahometans diffused around them, which were utterly subversive of Christianity, and the rights of conscience.

Some infidel writers have compared Mahometanism with Christianity, and given it the preference, both in respect of its doctrines, and their success; but there is this difference to be observed in them: The doctrines of Christ were opposed to all the prejudices and corrupt passions of mankind; on the contrary, those of Mahomet, except in the article of the unity of God, coincided with them. He made religion to consist in outward ceremonies, and allowed those to be meritorious. He tolerated polygamy, concubinage, revenge, and the most licentious pleasures. His religion swam with the stream—Christianity against it. His religion was propagated with the sword, ours by evidence and persuasion. The success of the one is therefore easily to be accounted for—the other, only on the principle of a divine influence and support.

The religion of Mahomet, separate from his imposture, may be considered as a system of natural religion, for most of the peculiar truths of divine revelation he has discarded, only he acknowledged the divine mission of Jesus, and *so far* may be considered as a witness for Christianity. Bishop *Sherlock*, who has drawn a comparison between natural and revealed religion, has the following interesting passage in reference to Mahomet:—"Go to your Natural Religion; lay before her Mahomet and his disciples, arrayed in armour and in blood, riding in triumph over the spoils of thousands and ten thousands, who fell by his victorious sword. Show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirements; show her the prophet's chamber, his concubines and wives, and let her see his adulteries, and hear him allege revelation, and his divine commission, to justify his lusts and his oppressions. When she is tired with this prospect, then show her the blessed *Jesus*, humble and meek, doing good to all the sons of men, patiently instructing the ignorant and the perverse. Let her see him in his most retired privacies; let her follow him to the mount, and hear his devotions and supplications to God. Carry her to his table, to view his poor fare, and hear his heavenly discourse. Let her see him injured, but not provoked. Let her attend him to the tribunal, and consider the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agonies of death, and hear his last prayer for his persecutors, 'Father, forgive them, for they know not what they do!' When Natural Religion has viewed them both, ask which is the Prophet of God? But her answer we have already had, when she saw part of this scene through the eyes of the Centurion who attended him at the cross; by him she said, 'Truly this was the Son of God.'"

But to return to the scenes before us: it is most melancholy, that those only who suffered were affected by them: the survivors repented not. "*The rest of the men*, that is, (says Mr. *Fuller*,) of the men who *had not the seal of God* in their forehead, who were not killed by these plagues, *repented not*. As those that were killed were the *Eastern* Roman Empire, with the Greek church, as connected with it; so those that were not killed were the *Western* Roman Empire, with the Latin church. These two churches were as *Aholah* and *Aholibah*. (Ezek. xxiii.) The fall of the one, ought to have been a warning to the other: but it was not. They persisted in their image-worship, which was only the old idolatry of the Pagans under a new form: nor were they behind them in their murderous persecutions, their foul impostures, their filthy intrigues, and their fraudulent impositions. And though soon after the overthrow of the Greek Church the Reformation began, yet *they* reformed not. The Council of Trent, which was called on this occasion, sat eighteen years, and at last left things as it found them. Babylon was not to be healed!"

Arabia Deserta, Chaldea, and Mesopotamia, and falls into the Persian Gulf. —*Calmet.*

Ver. 17. *Having breast-plates of fire.*—[This appears to point out the scarlet, blue, and yellow colours, for which the Turks have always been remarkable. The "four angels bound in the Euphrates" denote their four sultanies ordering on that river, where they were confined till after the period of the Crusades. The time for which they were prepared, "an hour, and a day, and month, and a year," computing a year for each day, amounts to 391 years 15 days and from their first conquest over the Christians, A. D. 1281, to the taking of Cameniec from the Poles, A. D. 1672, which was the last conquest by which their dominion was extended, is exactly that period.]—*B.*

Ver. 19. *And had heads.*—*Doddridge*, "having heads;" i. e. in their tails. So *Pliny* describes the *amphisbena*; but this seems to have been a mistake.

Ver. 20. *Worship devils.*—Gr. "demons;" i. e. according to *Lowman*, "angels and the *souls* of departed men"—sinners, we fear, as well as saints.

Ver. 21. *Nor of their sorceries.*—We know that, in the middle ages, what is called the *black art*, was much studied and practised in all its branches But *Lowman* understands this of poisonings

CHAPTER X.

1 A mighty strong angel appeareth with a book open in his hand. 6 e sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow [a] *was* upon his head, and his face [b] *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders [c] uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal [d] up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth [e] lifted up his hand to heaven,

6 And sware by him [f] that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [g] that there should be time no longer:

A. M. cir. 4100.
A. D. cir. 96.

a Eze.1.28.

b Mat.17.2. c.1.15,16.

c c.8.5,14.2.

d Da.8.26. 12.4,9.

e Ex.6.8. De.32.40.

f Ne.9.6. c.14.7.

g Da.12.7.

h c.11.15.

i Ro.11.25. Ep.3.5..9.

j ver.4.

k Eze.3.1.. 3,14.

a Zec.2.1. c.21.15.

b Eze.40.. 48.

7 But in the days of the voice of the seventh [h] angel, when he shall begin to sound, the mystery [i] of God should be finished, as he hath declared to his servants the prophets.

8 And the voice [j] which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [k] *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second wo is past. 15 The seventh trumpet soundeth.

AND there was given me a reed [a] like unto a rod: and the angel stood, saying, Rise, and measure [b] the temple of God, and the altar, and them that worship therein.

CHAP. X. Ver. 1—11. *A mighty angel with a little book, which, at his command, the prophet eats.*—This chapter seems plainly introductory to a new series of prophecies, relative to the *Western* church; the chapters immediately preceding having described the judgments of God upon the Eastern church, in subjecting it to the Turks. The scene of this introductory vision is upon earth, and the principal personage in it is "a mighty angel." As in chap. v. 2, a *strong* or mighty angel proclaims a challenge to any one in heaven or earth, to open the book of seven seals; so here *another mighty* angel appears with "a little book," and takes a solemn oath. Sir *Is. Newton* remarks, that the form in which he appears, much resembles the description given of Christ himself in chap. i.: his countenance *shone* as the *sun*, and his feet like *pillars of fire*. He was also clothed with a cloud, and had a rainbow round about his head —symbols very appropriate to Deity. These particulars have induced many divines (among whom are *Doddridge* and *Fuller*) to appropriate this description to the Son of God himself; yet, on the other hand, there are several circumstances which render it at least doubtful. Though "a mighty angel," it was only "*another* mighty angel," putting him on a level with other angels; and, as Mr. *Wesley* observes, he sware not by himself, but by him that sat upon the throne: and though his face was as the *sun*, so chap. xii. 1, the church is represented as "a woman clothed with the sun, and crowned with stars," which is a figure still more sublime, and leaves us room to think, with Mr. *Wesley* and Dr. *Woodhouse*, that this might be, or, indeed, *must* be, only "a created angel."

This angel appears to have been of extraordinary magnitude, for he set one foot upon the sea, and the other upon the earth. His voice also was proportioned to his figure, for it was "as when a lion roareth." And when he had cried, "seven thunders uttered their voices;" not merely inarticulate sounds, because John was about to write them, till he was forbidden; but as he was ordered to *seal up*, or suppress them, it would be both vain and presumptuous for us to guess at them, as some have done. "Secret things belong unto the Lord our God, but the things that are revealed unto us and to our children." (Deut. xxix. 29.)

But our most important inquiry here regards the purport of this mighty angel's oath, which has been variously understood, the original being equivocal. The following are, as we conceive, the most probable meanings, and all come nearly to the same issue:—1. If we adhere to the common translation, "there shall be time *no longer*," we must carefully connect it with the following verse, and then the sense will be, not that the end of all things is now fully come, but that the time of finishing "the mystery of God" shall be fulfilled under the seventh trumpet, which will usher in the Millennium. Or, 2. If we read, "the time shall not be *yet*," the meaning is, not till the seventh trumpet shall begin to sound, and then the mystery shall be fulfilled. Or, 3d, If we read, "*delay* shall be no longer," it still amounts to the same thing, meaning, not beyond the sounding of the seventh trumpet. In either case, the seventh trumpet will introduce that grand dispensation of the Millennium, in which all the mystery of God, as respects the present life, shall be fulfilled.

This angel had in his hand *a little book open*, which Bishop *Newton* considers as a kind of *codicil* or appendix to the book which had been unsealed. But Mr. *Lowman* is of opinion, that this was not another, but a remainder of the same book, or roll, which the Lamb had received and opened. To us it appears altogether a *new* book, and of a much smaller size, because John was ordered to eat it; that is, to conceal within himself the prophecies now revealed to him, and to arrange and digest them in such manner as might be useful in future generations. Mr. *Fuller* remarks—"The same desire of understanding the future state of the church, which made him (John) *weep*, when no one was found worthy to open the sealed book, (chap. v. 4,) must make him *rejoice*, when an open book was put into his hand, with a direction to eat it: but when he came to digest it, and to perceive the corruptions and persecutions that should prevail, and for so long a period retard the progress of the gospel, it would be grievous to him." It was "sweet in his mouth," but "in his belly bitter." He is warned, however, that his task was not yet accomplished; he must again prophecy before (or perhaps concerning) "many peoples, and nations, and tongues, and kings."

CHAP. XI. Ver. 1—7. *The temple of God measured.—The two witnesses prophesy.*—We have above seen, that Christianity obtained first a legal establishment and support in the reign of Constantine; the natural consequence of which was, that many Gentiles flocked into the outward court of Christianity, who had not the seal of God either in their hearts or in their foreheads; many who were not converts in heart, neither did their outward conversation correspond with their profession. To show, therefore, that the Almighty makes a distinction between these and his faithful and true worshippers, he orders

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CHAP. X. Ver. 1 *His feet*—i. e. his legs and feet, like pillars and pedestals of burning flame

Ver. 3. *Seven thunders uttered their voices.*—"Seven" being the number of completion, it may seem to imply a tremendous thunder-storm, attended by voices from heaven.

Ver. 5. *Lifted up his hand.*—See Gen. xiv. 22. Deut. xxxii. 40. Ezek. xx. 5. —Sir *W. Jones*, at a period of mature judgment, (says his biographer,) considered [this passage] as equal in sublimity to any in the inspired writings, and far superior to any that could be produced from mere human compositions.

Ver. 6. *That there should be time no longer*—i. e. no longer delay, as *Doddridge* and *Gill* explain it; or, as *Daubuz*, *Lowman*, and Bishop *Newton* explain it, "the time (of those judgments) shall not be yet." The word rendered "time," (Gr. *chronos*,) we are assured, sometimes signifies *delay*; which gives a variety in rendering, with no great difference in the general meaning. ("The time should not be yet," that is, the time of those glorious things with which the "mystery of God should be finished."]—*Bagster*.

Ver 7. *When he shall begin to sound.*—*Woodhouse*, "When he is about to sound." *Doddridge*, "who was about quickly to sound." The seventh angel, we must remember, was to announce the Millennium, in which the mystery of God should be completed.

Ver. 8. *Little book.*—[This little book was a kind of appendix to the larger book, and appears to have contained the former part of the succeeding chapter, (ver. 1—14;) which is an important supplement to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trumpets.]—*Bagster*.

Ver. 9. *Make thy belly bitter.*—*Woodhouse*, "embitter thy stomach" so in next verse—"my stomach was embittered."

Ver. 10. *And ate it up.*—This language is not peculiar to St. John; it occurs frequently in the Old Testament, particularly in Ezek. iii. 1—3, which is doubtless here alluded to. It also appears common among the Eastern nations. So the Turks say of the Tartars, "that other nations had their learning in their books; but the Tartars had *eaten their books*, and had their wisdom in their breasts, from whence they could easily draw it out as they had occasion."

Ver. 11. *Thou must prophesy again before*—(Gr. *epi*)—*Doddridge*, "to." *Blackwall*, "concerning." *Mede* here infers, "that the apostle is about to go over the same period of time he had before been discoursing of, giving an account of the state of the church, as he had just done of the empire." It is certain he here goes back to the commencement of Popery

CHAP. XI. Ver. 1. *A reed* (or cane) *like unto a rod*—i. e. a measuring rod. —*Worship therein.*—Gr. "in it."

2 But the court [c] which is without the temple [d] leave out, and measure it not; for [e] it is given unto the Gentiles: and the holy city shall they tread under [f] foot forty *and* two months.

3 And I will [g] give *power* unto my [h] two [i] witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in [j] sackcloth.

4 These are the two [k] olive trees, and the two candlesticks [l] standing before the God of the earth.

5 And if any man will hurt them, [m] fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be [n] killed.

6 These [o] have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters [p] to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast [q] that ascendeth out of the bottomless pit shall make [r] war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street [s] of the great city, which spiritually is called [t] Sodom and [u] Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in [v] graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit [w] of life from God entered into them and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a [x] cloud; and their enemies [y] beheld them.

A. M. cir. 4000
A. D. cir. 96

c Ezek.40. 17.-20.
d *cast out.*
e Luke 21. 24.
f Da.7.25.
g or, *give unto my two witnesses that they may prophesy*
h Mat.18. 16.
i 1 Cor.14
j Is.22.12
k Je.11.16. Zec.4.3, 11,14
l c.1.20.
m Ps.18.8.
n Nu.16.35. Ho.6.5.
o 1 K.17.1.
p Ex.7.19.
q c.17.8
r Da.7.21. Zec.14.2, &c.
s He.13.12.
t Is.1.10.
u Ex.30.2.
v Ps.79.3
w Eze.37.5, 10.
x 1 Th.4.17.
y Mal.3.18.

his apostle John, as it were in the character of a surveyor, faithfully and carefully to measure, that is, to describe, the inner temple of God, and its true worshippers, which is done in this and the three following chapters. These we do not consider as successive prophecies, but as contemporary or synchronical, (as some express it,) and are all comprised within the period of "forty-two months;" or, which is the same thing, (the months of the ancients comprising thirty days each,) 1260 prophetic days or years—days being often thus used for years in the prophetic Scriptures, as may be seen in our note on verse 3.

But, *who* are these witnesses?—*when* they commenced prophesying—how long they shall continue—and, finally, what is meant by their death and resurrection?—are severally questions of great importance, and must now come successively under our consideration.

1. Who are the witnesses here intended? Certainly no two individuals, if we take the 1260 days for years; nor are we aware that they are so applied by any respectable expositor, Some have supposed two churches to be intended; and the late Mr. *Reader*, of Taunton, referred this to the Protestant and Greek churches; but, we conceive, the latter fall very short of the character here given, being, in general, nearly as depraved as the Roman church itself. Mr. B. states the tribute which they pay the Turkish government to have their worship tolerated; but though this may be a witnessing against the Turks, it does not appear to us witnessing on the behalf of God and his truth, nor does it at all assimilate their characters to those of Moses and Elijah.

Some modern commentators (among whom are Dr. *Park* and Mr. *Croly*) have explained these witnesses to be the Old and New Testaments; but these we consider to be but one witness, as forming but one book; if, therefore, we were as such to receive it, we should be disposed, with "the word written," to associate "the word preached;" these, indeed, bear a harmonious testimony to divine truth, and are by Providence commonly associated in the great work of man's salvation; and thus they become equally obnoxious to the Papal beast and his supporters.

But the more general, and, we incline to think, the more correct interpretation, is thus expressed by Mr. *Fuller*:—"The import of these verses is, that during the long period of Papal corruption and persecution, God would have his faithful *witnesses*, who should bear testimony against it, though it were in sackcloth. As in the language of prophecy, a king denotes, not an individual monarch, but a succession of kings, or a kingdom; so by *two* witnesses we are doubtless to understand, not two individual witnesses, but a competent succession of them. This is manifest from their continuing through the long period of 1260 years, which can only be true of a succession of men. Some have supposed them to be the Old and New Testaments; others, the Old and New Testament *churches;* but I see no reason why they should not be understood of the faithful servants of Christ, who, *during this period*, would bear witness for the truth." Bishop *Newton* has taken pains to show that, even through the darkest ages of Christianity, there have constantly been some enlightened individuals, who have borne witness against the church of Rome; and had we as many records of humble piety, as of distinguished learning, there is no doubt but the faithful witnesses would be found far more numerous.

These two witnesses are compared to the "two olive trees," and the two candlesticks, or rather lamps, exhibited to the prophet Zechariah; (chap. iv. 2, &c.;) the object of which is, to show from whence these witnesses are to be supplied with wisdom and grace to fulfil their respective duties. What follows, with respect to their power over fire and water, must be explained in reference to the miraculous powers of Moses and Elijah; but as applied to the witnesses generally, must refer only to their "effectual fervent prayer" which, as St. James teaches us, could open and shut the heavens, and call down rain or lightning from above. (James v. 17, 18.) We must be guarded, however, against the supposition that any of these holy men were actuated by personal animosity or revenge. They were warmed with holy fire, and bedewed with heavenly grace.

Ver. 8—19. *The death and resurrection of the witnesses.*—We are here told that when the witnesses shall have *finished*, or shall be *about* to finish their testimony, a certain ravenous beast from the bottomless pit (of whom we shall hear more hereafter) shall make war against them, and overcome them, and kill them. These, like all the Lord's servants, are "immortal till their work is done;" and then they enter into rest, though it is often by the vehicle of a fiery chariot.

Not only are these witnesses slain, but their dead bodies are suffered to lie unburied, and are treated with the utmost contempt; their enemies carousing and making merry over them, until after three days (or years) and a half they obtain a triumphant resurrection, and ascend to glory. And now the scene is wonderfully reversed; many of their enemies are slain, and the rest, affrighted, repent and give glory to God.

But the question which now presents itself is, Have these witnesses been already slain, and when? or, if not, When may the event be expected? Many events have been pointed out by expositors and divines which have been a partial slaying of the witnesses, and have corresponded with the period of three years and a half; but they have been partial, and not followed with that state of triumph and felicity which the prediction

Ver. 2. *The court which is without*—That is, the outer court; see Ezek. xlii. 14, 20.—*Given unto the Gentiles.*—[This intimates, that the greater part should be only Christians in name, but Gentiles in wickedness, idolatry, and persecution; which should continue 42 months, or 1260 prophetical days, or years, during which a succession of witnesses should be raised up to bear testimony to the truth. This refers to the idolatry and tyranny of the church of Rome; and is probably to be dated from the time the pope became universal bishop, A. D. 606, or when he was established a temporal prince, A. D. 756.]—*B.*

Ver. 3. *A thousand two hundred* and *threescore days.*—See Num. xiv. 33, 34. "Your children shall wander in the wilderness *forty years* . . . . . after the number of days in which ye searched the land, (even) forty days (*each day for a year*) shall ye bear your iniquities, (even) forty years." So in Ezek. iv. 5, 6, the Lord says, "three hundred and ninety days, and forty days," each typical of so many years—"each day for a year." Thus also in Daniel, the prophecy of seventy weeks is almost universally understood to mean *weeks of years*, chap. ix. 25, 27; and again in chap. xii. 11, 12, days also are used for years; see also Isa. xx. 3. So Mr. *Faber* assumes, that Daniel's prophecy of seventy weeks, having proved by the event to be weeks—not of days, but of years, with the other passages above referred to, are sufficient to warrant the like explication of the days before us; and we confess that we think Mr. *Maitland's* late attempt to restrain those days to a literal interpretation, is very forced and unnatural, and contrary to historical facts. These mystical numbers seem also to correspond with Daniel's "*time*, (two) *times, and the dividing of time*"—i. e. half a time.—*Clothed in sackcloth.*—This was the established costume of mourning and distress; 2 Sam. iii. 31. 1 Kings xx. 31; xxi. 27. Job xvi. 15. Ps. xxx. 11, &c.

Ver. 5. *Fire proceedeth out of their mouth.*—Compare Jer. v. 14. See also Isa. x. 16, 17.—*He must in this manner be killed.*—*Woodhouse*, "Thus must he be slain."

Ver. 6. *To shut heaven*, &c.—Judge *Hale* seems to think, that this implies that the witnesses should have in them the spirit of Moses and Elijah. So John the Baptist is called by our Lord *Elias*, Mat. xi. 14.

Ver. 7. *When they shall have finished.*—*Woodhouse*, "When they shall be finishing." Mr. *Lowman* says, "The original may mean the time of their testimony, as well as the end of it." See Mat. x. 19.—*The beast*, &c. —See chap. xiii. 1, &c.

Ver. 8. *The great city*—i. e. Rome; "not in respect of its buildings, or its inhabitants, but as the head of the Antichristian community."—*Fuller.*—*Spiritually is called Sodom and Egypt.*—This shows that these expressions are not to be taken literally, but figuratively. The inhabitants of this city shall be as vile as Sodom for uncleanness, or Egypt for idolatry, or Jerusalem, when they crucified the Lord.

Ver. 9. *Shall not suffer their dead bodies to be put in graves.*—In this respect they are used more cruelly than their master.

13 And the same hour was there a great earthquake and the tenth part of the city [a] fell, and in the earthquake were slain [b] of men seven thousand: and the remnant were affrighted, and gave [c] glory to the God of heaven.

14 The second [d] wo is past; *and*, behold, the third wo cometh quickly.

15 And the seventh [e] angel sounded; and there were great voices in heaven, saying, The kingdoms [f] of this world are become *the kingdoms* of our Lord, and of his Christ; and he [g] shall reign for ever and ever.

16 And the four and twenty [h] elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which [i] art, and wast, and art to come; because thou hast taken to thee thy great power, and hast [k] reigned.

A. M. cir. 4100.
A. D. cir. 96

z c. 16. 19.
a *names of men.*
b Is. 26. 15. 16.
c 14. 7.
d c. 8. 13.
e c. 10. 7.
f Da. 2. 44. 7. 14. 18, 27.
g c. 1. 4.
h c. 16. 5.
i c. 19. 6.

k or, *reign.*
l Ps. 9. 7. 96. 10, 13. 98. 9.
m Ps. 115. 13.
n or, *corrupt.*
o Ps. 103. 11.
p c. 16. 18, 21.
q or, *sign.*
r Is. 51. 6.
s Ps. 81. 11. Mal. 4. 2.

18 And the nations were [l] angry, and thy wrath is come, and the time [k] of the dead, that they should be judged, and that thou shouldest give reward [m] unto thy servants the prophets, and to the saints, and them that fear thy name, [m] small and great; and shouldest destroy them which [n] destroy the earth.

19 And the temple [o] of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were [p] lightnings, and voices, and thunderings, and an [q] earthquake, and great hail.

CHAPTER XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child. 6 When she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth persecuteth the woman.

AND there appeared a great [a] wonder in heaven; a woman [b] clothed with the [c] sun, and the moon under her feet, and upon her head a crown of twelve stars:

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leads us to expect, especially as it contains an evident allusion to the resurrection and ascension of our Lord himself. Of these events the following are the most considerable:—1. The Session of the Council of Constance, by which John Huss and Jerome of Prague were burnt; this lasted from November, 1414, to April, 1418, and greatly contributed to forward the Reformation in Germany. The sanguinary reign of Queen Mary, which lasted from February, 1553, to November, 1558, and was followed by the Reformation under Queen Elizabeth.—The Popish reign of James II. lasted from February, 1685, to November, 1688; and from the revocation of the edict of Nantz, in October, 1685, to the coronation of William III., in April, 1689, which provided an asylum for many of the persecuted French Protestants, was nearly the same period. Other similar events have been remarked, but that which excited by far the greatest interest is the *French Revolution*, near the close of the last century; and which was, in fact, foretold from this very passage.

The Rev. Dr. *Thos. Goodwin*, sometime president of Magdalen College, Oxford, and afterwards one of the ejected ministers, wrote his exposition of the Apocalypse in 1639, but it was not published till 1683, which was soon after his decease. Commenting on verse 13 of this chapter, by "the tenth part of the city" he understands the kingdom of France, and by the slaying of "7000 men," or (as the margin reads) "names of men," he understands "men of title, office, and dignity," who for having killed the witnesses, themselves are to be killed; "haply," says he, "by being bereft of their names and titles, which are to be rooted out for ever."

Rev. *Peter Jurieu*, a French Protestant divine, within four years after the publication of the above, viz. in 1687, explains the above quoted text as follows:—"There shall be an *earthquake*, *i. e.* a great emotion and trouble in the world, and in the antichristian kingdom. In this emotion *a tenth part of the city* shall *fall:* that is, a tenth part of the antichristian kingdom shall be taken away from it. . . . . Now what is this *tenth part* of the city which shall fall? In my opinion, we cannot doubt that it is *France*. . . . . This does not signify that the French monarchy shall be ruined: it may be *humbled:* but, in all appearance, Providence does design a great elevation for her afterwards. . . . . Afterward it must build its greatness on the ruins of the Papal empire." M. *Jurieu* goes on to state his expectation that the death of these witnesses had a particular relation to that kingdom, (France,) as the street of the Papal city. "The witnesses (says he) must remain dead upon this street, and upon it they must be raised again." On the earthquake and the slaying of 7000 *names of men* he gives an exposition similar to Dr. *Goodwin*, only, instead of *secular* titles, he supposes it may be the ecclesiastical orders of monks and friars that will be destroyed.

Rev. Mr. *Fleming*, minister of the Scots church in London in the beginning of the 18th century, is still more particular and express, and fixes this great revolution to the year 1794: but as his chief observations are founded on the pouring out the *vials*, (ch. xvi.,) we shall till then defer our extract from this writer; in the mean time, we beg leave to observe, that we should be extremely cautious in offering expositions upon prophecies unfulfilled; since, though several of the above conjectures seem to have been remarkably fulfilled, it is plain that none of them were completely so; for none of them have issued in that state of permanent reform and triumph which is predicted.

Had the late revolution in France produced a reform also, and had true religion since flourished in that country, we suppose there are few expositors who would not have considered that event as a complete fulfilment of the prediction. But the failure here leads us to look farther for its accomplishment, though it appears to us not at all improbable that France may still be one of the next kingdoms that shall desert the pope. The Scriptures are now freely circulating there, and "a godly seed" is being disseminated through the country, which, we hope, may hereafter glorify God. Indeed, France, and especially the south of it, has always produced a full proportion of witnesses, not only to the truth, but also to the power of the gospel: and, at the same time, we know that there are still popish monks and priests enough to kindle a fire of persecution, if God should so permit. And as it is not clear that the 1260 days of the witnesses, or of the beast, are yet fulfilled, we may reasonably fear that a farther "fiery trial" may still await the church, though we have every reason to believe it will be a short one; and are well assured it will end in the triumph of Christianity. That the death and resurrection of the witnesses is not yet fully accomplished, was the opinion, not only of Dr. *Gill*, and the old commentators, but also of Archdeacon *Woodhouse;* who, though he applies the great earthquake to the great agitations which took place in Europe about the time of the reformation, and the fall of a tenth part of the city to the secession of the Protestant nations from Rome; yet, in the close of this chapter, hesitates, "upon a calm review" of what he has written, whether he may not be mistaken. "All the symbols of the prophecy, especially in the latter part, (he says,) will not be found to be fulfilled so completely in the history which we exhibit, as should reasonably be expected. And, therefore, (adds Dr. *W.*,) I am inclined to agree with Bishop *Newton*, that the *final* conflict of the beast with the witnesses *may* be yet to come. The 1260 years . . . . are not yet elapsed; and in a prophecy, of which parts only are yet fulfilled, there must remain difficulties." Mr. *Fuller*, also, who agreed with the archdeacon in applying this portion of prophecy to the reformation, and some more recent events, in the conclusion of his work, hesitates whether he may not have gone too far. Speaking (in 1814) of these very recent events, he says, "These tides in human affairs may be permitted, as by a flux and reflux of the ocean, to wash away those things which it is the purpose of heaven to destroy. The antichristian power may rise and fall repeatedly, before it falls to rise no more. *Popery* must be what it always has been, a persecuting enemy of true religion, or nothing. The preponderating powers of Europe, by restoring its authority, and recommending it to exercise a liberal government, suited to the times, have done all, perhaps, that was in their power towards lengthening out its tranquillity: but it is in vain. *We would have healed Babylon*, they may say, but she is not healed."

This hesitation in interpreting the Scriptures, (as it may be called,) may be condemned by the ardent spirits of modern prophets; but is, perhaps, the best proof both of reverence to the Scriptures, and of modesty and humility in the expositors:

"But fools rush in where angels fear to tread."

We are now told, (verse 14,) "The second wo is past; and, behold, the third wo cometh quickly." The seventh trumpet then sounds, and occasions at once joy in heaven, and vengeance upon earth. These intimations of the interest which the blessed inhabitants of heaven take in the affairs of Christ's kingdom on earth, (of which there are several in this book,) appear to us to imply, that they are not kept in ignorance of its progress. And if there is joy in the presence of the angels of God "over one sinner that repenteth," as our Lord assures us, (Luke xv. 7, 10,) we need not wonder at the joy enkindled among them by the proclamation of the Millennium. On this subject, however, we shall not enlarge here, as we shall have it repeatedly before us in the next and following chapters. In the mean time, we agree with Mr. *Lowman* and Mr. *Fuller*, that the judgment here spoken of (verse 18) is not the *last* judgment, or "the consummation of all things;" but "manifestly refers to the avenging of the martyrs, by the judgments to be inflicted on the Papal power under the seven vials, antecedent to the Millennium."

CHAP. XII. Ver. 1—17. *The woman clothed with the sun, and the great red dragon.*—Dr. *Doddridge* and we think

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Ver. 13. *A tenth part*—i. e. one of the ten kingdoms mentioned in chap. xiii. 1.
Ver. 16. *Sat before God on their seats.*—Greek "Thrones," as in chap. iv. 4.

CHAP. XII. Ver. 1. *A great wonder.*—So verse 3. Meaning, probably, a type or symbol of Christianity, or the Christian church.

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another [c] wonder in heaven; and behold a great red [d] dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail [e] drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [f] she brought forth a man child, who [g] was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there [h] a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old [i] serpent, called the [j] Devil, and [k] Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now [l] is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame [m] him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives [n] unto the death.

12 Therefore [o] rejoice, *ye* heavens, and ye that dwell in them. Wo [p] to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because [q] he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings [r] of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood [s] after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the [t] wo-

A. M. cir. 4100.
A. D cir. 96.

c or, *sign.*
d ver.9.
e Is.9.15.
f Is.7.14.
g Ps.2.10.
h c.11.3.
i Ge.3.1,4.
j n.8.44.
k Zec.3.1.
l c.11.15.
m Ro.8.33, 37.
n Lu.14.26.
o Ps.96.11. Is.49.13.
p c.8.13.
q c.10.6.
r Is.40.31.
s Is.59.19.
t Ge.3.15.

properly) prefixes to this chapter the last verse of the preceding, which, therefore, we did not notice in that place. We have before repeatedly observed, that there are in many of these visions allusions to the scenery of the Jewish temple, and this is one of the most remarkable instances. The holy of holies is now laid open to the apostle's view, and the ark of the covenant appears, with the usual awful tokens of the divine presence; but in the foreground of this scene behold, a pregnant woman, and that woman clothed in glory. She is clothed, according to Bishop *Newton*, by being invested with the rays of Jesus Christ, the Sun of Righteousness; having "the moon"—the Jewish new moons and festivals, as well as all sublunary things—"under her feet, and upon her head a crown of twelve stars"—an emblem of her being under the light and guidance of the twelve apostles.

This woman, the commentators seem universally agreed, must represent the Christian church, according to the practice of the ancients, who commonly depicted empires, nations, and cities, under the feminine form, with proper and distinguishing emblems. This woman, we are farther told, was pregnant—was taken in labour, and in much agony "brought forth a man (or masculine) child." Before this woman also appeared a great red (or scarlet) dragon, representing Satan himself as the demon of Pagan tyranny and persecution. When we are told "his tail drew down a third part of the stars of heaven," it may probably allude to his seduction of that part of the heavenly host "who kept not their first estate," for he was a liar and a tempter from the beginning; or it may refer to those *stars* of the Christian church below, which he had seduced into error and worldly ambition; for we know from other Scriptures, he lieth in wait, "seeking whom he may devour." His object now was to devour this new-born child: but there is an eye in heaven that never sleeps; and in this critical moment, when the dragon was feasting his eyes with the hopes of prey, it was suddenly caught to heaven.

But who was this masculine child? Archdeacon *Woodhouse* interprets this of our Saviour himself; and Bishop *Newton* supposes that Constantine might be intended; but, with *Lowman* and *Fuller*, we rather refer it to the *seed* of the church, mentioned in the close of the chapter. "It was this seed (says the latter expositor) that the dragon aimed, by persecution and corruption, to destroy. This child was *born to rule;* not, however, at present: for if so, there had been no need of his being caught up to the throne of God, nor for his mother's flying into the wilderness for 1260 years. It is at the end of that period that the man child, or the seed of the church, shall rule, and this accords with Daniel vii. 27, 'The kingdom and dominion shall be given to the people of the saints of the Most High.'"

As to the woman, a place had also been prepared for her. The child (like young Joash, in the time of Athaliah, '2 Kings xi. 2, 3) was secured in the temple opened in heaven; but the woman had a refuge provided in the wilderness, or desert, as was the case with Elijah; and the wings of a great eagle (as mentioned in verse 14) were given her, to facilitate her escape. The time of her seclusion was also commensurate with that of the prophesying of the witnesses, and of their mourning. While the witnesses were persecuted, the church must needs "weep in secret places."

God will, however, take part with them: and the dragon is not only deprived of his prey, but cast down from heaven in discomfiture and disgrace. Michael and his host are sent to engage with Satan and his angels, in which there is doubtless an allusion to Dan. x. 13, &c., xii. 1; where Michael is described as fighting the battles of the Lord, and of his church.

If the great red dragon, with seven heads and ten horns, intend, as we conceive it does, the demon of Paganism under the old Roman empire, his waiting to destroy the new-born child of Christianity must represent his watchful cruelty during the ten Pagan persecutions. After this, when he was cast out of heaven, and Paganism was subdued under the establishment of Christianity, he raged the more: first, in attempting to revive the old system of idolatry under Julian, the apostate; and, afterwards, in corrupting the Christian church itself by heretical doctrines and secular ambition, until at length the same spirit animated and inspired the Papal monster; the woman (*i. e.* the true church) who had hidden herself as well as she could hitherto, was now upborne, as upon eagles' wings, to her refuge in the wilderness, during the reign of antichrist, and the testimony of the witnesses; all being confined to the same period of 1260 days, or years; or, as expressed in verse 14, for a time, and times, and half a time, *i. e.* three prophetic years and a half.

Now, when the old serpent found that he was disappointed of his prey by the flight of the church into the wilderness, he poured forth after her a flood, whether of temptation, affliction, or persecution, all of which are compared to waters; from his doing this, however, it should seem that he was not aware that she had received wings from heaven. By the earth swallowing up those floods, may, perhaps, be intended the assistance and protection that the church oftentimes receives from worldly men.

From the flight of the woman (or church) being twice mentioned, some have considered that two flights are here intended; and, true enough, the church has often been obliged to save herself by flight; but the sacred writers, and especially the prophets, do not, we know, pay that attention to method and order, which we find in modern compositions; and these flights of the church are so exactly similar, that, with Archdeacon *Woodhouse*, we are satisfied of their being the same.

There is a like difference among expositors, as to the "war in heaven;" some supposing it to refer directly and solely to the first fall of Satan and the rebel hosts, so circumstantially described by *Milton;* (Paradise Lost, book i.;) and others con-

Ver. 2. *And pained.*—*Doddridge*, "in agony."
Ver. 3. *A great red dragon.*—The redness here is properly that of fire. A *dragon* is properly an enormous serpent.
Ver. 5. *A man child.*—*Doddridge*, "a masculine son," which is literal.—*And her child, &c.*—Some place these words to the end of verse 6, in a parenthesis.

Ver. 6. *Fled into the wilderness.*—By a wilderness, in Scripture, is always meant a place barren, and destitute of human food. See Isa. xli. 19, 20. Ezek. xx. 35. Hos ii. 14, 15.
Ver. 14. *Two wings of a great eagle.*—To be borne on eagles' wings, implies divine miraculous deliverance. See Exod. xix. 4. Isa. xl. 31, &c.
Ver. 15. *Water as a flood.*—*Doddridge* and *Woodhouse*, "like a river"

man, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast [a] rise up out of the sea, having [b] seven heads and ten horns, and upon his horns ten crowns, and upon his heads the [c] name of blasphemy.

2 And the beast which I saw was [d] like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon [e] gave him his power, and his [f] seat, and great authority.

3 And I saw one of his heads as it were [g] wounded to death; and his deadly wound was healed: and all the world wondered [h] after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth [j] speaking great things and blasphemies; and power was given unto him to [k] continue [l] forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his [m] tabernacle, and them that [n] dwell in heaven.

7 And it was given unto him to make war [o] with the saints, and to overcome them: and power [p] was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book [q] of life of the Lamb slain from [r] the foundation of the world.

9 If any man have an ear, let him hear.

10 He [s] that leadeth into captivity shall go into captivity: he [t] that killeth with the sword must be killed with the sword. Here is the [u] patience and the faith of the saints.

A. M. cir. 4100.
A. D. cir. 96.

a Da.7.2, &c.
b c.12.3, 17.3,9,12.
c or, *names*
d Da.7.4..7.
e c.12.9.
f c.16.10.
g *slain.*
h c.17.8.
i c.17.14.
j Da.7.8,11, 25. 11.36.
k or, *make war.*
l c.11.2,3. 12.6
m Col.2.9 He.9.11, 24.
n He.12.22, 23.
o Da.7.21. c.11.7. 12.17
p Lu.4.6.
q Da.12.1. c.21.27.
r c.17.8.
s Is.33.1
t Ge.9.6.
u He.6.12.

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sidering it only as an allusion to that event, but referring more directly to the affairs of the Christian church; and that this was the real case, we think evident from the song of triumph sung on this occasion, by which it appears that the victors were not angels, strictly speaking, but the redeemed, who "overcame by the blood of the Lamb, and by the word of their testimony; who loved not their lives even to the death," which can never be said of angels.

CHAP. XIII. Ver. 1—10. Concerning this first beast, there seems to be a better agreement among Protestant commentators than on most other parts of the Apocalypse: and *Fuller* (as usual) speaks with so much perspicuity and moderation, that we shall offer an abstract of his interpretation, and chiefly in his own words, in preference to quoting any preceding writer. He remarks, "The apostle in vision, standing as upon the sea shore, sees a 'beast [*i. e.* a monster] rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his crowns the name (or names) of blasphemy.' A beast rising *out of the sea*, is an empire opposed to God and his Christ, rising out of the perturbed state of things in the world. The description given of this beast (Mr. *F.* thinks) leaves no doubt of its being the same as the fourth beast in Daniel," chap. vii., to our notes and exposition of which we must beg leave therefore to refer our readers; adding, that whereas Daniel saw three previous beasts, a lion, a bear, and a leopard, all which had in St. John's time passed away, and had been absorbed in the Roman beast; John describes this beast as compounded of those three, having the body of a leopard, the paws of a bear, and the mouth (or teeth) of a lion. Daniel also says nothing of its seven heads, nor of the crowns attached to the horns, which, in the time of John, had not become separate kingdoms.

"This seven-headed and ten-horned beast (says Mr. *Fuller*) does not appear to be the Pope or Popedom, nor the church of Rome, but that *secular power* which has supported the church of Rome through the whole of her corrupt and bloody progress. The beast is not the harlot, but that on which the harlot rides. That which has been denominated *The Holy Roman Empire*, of which sometimes a French, and sometimes a German monarch, has been the head, seems to be the government principally intended, as being the great support of that church. It is not this government, however, *exclusive* of that of the other European nations, but merely as a *principal* amongst them. . . . . The ten horns are said to '*agree*, and to give their kingdom to the beast,' (chap. xvii. 17;) that is, they united with the emperor in supporting the church. Things were so managed, indeed, by the (Roman) church, that the rulers of every nation in Christendom were, in a manner, compelled to unite in her support. 'All the civil powers were obliged by the council of Lateran to take an oath, on pain of ecclesiastical censures, that they would endeavour to exterminate all who were declared *heretics* by the church, out of their dominions: and if any prince or ruler refused to do so, after admonition, it was to be certified to the Pope, who should declare all his subjects absolved from their allegiance, and any Catholic was free to seize his dominions.'"

Whereas it is said, also, that the *dragon*, that is, the old serpent, who was the *demon* of Paganism, in all its variety of idolatrous forms, "gave his power (his throne, and great authority) to the beast," we may by that understand, that *Satan* himself is the spirit by which every system of idolatry is animated and supported.

Of the heads and horns of the beast, we shall have occasion to speak again on chap. xvii.; but when it is here stated, that *one* of his heads was *wounded*, we must understand it as referring to one of the kingdoms, or forms of government, under which the empire had subsisted, (as explained in chap. xvii. 8,) namely, the *Imperial*, which was wounded in Augustulus, and healed in Charlemagne; or, as others explain it, wounded in the fall of Paganism, and healed in the rise of Popery: for the *demon* of Paganism (that is, the devil) now inspired "the Holy Roman Empire" above named, with the same spirit of persecution, and to a greater degree of fury.

It is now said, (ver. 4,) "And they worshipped the dragon which gave power unto the beast." Dragon, or serpent-worship, has been carried to an awful enormity in the Pagan world. The learned Mr. *Bryant* thinks "it prevailed almost universally in the Eastern world, and names many countries which adopted it, particularly Egypt." There were also some mongrel Christians, who were called *Ophites* or *Serpentarians*; perhaps because they reverenced the *brazen serpent* as a type of Christ; but others, as we fear, who renounced Christ, and preferred to him the old serpent himself. (See Dict. of all Religions, in *Ophites*.)

But *serpent* worship was carried to its highest pitch of extravagance and cruelty in *Old Mexico*, North America, of which the most appalling proofs have been within these few years exhibited by Mr. *Bullock*, at the Egyptian Hall, Piccadilly; where, with the great serpentine idol, sixty feet long, was also shown the vast sacrificial stone on which they offered numerous human victims, wherein was visible the channels in which the blood that was shed flowed. And serpents are still worshipped by the Negroes in some parts of Africa, as emblems of the devil, that he may not hurt them. Such is the infatuation of mankind in worshipping the *dragon!*

"And there was given unto him a mouth speaking great things and blasphemies." In fact, all boasting, in the sight of God, is blasphemy. It is attributing to ourselves the power, and wisdom, or goodness, which belongs to God: as when Nebuchadnezzar said—"Is not this great Babylon, that I have built . . . . by the might of *my* power, and for the honour of *my* majesty!" Vain and unhappy mortal! while the words were in his mouth, the kingdom departed from him! Such was the boasting language of Rome, both ancient and modern, Pagan and Papal; and names of blasphemy were incorporated in the imperial title, as afterwards in that of the Popes of Rome, as we shall have occasion to remark on a subsequent chapter.

It is worthy our observation, that the worshipping of the dragon and the seven-headed beast is confined to those "whose names are not written in the book of life." There were some true Christians in every age who protested against idolatry, and the tyranny of Rome over the consciences of mankind.

CHAP. XIII. Ver. 1. *A beast rise*.—[This beast, the same as Daniel's fourth beast, (Da. vii. 7,) is the Roman or Latin empire, whose capital was seated on seven hills, was divided into *ten* kingdoms, and received its power from "the dragon," or the idolatrous heathen empire. Both imperial and papal Rome have arrogated to themselves the most blasphemous titles; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable. The term of his power also exactly coincides with that during which 'the two witnesses prophesied in sackcloth." Chap. xi. 3.]—*Bagster.*——*Out of the sea.*—See Dan. vii. 2, 3.

Ver. 2 *Leopard.*—Says *Diodati*, the three several figures of the beasts which represented the monarchies of the Chaldeans, Persians, and Grecians (Dan. vii. 4, 5, 6,) are here all put together, to describe Rome, as if it were an abbreviate and a gathering together of the tyranny, cruelty, and ravenousness of all the former empires.——*His seat.*—Greek, "his throne," as before.

Ver. 8. *Whose names are not written*, &c.—*Doddridge*, "Whose names are not written in the book of life of the Lamb, who was slain, from the foundation of the world." In the parallel passage, ch. xvii. 8, it is said, "whose names are not written in the book of life, from the foundation of the world." So, in this place, the Unitarian version reads—"was not written, from the foundation of the world, in the book of life of the Lamb that was slain." Which *Pye Smith* pronounces "a just translation."

Ver. 10. *He that leadeth*, &c.—Compare Isaiah xxxiii 1. Mat. xxvi. 52

11 And I beheld another [v] beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was [w] healed.

13 And he doeth great [x] wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the [y] wound by a sword, and did live.

A. M. cir. 4100.
A. D. cir. 96.

[v] c 11.7.

[w] ver.3.

[x] Mat.24. 24. 2 Th.2.9, 10.

[y] ver.3,12.

[z] *breath.*

[a] c.16.2.

[b] *give them.*

[c] c.15.2.

15 And he had power to give [z] life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not [a] worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to [b] receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number [c] of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

Ver. 11—18. *A second beast rises from the earth with two horns, like a lamb.*—The first beast rose out of a tempest in the sea, as dolphins and other fishes are known to do—that is, it rose out of a state of general and tremendous warfare: this second beast sprung up, as *Fuller* expresses it, "like a weed in a garden," quietly and almost unobserved. This beast had "two horns like a lamb," and answers to the little horn in Daniel, (chap. vii. 20, 21,) "which had a mouth that spake very great things;" for though it is said "he had two horns like a lamb, he spake as a dragon;" his breath was poisonous, and his tongue a sting. "He exerciseth all the authority of the first beast before him," or in his presence. "He is (says Bishop *Newton*) the prime minister, adviser, and mover, of the first, or secular beast."

It is added, "He causeth men to worship the first beast, whose deadly wound was healed." That is, "As the secular authority invested the ecclesiastical with power, and riches, and honour, so, in return, the ecclesiastical authority adds the influence with which the sanction of religion seems to invest him, to the civil power, which he obtains and exercises under the Roman beast. Thus armed with twofold authority, he employs it in support of the power which he has obtained; and to secure reverence and obedience to that power, he sets it up as *sacred*." (Dr. *Woodhouse*.)

Having assumed a sacred character, he affects to work miracles—"he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth." So it was foretold of "the Man of sin," which we take to be the same apostate power, that he should perform "signs and lying wonders," and that many who "received not the love of the truth, that they might be saved," should, in the righteous judgment of God, be given up to strong delusions, that they should "believe a lie," and perish. It is, indeed, a most striking fact, that many who have rejected the benevolent miracles of the gospel, have been deceived by the pretended miracles of false prophets and false apostles, and perished in their error. This was particularly the case with the Jews who crucified the Lord Jesus, and perished by thousands for their adherence to Barcochebas, and other false Messiahs.

This second beast proposed to make an image to the first, to which, being made, he gave both life and speech. So the Pagan priests of old pretended to animate and inspire their idols, and assisted them to give oracular answers in their temples: and Mr. *Ward* (late missionary in India) informs us, that "the Brahmins, by repeated incantations, profess to give eyes and a soul to an image before it is worshipped." (Orient. Lit. No. 1584.) Agreeably to this, we know that many Popish monks and priests have attempted to animate their crucifixes and Virgin Marys; and still, to this day, delude thousands. But what is meant by this image?

"This making of an image to the beast, seems to allude to the heathen practice of making images to their deities..... The design of making an image to a God, would be to acknowledge him as *their* deity, and to give a visibility and an establishment to his worship:.... to require implicit obedience to his commands, in whose reign Paganism was revived, under the name of *Catholic Christianity!*" ... So Mr. *Fuller*, who adds—"It has been observed, that while the *secular* beast is said to make war upon the saints, the ecclesiastical is only said to *cause them to be killed*." (ver. 15.)—"The *Inquisitors*, (says Bishop *Burnet*,) on this occasion, with a disgusting affectation of *lamb-like* meekness, are wont to beseech the civil magistrates to show mercy to those whom they themselves have given up to be consigned to the flames!"

This last remark leads us to another interpretation. Some have supposed that this beast represents a third distinct power—namely, the religious orders of Popery, and especially the Jesuits. But Dr. *Doddridge* hints at the Inquisition as the truest image of the beast. The Rev. Mr. *Croly* has lately advocated this opinion with much ingenuity, and the resemblance is too striking to be denied, except by those whose interest will not allow them to admit it. "The three characteristics of the Papacy were, (says Mr. C.,) its assumption of superiority to all earthly power, its persecution, and the suppression of the Scriptures; and those were the more remarkable, as no other power or sovereignty had ever before asserted such prerogatives. The *Inquisition* asserted them all, with, however, an acknowledgment of deriving its right to the assertion from the Papacy. It claimed to judge sovereigns, and actually cited even Charles V. and Philip II. to stand before it; its office was persecution; and the universal result of its success was the suppression of the Scriptures. It was the Papacy on a subordinate scale."

Ver. 11. *Another beast.*—Many explain this second beast, which is also called "the false prophet," (chap. xix. 20,) to be Mahomet, or Mahometanism; and *Woodhouse* connects Popery and Mahometanism, as the two horns of the Antichristian beast—east and west—and, it must be admitted, both arose about the same time, i. e. early in the 7th century. This second beast, however, is represented as fully co-operating with the first; whereas history informs us that Popery and Mahometanism never acted in conjunction, but always in opposition.——*And two horns like a lamb, and he spake as a dragon.*—On this passage, *Woodhouse* says, "It has been a favourite object with some very respectable modern writers, to represent the *infidel democratic power*, which appeared at one time to spring up with the French Revolution, as fulfilling this prophecy of the false prophet. I will propose a few reasons to show why it cannot be so. 1. The *horns like a lamb* denote an *ecclesiastical* power: but the French power is wholly civil, and it imposes no religion on the conquered.—2. There are in this infidel attempt no pretended miracles, or heavenly commission, no "fire from heaven."—3. The French have, indeed, set up an image, a lively representation of the ancient tyrannies; but it is not pronounced *sacred*, nor is its *worship* enforced: they require no more than other political conquerors, submission to their civil sceptre; they do not persecute for religion's sake.—4. There is good reason to believe, that as the two beasts are to perish together, (chap. xix. 20,) so their period being of the same length, that they arose together."

On the same subject, *Fuller* says, "I see no solid ground for *Faber's* hypothesis of an *Infidel King*, any more than of an *Infidel Antichrist*..... What is said of the *scoffers of the last* times, is, indeed, descriptive of what we daily witness; but it is only of individuals that these things are spoken. Infidelity does not appear to be symbolized in the Scriptures, either by a *beast*, a *horn*, or a *king*.

Ver. 13. *Great wonders.*—This is the same which Paul speaks of, 2 Thess. ii. 9—10, &c., which see, with note.——*Maketh fire come down.*—An allusion, probably, to 2 Kings i. 10—12.

Ver. 14. *That they should make an image to the beast.*—Some have explained this, as if this second beast was itself the image of the former, which seems to us not to agree with the text. *Middleton*, however, in his celebrated Letter from Rome, has drawn a striking parallel between them, that is, between Paganism and Popery, in a great variety of particulars. There, he remarks, we may see "the present people of Rome worshipping at this day in the *same temples*—at the *same altars*—sometimes the *same images*—and (almost) with the *same ceremonies*, as the old Romans: they must have more charity, as well as skill in distinguishing, than I pretend to, (says the doctor,) who can absolve them from the same crime of superstition and idolatry with their Pagan ancestors."

Ver. 15. *To give life.*—Greek, *Pneuma* which is either *breath* or *spirit*. Says *Diodati*, force and vigour to command.——*Should be killed.*—The penalty of denying the divine authority of the church of Rome was always death, and the object of the *Inquisition* was to enforce this penalty; and in countries where that was not established, the Popish clergy often supplied that "lack of service."

Ver. 16. *To receive* (Greek, "to give") *a mark*, &c.—"We must understand (says *Newton*) that it was customary among the ancients, for servants to receive the mark of their masters, and soldiers, of their general; and those who were devoted to any particular deity, of the particular deity to whom they were devoted. These marks were usually impressed "on their right hand, or on their foreheads," and consisted of *some* hieroglyphic characters, or of the name expressed in vulgar letters, or of the name disguised in numerical letters according to the fancy of the imposer.

Ver. 17. *No man might buy or sell.*—This was an ancient form of persecution. Thus the Jews were persecuted by the heathen. *Prideaux* says, Ptolemy Philopater forbade any to enter into his palace, who did not sacrifice to the gods he worshipped, thereby excluding them from all legal protection: and he afterwards ordered all the Jews who applied to be enrolled as citizens of Alexandria, to have the form of an *ivy* leaf (the badge of Bacchus) to be impressed upon them with a hot iron, under pain of death. (Prid. Connect. ante c. 216.) So *Newton* remarks, that William the Conqueror would not allow any to buy or sell, who refused obedience to the Apostolic See; and Pope Alexander III. forbade any one to traffic with the Waldenses. So also the Council of Constance forbids heretics to "enter into contracts, or commerce, &c. with Christians."

Ver. 18. *Here is wisdom.*—*Newton* remarks, "It was a method practised among the ancients, to denote names by numbers; as the name of *Thauth*, the Egyptian Mercury, by the number 1218; Jupiter, by 737, &c. This led some, even in the first century of Christianity, as mentioned by *Irenæus*, to interpret this number 666, by the name *Lateinos*, the Latin man, or church, so called, because in all countries its services are held in the Latin language. The Greeks, it should be remarked, used all their letters as numerals, in manner following:—

		No.
Lamed	(L)	30
Alpha	(A)	1
Tau	(T)	300
Epsilon	(E)	5
Iota	(I)	10
Nu	(N)	50
Omicron	(O)	70
Sigma	(S)	200
		666

The Hebrews, it may be added, also use their letters as numerals; and the

CHAPTER XIV.

The Lamb standing on mount Sion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

AND I looked, and, lo, a Lamb [a] stood on the mount Sion, and with him a hundred forty *and* four [b] thousand, having his Father's name [c] written in their foreheads.

2 And I heard a voice from heaven, as the voice [d] of many waters, and as the voice of a great thunder: and I heard the voice of harpers [e] harping with their harps:

3 And they sung as it were a [f] new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the [g] hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are [h] virgins. These are they which follow [i] the Lamb whithersoever he goeth. These were [j] redeemed from among men, *being* the first-fruits [k] unto God and to the Lamb.

5 And in their mouth was found no [l] guile: for they are without [m] fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the [n] everlasting gospel to preach unto them that dwell on the earth, and to every [o] nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for [p] the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying Babylon [q] is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If [r] any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink [s] of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with [t] fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke [u] of their torment ascendeth up for ever and ever: and they have no rest [v] day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die [w] in the Lord [x] from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat [y] like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple,

A. M. cir. 4100.
A. D. cir. 96

a c.5.12.
b c.7.4.
c c.3.12.
d c.19.6.
e c.5.8,9.
f c.15.3.
g ver.1.
h Ca.1.3. 6.8. 2 Co.11.2.
i Jn.10.27.
j *bought* 1 Co.6.20
k Ja.1.18. l Ps.32.2
m Ep.5.27. Jude 24.
n 2 Sa.23.5. Is.40.8.
o Ep.3.9.
p c.15.4
q Is.21.9. Je.51.7,8. c.18.2,3.
r c.13.14,. 16.
s Ps.75.8.
t c.19.20
u Is.34.10.
v Is.57.20, 21.
w 1 Th.4.14, 16.
x or, *from henceforth saith the Spirit, yea.*
y Eze.1.26 Da.7.13.

When it is added, that this second beast caused all its creatures to receive a mark in their right hand, or in their forehead, we suppose it must be understood, that all their actions and professions must bear the stamp of Popery, the refusal of which would be attended with consequences as fatal as was, in Pagan Rome, the refusal to worship the emperor, or his gods.

But the most perplexing inquiry in this chapter, and perhaps in all the book, relates to the number of the beast, and of his name; and yet that number is plainly stated to be "Six hundred and threescore and six."

"Of all the various interpretations of this text, which it would be endless to enumerate, and much more to canvass," Dr. *Doddridge* says, "I find none that pleases me so well as that of Sir *Is. Newton*, [which, indeed, was first suggested by *Irenæus*, in the second century,] that the [Greek and Hebrew] words *Lateinos* and *Romiith*, [meaning] the *man of Latium*, or of Rome, whose numeral letters, taken together, make 666, are here referred to. I suppose (adds the Doctor) this number is mentioned to signify, that the *appearance of that power*, whose efforts were to continue 1260 years, was to happen about 666 years after the date of the Revelation, A. D. 96. And this I take to be the grand *key* by which the era of the fall of Babylon is to be calculated, as it fixes the rise of the beast to the year 756, or thereabouts; when, upon the destruction of the exarchate of Ravenna, the Pope became a temporal monarch; that is, in prophetic language, a *beast*." Of this more hereafter.

Mr. *Croly* is, however, very confident (as he generally is) that no name is here alluded to; and that the number mentioned is not the number of *a* man, but *of man;* that is, a *human number:* a number commonly in use, which he supposes to mark the rise of the *Inquisition*, 666 years after the rise of Popery, which he places in A. D. 532; and these numbers, taken together, make 1198, which he gives as the exact date of the origin of that abominable institution.

That the Inquisition formed the vital principle of Popery, and that it was mainly founded by the Dominicans, on the pretence of working miracles, must be admitted; but we have still some doubts whether the making an image of the beast may imply any thing more than setting up a system of idolatry. And, if it did, we are inclined to think, with Bishop *Newton*, that the *Pope* himself is the true *image* or *idol* of the Roman church.

CHAP. XIV. Ver. 1—20. *The Lamb and his company on Mount Sion.—An angel publishes the gospel; and another predicts the fall of Babylon.—The reaping of the earth, and gathering in the vintage.*—The multitude here assembled represents, undoubtedly, the true church of God, who, in chap. vii. 3, &c. are represented as having been sealed, that they might be secured against apostacy, and preserved from the power of *him* who goes about "like a roaring lion" in the desert, "seeking whom he may devour." And, after all the cruelties of one beast and another, they are now found safe and triumphant with the Lamb upon Mount Sion. The literal Sion, we know, formed part of Jerusalem, and the spiritual Sion, doubtless, represents the Jerusalem which is above, or, at least, a part of it. When we are told that these are virgins, we understand it as expressive not only of their purity generally, but especially of their freedom from idolatry, which is spiritual fornication—they had not worshipped the beast, nor yet his image; and when we are told that "they are *without fault before* the throne," we must explain it by a reference to chap. vii. 14—"They have washed their robes, and made them white in the blood of the Lamb."

The next vision exhibited to the apostle is that of an angel flying in the midst of heaven, having "the everlasting Gospel," represented probably by a book or scroll, to proclaim or "preach to every nation, and kindred, and tongue, and people." Many commentators refer this to the times of the Protestant reformation; but we apprehend that though the gospel, both vocally and by the press, was then widely circulated, very few attempts were or could be made, to carry it beyond the bounds of Christendom: it was reserved for the present century, by means of Bible, missionary, education, and other societies, on a grand scale, to carry it "to every nation, and kindred, and tongue,

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Hebrew word, *Romiith*, affords both the same number and meaning. The same number may be picked out of other names, but in both cases some of the letters must be blank.

CHAP. XIV. Ver. 1. *Mount Sion.*—This must not be taken literally, as that formed but a part of Jerusalem, and would hold no such number of persons; but this evidently refers to the Christian church. See Hebrews xii. 22, 23.

Ver. 2. *As the voice of many waters.*—The sound here mentioned is compared to the roaring of the sea, and the thunder of the heavens, for its magnitude, and for its harmony to a concert of a thousand harps.

Ver. 3. *A new song.*—Not only the song of victory over their enemies, as Moses sung, but also the song of Redemption by the blood of Christ.——*Four beasts*—Or "living creatures." See chap. iv. 6.

Ver. 4. *Not defiled with women*—i. e. not idolaters; for idolatry is spiritual fornication. See 2 Co. xi. 2, 3.——*Whithersoever he goeth.*—The Lamb being considered as their leader: so all the Roman soldiers were sworn to follow their general "whithersoever he might lead them."

Ver 8. *Babylon is fallen.*—See chap. xviii. 2.

Ver. 9. *Receive his mark.*—See on chap. xiii. 16, 17

Ver. 10. *The wine of the wrath,* &c.—"Without mixture," must here mean, without *diluting.*——*Tormented with fire and brimstone.*—See chap. xviii. 6.

Ver. 13. *From henceforth: Yea, saith the Spirit.*—"From" is redundant and unnecessary. The sense appears to be, that such afflictions are approaching, that death will be a happy escape from them.——*Their works do follow them.*—Greek, "with them;" i. e. their reward is not deferred to the final judgment. *Witsius*, and other Protestants, have hence ably argued against purgatory, and in proof of an intermediate state.

Ver. 14. *Behold a white cloud.*—[This chapter contains a vision of the true "church in the wilderness," during the period of the domination of the Beast and its image, and the emblematical representations of the progressive reformation from popery. The first angel (ver. 6, 7.) probably refers to the dawning of the reformation in the 12th, 13th and 14th centuries, particularly to the Waldenses and Albigenses; the second, (ver. 8,) to the Bohemians, with *John Huss* and *Jerome* of Prague, in the 14th century; and the third, to *Luther* and his coadjutors, who protested against popery as a damnable religion. But the voices of these angels not having due influence and effect, the judgments of God, as here represented, will overtake the beast and its adherents. These,

crying with a loud voice to him that sat on the cloud, Thrust [z] in thy sickle, and reap: for the time is come for thee to reap; for the harvest [a] of the earth is [b] ripe.

16 And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, [c] Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press [d] of the wrath of God.

20 And the wine-press was [e] trodden without [f] the city, and blood [g] came out of the wine-press, even [h] unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath [a] of God.

A. M. cir. 4100.
A. D. cir. 96.

z Joel 3 13
a Je 51 33. Mat 13. 39.
b or, *dried.*
c ver. 15.
d c 19 15.
e Is. 63 3.
f He 13 11, 12.
g Is 34.7.
h c 19.11
a c 14 10
b c 4.6.
c Is 1 4,5.
d c 13 15., 17.
e c 14.2.
f Ex. 15.1., 19. De. 32 1., 43
g c 14 3
h Ho. 14 9.
i or, *nations of ages.* c 17 14
j Je. 10.7.
k 1 Sa. 2 2.
l Is. 45 23.
m c 11 19
n Is 6 4
o Ps. 29.9.

2 And I saw as it were a sea [b] of glass mingled with [c] fire: and them that had gotten the victory over [d] the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps [e] of God.

3 And they sing the song of Moses [f] the servant of God, and the song of the [g] Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy [h] ways, thou King of [i] saints.

4 Who [j] shall not fear thee, O Lord, and glorify thy name? for *thou* only [k] *art* holy: for all [l] nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple [m] of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled [n] with smoke from the glory [o] of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

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and people," under heaven. This angel appears also as the forerunner of another, having a widely different proclamation, announcing the *fall of Babylon* and its awful consequences—which are here represented under the popular images of the *harvest* and *vintage* of the world. The fall of Babylon, and the consequent triumph of the church, will occupy our attention under the 17th and 18th chapters; when we shall see that, by the same sweeping judgments, the saints are reaped from the earth, and the "wine-press of the wrath of God" is trodden. Perhaps there is no surer earnest of the speedy fall of Babylon, than the rapid success of those messengers who have recently been employed in circulating the Scriptures and the Gospel through the world.

But a third angel approaches with a warning voice against Popish idolatry, announcing against such the most awful judgments. It is, indeed, the prevailing fashion in this liberal age to consider the errors of Popery as venial and of little consequence; and we are free to confess, that we believe there are Papists who enter as little into the spirit of their religion as the generality of Protestants enter into ours; they neither worship the beast, nor his image, nor receive his mark; but for those who worship saints and angels, or who trust their salvation either to their own merits, or the merits of departed saints, we confess we tremble.

Lastly, we are invited to contemplate "the patience of the saints" in all their sufferings—their peaceful rest from all their labours upon earth—and the reward which follows "with them into heaven!" By those who "die in the Lord" is generally understood *martyrs* to Christianity; but we think, with Dr. *Doddridge*, that it should not by any means be so confined. All who "live to the Lord" may confidently hope to die in him. (See Rom. xiv. 8.)

"The 12th and 13th verses (says *Fuller*) would seem to portend a time of persecution prior to the final overthrow of the Antichristian power; a time which may be as the last struggles of the beast. This is the flood cast out of the mouth of the dragon after the woman (chap. xii. 15;) the gathering together of 'the kings of the earth, and of the whole world, to the battle of the great day of God Almighty,' (ch. xvi. 14;) and the *war* made by the beast and the kings against him who sat upon the horse and against his army." (ch. xix. 18.)

The prodigious carnage with which this chapter closes seems to be described hyperbolically, unless it be intended to mark the country in which it should occur: 1600 furlongs being 200 miles, is said to be about the extent of the Pope's patrimony in Italy, and so it is explained by *Mede* and other expositors: nor is it unlikely that "the throne of the beast" should be stained with blood. (See chap. xvi. 6.)

CHAP. XV. Ver. 1—8. *Seven angels appear with vials containing the seven last plagues.*—This very short chapter is merely introductory to pouring out these vials of divine judgment in the chapter following. "A sea of glass, like unto crystal," has been exhibited to us in the fourth chapter; here it seems irradiated with the divine glory, brighter than the sunbeams; and whoever has seen a summer sea in a calm, may easily form an idea of the beauty of this image. Upon this sea is placed the whole multitude of the redeemed, (for glorified saints and angels can tread the water as well as land,) who unite, as in the last chapter, with the elders and the sacred animals in the song of Moses and the Lamb—a song of triumph over their enemies, and of praise for redeeming love; adding—"Who shall not praise thy name? for thou art holy."

The sounding of the seventh trumpet (ch. xi. 15) is generally considered as introducing the seven vials or plagues which follow, and which themselves prepare the way for the glorious period of the Millennium, as already intimated. They must, therefore, fall toward the latter part of the 1260 days or years, so often mentioned. This commission being given to these seven angels, together with the vials or censers they were to pour out upon the earth, &c. the temple above is immediately filled (as was Solomon's of old) with the symbol of divine glory. "This cloud (says Dr. *Guyse*) appeared like a thick cloud, awfully glorious, which was a symbol of the divine vengeance (Ps. xviii. 8) as going forth from the presence of the Lord, and to be executed by the glory of his power, in the destruction of Antichrist; even as the cloud on the tabernacle was of his dreadful judgment upon Korah, Dathan, and Abiram, and the murmuring Israelites, (Numb. xvi. 19, 42:) and as Moses could not enter into the tabernacle, nor the priests stand to minister in the temple, while the glory of the Lord filled the house of the Lord, (Exod. xl. 35; 1 Kings viii. 11,) so no one could enter into this heavenly temple to intercede for prevent-

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as well as the events in the following chapter, evidently appear to be still future.]—*Bagster.*

Ver. 15. *Is ripe.*—Referring to the state of rice wheat in hot countries, and figuratively implying that the world was ripe for destruction.

Ver. 18. *Another angel came out from the altar.*—We have repeatedly heard of an altar in heaven, which, of course, can only be understood metaphorically; for, as we have before observed, much of this celestial scenery is taken from the scenery of the temple.—*Which had power over fire*—i. e. which fulfilled the office of the priest who attended upon the altar of burnt-offering.

It was natural enough for Protestants to apply part of the visions of this book to the Reformation from Popery; but it was not only groundless, but ridiculous, to make these angels types of individuals, as some have done.

Ver. 19. *And the angel thrust in his sickle,* &c.—See Joel iii. 13. Isa. lxiii. 3, &c.

Ver. 20. *And the wine-press was trodden,* &c.—On the hyperbolical expression relative to the blood reaching "unto the horse bridles," *Newton* refers to the Jerusalem Talmud, which, describing the woful slaughter which the Emperor Adrian made among the Jews, says, that "the horses waded in blood up to their nostrils."

CHAP. XV. Ver. 1. *Seven last plagues*—Or "strokes," or "scourges," alluding to the plagues of Egypt, which gradually became more terrible as they proceeded.

Ver. 2. *Gotten the victory over the beast, and over,* &c.—*Doddridge,* "Overcome the beast," &c. Dr. *S. Clarke* insists that it should be rendered, "Out of the midst of the beast," as we sometimes say, "Out of the paws of the lion;" i. e. they escaped his power by adhering steadfastly to the true religion, in the midst of an idolatrous and corrupt nation.

Ver. 3. *Thou King of saints.*—The MSS. vary; but *Newcome* reads, "O King eterne."

Ver. 5. *The temple of the tabernacle*—i. e. the most holy place. *Doddridge.*

Ver. 7. *And one of the four beasts*—i. e. of the living creatures mentioned chap. iv. 6, &c.—*Seven golden vials.*—[This chapter introduces the seven vials, all of which are comprehended under the seventh trumpet, as the seven trumpets were included under the seventh seal; for they contain "the seven last plagues," in which "is filled up the wrath of God," on the persecuting idolatrous power.—Not only the concinnity of this prophecy requires this order, but if these plagues be not the last woe, it is no where described; while the many fruitless attempts made to explain them, plainly show that the hand of time must be the interpreter.]—*Bagster.*

CHAPTER XVI.

[1] The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple saying to the seven [a] angels, Go your days, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the [b] earth; and there fell a noisome and grievous [c] sore upon the men which had the mark [d] of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the [e] sea; and it became as the blood [f] of a dead *man:* and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of [g] waters; and they became blood.

5 And I heard the angel of the waters say, Thou art [h] righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and [i] thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say Even so, Lord God Almighty, [j] true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the [k] sun; and power was given unto him to scorch men with [l] fire.

9 And men were [m] scorched with great heat, and blasphemed [n] the name of God, which hath power over these plagues: and [o] they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat [p] of the beast; and his kingdom was full of [q] darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their [r] sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river [s] Euphrates; and the water thereof was dried [t] up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the [u] dragon, and out of the mouth of the [v] beast, and out of the mouth of the false [w] prophet.

A. M. cir. 4100.
A. D. cir. 96.

a c.15.1,7.
b c.8.7
c Ex.9.8..11
d c.13.15.. 17.
e c.8.8.
f Ex.7.17.. 20.
g c.8.10.
h ver.7.
i De.32.42, 43. Is.49.26.
j c.15.3 19.2.
k c.8.12.
l c.9.17.
m or, *burned.*
n ver.11,21.
o Da.5.22, 23 c.9.20.
p c.13.2 4.
q c.9.2.
r ver.2.
s c.9.14.
t Is.11.3 Je.50.38. 51.36.
u c.12.3,9
v c.13.2
w c.19.20

ing of these grievous calamities upon the beast: none were suffered to do this, that judgment might have its free course, till all the seven punishments to be inflicted by the ministry of the seven angels were fully executed in their order."

CHAP. XVI. Ver. 1—7. *The first three angels pour out their vials.*—Commentators are much divided as to the period of time in which we may expect the fulfilment of these predictions. Mr. *Lowman* reckons them from the middle of the 9th century to nearly the close of the 19th. Mr. *Morell*, though he closes at the same period, goes no farther back than to the middle of the 16th century for their commencement. There is, however, a remarkable correspondence between the trumpets and the vials, so far as respects the parties concerned. Thus, the first trumpet regards the *earth* and so the first vial—the second trumpet turned the *sea into blood*, and so the second vial—the third trumpet affects the *rivers* and *fountains*, and upon these is the third vial poured—the fourth trumpet affected the *sun*, and so also the fourth vial—the fifth trumpet produced *pain* and *darkness*, and so the fifth vial also—the sixth trumpet loosed the four angels from the *Euphrates*, on which also the sixth vial is poured—the seventh angel announces the near approach of the Millennium, and the seventh plague produces the destruction of Popery to make room for it.

But what are here meant by the earth—the sea—the rivers, &c.? Dr. *Gill* (who has written largely and learnedly on this Book) thus explains them:—"The *first* vial will be poured out upon the *earth*, and designs those Popish countries which are upon the Continent, as France and Germany: and as the first trumpet brought the *Goths* into Germany, so the first vial will bring great distress upon the Popish party in the empire. . . . . The *second* vial will be poured out upon the *sea*, and may intend the *maritime* powers belonging to the church of Rome, particularly Spain and Portugal: and as the *second* trumpet brought the Vandals into these places, [so the Dr. explains it,] so this vial will affect the same, and bring wars and desolations into them. . . . . The third vial will be poured out upon the *rivers* and *fountains* of waters, which may point to those places adjacent to Rome, as Italy and Savoy: and as the third trumpet brought the Huns into those parts, so this [third] vial will bring in large armies hither, which will cause much bloodshed, and a great revolution in church and state."

"This comment on the vials, founded on their analogy to the trumpets, bids fair (says *Fuller*, who quotes the same passage) to be the true one." Dr. *Gill* adds, "As yet, I take it, none of them *are* poured out, though some great and learned men have thought otherwise. As yet there have been no such devastations on the Continent, as in France and Germany, as to produce the above effects; nor in the countries of Spain, Portugal," &c.—"This [remarks *Fuller*] was doubtless the case in 1752, the year in which the Sermon from which the above extract is made was printed, but this is more than can be said in 1810."—We may add, *far* more than can be pretended in 1827!

When we calculate the evils produced and the blood shed in the French Revolution—the wars of Napoleon—the last great contest of the Allied Powers—and the various revolutions in Spain and Portugal, we may see a full justification of all the strong images here used. The first vial produces a noisome and grievous ulcer, which rendered the whole body politic a mass of corruption and putridity. A circumstance of peculiar horror occurs under the second vial: the sea—the maritime powers are not only dyed with blood, but that blood becomes stagnant, "like the blood of a dead man." So that *every soul living* in those countries died. This is strong language; but seems fully justified in considering that, as different parties prevailed in the various revolutions and counter-revolutions, they successively destroyed each other.

But upon whom did those judgments fall? Upon "the men that had the mark of the beast, and which worshipped his image; upon those countries, for the most part, which were peculiarly bigoted to Popery and the Inquisition: as France and Italy, Spain and Portugal. And this circumstance is made the ground of a sacred anthem: "Thou art righteous, O Lord, because thou hast judged thus: . . . For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."—"And I heard another"—that is, another *angel*, as it is generally understood; but perhaps it should be another *voice* out of the altar, namely, the altar of burnt-offerings, from whence (chap. vi. 9) had issued this cry,—"How long, O Lord, ... dost thou not judge and avenge our blood?" But the blood is now avenged, and the call for vengeance is changed into a song of praise—"Even so, Lord God Almighty, true and righteous are thy judgments."

Ver. 8—21. *The next three vials poured out.*—Under the fourth trumpet the *sun* (as well as the moon and stars) lost a third part of its power and influence: here its influence is increased, and he has power given him to scorch men with fire. *Fleming* (some of whose successful predictions on chap. xi. have been already mentioned) considers this as an humiliating judgment on the French empire; but increasing heat must, we think, imply rather an augmentation than diminution of power in the solar flame: nor can this scorching heat "be understood of the persecution of the faithful; for (as *Fuller* remarks) they would not *blaspheme* under it. It would seem, therefore, to be the *galling tyranny* by which the adherents of the beast *will be* oppressed:" we should rather say, *have been* oppressed; for if we refer the judgments of the first three vials to the wars of the last century and the beginning of this, may we not refer this to that increase of power in the sovereigns of Papal Europe, and particularly of France, whereby the French themselves were aggrieved, and murmured, and blasphemed? Even the French clergy themselves, as is well known, murmured and repined at the tyranny to which they were subjected; yet they reformed not, but blasphemed: and this applies not only to the tyranny of the Bourbons, but also to the more recent tyranny of Napoleon.

CHAP. XVI. Ver. 2. *A noisome and grievous sore.—Doddridge*, "a malignant and grievous ulcer."

Ver. 3. *Every living soul died in the sea.—Doddridge*, "And every living soul [that was] in the sea died." Compare Exod. vii. 21.

Ver. 5. *The angel of the waters.*—This seems a bold and beautiful poetical figure; as if the angel who was set to guard the waters, himself acquiesced in the equity of the judgment—as if he had said, "The blood of thy saints has often swelled the rivers, justly, therefore, are these rivers turned into blood. —*Hast judged thus.—Doddridge*, "Judged these." *Woodhouse*, "Executed this judgment."

Ver. 6. *Thou hast given them blood to drink; for they are worthy.*—If "the angel who had power over fire," (chap. xiv. 18,) allude to the priest who kept the fire on the altar of burnt-offering, this angel may have a like allusion to him who had the care of the great laver of purification

Ver. 7. *Another out of the altar.*—"Another [angel,"] says *Doddridge.—Woodhouse*, "I heard [a voice from] the altar;" which is, we think, more exact.

Ver. 10. *The seat.*—Greek, "throne."

Ver. 12. *Euphrates.*—See note on chap. ix. 14.—*Kings of the east.—Doddridge* and *Woodhouse*, (more literally,) "from the rising of the sun."

Ver. 13. *Like frogs.*—That the *frog* was a sacred representation in Egypt, is certain; as it is found in the Bembine Table, sitting upon a lotos. It was sacred to Osiris Helius. Inspiration, of old, was supposed to arise from fountains and streams. The *Muses*, who were esteemed prophetic deities, were [like *Moses*] denominated from water. As frogs were . . . . . engraved upon the basis of Apollo's statue at Delphi, they might originally be characteristic of the priests and prophets of Egypt. "All inspiration [among the heathen] was supposed to be an *inflation* of the Deity," and this animal "is remarkable for swelling itself by inflation." See *Orient. Lit.* No. 161

14 For they are the spirits of [x] devils, working [y] miracles, *which* go forth unto the kings of the earth and of the [z] whole world, to gather them to the battle [a] of that great day of God Almighty.

15 ¶ Behold, I come as a [b] thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk [c] naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying It [d] is done.

18 And there were voices, and thunders, and lightnings; and there [e] was a great [f] earthquake, such [g] as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city [g] was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup [h] of the wine of the fierceness of his wrath.

20 And [i] every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out [j] of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

A. M. cir. 4100.
A. D. cir. 96.

x 1 Ti 4 1.
y 2 Th 2 9.
z 1 Jn 5.19.
a c.19.19.
b 2 Pe 3 10
c c.3 4,18.
d c.21.6.
e c.11.13.
f Da.12 1.
g c.14.8.
h Is 51.17, 22. Je.25.15, 16.
i c.6.14.
j c.11.19.
a Na 3 4. c 19.2
b Je.51.13.
c c.18.3.

CHAPTER XVII.

3, 4 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast. 5 Which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore [a] that sitteth upon many [b] waters:

2 With whom [c] the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the

The *fifth* vial is poured upon the seat of the beast, which *Fuller* explains of Germany, but *Morell* of *Rome*, and we think more justly; for though it be true that the "Holy Roman Empire" formed the secular beast, yet it is certain that the second or ecclesiastical beast, alias "the false prophet," had his residence, his throne, in Rome. *Fleming* "supposed that the events of this period would commence about 1794, and expire about 1848." As to the commencement, it appears that he was not very inaccurate. "Most of my readers," says *Morell*, (who wrote about 1805,) "will remember that, about that time, the French entered Rome, plundering the whole country and the city of Rome itself, the *throne* of Antichrist. The Pope was made captive, and remained in their custody till his death, and most of the neighbouring states have tasted in measure of the same bitter cup." The necessary consequence of this judgment upon Rome, was a great *gloom*, not only in Italy, but throughout the whole empire of Popery, many gnawing their tongues with pain and agony, expecting that empire to be now utterly destroyed; yet "repented they not of their deeds, [but] blasphemed the God of heaven." So far we conceive these prophecies have been fulfilled, but no farther. The predictions of the two last vials are, by general consent, admitted to be future: it will therefore become us to speak of them with modesty and caution.

The *sixth* vial being poured upon the Euphrates, naturally leads us to look to the East for its accomplishment; and, behold, the kings of the East prepared to meet us. The drying up of the Euphrates is evidently to facilitate their passage westward. But who these kings may be, and what their errand in Europe, are inquiries that can be answered only by conjecture. Some have supposed them to be the Jews returning to their own land: but then they must have mistook their way, for their land is in the East. It is probable they may be Eastern princes from Russia, or the countries that lie beyond: but whether their object may be to assist the beast, or to oppose him, is not quite so clear. The following verse may lead us to suppose the latter, because, when they are approaching, the beast and false prophet seem to take alarm, and muster all their forces.

The three spiritual emissaries, or *demons*, which issue from the mouths of the dragon and false prophet, may be either individuals, or orders of men, distinguished by their busy, boasting, and talkative disposition, like the croaking animals here named. These are employed by the old serpent and the false prophet, to cajole the antichristian powers, to make one more desperate and combined effort against the cause of Christ, in what is here called the battle of Armageddon, or of the mountain of Megiddo—alluding, as it is thought, to that fatal battle in the valley of Megiddo, in which good king Josiah lost his life; (2 Kings xxiii. 29, 30. 2 Chron. xxxv. 22, 23:) and which occasioned a mourning ever to be remembered as "the mourning in the valley of Megiddon." (Zech. xii. 11.)

Verse 15, (Behold, I come as a thief, &c.,) is generally considered as a parenthesis; but if we might be allowed to suppose, that this and the following verse have been accidentally transposed, and, therefore, to replace them, the passage would, we apprehend, appear much clearer; and the warning perhaps more appropriate, as referring to a sudden judgment, compared to an earthquake, "so mighty and so great," as was never felt before. "Blessed is he that watcheth," should be always sounding in our ears. (Compare chap. iii. 3, 4.)

In the preceding verses, we have seen "the kings of the earth, and of the whole world," combined together, as the Psalmist expresses it, "against the Lord and against his anointed," and animated by the false prophet and his agents, to attack them with the utmost energy. But, as when Nebuchadnezzer was uttering the boastful language, "Is not this great Babylon that I have built?" a voice from heaven suddenly pronounced his doom: (Dan. iv. 30, 31:) so in the midst of anticipated triumph, the last drop of God's judgments is poured from heaven, and a voice is uttered from the throne, saying, "It is done." Thunders and lightnings the most tremendous accompany the sound. All their well-concerted plans, and combined forces, tumble suddenly into confusion, and the great city itself, *Babylon*, or "eternal Rome," as it has been profanely called, is "divided into three parts," and the other "cities of the nations fall."

The earthquake here predicted certainly intends a mighty revolution, and the language employed seems to imply, that it should be greater than that in the time of Constantine—from Paganism to Christianity; and far greater than that we read of at the death of the witnesses, for then only a tenth part of the city fell—here the whole establishment of Popery is broken up. The great city is fallen to pieces—divided into three parts; and other "cities of the nations"—perhaps other corrupt religions—fall at the same time; or, as Bishop *Newton* and others understand it, the various dependent states fall from her communion, and from subjection to her authority. But of this great Babylon we must treat at large, under the next chapter.

At the commencement of this vial, we should have observed that it was poured out upon the *air*, as the others had been upon the earth, the water, and the solar flame. This is poured out upon the *air*, because that is the peculiar element of Satan, who is elsewhere denominated "the prince of the power of the air." (Eph. ii. 2.) Here he seems to concentrate all the vapours of the atmosphere into hail—the stones whereof are said, hyperbolically, to weigh a *talent*, or 100lbs. weight, as Bishop *Newton* explains it; and falling upon men like the *hammers* of heaven, crush them, as it were, to atoms. We do not mean to intimate that Satan has the artillery of heaven at his disposal without divine permission; but, as in the instance of Job, he was permitted to wield the thunderbolt and the whirlwind, under the control of the Almighty: (see Job, ch. i. 16, 19:) so here he is permitted to cast down enormous hailstones from the sky, on those whose names are not written in the book of life of the Lamb slain; but his commission is always to be understood with this limit—"Hitherto shalt thou come, but no farther." (Job xxxviii. 11.)

CHAP. XVII. Ver. 1—18. *Babylon the Great described.*—The scene before us is a wilderness, or desert; thither the church had long before been compelled to fly for refuge from persecution, and hither now persecuting Babylon herself is obliged to retreat. We have before intimated, that it was customary to delineate cities, nations, and empires, under a female form, with certain emblems and appropriate inscriptions. Thus was the Jewish nation in captivity represented by a disconsolate female sitting under a palm tree, with this inscription—*Judea capta.* So *Rome* herself, Bishop *Newton* remarks, is represented in ancient medals as a woman sitting on a lion.

In the Old Testament, both Tyre and Babylon are represented as females debauched, and debauching others; and the

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Ver. 14. *Spirits of devils*—i. e. unclean demons. See note on Luke iv. 36.
Ver. 15. *And they see his shame.*—See 2 Sam. x. 4, 5.
Ver. 19. *The great city.*—In the Rabbinical writings, it is certain that *Rome* is termed *Babylon:* and it is also styled "the great city," and "great Rome."
Ver. 21. *A great hail.*—See Exod. ix. 23—25.

CHAP. XVII. Ver. 1. *The great whore.*—*Doddridge* and *Woodhouse*, 'harlot." [*Whoredom* in Scripture frequently denotes *idolatry;* and how many kings and nations has Papal Rome intoxicated "with the wine of her fornications!" By the most subtle insinuations and politic management, she has obtained and preserved her ascendancy; attaching them to her usurped authority in blind submission, inducing them to conform to her idolatries, and intoxicating and maddening multitudes, by their zeal for that church, to murder their unoffending neighbours by tens of thousands!]—*Bagster.*—*Upon many waters.*—This is spoken in allusion to the literal Babylon situated on the Euphrates. Compare Jer. li. 12, 13. Explained in ver. 15 to mean peoples, &c.

wilderness: and I saw a woman sit upon a [j] scarlet coloured beast, full of names of blasphemy, having [e] seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and [f] decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her [g] fornication:

5 And upon her forehead *was* a name written, [h] MYSTERY, BABYLON THE GREAT THE MOTHER OF [i] HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman [j] drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the [k] woman, and of the beast [l] that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend [m] out of the bottomless pit, and go into [n] perdition: and they that dwell on the earth shall [o] wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads [p] are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the [q] ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war [r] with the Lamb, and the Lamb shall [s] overcome them: for he is Lord [t] of lords, and King of kings: and they [u] that are with him *are* [v] called, and [w] chosen, and [x] faithful.

A. M. cir. 4100.
A. D. cir. 96.

d c.12.3.
e c.13.1.
f *gilded.*
g Je.51.7.
h 2 Th.2.7.
i or, *Fornications.*
j c.16.6.
k ver.1.
l ver.3.
m c.11.7.
n ver.11.
o c.13.3,8.
p c.13.1.
q Da.7.20. Zec.1.18., 21.
r c.19.19.
s Je.50.44.
t De.10.17. 1 Ti.6.15. c.19.19.
u Mt.8.8,9.
v Ro.8.30, 37.
w Jn.15.16.
x c.2.10.

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latter in particular, as having "a golden cup filled with abominations." (See Isa. xxiii. 17, 18. Jer. li. 7, &c.) But the Babylon here depicted is not the literal Babylon, for that had long fallen into ruins, but *mystical* Babylon; for so her name is written on her forehead—"*Mystery, Babylon the great, the mother of harlots,*" or fornications, "*and abominations of the earth.*" Catholic and Protestant writers are pretty generally agreed, that *Rome* is here intended. So the Catholic Bishop of Meaux (*Bossuet*) expressly says:—"St. John represents Rome in the name of *Babylon*, as she had all the characters of Babylon; an empire full of idols and divinations, and a persecutor of the saints, as *she* was;" that is, the literal Babylon.

But then, Catholic writers (as particularly Cardinal *Bellarmine*) contend, that Rome *Pagan*, and not Christian or Papal, must be intended: the contrary of this will, however, appear in the following account of the heads and horns of the beast; and still more clearly from the absurdity of supposing, with Catholics, that Papal Rome can be designated by this harlot; when, at the same time, they pretend that antichrist, the beast on which she rides, is not yet come: nor have they any way to surmount this difficulty, but by supposing, as does Signor *Pastorelli*, "the Roman idolatrous (meaning the Pagan) empire will rise up again, under the wicked man antichrist," whom they consider as yet to come—a supposition, as appears to us, advanced only to evade the charge of their apostate church being antichrist.

The beast here described is evidently the same as John, in the 13th chapter, saw rising out of the sea; but having obtained "firm footing," and being about to carry the great harlot, he now walks the solid ground. He is of the same colour with the dragon, (chap. xiii. 3,) and the harlot was arrayed in purple and scarlet—the latter of which seems the proper costume of Popery, for the red hat and stockings are the peculiar badge of cardinals.

But to come to the apostle's description of this Papal wild *beast*. In the 8th verse, it is described as "the beast that *was*, and *is not*, and *yet is*." *It was*, or did exist, in the character of the dragon, when the mass of the people were Pagan idolaters. In that respect, *it is not*, and does no longer exist; *yet*, in fact, *is* still in being, under another name and form: the body of the beast, spotted like a leopard, (see chap. xiii. 2,) that is, composed partly of natives, and partly of the conquerors who had settled among them.

This beast, though nominally become Christian, was in heart still Pagan—still adhering to the old principles of idolatry and persecution. This description, "was and is not," &c. may probably allude to some theatrical trick, whereby actors descending through the stage come up again in another character. Paganism had, indeed, for the most part, been banished from earth, and sent down to the bottomless pit; but it had come up again in a new form, in which also it is to be sent back again to the bottomless pit, at the appointed time.

Verses 9 and 10 give a two-fold explication of the *heads* of this beast. 1. As they refer to the city of Rome itself, which is well known to be built upon seven hills; and, secondly, as to its political establishment, which has existed in seven various forms of government. Five of these had passed away; the sixth (namely, the *Imperial*) existed in the time of this Revelation: the seventh (namely, the exarchate of Ravenna) was not yet come, and would be of short duration; the imperial form would be again revived, as it was under Charlemagne, but not permanently. This was the *eighth* in some respects, but must be reckoned among the *seven*. In the 13th chapter this is differently expressed.. One of his heads is there said (ver. 3) to be wounded "as it were to death," or mortally; but was unexpectedly healed again, as we have there explained.

We now come to the *ten horns*, which are said to be ten kings, who as yet, however, had received no kingdom. These horns, as we apprehend, were to sprout out of the last head of the beast, namely, the imperial, (in different respects to be considered either as the eighth or a revival of the sixth,) and to be contemporary with him. They were to "receive power as kings," or kingly power, "one" or the same "hour" with the beast; with whom they "have one mind," or are of the same religion. So *Fuller* explains it:—"They did not subject their

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Ver. 3. *Wilderness.*—[The desolate state of the true church of Christ.]—*Bagster.*——*Scarlet coloured beast*—i. e. a wild beast, as the word usually signifies. [Doubtless the church of Rome, as she *sits upon*, or rules over the beast, which is the Latin empire, or the temporal power by which she is supported.]—*Bagster.*

Ver. 4. *Purple and scarlet colour.*—[The distinguishing colours of popes and cardinals, as well as of emperors and senators; and who can find adequate language to describe the pride, splendour, and magnificence of the church of Rome!]—*Bagster.*——*Having a golden cup.*—See Isa. li. 7. In the Table of Cebes, is represented a fair, beautiful, and false woman, having a cup in her hand. She is called Deceit, and seduceth all mankind.

Ver. 5. *Mystery, Babylon*—i. e. Mystic Babylon. *Woodhouse* does not take this word for part of the inscription, but an intimation that this name was to be mystically understood. He renders it—"And upon her forehead was a name written, a mystery, *Babylon*," &c. *Scaliger* affirms, that this name was inscribed upon the front of the Pope's mitre, till some of the Reformers noticed it. See *Newton*, who remarks, that this term can with no propriety be attached to ancient Rome; and that St. John's admiration must imply the same, for the would not be surprised that a heathen city should persecute Christians.

Ver. 6. *Drunken with the blood of the saints.*—Charles IX. of France, a Roman Catholic prince, laid a snare for the destruction of the Protestants, by offering his sister in marriage to a Huguenot (a Protestant) prince of Navarre. All the chief men of the Huguenots were assembled in Paris at the nuptials; when on the eve of St. Bartholomew's day, August 24, 1572, at the ringing of a bell, the massacre commenced. An unparalleled scene of horror ensued. The Roman Catholics rushed upon the defenceless Protestants. Above five hundred men of distinction, and about ten thousand others that night slept in Paris the sleep of death. A general destruction was immediately ordered throughout France, and a horrid carnage was soon witnessed at Rouen, Lyons, Orleans, and other cities. Sixty thousand perished—and when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicing, giving thanks to Almighty God for this glorious victory over the heretics! According to the calculation of some, about two hundred thousand suffered death in seven years, under Pope Julian; no less than a hundred thousand were massacred by the French in the space of three months; the Waldenses who perished, amounted to one million; within thirty years, the Jesuits destroyed nine hundred thousand; under the Duke of Alva, thirty-six thousand were executed by the common hangman; a hundred and fifty thousand perished in the inquisition; and a hundred and fifty thousand by the Irish massacre; besides the vast multitude of whom the world could never be particularly informed, who were proscribed, banished, starved, burnt, buried alive, smothered, suffocated, drowned, assassinated, chained to the galleys for life, or immured within the horrid walls of the Bastile, or others of their church or state prisons. According to some, the whole number of persons massacred since the rise of Papacy, amounts to fifty millions!

Ver. 8. *The beast that thou sawest.*—Compare this beast with the first beast, described in chap. xiii. Also with the fourth beast in Daniel, chap vii. The chief difference between this beast, and that in chap. xiii., seems to be in the omission of his similitude to the lion, the bear, and the leopard, which represented monarchies, described by three separate animals in Daniel, but long since ceased: this regards only the Roman government.

Ver. 9. *Seven mountains*—Namely, the Palatine, Capitoline, Quirinal, Cælian, Esquiline, Viminal, and Aventine hills. See note on ch. xiii. 1.

Ver. 10. *Seven kings*—[Or, seven forms of government, which subsisted among the Romans. The "five fallen" are kings, consuls, dictators, decemvirs, and military tribunes; the sixth, the one that is, is the power of the Cesars, or emperors; and the seventh is probably the exarch of Ravenna, or the dukedom of Rome. If this be reckoned a distinct form of government, then the beast is "the eighth," but if it be deemed too inconsiderable to be reckoned a distinct head, he "is of the seven;" but whether the seventh or eighth, he is the last form of government in that idolatrous empire, and "goeth into perdition."]—*Bagster.*

Ver. 12. *Ten horns.*—The number of kings, or states, which support the harlot, have, at different times, much varied. So the apostles were still the twelve, though Judas hanged himself. See note on 1 Co. xv. 5.——*One hour*—i. e. the *same* hour.—*Lowman.* So, ver. 13, *one mind* is certainly "the same mind."

15 And he saith unto me, The [y] waters which thou sawest, where the whore sitteth, are [z] peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these [a] shall hate the whore, and shall make her desolate and [b] naked, and shall eat her flesh, and [c] burn her with fire.

17 For God [d] hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be [e] fulfilled.

18 And the woman which thou sawest is that great [f] city, which reigneth over the kings of the earth.

A. M. cir 4100.
A. D. cir. 96.

y Is.8.7. ver. 1.
z c.14.7.
a Je.50.41, 42.
b Eze.16.37 ..44.
c c.17.8,18.
d Ac.4.27, 28.
e c.10.7.
f c.16.19.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his [a] glory.

2 And he cried mightily with a strong voice, saying, Babylon [b] the great is fallen, is fallen, and is become [c] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk [d] of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and [e] the merchants of the earth are waxed rich through the [f] abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out [g] of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached [h] unto heaven, and God hath remembered [i] her iniquities.

6 Reward her [j] even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a [k] queen, and am no widow, and shall see no sorrow.

a Is.34.11, 14. Je.50.39. 51.37. c.17.2.
d Is.47.15.
e ver.11,15.
f or,*power*.
g Is.48.20. 52.11. Je.50.8. 51.6,45. 2 Co.6.17.
h Je.51.9.
i c.16.19.
j Ps.137.8. Je.50.15..29.
k Is.47.7..11 Zep.2.15.

kingdoms to him as a secular power; for then had they not been independent; their only connexion with him would be ecclesiastical, or in his supporting the harlot. That this was the only bond of union between them is manifest from the result of things; when their love should be turned into hatred, they are not said to hate the beast, but the whore: it was the whore, (or harlot,) therefore, and not the beast, that was the object of their attachment." While he, "caparisoned in scarlet," would support her in all her base and sanguinary proceedings, they (the ten kings) would be with the beast, "holding up his trappings, or lending their authorities to enforce his measures."

"Such (continues *Fuller*) was actually the conduct of all the governments of Christendom prior to the Reformation, and such has been the conduct of many of them since. It is thus that they are said to *make war with the Lamb*." It may be asked, "Who is able to make war with the beast?" but we ask, in reply, Who is able to overcome the Lamb? He is "King of kings, and Lord of lords:" and his followers are a select band—"called, and chosen, and faithful."

We omitted to notice, in the beginning of this chapter, that the harlot is here described "as sitting upon many waters," and these waters are, in ver. 15, explained to mean "peoples, and multitudes, and nations, and tongues." The fact is, the monster on which she rode, having risen "out of the sea," he delights in paddling through troubled waters with his opprobrious load.

In the sequel of this history we find that the ten *horns* (or kings) themselves shall hate the harlot, and "make her desolate, and naked, and shall eat her flesh, and burn her with fire:" that is, they shall strip off all her meretricious ornaments, and devour her riches.

"This (to quote again the judicious *Fuller*) is the way in which the antichristian church is doomed to fall. It will not be from the increase of religious people who withdraw from her communion, as she has always apprehended; but from those who have been her companions in sin, and who, when nothing more is to be expected from her, shall turn against her and destroy her. It is not by Protestantism, but by INFIDELITY, that false religion will be overthrown." This is not a new opinion. "Sir *Isaac Newton* had a very sagacious conjecture, which he told Dr. *Clarke*, from whom (says *Whiston*) I received it, that the overbearing tyranny and persecuting power of the antichristian party, which hath so long corrupted Christianity, and enslaved the Christian world, must be put a stop to and broken to pieces, by the *prevalence of infidelity for some time*, before *primitive* Christianity could be restored; which seems to be the very means that is *now* working in Europe, for the same good and great end of Providence." Mr. W. wrote in the former part of the last century.

CHAP. XVIII. Ver. 1—8. *The fall of Babylon.*—This book affords us, perhaps, the finest illustration we can any where meet with of the doctrine of the ministry of angels. The throne of the Almighty is surrounded with them; they move on the slightest intimation of the Divine will, and they always fly. Their attendance is constant, and their obedience instant: nor does the nature of the message on which they are sent, whether of judgment or of grace, at all affect the speed with which they execute it. Their obedience is, in all cases, prompt, and without hesitation, even in the higher orders; and, from the splendour which shone around him, the angel now before us is supposed to be of considerable rank.

This chapter contains one of the most sublime and beautiful odes in all the poetic Scriptures: for to that form has Bishop *Jebb* reduced it. It contains, 1. A *proclamation* that Babylon is fallen. 2. A *warning* and charge to the people of God, to come out of her. 3. A *lamentation* over her, by all the classes of mankind, particularly interested in her fate. We shall offer a few words in reference to each.

1. The fall of Babylon is proclaimed. "It (or she) is fallen, is fallen." So in chap. xvi. ver. 17; a voice from the throne pronounces, "It is done!" The decree is gone forth, and is on the point of being fulfilled. And with the decree is here given (which is not always the case) the reasons upon which it is founded. Babylon, that is, the church of Rome, is not only herself intoxicated and debauched, but she is charged with intoxicating and debauching all the kings or governments by whom she has been supported—all the merchants and captains who had been enriched by her trade, and led into the most injurious luxuries. "She who, as a church of Christ, (says Archdeacon *Woodhouse*,) should have been the teacher and preserver of pure religion and morality, had become the seducer and corrupter of the nations and their kings; and had set the example of that insolent luxury, disposing to irreligion, which it was her duty to oppose."

In illustration of the imagery here employed, and which is evidently borrowed from the Old Testament prophecies respecting ancient Babylon and Tyre, particularly the latter, Mr. *Lowman* thus remarks:—"As the destruction of *Rome* is here compared with that of Tyre, (Exek. xxvii.) we easily see how proper it was to describe the sins of Rome by figures taken from the sins of Tyre. The profit of trade created a commerce between that city, then the chief mart of the world, and all nations; so that Tyre spread her luxury and superstition far and wide, with her trade. Rome, in like manner, corrupted distant and remote nations, by rewarding her votaries with considerable wealth, encouraging their ambition and luxury; and thus, like Tyre of old, she made her corruptions general, and almost universal."

What is said of Babylon being "the habitation of devils," does not refer so properly to her former state of crime, as to her future state of misery. The images here employed are evidently taken from Isa. xiii. 20—22; xxxiv. 10—16: on which Dr. *Woodhouse* observes, that "when the utter destruction of a city is denounced in Scripture, the site of that city is commonly described as becoming the haunt and habitation of wild beasts, and of such loathsome reptiles, as are found in the forsaken ruins of a city." On one of these passages, he adds,

Ver. 15. *The whore*—Or "harlot." The Bishop of *Meaux* (before cited) objects to this being meant of the church of Rome, or to her being called a *harlot*; because, having been once a true church, her apostacy would render her an *adulteress*. To this *Woodhouse* replies, that the same term is applied to the churches of Judah and Israel, when guilty of idolatry, (see Isa. l. 21. Jer. iii. 1:) the reason of which is, such churches are considered as virtually divorced. Jer. iii. 8.

Ver. 16. *These shall hate*, &c.—[The *ten horns*, which the angel explained of "ten kings," or kingdoms, and which once exalted and supported her ecclesiastical tyranny, will hate, desolate, strip, and devour her. They will be the principal instruments in the destruction of popery, and the ruin of Rome itself.]—*Bagster*.

Ver. 17. *To fulfil his will*—i. e. his decrees. See Acts ii. 23.

Ver. 18. *That great city, which reigneth*, &c.—This necessarily determines Rome to be the place intended. So *Lowman*. [The city which, at the time of the vision, "reigned over the kings of the earth," was undoubtedly Rome; and, from its foundation, it has, in different ways, accomplished this object to the present time.]—*Bagster*.

CHAP. XVIII. Ver. 2. *The habitation of devils.*—Greek, "Demons." [That is, she is become a scene of utter desolation, and the habitation of hateful birds and beasts of prey. It is evident, that no desolations have yet left Rome in this condition; unless any choose to say, that it has "become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," ever since the popes and cardinals have made it their residence.]—*Bagster*. Compare with this verse Isa. xiii. 19—21. Jer. l. 37.

Ver. 3. *Delicacies.*—*Doddridge*, "luxuries."

Ver. 5. *Iniquities.*—*Doddridge*, "unrighteous actions."

Ver. 6. *Double unto her double.*—See Isa. xl. 2.

Ver. 7. *Lived deliciously.*—*Doddridge*, "in luxury." So verse 8.—*I sit a queen.*—See Isa. xlvii. 5, 8, 9.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly [l] burned with fire: for strong [m] *is* the Lord God who judgeth her.

9 And the kings [n] of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour [o] is thy judgment come.

11 And the merchants [p] of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of [q] gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [r] thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [s] slaves, and souls [t] of men.

A. M. cir. 4100.
A. D. cir. 96.

l c.17.6.

m Ps 52 11. Je 50 34.

n Eze 26 16, 17.

o ver.17,19.

p Eze.27.27 ..36.

q c.17.4.

r or, *sweet.*

s or, *bodies.*

t Eze.27.13.

u Lu.16.19, &c.

v Is 23 14

w Je 51 37.

x Jos 7 6. Job 2 12. Eze 27 30.

y Je 51 48.

z De 32 43. Lu 18 7, 8 c.19.2

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed [u] in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in [v] ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What [w] *city is* like unto this great city!

19 And they cast dust [x] on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice [y] over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged [z] you on her.

"It is observed by Bishop *Lowth*, that Hebrew words expressive of such animals, are translated in the Septuagint by the word *daimonia*, which is used here," and by our translators rendered "devils."

2. We must notice the *warning* here given, which is also evidently borrowed from Isaiah, (chap. lii. 11, 12,) in reference to the literal Babylon. So our Lord himself warned his disciples to escape from Jerusalem, when they saw "the abomination of desolation;" that is, the Roman eagle flying before it. They did so, and it is not known that there were any Christians in the city when it was taken by the Romans. And it is certainly lawful at all times to fly from public calamities which we cannot prevent, when we can do it without bringing reproach on our religion.

The chief reason why we should fly from depraved and corrupt communities is, that we "partake not of their sins," as we would wish to escape "their plagues." Upon the doctrine of retaliation, (as expressed in ver. 6,) we would only remark, that the Christian religion does in no case tolerate private revenge: but retributive justice is a different thing, and the righteous governor of the world may certainly employ what instruments he pleases in dispensing it.

But the passage before us was employed by our reformers, chiefly to justify their secession from the church of Rome. Whenever a church falls into idolatrous worship, as of saints and images, or into other fundamental errors, then should this *warning voice* be attended to; for if we be partakers in other men's sins, we must expect to be sharers in their punishment. And idolatry is a sin against which the Bible abounds with the most awful denunciations, as may be seen in the "Homily against the peril of Idolatry," wherein also are many passages quoted on the same subject from the Christian fathers, from which only we can copy one short sentence. *Origen* says—"It is not only a mad and frantic part to worship images, but also once to dissemble or wink at it."

But what is most to be lamented, in the case both of apostate churches and individuals, is, that they are seldom sensible of their situation. The church of Laodicea said, "I am rich and increased in goods, and have need of nothing;" while, at the same time, her Lord pronounced her to be "wretched, and miserable, and poor, and blind, and naked." So the church of Rome, like Babylon of old, said, "I sit a queen, and am no widow, and shall see no sorrow." (Compare Isa. xlvii. 7—9.) But, ah! how awfully was she mistaken!—"Therefore," says the voice from heaven, "therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her."

The precise nature of the judgments here intimated, we presume not to determine. Some have supposed that the city of Rome itself will be burned; and others, that it will be turned into a lake of fire and brimstone: but the harlot of whom we are speaking is not a city, but a church—an apostate church, which is to be destroyed by the mighty hand of God himself. Of that destruction, all that we can at present ascertain is, that it will be sudden in its commencement, complete in its degree, and in its termination final.

Ver. 9—24. *A lamentation over Babylon.*—This lamentation is uttered by different classes of society, the most deeply interested in her fate. 1. The *kings* of the earth, who had committed fornication with her, and revelled with her in her luxuries; but how selfish was their mourning! They lamented the loss of their own licentious pleasures, but they express no sympathy in her sufferings. "They stand afar off for the fear of her torment"—lest the fire which burns her should scorch them also. 2. The *merchants*—but what do they do? They lament the loss of their traffic—"For no man buyeth her merchandise any more." On the particulars of this merchandise we cannot here distinctly remark, one article alone excepted, namely, "the *souls* of men." "Tyre dealt only in men's bodies, but Rome in their *souls*. I know not what else (says Mr. *Fuller*) to make of the sale of indulgences and pardons . . . . of [auricular] confessions and prayers for the dead, and of every other means of extorting money from the ignorant."

"The merchants of these things," namely, the priests and monks, with other orders in the church, "are made rich by her;" but they also will "stand afar off for fear" of partaking of "her torment:" and well they may fear, if they who are "partakers of her sins," are to share also in "her plagues." But Rome has been a wholesale dealer, and has exported her merchandise to every quarter of the globe, and more especially to South America, where she has cheated the souls and burned the bodies of men by thousands! Well may those who have thus traded beyond the seas stand "afar off," and cry, "Alas! alas!" While, however, earth is mourning, heaven rejoices; though Rome's harpers, and pipers, and trumpeters, be all now dumb, heaven, as we shall see in the next chapter, is all joy and triumph. In the mean time, behold, another mighty angel descends from heaven, and tearing up a stone from the rock like a great millstone, casts it with all his strength into the fathomless ocean and cries, "Thus with violence shall Babylon be thrown down, and be found no more at all."

The close of this chapter is beautifully poetical, but the concluding verse contains an appalling fact that must make every reader shudder. "In her (that is, in Rome) was found the blood of prophets, and of saints, and of ALL *that were slain upon the earth.*" O what a discovery is here! Wrath treasured up against the day of wrath, and blood against the day of vengeance! But is not this a strong hyperbole? Scarcely can it be so called; for all the blood that has been shed under the persecutions of Jews and Pagans, as well as nominal Christians, is shed upon one and the same principle, and that decidedly a popish one—the pretended right of controlling consciences: it was found in Rome, the great manufactory and depot (if we may so speak) of *persecution*. To calculate the quantity of this blood, we must write a martyrology.

Ver. 8. *Utterly burned with fire.*—[She says in her heart, like ancient Babylon, "I sit a queen, and am no widow, and shall see no sorrow;" she glories, like ancient Rome, in the name of "the eternal city;" but notwithstanding, "she shall be utterly burnt with fire." Probably her destruction will be finished by some immediate judgment of God; and the nature of the soil in the vicinity, the frequent irruptions of subterraneous fires, and terrible earthquakes, which have often occurred, seem to point out the method: the combustibles are provided, and the train is already laid; there only wants "the breath of the Almighty to kindle it."]—*Bagster.*

Ver. 10 *Alas, alas*—[Or, Woe! woe! for this will form a part of the last wo. This lamentation coincides in many particulars with that over Tyre; and the enumeration of the various articles of commerce is calculated to convey some idea of the splendour, luxury, and excess which have so long triumphed in the powerful, magnificent, and elegant metropolis of popery.]—*Bagster.*

Ver. 12. *Thyine wood.*—Margin, "sweet;" i. e. sweet-scented—probably burnt for incense.

Ver. 13. *And slaves, and souls*, &c.—"And bodies and souls of men." So *Woodhouse*. This is literal, and we see no reason for departing from it. "It is true, in fact, (says *Lowman*,) that her slaves (those of Papal Rome) lose all religious, as well as civil, liberty."

Ver. 15. *The merchants*, &c.—Many of the images in this chapter seem taken from the Lamentation for Tyre, Ezek. chap. xxvii.

Ver. 20. *Rejoice over her*, &c.—Compare Jer. li. 47, &c. [It is peculiarly worthy of remark that the *apostles*, who are idolatrously honoured at Rome

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus [a] with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone [b] shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the [c] bridegroom and of the bride shall be heard no more at all in thee: for thy merchants [d] were the great men of the earth; for by thy sorceries [e] were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain [f] upon the earth.

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to the great slaughter.

AND after these things I heard a great voice [a] of much people in heaven, saying, [b] Alleluia; [c] Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [d] true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged [e] the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke [f] rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise [g] our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for [h] the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage [i] of the Lamb is come, and his wife hath made herself [j] ready.

8 And to her was granted that she should be arrayed [k] in fine linen, clean and [l] white: for the fine linen is the righteousness [m] of saints.

9 And he saith unto me, Write, [n] Blessed *are* they which are called unto the marriage supper [o] of the Lamb. And he saith unto me These [p] are the true sayings of God.

10 And [q] I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of [r] Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white [s] horse; and he that sat upon him *was* called [t] Faithful and True, and in righteousness [u] he doth judge and make war.

12 His [v] eyes *were* as a flame of fire, and on his head *were* many [w] crowns; and he had a name [x] written, that no man knew, but he himself.

A. M. cir. 4100
A. D. cir. 96.

a Je.51.64.
b Je.25.10.
c Je.7.34. 16.9. 33.11.
d Is.23.8
e 2 Ki.9.22. Na.3.4.
f Je.51.49.
a c.11.15.
b ver.3,4,6.
c c.7.10,12.
d c.16.7.
e c.18.20.
f Is.34.10. c.18.9,18.

g Ps.135.1.
h Ps.97.1,12
i Mat.25.10
j Is.52.1.
k Is.61.10 c.3.4.
l or, *bright.*
m Ps.132.9.
n Lu.14.15.
o c.3.20.
p c.22.6.
q c.22.8,9.
r Ac.10.43. 1Pe.1.10, 11.
s c.6.2.
t c.3.14.
u Ps.45.3,4. Is.11.4.
v c.1.14. 2.18.
w Ca.3.11. Is.62.3. Zec.9.16. He.2.9. c.6.2.
x c.3.12.

This sublime ode is continued in the first ten verses of the following chapter, where we shall be greeted by a song from heaven.

CHAP. XIX. Ver. 1—10. *Heaven rejoicing in the fall of Babylon—the Marriage Supper of the Lamb.*—Alas! how estranged is earth from heaven!—that which gives joy to one, is matter of lamentation to the other. How many scenes are there of pleasure and hilarity on earth, which are enough to make an "angel weep" to view them! We need not wonder, then, if sometimes, when earth is weeping, heaven should be rejoicing. Hark to the shout of heaven! "Salvation, and glory, and honour, and power, unto the Lord our God! . . . . He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." This is an act of retributive justice, and while we remain sinners we may well tremble at its exercise; but in a state of perfect holiness, it should appear, saints and angels rejoice as well in the exercise of the divine truth and equity, as in the display of the milder perfections of the Deity.

"And again they said, *Alleluia!*" The praises of heaven are incessant and unwearied; that which is with us duty, is with them enjoyment. It was said in the preceding chapter, "Rejoice over her, thou heaven; and ye holy apostles and prophets, for God hath avenged you on her;" namely, on the great harlot, which debauched the world, and persecuted the church. But victory is not the only source of joy; the marriage of the Lamb is come, and his wife has made herself ready.

The *harlot* who had pretended to be the spouse of Christ, being "convicted of fornication with the worldly powers," and for ever discarded, "the attention of heaven and earth (says Archdeacon *Woodhouse*) is naturally turned to that chaste and pure virgin, who is now to be presented to her Lord. The choral song brings her to view; arrayed, not in *purple and scarlet, and gold and precious stones;* not in worldly splendour, like the harlot, but in pure, simple, and resplendent garments, which are the clothing of the heavenly inhabitants. She has washed her garments, and 'made them *white* in the blood of the Lamb.' By faith in her Redeemer she is become *righteous*—for this is the *fine linen*, the *righteousness of the saints.*"

The marriage of the Lamb being announced, a blessing is pronounced on all those who are invited to his marriage supper. This *supper* is by some commentators considered as the Millennium, but is by no means to be confined thereto. Whenever the Lord Jesus vouchsafes to his people a display of his redeeming mercy, it is a marriage feast, whether in earth or in heaven; and happily we are invited to such a feast, without waiting for the Millennium.

> "How rich are thy provisions, Lord;
> Thy table furnish'd from above!
> The fruits of life o'erspread the board,
> The cup o'erflows with heavenly love!"—*Watts.*

But a remarkable incident is here introduced. The prophet dazzled, perhaps, with the glory of the angel that appeared to him, or peculiarly struck with the solemnity of his words—"These are the true sayings of God"—seems to have mistaken him for the Lamb himself, and fell at his feet to worship him. The angel, however, instantly corrects his error: "See thou do it not; I am a fellow-servant of thine, and of thy brethren, who hold the testimony of Jesus; worship God." This seems to us, as plain and as strong a prohibition of worshipping angels, as we can well conceive—"See thou do it not."

The angel thus classing himself with St. John and his brethren, intimates, that both his office and theirs was to honour the Lord Jesus, by bearing witness to him. "The testimony of Jesus (saith he) is the spirit of prophecy;" or, as Dr. *Doddridge* and Bishop *Hurd* invert the sentence, without any material change of sense—"The spirit of prophecy is the testimony of Jesus:" to bear witness to his glory, is the great object of prophets on earth, and of angels in heaven.

Ver. 11—21. *The grand contest between the Word of God and the beast and false prophet.*—This description is an evident amplification of a former one, chap. vi. 2, though it appears to refer to a very different event. The conqueror here described is the *Logos*, or Word of God. His name is Faithful and True, and who in righteousness alone maketh war. His eyes are described as before, (chap. i. 14, &c.) "like a flame

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and daily worshipped, should be specially mentioned as rejoicing in her fall; as if it "avenged them" on her, for the dishonour cast on their characters, while it vindicated the glory of God.]—*Bagster.*

Ver. 21. *Thus with violence,* &c.—See Jer. li. 63, 64. [This was to represent the violence of her fall, and that she should never rise again; which is farther illustrated by varied emphatical expressions taken from the ancient prophets. But Rome is still standing and flourishing, and honoured by many nations as the metropolis of the Christian world; she still resounds with *singers* and *musicians;* she still excels in *arts*, which serve for pomp and luxury; she still abounds with *candles*, and *lamps*, and *torches*, burning even by day, as well as by night; and consequently this prophecy has not been, but remains to be, fulfilled.]—*Bagster.*

Ver. 23. *The light of a candle.*—*Doddridge*, "lamp."

CHAP. XIX. Ver. 1. *Alleluia.*—Heb. "Hallelujah."

Ver. 4. *The four beasts*—i. e. "living creatures," as before.

Ver 8. *Clean and white.*—*Doddridge*, "pure and resplendent."—*The righteousness.*—*Doddridge*, "the righteous *acts* of the saints." He remarks, "So *dikaiomata* (the Greek word here used) evidently signifies . . . . . though I make no doubt but it is with regard to the obedience and righteousness of the Son of God, that all our righteous acts are accepted before God."

Ver. 10. *See* thou do it *not.*—The Rhemish translators sadly equivocate here, as supposing that the angel only forbade that supreme worship, (*la ria,*) which is peculiar to the Deity, and not the *inferior* worship which the church allows to saints and angels, but certainly without any authority from the Scriptures. Nor do the common people know any thing of this distinction.—See *Fletcher's* Lectures against the Roman Catholic Religion, Lect vi.—*Thy fellow-servant.*—*Doddridge* and *Woodhouse*, "A fellow-servant with thee and thy brethren, who keep (or hold) the testimony of Jesus."

Ver. 11. *Behold a white horse.*—This evidently refers to the same Conqueror introduced in chap. vi. 2. There he had a crown; here he has many crowns implying that he had gained many victories.

Ver. 12. *Many crowns.*—Greek, "diadems."

13 And he *was* clothed with a vesture dipped in blood: and his name is called The [y] Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed [z] in fine linen, white and clean.

15 And out of his mouth [a] goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod [b] of iron: and he [c] treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, [d] KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven,

A. M. cir. 4100.
A. D. cir. 96.

y Jn.1.1.
z Mat.28.3.
a c.1.16.
b Ps.2.9.
c Is.63.3.
d c.17.14.
e Ezc.39.17 .20.
f c.16.14,16.
g c.16.13,14
h Da.7.11. c.20.10.

[e] Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war [f] against him that sat on the horse, and against his army.

20 And the beast [g] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a [h] lake of fire burning with brimstone.

of fire," and upon his head were "many crowns," or diadems, expressive of the honours he had already won. His vesture was "dipped in blood," as expressive both of his sufferings and achievements; and he was called the Logos, or "WORD of God," which we suppose to be the name here intended, whereof it is said, "no man knew (it) but himself;" meaning, as we apprehend, that no one but himself could fully comprehend its mysterious import.

"The armies which were in heaven followed him;"—and who are they? Chapter xvii. 14, will give the answer—"They that are with him are called, and chosen, and faithful." It may be worthy of remark, that though the great leader in this battle, *The Word of God*, is described as having his "vesture dipped in blood," his followers had no stain upon their garments: they were all clothed in "fine linen, white and clean." This seems to have an evident allusion to Isa. lxiii. 1, &c. where an illustrious conqueror, and doubtless the same here spoken of, says—"I have trodden the wine-press *alone*, and of the people there was *none* with me: for I will tread them in mine anger, and trample them in my fury: and their *blood* shall be sprinkled on my garments, and I will *stain* all my raiment." HE it is, we see, that fights the battles of his church, and gains the victory; and he also expressly states, "of the people there was none with me"—none to help—"therefore *mine own arm* brought salvation unto me; and my fury, it upheld me." This accounts for the garments of his followers being "white and clean," while their Leader himself has his garments not only stained, but even *dyed* with blood. It is to be hoped, that Christians will bear this in mind, whenever the eventful period now under consideration shall arrive, and not attempt to forward the kingdom of Christ by those sanguinary means which himself forbids. He is *King of kings, and Lord of lords;* and "in righteousness he maketh war:" but let us keep our garments *clean* from the stain of human blood.

A new vision now presents itself, at ver. 17. "I saw," says our apostle, "an angel standing in the sun." He is going to address eagles, and vultures, and birds of prey, which soar on high, and love to fly direct toward the sun: he therefore takes his station above them, as it were to collect them about his feet, and calls them to the supper of the great God. "That great Being who openeth his hand," and supplieth every living thing. He feeds the young ravens when they cry, and the young lions when they roar, for food: the numberless tribes of the ocean wait on him; and when he collects the eagles in the sunbeams, he provides for them; nor does a sparrow fall to the ground without his notice.

"The supper of the great God," here referred to, can be none other, as we conceive, than "the battle of Armageddon," before spoken of. The beast and the false prophet, with the frog-like spirits emitted from their mouths, went (as we have seen, chap. xvi. 14) on a mission through the earth, and have collected together all its kings and armies in hostility against the Lamb and his little company; but instead of conquering, they become themselves food to the birds of prey; and even the beast and the false prophet are taken prisoners, and cast alive into the "lake of fire burning with brimstone."

"By the false prophet" is evidently meant the second beast, described in chap. xiii.; and, more immediately considered as the great antichrist of St. John; and whose character seems perfectly to correspond with the "man of sin," or grand apostacy, described by St. Paul in 2 Thess. chap. ii. The most striking points of similitude are, that both assumed the prophetic office, and worked false miracles, and lying wonders; and both presided in the church of God. Of "the man of sin," this is expressly stated; and of the other it is strongly implied, in his having "the horns of a lamb," which marks his ecclesiastical character; and in the voice with which he spake, being that of the *dragon*, we have a plain indication of the authority which he assumed. To both the beasts above referred to, secular and ecclesiastical, divines sometimes refer this character, though it belongs more eminently to the latter; but they, in fact, act so completely in unison, that both their bodies may be said to be animated by one spirit; and it is "the old serpent," the dragon, that inspires them both.

Roman Catholic writers, indeed, object, that St. John, in his Epistle, describes antichrist as one that denies both the Father and the Son: but he says, also, that "there are *many* antichrists," (chap. ii. 18,) and the *false prophet* here spoken of is eminently, if not exclusively, entitled to that character. In short, any one who assumes the place of Christ, and denies his doctrine, is an antichrist. It would not be difficult, therefore, to demonstrate, that by admitting the worship of saints and angels, and the doctrines of human merit and priestly pardon, the adherents to Popery deny both the Father and the Son.

We conclude all our remarks on antichrist, however, with an extract from Bishop *Hurd* (in the conclusion of his Lectures on Prophecy) on this subject:—

"To draw, then, what hath been said on the several marks of *antichrist*, to a point: consider within *what part* of the world he was to appear; in *what seat* or throne he was to be established; of *what kind* his sovereignty was to be; with *what attributes* he was to be invested; in *what season*, or *about what time*, and for *how long a time*, he was to reign and prosper: Consider these FIVE obvious characters of antichrist, which the prophets have distinctly set forth, and which, from them, I have successively held up to you: and then compare them with the correspondent characters which you find inscribed by the pen of authentic history, on a certain power sprung up in the West, seated in the city of Rome, calling himself the Vicar of Christ, yet *full of names of blasphemy;* that is, stigmatized with those crimes which Christianity, as such, holds most opprobrious—the crimes of tyrannic dominion, of persecution, and even idolatry: and, lastly, now subsisting in the world, though with evident symptoms of decay, after a long reign; whose rise and progress can be traced, and whose duration, hitherto, is uncontradicted by any prophecy: put, I say, all these correspondent marks together, and see if they do not furnish, if not an absolute demonstration, yet a high degree of probability, that *apostate Papal Rome* is the very ANTICHRIST foretold."—(Sermon xi.)

But we must here add a word on the fate of antichrist, in the conclusion of this chapter. It is remarkable, that though we have a pretty full account of the preparations for this battle, and of its issue, we have no account of the battle itself. The arm of omnipotence being displayed in this conflict, we are not to wonder that its decision was so sudden and complete. By what specific means this victory shall be obtained is not distinctly stated, but is sufficiently indicated in the name of the victor—*The Word of God*. So St. Paul says, respecting the "Man of sin," that "the Lord shall consume him with the breath (or spirit) of his mouth," and "the brightness of his coming."

But how is this *antichrist*, which we consider not as an individual, but as a body politic, or rather ecclesiastical, to be cast into a lake of fire? "It is true," says Mr. *Fuller*, "that neither political nor ecclesiastical bodies, as such, can be literally cast into a place of torment, as individual unbelievers that compose them will be: they may, however, be cast into perdition, so as never to rise any more, which may be the whole of what is intended. As the Christian church in her millennial glory is described in language applicable to indivi-

Ver. 13. *A vesture dipped in blood.*—Compare Isa. lxiii. 1, &c.

Ver. 15. *Rule them with a rod.*—Another allusion to Ps. ii. 9, before repeatedly referred to.

Ver. 16. *King of kings*, &c.—This title was often affected by the eastern despots. So Cyrus had engraved on his tombstone—"Here am I buried, Cyrus, *King of Kings*." Other Asiatic monarchs followed the example; and medals also of Parthian kings, of Tigranes, of Pharnaces, &c. are found with the same title inscribed.—*Woodhouse.*

Ver. 17. *An angel.*—Greek, "one angel;" which *Doddridge* renders "a single angel."

Ver. 18. *That ye may eat the flesh of kings*, &c.—This is an evident imitation of Ezekiel xxxix. 17. *Forbes* (author of the "Oriental Memoirs") states, as an illustration of this passage—"that during the night after a sanguinary battle in India, hyenas, jackalls, and wild beasts of various kinds prowled over the field with a horrid noise; and the next morning a multitude of vultures, kites, and birds of prey, were seen asserting their claims to a share of the dead."—*Orient. Mem.*

Ver. 20. *These both were cast alive.*—This marks a most exemplary punishment, as *Lowman* observes: they were not slain, and their carcasses burnt; but they were burnt alive, and were so to continue tormented for ever and ever.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key [a] of the bottomless pit and a great chain in his hand.

2 And he laid hold on the [b] dragon, that old serpent, which is the Devil, and Satan, and bound [c] him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal [d] upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw [e] thrones, and they sat upon them, and [f] judgment was given unto them: and *I saw* the [g] souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned [h] with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death

A. M. cir. 4100.
A. D. cir. 96.

i c.1.16. ver 15.
j ver. 17,18.
a c.1.18. 9 1.
b c.12.9.
c 2Pe 2.4. Jude 6.
d Da.6.17.
e Da 7 9. 22 27 Lu.22.30.
f 1Co.6.2,3
g c.6 9.
h c.5.10.

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dual believers, (ver. 8,) so the antichristian church is represented as a hardened sinner, arrested in a course of wickedness, and sent to his own place."

The beast and the false prophet being thus assigned to their proper and deserved fate, still there is a remnant of their followers left; and it might naturally be asked, What shall become of them? The answer is, "They were slain by the sword of him that sat upon the horse"—whose name is called *The Word of God:* and the instrument by which they were subdued is "the sword which proceedeth from his mouth."

CHAP. XX. Ver. 1—3. *The Millennium.*—"The removal of the beast and the false prophet, is followed by the decline of impiety and wickedness, and by the rapid growth of true religion and virtue. This is symbolically displayed. The dragon, that ancient foe of man, who, under the disguise of a serpent, had beguiled Eve; who had lent his throne, his authority, and his arts to the beast and the false prophet, to mislead the nations and their kings, is taken and confined. His influence upon earth is wonderfully diminished. And this important object is accomplished by the same superior agency. For though an angel is represented as binding Satan, yet whence has he the commission and the power? Whence the key of the bottomless deep, but from Him who alone is described as having the keys of hell and of death; from Him who shutteth and no man openeth? By his permission the bottomless deep had been opened; by his power it is now closed and sealed. The author of all iniquity is confined in it for a time; after which he is permitted to come forth again 'for a season,' and 'to deceive the nations.' But the *beasts* rise up no more. They are no longer the successful agents of Satan. He is no longer permitted to employ this kind of *civil* and religious tyranny against true religion and the happiness of man. The blissful season during which Satan continues bounden is called a *thousand years.*" (Archdeacon *Woodhouse.*)

These thousand years, usually denominated the *Millennium*, (which signifies the same thing,) must now become the object of our attention, and the more so as some opinions have been lately revived respecting it, which we consider of a dangerous tendency.

The first event which we consider as connected with this period, and indeed as introducing it, viz. a powerful *restraint upon Satan*, and all the powers of darkness, is here expressed by the binding of Satan in a strong chain, and casting him down into the abyss—the prison assigned to him on his fall. This restraint, we apprehend, includes a great decrease of vice and infidelity; a suppression of those diabolical arts by which the great enemy of God and man has deceived and enslaved the more ignorant part of mankind, such as necromancy, witchcraft, and devil-worship, still practised among many of the ruder nations of Africa, and we fear partly among some nearer home.

2. The *suppression of war* is another happy event to which the confinement of Satan, and the restraint put upon his influence, must directly lead. War is, indeed, sport to him, though it is death to us; but it shall be brought to its termination by the "Prince of Peace." It has been long since predicted by the evangelical prophet, that under his reign men shall "learn war no more." (Isa. ii. 4.) We even flatter ourselves that we see some indications of this event approaching in the improved state of knowledge, and the spread of the gospel; but when the great "war spirit" shall be chained in the abyss, then shall universal peace take place.

3. The *rapid progress* of the arts and sciences and general *knowledge* may, we hope, add something in promotion of this great event. The invention of printing, and the improvements in navigation, we know have done much to promote the circulation of the Scriptures and the gospel through the world; and we may hope that the invention of stereotype and steam printing, steam navigation, and other new discoveries, may, by the end of the present century, produce effects no less salutary and important. But in no art or science, perhaps, are improvements more rapid than in the healing art; and it seems not too much to expect that the progress of medical and surgical knowledge, with the suppression of war, and the improvement in men's moral habits, may contribute to extend considerably the period of human life. (See Isa. lxv. 20, &c., with our exposition.)

4. *Improvements* in *education* and in the acquirements of foreign languages, especially the languages of the heathen; also the formation of societies to support and promote the exertions of competent individuals; are farther appearances in Providence much to be admired. But on the growth of knowledge, and especially of *religious* knowledge, we shall take the liberty to insert a few lines from the eloquent pen of the late Rev. *Robert Hall.* He remarks:—

"In the representation of that glorious period, usually styled the *Millennium*, when religion shall universally prevail, it is mentioned as a conspicuous feature, that 'men shall run to and fro, and knowledge shall be increased.' That period will not be distinguished from the preceding, by men's minds being more torpid and inactive; but rather by the consecration of every power to the service of the Most High. It will be a period of remarkable illumination, during which 'the light of the moon shall be as the light of the sun, and the light of the sun, as that of seven days.' Every useful talent will be cultivated, every art subservient to the interests of man be improved and perfected; learning will amass her stores, and genius emit her splendour; but the former will be displayed without ostentation, and the latter shine with the softened effulgence of humility and love.

"We have hitherto spoken of the advantages of *knowledge in general:* we proceed to notice the utility of *religious knowledge* in particular. Religion, on account of its intimate relation to a future state, is every man's proper business, and should be his chief care. Of knowledge in general, there are branches which it would be preposterous in the bulk of mankind to attempt to acquire, because they have no immediate connexion with their duties, and demand talents which nature has denied, or opportunities which Providence has withheld. But with respect to the primary truths of religion, the case is different; they are of such daily use and necessity, that they form, not the materials of mental luxury so properly, as the *food* of the mind. In improving the character, the influence of general knowledge is often feeble, and always indirect; of religious knowledge, the tendency to purify the heart is immediate, and forms its professed scope and design."—(*Hall's* Sermon on Knowledge.)

Ver. 4—6. *The first resurrection.*—The great question here to be considered is, whether this *resurrection* should be *literally* or *figuratively* understood? We shall endeavour to state the arguments on both sides with brevity and candour. In favour of a literal interpretation, we shall quote Bishop *Newton*, who remarks—"In the general, that there shall be such a happy period as the Millennium; that 'the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High;' (Dan. vii. 27;) that Christ shall have 'the heathen for his inheritance, and the uttermost parts of the earth for his possession;' (Ps. ii. 8;) that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea;' (Isa. xi. 9;) that 'the fulness of the Gentiles shall come in, and all Israel shall be saved;' (Rom. xi. 25, 26;) in a word, that the kingdom of heaven shall be established upon the earth, is the plain and express doctrine of Daniel, and all the prophets, as well as of St. John; and we daily pray for the accomplishment of it, in praying, 'Thy kingdom come!' But of all the prophets, St. John is the only one who hath declared particularly, and in express terms, that the *martyrs* shall rise to partake of the felicities of this kingdom, and that it shall continue upon earth a *thousand* years; and the Jewish church before

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CHAP. XX. Ver. 1. *The bottomless pit.*—See note on chap. ix. 1.

Ver. 2. *Laid hold on the dragon.*—[This appears to be an emblematical representation of the restraints that would be laid on Satan, and the consequent reign of piety, peace, and righteousness on the earth. Multitudes will then be raised up, as if animated with the *souls* of the martyrs, and live and reign on earth in victory, honour, holiness, and joy; but "the rest of the dead will not live till the thousand years be ended"—they will have no successors of the same persecuting spirit till Satan is loosed after the Millennium.]—*Bagster.*—*A thousand years.*—All sober commentators take this literally; the hypothesis which makes these 360,000 years, (a day for a year,) we think most extravagant, and unwarranted by analogy.

Ver. 4. *I saw thrones, and they sat upon them*—i. e. the souls of the martyrs, &c.—*Which had not worshipped the beast, neither his image, &c* Compare chap. xiii. 12, 15.

[h] hath no power, but they shall be priests [i] of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, [k] Gog and Magog, to [l] gather them together to battle: the number of whom *is* as the sand of the sea.

9 And [m] they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast

A. M. cir. 4100.
A. D. cir. 95.

[i] c. 2. 11. 21. 8.
[j] Is. 61. 6. c. 1. 6.
[k] Eze. 38. 2. 39. 1.
[l] c. 16. 14. Is. 8. 8. Eze. 38. 9, 16.

him, and the Christian church after him, have farther believed and taught, that these thousand years will be the seventh millenary of the world."

The learned prelate here cites several passages from the Rabbins, and the early Christian Fathers, to the same general effect; and in particular from *Justin Martyr*, who, in the second century, certainly maintained, that this resurrection of the martyrs was to be literally understood, and that Jesus Christ would descend from heaven, and reign with his saints personally in Jerusalem; and that, at the end of this thousand years, should follow the general resurrection, and the final judgment. These opinions, it is granted, were afterwards carried to a pitch of extravagance, which sunk them into disrepute; but they were again purified and revived, and, among the moderns, have been ably and strenuously defended by Mr. *Jos. Mede*, Dr. *Thomas Burnett*, Dr. *Jno. Gill*, Mr. *Faber*, Mr. *Frere*, Dr. *Hales*, and others, on the same principles as Bishop *Newton*, already cited. The Bishop lays particular stress on the fifth verse, which asserts, that the *rest of the dead* lived not till a thousand years after the resurrection of the martyrs. Both passages (he contends) must be understood in the same manner. "If the martyrs rise only in a spiritual sense, then *the rest of the dead* rise only in a spiritual sense; but if the *rest of the dead* really rise, the martyrs rise in the same manner." So argues his lordship, and with considerable force.

On the other hand, it must be acknowledged, that this doctrine of a *literal* resurrection, and the *personal* reign of Christ on earth, met with early opposition, particularly from *Origen*, and *Dionysius* of Alexandria; it never was received as the universal opinion of the Christian church; and the most eminent expositors of modern times lean decidedly the other way, that is, to the figurative or spiritual interpretation of this mysterious passage. We recollect particularly, Dr. *Whitby*, Prof. *Witsius*, Pres. *Edwards*, Mr. *Lowman*, Dr. *Guise*, Dr. *Hopkins*, Dr. *Er. Johnstone*, Mr. *Fuller*, Mr. *T. Scott*, Dr. *Bogue*, and Dr. *Boothroyd*. Dr. *Doddridge*, and Archdeacon *Woodhouse*, hesitate. The grounds on which these reason, we shall now explain.

That this resurrection must not be literally explained, they argue, 1. Because the removal of saints and martyrs from heaven to earth for a thousand years, would, (they conceive,) so far from being a reward to their fidelity, prove a deterioration of their happiness; especially while the world is subjected to sin and sorrow, which must evidently be the case till after the defeat of Gog and Magog. They cannot suppose the saints in heaven will be gratified to leave their celestial thrones for earthly ones below, much less to fight with infidels.

2. It seems utterly incongruous to associate "the children of the resurrection" with the subjects of mortality and sin. It is true, that some of the saints arose, in consequence of the earthquake that attended our Lord's crucifixion; but we have good reason to believe, that, like Lazarus and others miraculously raised, they died again, which is not supposed of these martyrs. (See our exposition of Matthew xxvii. 45—54.) The children of the resurrection "neither marry nor are given in marriage;" how then shall they associate with flesh and blood? They have rested from their labours upon earth; are they then to renew them for their reward?

3. The idea of our Lord himself leaving his seat upon the Father's throne in glory, to occupy one on earth, seems still more unscriptural and absurd. He has told us repeatedly and emphatically, that his kingdom is *not of this world*, and shall he, after all the glories of his exaltation, stoop to wield an earthly sceptre? And is he again personally to recommence his warfare with the devil? Every way in which this subject can be viewed, either with respect to himself or the saints, it seems utterly inconsistent, both with Scripture and common sense.

4. The very terms in which this resurrection is spoken of, are thought inapplicable to a literal resurrection. "I saw the *souls* of them that were beheaded," &c., which is an expression never used of the resurrection of the body. The reanimation of their spirits, is like the reappearance of Elias in the person of John the Baptist. It is, in the figurative language of this book, a reanimation of the church, by the same spirit and temper being given, as was displayed in the saints and martyrs of former ages; for the same spirit, poured from on high, will ever form the same holy and zealous characters. This spiritual resurrection is in analogy with the resurrection and ascension of the two witnesses, in chap. xi., and, indeed, with the style of the whole book.

Lastly, the idea of the saints, or a part of them, being raised a *thousand* years before mankind in general, does not appear at all to agree with other descriptions of the general resurrection; that, in particular, in the close of this chapter, wherein the dead, "small and great"—righteous and wicked—those whose "names were written in the book of life," and those not therein written, stand together before the throne of judgment. (Compare Matt. xxv. 31, &c. John v. 28, 29. Rom. xiv. 10—12. 2 Cor. v. 10. 1 Thess. iv. 14—17, &c.) Now though we should admit that "the dead in Christ shall rise first," that is, before the wicked; yet, that they shall rise a *thousand* years before the wicked—yea, even before the final contest recorded below, (ver. 8, 9,) appears to many, and, we confess, to us, very improbable and inconsistent.

With respect to the expression, (ver. 5,) "the *rest* of the dead lived not," that may be understood figuratively, as well as the resurrection in ver. 4. So Mr. *Lowman* explains "the rest of the dead," of that *remnant* which was slain with the sword of Him that sat on the white horse, (chap. xix. 21.) "Thus, (he remarks,) the dead church raised to life, and living and reigning for a thousand years, and the enemies of the church remaining dead, and not living again till the thousand years were finished, will exactly agree in the same figurative meaning. This will be a sense consistent with the resurrection of the antichristian party also for *a little season*, (ver. 3,) after the thousand years shall be finished." So also Mr. *Fuller*.

"Blessed and holy is he that hath part in the first resurrection!" So saith our apostolic prophet: they are raised from a death in sin to holiness in heart and life, and on such "the *second* death (which will be the portion of the wicked) shall have no power." "The first resurrection (says Mr. *Fuller*) supposes a second, which seems to be that of the just and the unjust. In this the wicked shall be raised to die a *second* death; but over the followers of Christ the second death shall have no power. As a pledge of their victory, they are already made priests of God and of Christ, and shall reign in spiritual prosperity from generation to generation, for the space of a thousand years."

Ver. 7—10. *Infidelity supported by the armies of Gog and Magog, which are destroyed by fire from heaven.*—The imagery of this chapter is also doubtless borrowed from Ezekiel, chap. xxxviii. and xxxix., to which we beg leave to refer our readers, in order to avoid repetition. By Gog and Magog, we suppose, must be understood some of the northern idolatrous nations, who had continued to refuse obedience to the gospel, or, at least, had apostatized therefrom. Indeed, such is human nature, that it is always prone to decline from practical religion; and it should seem, that even in those who may experience the power of religion during the happy period of the Millennium, there will be a great decline toward the end of it, and many will be seduced to listen to the infidel suggestions of the devil, as our Lord himself hath said, "When the Son of man cometh, shall he find faith in the earth?" (Luke xviii. 8.)

Satan once more loosed from his prison, will employ all his emissaries (as under the sixth vial) to gather together (as it were) "the whole world" from all quarters, to besiege the camp of the saints and the beloved city, by which is generally understood Jerusalem, rebuilt and enlarged to accommodate the Hebrew nation on their return. The invaders are neither the followers of the beast, nor the false prophet, for they are consigned to their own place; but, probably, a host of infidel philosophers, such as are described by Peter (2 Epis. iii. 4) and by Jude, (ver. 18, 19.) This is properly the reign of infidelity, and Satan is their king. But he also is taken as the beast and false prophet had been before, and cast into the same lake of burning. Now is the triumph of Christ, and the defeat of Satan, complete and final.

But, previous to the commencement of the Millennium, Christians generally expect, not only the fall of Popery and Mahometanism, but the national conversion of the Jews, and the return of a large body of them, at least, to their own land. We have already expressed our sentiments on this subject in our exposition of Jer. ch. xxx. and xxxi. Romans xi., and other parts of Scripture which seem to us to have an evident reference to this subject. But, we confess, we feel disappointed in finding so little in this book that has any explicit reference to this important subject. The restoration of Israel is, by the prophet Ezekiel, compared to a resurrection, and pos

Ver. 8. *Four quarters*—i. e. the cardinal points of the compass.—*Gog and Magog.*—Those who date the conversion and return of the Jews within this period, consider this as an attack upon them by the Tartars. [*Gog and Magog* seem to have been anciently the name of the northern nations of Europe and Asia, as the Scythians have been since, and Tartars are at present; but this seems to refer to a different nation from that mentioned by Ezekiel, which was to come exclusively from "the north quarters," while this comes from "the four quarters of the earth;" and the events in Ezekiel's prophecy relate to the times *previous* to the Millennium, while this refers to the transactions *subsequent* to that period.]—*Bagster.*

Ver. 9. *Went up on the breadth.*—This seems to us to imply a globular form of the earth, and to represent persons as rising from the under hemisphere on every side.—*And fire came down, &c.*—This is an evident allusion to the destruction of Sodom and Gomorrah. Gen. xix. 24 25

into the lake [n] of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the [o] earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books [p] were opened: and another book [q] was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according [r] to their works.

13 And the sea gave up the dead which were in it; and death and [s] hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And [t] death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of [u] fire.

A. M. cir. 4100.
A. D. cir. 96.

n c 19.20.
o 2 Pe 3.10, 12.
p Da 7.10.
q Da 12.1. c 21.27.
r Jr 32.19. Mat 16.27
s or, *the grave*
t Ho 13.14. Co 15. 26,54.
u Mat 25.41
a Is 65.17.. 19. 66.22. 2 Pe 3.13.
b Is 52.1. He 11.10. 12.22

CHAPTER XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND I saw a new [a] heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy [b] city, new Jerusalem, coming down from God out of heaven,

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sibly the first resurrection in this chapter may refer to it: the same prophet describes a new Jerusalem and a new temple in terms so analogous to chap. xxi. of this Apocalypse, that many able commentators think that chapter may be retrospective—that is, that it may refer to the Millennium, and describe the call of the Jews together with the fulness of the Gentiles; but on this we shall farther remark presently.

One other inquiry, which we have hitherto passed over, now demands some attention; and, indeed, has been an object of primary importance with many commentators—namely, that of the disciples to our Lord—"Tell us, when shall these things be?" (Matt. xxiv. 3.) That this, when properly and modestly conducted, is a lawful subject of inquiry, we have no doubt, since we are in some measure furnished with the means of answering it. The continuance of the beast and false prophet, the sojourns of the woman (or church) in the wilderness, the prophesying of the witnesses in sackcloth, are all limited to 42 months, or 1260 days or years, as we are expressly told; and if we can find their beginning, it will be easy to find their close; and, consequently, nearly to ascertain the commencement of the Millennium. After examining a variety of hypotheses on this subject, with which we think it unnecessary to trouble our readers, we remark, that having, with Mr. *Fuller*, commenced the prophecies of this book from the time of Pentecost, A. D. 33, and using the number of the beast, 666, chronologically, (in which we are by no means confident,) it will bring us very nearly to the close of the seventh century. From this time, date the 1260 years above mentioned, and they will bring us to about A. D. 1960, leaving 40 years from the fall of Popery, to prepare for the gradual introduction of the Millennium. This great event, the best expositors, ancient and modern, commence with the seventh *chiliad* (or 1000 years) from the creation, which ancient traditions, both Jewish and Christian, consider as the great sabbath of the world. We may now compare the respective systems of a few of the most popular commentators on this book of the present day. The earliest date usually employed for the commencement of the 1260 years, is A. D. 533, which is the system of Mr. *Frere* and the Rev. Mr. *Irving*. But if this were correct, the time must have expired in 1793, when, it must be admitted, Popery received "a deadly wound," but is not yet dead, nor apparently in dying circumstances, though that was 34 years ago. Mr. *Faber* dates from A. D. 606, when the Pope assumed the title of Universal Bishop; and, accordingly, expects the fall of Popery in 1866.

Mr. *Lowman*, though an earlier commentator, is (we believe) far more generally followed; and he commences the 1260 days from about 756, when, by aid of Pepin, King of France, the Pope obtained considerable temporalities. This carries on the reign of Popery to 2016, or sixteen years into the commencement of the Millennium, as it is generally reckoned. Dr. *Bogue*, however, who is one of the most able, recent, and temperate writers on this subject, thinks this carries the period on twenty or thirty years too late: and these years deducted will carry back their commencement nearly to the time above suggested; and we cannot pretend to be exact. Certain it is, the Pope began to acquire secular power, and temporal possessions, very early in the eighth century.

Ver. 11—15. *The general resurrection and final judgment.*—There is something peculiarly sublime in the scene now before us—"a great white throne"—that is, a throne, not of ivory, nor of silver, but of white and pure light. Of him that fills the throne there is no description; but his presence is of such awful majesty, that heaven recedes before him, and the earth vanishes. Nothing is great enough, or pure enough, to be visible when he appears: so the glow-worm becomes invisible as the sun rises.

But the dead, "small and great,"—that is, of every rank and class, must appear before him as their judge. It is observable that we have here no description of the process of the resurrection—such as poets and painters have sometimes injudiciously attempted. The Judge appears, and the dead—just and unjust—stand instantaneously before his bar. The books are opened, and the dead are judged out of the things written in those books, *according to their works*. The record of their actions is written by the pen of omniscience and eternal justice; and who dare object? But here is mention of another book, of which we often read in the sacred Scriptures—it is "the book of life—the book of life of the *Lamb slain*,"—that is, as we humbly conceive, (in allusion to human affairs,) the Lamb's own book, in which he enters the objects of his love and grace. The records of justice would certainly condemn us all; but this is a register of mercy, in which, as good Bp. *Beveridge* expresses it, "the *black* lines of our sins are crossed out by the *red* lines of our Saviour's blood." All whose names are not written there are without hope, though their names may be written on earth in marble or in gold.

But what is the meaning of being judged according to our works? Applied to mankind in general, it implies a judgment proportioned to their sins, and to the circumstances under which they are placed. Applied to *believers*, though in no case can any degree of merit be admitted, yet does it furnish *the scale of measurement*, if we may so speak, by which their rewards will be adjusted, as respects their diligence and fidelity. "To them who, by patient continuance in well-doing, seek for glory, and honour, and immortality, [he will give] eternal life." (Rom. ii. 7.)

That death and the grave (or invisible world) gave up their dead we can easily understand; but what is meant by "death and hell," or the grave, or invisible world, being "cast into the lake of fire," is not so clear. We apprehend, with Mr. *Lowman*, that it is designed to intimate that there will be in future no intermediate state, no death, no grave—the whole human race will in future be found in heaven or hell, in eternal life or everlasting misery!—Awful thought! how important is it to secure a place for our names in the Lamb's *book of life!*

CHAP. XXI. Ver. 1—8. *The new heaven and earth, and who shall be excluded therefrom.*—Before we enter upon this chapter, it will be necessary to revert to some passages in the second epistle of Peter, and other scriptures, which we have already briefly noticed. St. Peter tells us, that "The heavens and earth which are now, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men;—that the day of the Lord [here spoken of] will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. . . . . Nevertheless we, according to his promise, look for *new heavens* and a *new earth*, wherein dwelleth righteousness." Let us now contemplate the fulfilment of this Scripture; but previous to our surveying the new heaven and earth, let us pause a moment, and admire the astounding scene, of

"A God in glory, and a world on fire!"

Dr. *Thos. Burnett*, whose "theory of the earth" is too philosophical, or rather too fanciful, to be adopted in our pages, has some contemplations that have been admired for their beauty and sublimity, and well deserve to be read for their practical effect. From these we shall give one short extract on the scene before us. Dr. B. supposes the conflagration now universal and complete; and seated, as it were, upon a vagrant cloud, he looks down and asks, "Where are now the great empires of the world, and their great imperial cities?—their pillars, trophies, and monuments of glory? Show me where they stood?" And then turning his eye, as it were, to look for a spot of peculiar interest, he exclaims—"*Rome* itself, *eternal* Rome, the great city, the emperess of the world, whose domination and superstition, ancient and modern, make a great part of the history of this earth—what is become of her now? She laid her foundations deep, and her palaces were strong and sumptuous. She glorified herself, and lived deliciously, and said in her heart, *I sit a queen, and shall see no sorrow!* But her hour is come; she is wiped away from the face of the earth—buried in perpetual oblivion. But they are not cities only, and works of men's hands, but the everlasting hills, the mountains and rocks of the earth, are melted as wax before the sun, and their place is no where found."

Ver. 10. *Where the beast and the false prophet* are.—See chap. xix. 20.
Ver. 11. *A great white throne.*—Compare Dan. vii. 9.
CHAP. XXI. Ver. 1. *A new heaven*, &c.—[As this immediately succeeds the account of the last judgment, it must refer exclusively to the heavenly state: "the new heaven and the new earth" and "the new Jerusalem" being emblematical of the glory and happiness which will be the portion of the good for ever.]—*Bagster.*—*No more sea.*—This may metaphorically intend, that whereas the beasts, both of Daniel and St. John, rose out of that state of tur-

prepared as a [c] bride [d] adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the [e] tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, [f] and God himself shall be with them, *and be* their God.

4 And God shall wipe away all [g] tears from their eyes; and there shall be no more [h] death, neither [i] sorrow, nor crying, neither shall there *be* any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is [j] done. [k] I am Alpha and Omega, the beginning and the end. I will give unto him that is [l] athirst of the fountain of the water of life freely.

7 He that overcometh shall inherit [m] all things; and I will be his God, and he shall be my son.

8 But the [n] fearful, and [o] unbelieving, and the [p] abominable, and [q] murderers, and [r] whoremongers, and [s] sorcerers, and [t] idolaters, and all [u] liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven [v] angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's [w] wife.

A. M. cir. 4100.
A. D. cir. 96.

c Is.54.5.
d Ps.45.9.. 14.
e 2 Co.6.16.
f Zec.8.8.
g Is.25.8. c 7.17.
h 1 Co.15. 26,54.
i Is.35.10.
j c.16.17.
k c.1.8. 22.13.
l Is 55.1. Jn.4.10, 14. 7.37. c 22.17.
m or, *these.*
n Lu.12.4..9
o 1 Jn.5.4, 10
p 1 Co.6.9, 10
q 1 Jn 3 15
r He.13.4.
s Mal 3.5.
t 1 Co 10. 20,21.
u Pr 19.5,9. c 22.15
v c.15.1,6,7.
w c.19.7.

10 And he carried me away in the spirit to a great and high mountain, and showed me that great [x] city, the holy Jerusalem, descending out of heaven from God,

11 Having the glory [y] of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve [z] gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and [a] in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed [b] to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations [c] of the wall of the city *were* garnished with all manner of pre

x Eze.40.48.
y Is.60 1,2.
z Eze.48.31, 34.
a Ep.2.20.
b Eze.40.3. Zec.2.1. c.11.1
c Is.54.11.

> "The cloud-capt towers, the gorgeous palaces,
> The solemn temples, the great globe itself,
> Yea, all which it inherits, shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a wreck behind."—*Shakspeare.*

But let us turn our attention to the *new* heavens and the new earth now before us. We have already mentioned, that many divines, those in particular who expect the personal reign of Christ in the Millennium, consider this chapter as retrospective, and designed to give a more full account of the events of that period, and particularly the restoration of the Jews. But, upon a most attentive consideration of the subject, we confess ourselves compelled to reject that idea, and chiefly for this reason, that sin, and sorrow, and death, are now for ever done away; which cannot be the case in the Millennium, because that will end with the insurrection of Gog and Magog. But no enemy now remains: not only the beast and the false prophet, but Satan himself, is cast into the bottomless pit, to be liberated no more for ever. God and redeemed sinners are completely and for ever reconciled, therefore will he dwell for ever with them, and be their God. But he that is now shut out of this celestial state, must be shut out for ever. "The fearful and unbelieving"—by whom we do not understand timid and weak believers, but cowardly apostates, and impenitent transgressors—"the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone; which is the second death." On the contrary, he that has been "faithful unto death," and overcome the world, with its temptations and its snares, "he shall inherit all things;" or, as the margin explains it, "all these things," great and blessed as they are, which God has provided and reserved for them that love him.

Ver. 9—27. *The New Jerusalem described, with the privileges of its inhabitants.*—The quadrangular was the favourite form of the ancients, in building both their cities and their houses. And though, as Mr. *Lowman* suggests, there may be no necessity for supposing the height of the walls equal to the dimensions of the city; yet as the foundations were twelve layers deep, so the walls were, doubtless, furnished with lofty turrets, which would make the whole appear very considerable; and high walls and towers were thought not only an ornament, but a protection to a city. Wherefore the Psalmist says—"Walk about Zion, and count the towers thereof. Mark ye well her bulwarks; consider her palaces." (Ps. xlviii. 12, 13.) And if the proud sons of Babel (Gen. xiv.) were ambitious to build their tower to the skies; and if it is said of the cities of Canaan, that they were "walled up to heaven," (Deut. i. 28,) it could not be an unwarrantable hyperbole to say of the New Jerusalem, that its height was equal to its breadth. The ideas meant to be conveyed, were certainly grandeur and security.

To view this city, St. John was conducted to an exceedingly high mountain, from whence he saw the New Jerusalem, or perhaps a model of it, gradually descending from the throne of God in heaven. She is spoken of as the bride, the Lamb's wife, and is said to be "adorned as a bride for her husband," which accounts for the gold and jewels with which she (the city) is so richly embellished. Her foundations being of precious stones, and inscribed with the names of the *twelve apostles* of the Lamb, plainly indicates the *precious* truths which they delivered in his name. (See 1 Pet. ii. 4, 7.) Her gates are *pearls*, on which are engraved the names of the twelve tribes of Israel; intimating, that none but Israelites indeed are admitted within these walls. When it is said, the *street*, or open part of the city, is "pure gold, transparent as glass," we may understand, that the materials of which the city is composed are distinguished both by splendour and intrinsic value. "There being *no temple, nor sun, nor moon*, (says Mr. *Fuller*,) denotes that there will be no need of those means of grace which we now attend upon: what we now receive mediately, we shall then receive immediately. Finally, the nations of the saved walking in the light of it, may allude to the interest which surrounding nations take in a metropolitan city; and denotes that the saved, who have been gathered from all nations, will rejoice in the honour which God will have bestowed upon his church."

The city before us is represented as of immense size, namely, 12,000 furlongs (or 1500 miles) in length and breadth; yet there is no surrounding country mentioned, though much seems to be implied, by its gates remaining always open; and by kings

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ble and commotion which is represented by the sea, the cause shall be now done away for ever. If taken literally, it may intend, that the whole globe will be rendered habitable.

Ver 6. *I am Alpha and Omega*, &c.—See note on Rev. i. 11.

Ver. 8. *The fearful and unbelieving.*—*Woodhouse.* "The cowardly and the faithless." *Lowman*, "The cowardly and distrustful."

Ver. 10. *That great city.*—[The interchange of emblems from "the bride, the Lamb's wife," to "that great city, the holy Jerusalem," shows that we should only take in general ideas of them, and not enter minutely into particulars; and that our complex view of such subjects must be deduced from the whole of them compared together.]—*Bagster.*

Ver. 14. *Twelve foundations.*—The ancients built their walls with alternate layers of brick and stone, here improperly (perhaps) rendered *foundations.*—But instead of this wall being built with alternate layers of brick and common stone, it is built with layers of various *precious* stones, which rendered even the foundations inconceivably beautiful and splendid.—*Orient. Cust.* No. 1400.

Ver. 16 *The city lieth four-square.*—*Woodhouse.* "quadrangular:" i. e. having four equal sides.—*Twelve thousand furlongs*—i. e. says Mr. *Lowman*, 1500 miles in compass, each side being 375 miles long.—*The length, and the breadth, and the height equal.*—Mr. *Lowman* explains this, not as forming an exact cube, but as having all the parts in a due proportion; or as being of a uniform height. [The square form of this city probably denotes its stability; while its vast dimensions, being 1500 miles on each side, is emblematical of magnificence, and of its capability of containing all the multitude of inhabitants which should ever enter it, however immense or innumerable.] —*Bagster.*

Ver. 19. *Garnished with all manner of precious stones.*—Compare Isa. liv. 11, 12; on which Bishop *Lowth* pertinently observes, "These seem to be general images, to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of Eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if each of them had some moral and precise meaning."—*Chalcedony.*—[Chalcedony is a species of quartz, semi-pellucid, of a whitish, bluish, smoky-gray, or yellow and red colour, and is 2½ times heavier than water.]—*Bagster.*

cious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the [d] sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light [e] thereof.

24 And the nations [f] of them which are saved shall walk in the light of it: and the kings [g] of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for [h] there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And [i] there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book [j] of life.

A. M. cir. 4100.
A. D. cir. 96.

d Is 60.19, 20.
e 22 5.
e Jn 1.4.
f Is 60.3.. 11.. 66 10..12
g Ps 72.11.
h Zec 14.7.
i Is 35.8. 52.1 60.21. Joel 3.17. Mat.13. 41. 1 Co 6 9, 10. Ga.5.19.. 21. Ep.5.5. He 12.14.
j c 13 8.

a Eze.47.1, 12.
b c 21 21.
c c 2.7.
d Zec.14.11
e Eze.48.35
f c.7 15
g Mat 5 8 J n 12 26. 17 24 1 Co.13.12 1 Jn.3.2.
h c 3 12.
i c 21 23,25
j Ps.36 9.
k Re 5 17.
l c 1 1.
m ver 10,12, 20.

CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 5 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In [a] the midst of the street [b] of it, and on either side of the river, *was there* the tree [c] of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there [d] shall be no more curse: but the throne of [e] God and of the Lamb shall be in it; and his servants [f] shall serve him:

4 And [g] they shall see his face; and his name [h] *shall be* in their foreheads.

5 And [i] there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them [j] light: and they shall reign [k] for ever and ever.

6 And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent [l] his angel to show unto his servants the things which must shortly be done.

7 Behold, I come [m] quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

bringing into it their "glory and honour," as is customary in royal cities. But we understand "nations walking in the light of it," in a manner somewhat different from Mr. *Fuller*, as above quoted. Many divines have supposed, that this New Jerusalem will be enlightened by a divine *shechinah*, a glory so brilliant and so elevated, as that all the nations of the redeemed may be illumined by it. But nothing defiling or defiled can enter into this heavenly world.

One thing, perhaps, has not been sufficiently considered, namely, that there "was no more sea." It is well known, that the ocean covers by far the larger part of our present globe, and if all the parts covered by seas, and lakes, and marshes, and barren rocks and arid sands, were clothed with vegetable food, as was paradise at the creation, it would not, perhaps, be too much to suppose that the earth could maintain many times its present number of inhabitants: not to say, from the enlarged scale on which every thing in this new world is represented, it seems highly probable that the new earth may be very considerably enlarged, and even perhaps a communication allowed with other worlds of pure and happy beings. But this is offered only as conjectural.

CHAP. XXII. Ver. 1—5. *The river and tree of life, and the glory of this New Jerusalem.*—Our Lord assures us, that the children of the resurrection "neither marry nor are given in marriage," it not being the design of God farther to increase the species. It has been hence also generally inferred, that they will neither eat nor drink: and it may be so; yet our Lord ate even animal food after his resurrection; (Luke xxiv. 42, 43;) and here is described a paradise of fruits, resembling that given to Adam in his state of innocence, but without "the tree of knowledge of good and evil." (Gen. ii. 9, 16, 17.) We are well aware, that evangelical expositors explain these fruits allegorically, for fruits of holy enjoyment; as well as the water of life, for the influences of divine grace and consolation. But if we are to have material bodies, (though highly purified,) and if we are to inhabit a material world, of which there seems no question; if our Lord himself ate with his disciples after his resurrection, we should be afraid to say that these promises in *no degree* admit of a literal interpretation; though some think that our Lord's body did not fully attain its glorified state till the hour of his ascension.

There are some trees that, by engrafting, produce different fruits, and at different seasons, from the same stock; there seems no absurdity, therefore, in admitting a literal interpretation of what is said, that "they yield twelve manner of fruits," and one or other of them "monthly," though we would by no means contend for it. We have mentioned in our remarks upon the paradise of Adam, Dr. *Kennicott's* hypothesis, that the tree of life was not an individual, but a species. Here we find it on either or both sides of the river; as also in Ezek. xlvii. 7. Mr. *Fuller* remarks, "There is doubtless an allusion in these verses to Ezek. xlvii. 1—12. Both Ezekiel and John make mention of a city—of a river—of trees growing upon the banks of it—and of the fruit thereof being for meat, and the leaf for medicine. Ezekiel's waters flowed from the temple, near the altar; those of John, out of "the throne of God and the Lamb." The city is doubtless the same in both; but, I conceive, at different times. Ezekiel's city had a temple; but that of John, as we have seen, had no temple, for the Lord God Almighty and the Lamb are the temple of it. The first, therefore, describes the church in her latter-day glory; the last, in a state of perfection; and which answers to the promise in chap. ii. 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

But the most important clause in this section of Scripture is the last—"And they shall reign *for ever and ever*." This may be literally rendered, "for ages of ages;" and some have strenuously argued from hence, against the eternity of misery inflicted on the finally impenitent. For "ages of ages," say they, means only for a long period. God forbid we should take pleasure in such a painful subject! But have those persons considered, that while they are endeavouring to comfort the wicked, they are distressing the pious and the just? If there may be an end to the punishment of sinners, why not to the happiness of good men? The duration of both is expressed in the same terms, and God forbid we should comfort the former to distress the latter!

Ver. 6—21. *Conclusion of this book, and of the New Testament.*—The angel confirms his message by a solemn asseveration in the name of God; and the following words, "Behold, I come quickly," are evidently spoken in the name of Christ, and as from him. These expressions, "the time is at hand," and "behold, I come quickly," imply only, that their accomplishment was shortly to commence, and would rapidly proceed; but, certainly, not that their accomplishment would shortly be *completed*, for they contain the fate of many centuries.

Our Lord Christ, having, from the 10th to the 16th verse,

Ver. 20. *Sardonyx.*—[*Sardonyx*, as well as *onyx*, is a kind of chalcedony, generally marked with alternate stripes of white and black.—*Sardius.*—The *Sardius*, or *Sardine* stone, is a precious stone of a blood-red colour.—*Chrysolite.*—The *chrysolite* or *gold-stone*, now called the *Oriental topaz*, is of a dusky green, with a cast of yellow, and is very beautiful.—*Chrysoprasus.*—The *chrysoprasus*, which *Pliny* reckons among the beryls, is generally considered a kind of chalcedony, and is an extremely hard stone, of a clear and delicate apple-green colour.—*Jacinth.*—The *jacinth*, *hyacinth*, or *ligure*, is a dark orange-red variety of jargoon.]—*Bagster.*

Ver. 21. *Every several gate.*—[This may denote, that every thing will be superlatively glorious beyond all comparison with any thing ever seen on earth.] —*Bagster.*—*The street of the city.*—"This seems well understood by *Grotius*, (says Mr. *Lowman*,) of the Forum, or place of public assembly, which is described as paved either with squares of gold and crystals, or with crystal squares set in gold borders; than which imagination can conceive nothing more rich and magnificent."

Ver. 23. *The glory of God did lighten it.*—Not only Mr. *Fleming*, and other Millenarians, explain this of the *shechinah*, or cloud of glory, which led the Israelites through the Red sea, and in their subsequent journeys, (Exod. xiv. 20. 24. &c.;) but even *Lowman* and *Doddridge* give this explication: and let no philosopher sneer at it, since Dr. *Herschell* thinks that he has discovered our sun to be an opaque body, enlightened by a phosphoric atmosphere.

Ver. 24. *Kings of the earth do bring their glory and honour into it.*—That is, says *Doddridge*, "If you were to conceive all the monarchs upon earth uniting all their treasures to adorn one single place, they would produce nothing comparable to what I then saw." Compare Isa. lx. 3.

CHAP. XXII. Ver. 2. *The tree of life.*—[Rather, the definite article not being in the original, "*a* tree of life;" for there were three trees; one in the street, and one on each side of the river.]—*Bagster.*—*For the healing of the nations.*—This seems to imply that the inhabitants will be still subject to disease, which, we apprehend, was not intended. The original word signifies to *serve*, as well as to *heal;* and the writer begs leave to suggest, that the passage might be rendered, for the *service* of the nations, without restraining it to healing; or, as *Wesley* explains it, "for the *continuing* of their health, not the restoring it, for no sickness is there."

Ver. 5. *And they need no candle.*—*Doddridge*, "lamp."

Ver. 6. *And he said.*—Doubtless the angel who had been instructing St. John in the preceding visions.—*These sayings.*—Compare chap. xix. 9; xxi. 5.

Ver. 7. *Behold, I come.*—Perhaps the words, 'He said" or "saying."

8 And I John saw these things, and heard *them.* And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not [n] the sayings of the prophecy of this book: for the time is at hand.

11 He [o] that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is [p] righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come [q] quickly; and my reward *is* with me, to give every man according [r] as his work shall be.

13 I [s] am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed [t] *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without [u] *are* [v] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the [w] root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride [x] say, [y] Come. And let him that heareth say, Come. And [z] let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add [a] unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away [b] his part [c] out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely [d] I come quickly; Amen. [e] Even so, come, Lord Jesus.

21 The [f] grace of our Lord Jesus Christ *be* with you all. Amen.

A. M. cir. 4100.
A. D. cir. 96

n Dan.8.26.
o Pr.1.24.. 33. Ec.11.3. Mat.25. 10. 2 Ti.3.13.
p Pr.4.18. Mat.5.6.
q Zep.1.14.
r c.20.12.
s Is.44.6.
t Lu.12.37, 38.
u c.21.8,27.
v Phi.3.2.
w c.5.5.
x c.21.2,9
y Is.2.5.
z c.21.6.
a Pr.30.6.
b c.3.5.
c or, *from the tree.*
d ver.7,12.
e He.9.28. Is.25.9.
f 2 Th.3.18

addressed the apostle, now, in verse 17, and sequel, addresses himself to the churches of Asia, as in the beginning of the book; not separately, but connectedly, and through them to true Christians in every age. "Reader, (as if he should say,) you have read of *the water of life:* you are invited to come and drink freely of it. You have heard or read of *the Spirit* that spake to the churches; he speaks also to *you* individually, and the sum of what he saith is, *Come.* You have heard of the *bride*, and of the glories prepared for her: she does not covet to enjoy these things by herself, but joins with the Spirit of inspiration in inviting *you* to *come.* Nay, every one that *heareth*, and believeth these things, is warranted to invite his neighbour. And let every one who has any regard for his own soul, avoid the cup of the mother of harlots, and come to the *living waters.* There need be no hesitation on the score of qualification, for it is free to all who are willing to receive it.

"Know, also, that the words of this prophecy are sacred. If any man add to them, God will add to him its plagues; and if any man take away from them, God will take away from him whatever he may have expected to receive of its blessings. He who testifieth these things saith, *Surely I come quickly.* To this solemn testimony of Christ, the apostle adds his solemn *Amen.* Even so; come, Lord Jesus."—(*Fuller.*)

should be supplied between the verses. Archbp. *Newcome* supplies, "saith Jesus:" *Behold,* [saith Jesus] *I come quickly.*

Ver. 8. *I fell down.*—It is difficult to account for the apostle attempting to worship the angel a second time; but Mr. *Fuller* thinks it was the same incident a second time related. The reproof is the same, and does not charge him with a repetition of his fault. To this inclines also Archdeacon *Woodhouse.*

Ver. 10. *Seal not the sayings.*—The contrary of what was said to him, chap. x. 4. Comp. chap. i 11.

Ver. 12. *Behold, I come quickly.*—Here again the angel speaks in the name of Christ. See also ver. 19.

Ver. 13. *I am Alpha,* &c.—Compare chap. i. 8, 11; xxi. 6.

Ver. 15. *Without are dogs.*—Dogs in the East are generally left to range the streets at large, except they are wanted to guard any particular premises, and then they are chained up outside the door they are to guard. See note on Phil. iii. 2.

Ver. 17. *Water of life freely.*—It is delightful to notice that the revelation of God closes with a free, full, and unlimited offer of salvation, in which the Holy Spirit and the church unite, whilst all are charged to circulate the joyous news of free and full salvation. See note on Mark ii. 7.

Ver. 19 *His part out of the book of life.*—Margin, "From the tree of life." So read some copies; but compare chap. iii. 5, and exposition xx. 15, &c.

CONCLUDING REMARKS ON THE BOOK OF REVELATION.

[Concerning the Revelation, Dr. *Priestley* (no mean judge of Biblical subjects, where his own peculiar creed was not concerned) has declared, "I think it impossible for any intelligent and candid person to peruse this Book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever; so as to be convinced, that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us that the events announced to us were really foreseen; being described in such a manner as no person, writing without that knowledge, could have done. This requires such a mixture of *clearness* and *obscurity*, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the Book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events." The obscurity of this prophecy, which has been urged against its genuineness, necessarily results from the highly figurative and symbolical language in which it is delivered, and is, in fact, a strong internal proof of its authenticity and divine original: "For it is a part of this prophecy," as Sir *Isaac Newton* justly remarks, "that it should not be understood before the last age of the world; and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been, to foretell times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that, after that they were fulfilled, they might be interpreted by the event; and his own Providence, not the interpreters, be then manifested thereby to the world. For the event of things, predicted many ages before, will then be a convincing argument that the world is governed by Providence. For as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted: so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets; and all together will make known the true religion, and establish it. There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's promise; but then the signal revolutions predicted by all the holy prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with interpreting what hath been already fulfilled." And, as *Weston* observes, "if we were in possession of a complete and particular history of Asia, not only of great events, without person or place, names or dates, but of the exactest biography, geography, topography, and chronology, we might, perhaps, still be able to explain and appropriate more circumstances recorded in the Revelation, under the emperors of the East and the West, and in Arabia, Persia, Tartary, and Asia, the seat of the most important revolutions with which the history of Christianity has ever been interwoven and closely connected." History is the great interpreter of prophecy. "Prophecy is, as I may say," observes *Newton*, "history anticipated and contracted; history is prophecy accomplished and dilated; and the prophecies of Scripture contain the fate of the most considerable nations, and the substance of the most memorable transactions in the world, from the earliest to the latest times. Daniel and St. John, with regard to those latter times, are more copious and particular than the other prophets. They exhibit a series and succession of the most important events, from the first of the four great empires to the consummation of all things. Their prophecies may really be said to be a summary of the history of the world; and the history of the world is the best comment upon their prophecies... and the more you know of ancient and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy." The Revelation was designed to supply the place of that continued succession of prophets, which demonstrated the continued providence of God to the patriarchal and Jewish churches. "The majority of commentators on the Apocalypse," says *Townsend*, "generally acted on these principles of interpretation. They discover in this Book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and, by thus tracing the one God of Revelation through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which, at various periods, have agitated the world, their interpretations, even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the mean time, we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambitious and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world."]—*Bagster.*

END OF THE NEW TESTAMENT.

INDEX TO THE PRINCIPAL NOTES IN THE COTTAGE BIBLE.

THE READER, when he meets with a passage of Scripture which appears not to be illustrated in this work, is particularly requested not to conclude that it is really the case till he has consulted this INDEX for the principal subjects; for it very frequently happens that one Note illustrates many, not only similar, but very dissimilar texts: this is particularly and generally the case with respect to the names of Places and Persons, Natural Productions, Manners and Customs. It is to be observed, that the Notes which are merely explanatory of the passage under consideration, unless it be a Proper Name, have been omitted in the following Index.

ALV

AARON'S tomb, description of, Nu.20.22.
Abana, now Barrada, account of, 2Ki.5.12.
Abarim, mountains of, description of, Nu.33.47.
Abel Beth-maachah, situation of, 2Sa.20.14.
Abel-maim, why called Abel-beth-maachah, 2Ch.16.4.
Abel-meholah, situation of, Ju.7.22.
Abel-mizraim, meaning of, Ge.50.11.
Abel-shittim, situation of, Nu.33.49.
Abia, or Abijah, course of, 1Ch.24.10.
Abiathar also called Ahimelech, 1Ch.24 3.Ma 2.26.
Abihail, probably the grand-daughter, and not the daughter, of Eliab, 2Ch.11.18.
Abijam, should be Abijah, 1Ki.14.31.
Abilene, situation of, Lu.3.1.
Abimelech, meaning of the word, Ge.26.26.
Abraham, meaning of the word, Ge.17.5.
Abram, the age of his father Terah when he was born, Ac.7.4.
Absalom's pillar, account of, 2Sa.18.18.
Abshai, the same as Abishai, 1Ch 19.11.
Accho, now Acre, situation of, Ju.1.31.
Aceldama, description of, Ac.1.19.
Achad, rendered one, probably the same as Adad, a Syrian idol, Is.66.17.
Achaia, description of, Ac.18.12.
Achan and Jakan the same, 1Ch.1.42.
Achan and Achar the same, 1Ch.2.7.
Achbor and Abdon the same person, 2Ch.34.20.
Achish, why called Abimelech, Ps.34.*title*.
Achmetha, or Ecbatana, description of, Ezr.6.2.
Achshaph, situation of, Jos.11.1.
Achzib, now Zib, situation of, Ju.1.31.
Acrostic Psalms, *see Alphabetical Psalms*.
Adam, meaning of the word, Ge.1.26.
——, a type of Christ, Ro.5.14.
Adar, probably the same as Hazar-addar, Jos.14.3.
Addan and Addon, the same, Ne.7.61.
Adder, deaf, account of, Ps.58.4.
Addressing a great man in the East, mode of, 2Sa.16.2.
Adithaim, situation of, Jos.15.36.
Adjuration, solemn form of, De.4.26.
Adoration, import of, 1Ki.19.18.
Adramyttium, situation of, Ac.27 2.
Adria, sea of, described, Ac.27.27.
Adullam, situation of, Ge.38.1.1Sa.22.1.
Adultery, ancient punishment of, Eze.23.25.
——, woman taken in, evidence of the genuineness of the account, Jn.8.5.
Adummim, situation of, Jos.15.7.
Affection, maternal, instance of, 1Sa.20.30.
Agabus, a famine predicted by, Ac.11.28.
Agar, how it answereth to Jerusalem, Ga.4.25.
Agate, description of, Ex.39.12.
Agrippa, king, account of, Ac.25.24.
Agur, probably a teacher, Pr.30.1.
Aha! Aha! a note of extreme contempt, &c. Ps.70.3.
Ahasuerus, or Cambyses, account of, Ezr.4.6.
——, the same as Artaxerxes Longimanus, Es.1.1.
Ahasuerus, or Astyages, account of Da.9.1.
Ahava, river, description of, Ezr.8.15.
Ahaziah, Jehoahaz, and Azariah, the same person, 2Ch.22.6.
Ahimelech, Abiathar so called, 1Ch.24.3.
Aholah, a name applied to Samaria, meaning of, Eze.23.4.
Aholibah, a name given to Judah, import of, Eze.23.4.
Ai, situation of, Ge.13.3.Jos.8.17.
Aiath, or Ai, situation of, Isa.10.28.
Aijeleth Shahar, meaning of, Ps.22.*title*.
Ajah or Aiah, the same in the original, 1Ch.1.40.
Ajalon, situation of, Jos.19.22.
Ain and Ashan the same place, 1Ch.6.59.
Alamoth, meaning of, Ps.46.*title*.
Alexander the Great and his conquests predicted, Da.8.5.6.
Alexander, predictions concerning his kingdom, Da.11.3.
Alexander, probably Alexander Lysimachus, alabarch of Alexandria, Ac.4.6.
Alexandria, situation of, Ac.27.6.
Algum, or Almug, trees, what, 2Ch.2.8.
Alhema, description of, De.21.12.
All-to, meaning of the phrase, Ju.9.53.
Allon-bachuth, meaning of, Ge.35.8.
Almighty, import of word rendered, Ex.6.3.
Almon, why called also Alemeth, 1Ch.6.60.
Almon-diblathaim, probably the same as Beth-diblathaim and Diblath, Nu.33.46.
Almond tree blossoms early, and is the symbol of promptitude, Je.1.11.
Almond tree when flouishing like an old man with white locks, Ec.12.5.
Almonds, Ge.43.11.
Aloes, Lign, description of, Nu.24.6.
Alphabetical Psalms, 25, 34, 37, 111, 112, 119, 145.
Altar of burnt-offering, description of, Ex.38.1.
—— of incense, account of, Ex.30.1.
—— in the temple of Ezekiel, description of, Eze.43.14.15.
Altars without steps, reason of, Ex.20.26.
—— places of refuge, 1Ki.2.34.
Al-taschith, meaning of, *titles of* Ps 57,59.
Alvah and Alah the same, 1Ch.1.51.
Alvan and Alian the same 1Ch.1.40.

ASH

Amalekites, country inhabited by, 1Sa.15.3.
Ambassador, import and illustration of the word thus rendered, Jos.9.4.
Amber, description of, Eze.8.2.
Amen, import of, Ps.41.13.
Amethyst, description of, Ex.39.12.
Ami and Amon, the same, Ne.7.59.
Ammi, signification of, Ho.2.1.
Ammonites, fulfilment of the prediction of their destruction, Eze.21.32.; 25.10.
Amorites, where they inhabited, De.7.1.
———, a general name for the Canaanites, 2Sa.20.2.
Amphipolis, description of, Ac.17.1.
Ananias, account of his miserable death, Ac.23.3.
Anathema Maran-atha, meaning of, 1Co.16.22.
Anathoth, situation of, Jos.21.18.Is.10.28.
Anethothite and Antothite the same, 1Ch.11.28.
Angels, why said always to behold the presence of God in heaven, Mat 18.10.
Anger, ill effects of, Pr.16.32.
Animals, distinction of, into clean and unclean, reason of, Le.11.46.
Animals worshipped by the Egyptians, Ex.9.3.
Anise, properly dill, Mat.23.23.
Annas, account of, Jn.18.24.
Anointing of Christ at Bethany only once, Ma.14.8.
Ant, economy of, Pr.6.6.
Ants, wisdom of, Pr.30.25.
Antelope or gazelle, description of, De.15.22.
Antioch of Syria, description of, Ac.15.22.
——— of Pisidia, situation of, Ac.14.19.
Antiochus Epiphanes, predictions respecting, Da.11.21,25,28,30.
Antiochus Theos, predictions respecting, Da.11.6.
Antiochus the Great, predictions respecting, Da.11.10,11,15,17.18.
Antipatris, description of, Ac.23.31.
Antithetic parallels, account of, Pr.10.1.
Apes, rather monkeys, 1Ki 10.22.
Aphek of Syria, situation of, Jos.13.4.1Ki.20.26.
——— of Judah, situation of, 1Sa 4.1.
Apollonia, situation of, Ac.17.1.
Apostle, meaning of, Lu.6.13.
Apparel, exchange of, between the sexes, the reasons why prohibited, De.22.5.
Apparel, changeable suits of, meaning of word so rendered, Is.3.22.
Appeal to Cæsar highly respected, Ac.25.11.
Appearances of the heathen gods derived from those of Jehovah, Ex.19.9.
Apphia, meaning of, Philem.1.
Appii forum, situation of, Ac.28.15.
Apples of gold in pictures of silver, illustration of, Pr.25.11.
Ar, or Areopolis, situation of, De.2.9.
Arab chiefs, despotic conduct of, not imitated by David, 1Sa.25.7.
Arabah, meaning of the word, Jos.18.18.
Arabia, description of, Ga.1.17.
Arabians, compared to locusts, Re.9.4.
Arabs, eagerness with which they lie in wait for travellers, Je.3.2.
Arabs, their sudden retreats into the deserts, Je.49.8.
Arad, situation of, Jos.12.14.
Ararat the same as Armenia, Ge.8.4.Je.51.27.
Archippus, import of the name, Philem.1.
Ard and Addar the same, 1Ch.8.3.
Aretas, account of, 2Co.11.32.
Ariel, a name for Jerusalem, and also the altar, Is.29.2.
Ark, dimensions of, Ge.6.19.
—— of the covenant, description of, Ex 25.10.
——, contents of, 2Ch.5.9.
——, imitations of, Ex.40.21.
Armed men, attendance of, in Palestine when sowing, Ne.4.16.
Armenia, or Ararat, account of, 2Ki.19.37.
Armour, whole, what, Ep.6.13.
—— of an enemy greatly desired by ancient warriors, 2Sa.2.21.
Armour placed in temples as a trophy, 1Sa.31.10.
Arms anciently hung up in temples by soldiers when they retired from war, 2Ch.23.9.
Arnon, river, description of, Nu.21.26.
Aroer, now Araayr, situation of, Nu.32.34.
Arpad, or Arphad, the same in the origina Is.38.19.
Arpad, situation of, 2Ki.18.34.
Arrow, shooting of, a symbolical action, 2Ki.13.17.
Arrows, fiery, what, Ps.76.3.
———, divination by, description of, Eze.21.21.
——— of the Almighty, used metaphorically for calamities, fine illustration of, Job.6.4.
Arrows termed the sons of the quiver, La.3.13.
Artaxerxes, or Smerdis, account of, Ezr.4.7.
——— Longimanus, account of, Ezr.6.14.
Artillery, singular use of the word, 1Sa.20.40.
Arumah, where situated, Ju.9 41.
Arvad, or Aradus, situation of, Eze.27.8.
Asaiah and Asaiah, the same in the original, 2Ch.34.20.
Asarelah and Jesharelah, 1Ch.25.14.
Ashan, or Beth-ashan, situation of, 1Ch.4.32. 1Sa.30.30.
Ashchenaz, a part of Phrygia, Je.51.27.
Ashdod, description of 1Sa.5.1.

BAN

Asher, meaning of the name, Ge.30.13.
——, town of, where situated, Jos.17.7.
Ashima, account of, 2Ki.17.30.
Ashteroth Karnaim, the same as Ashteroth, Ge.14.5.
Ashurites, who, 2Sa.2.9.
Asia Minor, description of, Ac.19.31.
——, Proconsular, account of, Ac 16.6.
——, chiefs of, who, Ac.19.31.
Asps, gall of, what, Job 20.14.
Ass, why requiring only a bridle in the East, Pr.26.3.
Ass, prophecy that the Messiah should enter Jerusalem on one, fulfilled by Jesus, Mat.21.5.
Ass, wild, description of, Job 39.5.
Ass of brend, what, 1Sa.16.20.
Asses, honourable for riding, and sometimes made presents of in the East, Nu.16.15.
Asses, general use of, in the East, 2Ki.4.24.
Ass's head, exorbitant price of, 2Ki.6.25.
Assos, situation of, Ac.20.13.
Assur and Asshur, the same in the original, Ps.83.8.
Asuppim, import of, 1Ch.26.15.
Assyria, description of, Is.36.4.
Atad, import of the word Ge.50.10.
——, threshing floor of, situation of, Ge.50.10.
Athens, description of, Ac.17.15.
Attalia, situation of, Ac.14.25.
Augustus, import of the term, Ac.25.25.
Authority, to exercise, import of the word so rendered, Mat.20.25
Aven, situation of, Am.1.5.
Awake the morn, illustration of, Ps.57.8.
Azariah the same as Uzziah, 2Ki.15.6.
Azariah and Seraiah, the same person, Ezr.2.2.
——————— Ne.11.11
Azekah, situation of, Jos.15.35
Azmon, situation of, Jos.15.4.
Aznoth-tabor, situation of, Jos.19.34
Azotus, or Ashdod, description of, 1Sa.5.1.

BAAL, high places of, where situated, Nu.22.41.
Baalah, where situated, Jos.15.9.
Baal-berith, account of, Ju.8.33
Baali, meaning of the word, Ho.2.16.
Baal-meon, situation of, Nu.32.38.
Baal-shalisha, situation of, 2Ki.4.42.
Baal-tamar, situation of, Ju.20.33.
Baal-zebub, account of, 2Ki.1.6.
Baal-zephon, situation of, Ex.14.2.Nu.33.7.
Babel, import of the word, Ge.11.9.
——, tower of, description of, Ge.11.9.
Babylon, description and history of, Is.13.18.
——— built with the spoils and blood of nations, and therefore destroyed, Hab.2.12
Babylon, inhabited by a mixture of people, Is.47.15.
Babylon, rivers of, what, Ps.137.1.
——, ——, taking of, by the Medes and Persians, as foretold, Is.21.1,7.
Babylon, account of the taking of, by Cyrus, Is.45.1.
Babylon, her great stores, when taken by Cyrus, Je.50.26
Babylon, the stratagem by which it was taken, Je.50.24,31
Babylon, her young men killed in her streets, Je.50.30.
Babylon, cowardice of the mighty men of, Je 51 30.
———, gradual desolation of, Is.13.18.Je.50.45.
———, the judgment on her graven images, Is.46.1.Je.51.52.
Babylon, ceased to be the lady of kingdoms after it was taken by Cyrus, Is.47.5.
Babylon, taken suddenly by Cyrus, and also by Darius, Is.47.9.
Babylon, the destruction of her walls and gates, Je.51.58.
Babylon, the complete fulfilment of the predictions respecting, Je.51.59.
Babylon the Great, the Roman church so called, Re.17.5.
Babylonians, antiquity of, Je.5.15.
—— ———, dress of, Da.3.21.
—— ——, destruction of their navigation by Cyrus, predicted, Is.43.14.
Babylonians vanquished by Darius Hystaspes, Zec.2.7.
Babylonish garment, what, Jos.7.21
Baca, valley of, account of, Ps.84.6.
Backsliding, origin of the term Je.3.22.
Badger's skins, what, Ex.26.14.
Bags, money placed in, and sealed, 2Ki.12.10
Baking, Arabian mode of, 2Sa 13.8
Bahurim, probably the same as Alemeth, 2Sa.16.5.
Baladan, the same as Belesis, 2Ki.15.25
Baldness, making, on the head, reason why forbidden, Le.21.4.
Balm, description of, Ge.37 25.
—— of Gilead, what, Je.8.22.
Bamoth-baal, same as the high places of Baal, Jos.13.17
Bank, or mount, used in a siege, description of, 2Sa.20.15.
Banquet, description of a Persian one, Es.5.4.
Banquets in the East frequently spread by the side of fountains, 2Ki 1 8.

BIR

Baptism for the dead, what, 1Co.15.29.
Barhumite, probably a mistake for Bahurumite, 1Ch.11.33.
Barley, import of the word, Ex.9.31.
Barley harvest, time of, Ru.1.22.
Barrenness deemed a reproach, Ge.30.23.
Baruch, some account of, Je.36.4.
Bashan, situation and description of, De.3.1.
———, kine of, meaning of, Am.4.1
Basket, import of, De.28.5.
Basins, probably such wooden bowls as the Arabs eat out of, 2Sa.17.28.
Bat, description of, Is.2.20.
Bath, capacity of, Eze.45.11. Lu.16.6.
Battlement, necessity of, to Eastern houses, De.22.8.
Bay tree, meaning of word so rendered, Ps.37.35.
Bazluth and Bazlith, the same, Ne.7.54.
Bdellium, description of, Ge.2.12.
Be used for the indicative plural *are*, Mat.29.2.
Be, not to, import of the phrase, Ge.5.24.
Beard, combing and dying of, in the East, 2Sa.19.24.
———, high estimation of, in the East, 2Sa.10.4.
———————————, Is.50.6.
———, kissing of, in the East, 2Sa.20.9.
———, cutting off, a mark of mourning, degradation, or slavery, 2Sa.10.4.
Beard, not to be rounded, reason why, Le 21 4.
———, inconvenience of, in battle, 2Sa.2.16.
Beast, an emblem of an idolatrous and tyrannical kingdom, Da.7.3.
Beast, number of, what, Re.13.11.
Beasts, of the earth, meaning of, Ge.1.24.
———, wild, ancient mode of hunting, Is.24.17.
———, swift, import of word so rendered, Is.66.20.
Beautiful, gate of the temple so called, account of, Ac.3.2.
Bedan, probably a mistake for Barak, 1Sa.12.11.
Bed, decorations of an Eastern one, Pr.7.16.
Beds, construction of Eastern, 1Sa.19.15.
———, raised situation of, in Eastern houses, 2Ki.1.16.
Beds of skins, mats, and carpets, 2Sa.17.28.
——— of ivory, what, Am.6.4.
——— of gold, properly couches, Es.1.6.
Bed chamber, properly a repository for beds, 2Ki.11.2.
Beelzebub, why called Beelzebul, Mat.10.25.
Beer, situation and description of, Ju.9.21.
Beeroth of Benjamin, situation of, Ju.18.25.
Beersheba, meaning of the name, Ge.26.33.
———, situation of, 1Ch.4.28.
Bees, formidable enemies, De 1.44.
Beesh-terah, probably the same as Ashtaroth, Jos.21.27.
Before, used to denote the east, 1Ki.11.7.
Behemoth, or hippopotamus, description of, Job 40.15.
Behind, used for the west, 1Ki.11.7.
Belial, import of the word, Nu.13.13.
Believed, most surely, import of the word so rendered, Lu.1.1.
Bellerophon, story of, supposed to be founded on the history of Joseph, Ge.39.14.
Belshazzar, account of, Da.5.2,13.
Ben-ammi, meaning of, Ge.19.37.
Benjamin, meaning of the word, Ge.35.18.
———, borders of the tribe of, Jos.18.19.
Ben-oni, meaning of the word, Ge.35.18.
Berea, situation of, Ac.17.10.
Berenice, prediction respecting her marriage with Antiochus Theos, Da.11.6.
Bernice, account of, Ac.25.13.
Berodach-baladan, the same as Merodach-baladan, Is.39.1.
Berothai, situation of, 2Sa.8.8.
———, probably the same as Chun, 1Ch.18.8.
Beryl, description of, Ex.39.13. Eze.10.19.
Betah, situation of, 2Sa.8.8.
———, probably the same as Tibhath, 1Ch.18.8.
Beten, situation of, Jos.19.25.
Beth-anath, situation of, Jos.19.38.
Bethany, description of, Mat.21.17.
———, whence our Lord ascended, where situated, Ac.1.12.
Beth-aram, or Livias, situation of, Jos.13.27.
Beth-arbel, situation of, Ho.10.14.
Beth-barah, situation of, Ju.7.24.
Beth-car, situation of, 1Sa.7.11.
Bethel, import of the name, Ge.28.19.
———, situation of, Ge.13.3. Jos.8.17.
———, probably the same as Bethul in Simeon, situation of, 1Sa.30.27.
Bether, situation of, 2Sa.2.29. Ca.2.17.
Bethesda, pool of, described, Jn.5.2.
Beth-haccerem, situation of, Ne.3.14.
Beth-hogla, situation of, Jos.15.6.
Beth-horon, situation of, Jos.16.5.
Beth-jesimoth, situation of, Nu.33.49.
Bethlehem, description of, 2Ch.11.6.
Beth-nimrah, probably now Nemrim, where situated, Nu.32.36.
Beth-palet and Beth-phelet, the same in the original, Ne.11.26.
Beth-peor, situation of, De.4.46.
Bethphage, situation of, Mat.21.1.
Bethsaida, situation of, Ma.6.45.
Bethshean, or Bisan, situation and description of, Jos.17.11.
Beth-shemesh, situation of, Jos.15.10.
———, in Egypt, or Heliopolis, description of, Is.44.13.
Beth-zur, situation of, 1Ch.2.45.
Betrothing, mode of, De.20.7.
Bezek, situation of, Ju.1.4.
Bezer, the same as Bozra, De.4.43.
Bezor, brook, description of, 1Sa.30.10.
Binnui and Bani, the same, Ezr.2.10.
Bird, word so rendered also denotes a sparrow, Le.14.4.
Bird, the mother, why not to be taken with her young, De.22.7.
Bird, a ravenous, or eagle, the ensign of Cyrus, Is.46.11.

CAN

Birds, migration of, Job 39.26.
Bishop, meaning of the word, Phi.1.1.
Bithron, or Betarus, situation of, 2Sa.2.29.
Bittern, import of word so rendered, Is.34.11.
Blasphemy, import of, Mat.12.31.
Blind, cure of by Jesus, perfectly miraculous, Jn.9.32.
Blindness, meaning of word thus rendered, Ge.19.11.
Blood, possessed of life, Le.17.11.
———, prohibited, Le.3.17. Le.7.26.
———, to be poured out at the bottom of the altar, Le.4.18.
Blood, necessary for the expiation of sin, He.10.4.
———, defiling nature of, Nu.31.19. 1Ch.22.8.
———, houses built, and fortunes made by, visited with the Divine judgments, Hab.2.12.
Blood, a sweat of, sometimes happens, Lu.22.44.
Blotting out, import of, Ex.32.32.
Blue colour, properly azure, Ex 25.4.
Boar, wild, description of, Ps.80.13.
Boaz, import of, 1Ki.7.21.
———, supposed to be the same with Ibzan, Ru.2.1.
Body, human, wonderful texture and formation of, Ps.139.14,16.
Body, Christians one, 1Co.10.17.
——— and its members, a fine allegory of, 1Co.12.12.
——— used for carcass, Lu.17.37.
Bodies, dead, thrown to the dogs, 1Ki.21.19.
———————————, 2Ki.20.7.
Boil, import of word so rendered, Job.2.7.
Boils, sore, probably the black leprosy, Ps.32.3.
Bones used for the body, ——— of kings, &c. not unfrequently burnt at the sacking of cities, Je.8.1.
Bonnets of the priests, description of, Je.8.13.
Book of the generations, meaning of, Ge.5.1.
Bosom, the lap, or fold, in the bosom of a garment so called, Lu.6.38.
Bosom, lying in, what, Jn.13.23.
Bottle in the smoke, illustration of, Ps.119.83.
———, putting tears into, illustration of, Ps.56.8.
Bottles, anciently of skin, and capable of mending, Jos.9.4.
Bottles, old, why unfit to hold new wine, Mat.9.17.
Boughs, an emblem of apostles, evangelists, and ministers, Eze.17.23.
Bow, import of word rendered, Ge.47.31.
——, probably the name of a song, 2Sa.1.18.
Bowels, disease of, probably a violent dysentery, 2Ch.21.15.
Bowl, what, Nu.7.31.
Bozra, situation of, Ge.36.33.
Bracelet, meaning of, Ge 24.22.
——— one of the insignia of royalty, 2Sa.1.10.
———, description of, Ge.38.18. Ex.35.22.
Branch, putting one to the nose, an idolatrous rite, Eze.8.17.
Branch of the cedar, the highest, an emblem of Jeconiah, Eze.17.3.
Branch, the Messiah so called, Zec.3.8. Zec.6.12.
Brass, word rendered, properly copper, Ex.25.3.
Brazen gates and bars, illustration of, 1Ki.4.13.
Bread, why to be cast on the waters, Ec.11.1.
——— of men, what, Eze.24.17.
Breast-plate, description of, Ex.28.4. Ep.6.14.
Breeches of the priests, Ex.39.28.
Bricks, mode of making, Ex.5.7.
Brigandines, what, Je.46.4.
Brimstone, meaning of, Ge.19.24.
Brother, the term, applied to a person of the same tribe, or a companion, 1Ch.6.39.
Brut, meaning of the word, Je.10.22.
Buffalo, flesh of, eaten in the East, 1Ki.4.23.
Buffeted, import of word so rendered, Mat.26.67.
Building, sometimes means fortifying, 1Ki.15.17.
Bull, wild, import of word so rendered, Is.51.20.
Bulrushes, vessels of, used by the Egyptians, Ex.2.3. Is.18.2.
Bundle of life, being found in, import of, 1Sa.25.29.
Burning woods, a practice in uncultivated countries, Ps.83.14.
Burnt-offering, account of, Le.1.10.
Bushel, capacity of, Mat.5.15.
Butler, properly a cupbearer, Ge.40.1.
Butter, probably buttermilk, ———, words said to be smoother than, illustrated, Ps.55.21.
Buyers, dishonest conduct of, Pr.20.14.

CABUL, signification and situation of, Jos.19.27.
———————————, 1Ki.9.13.
Cæsar, some of the household of, converted to the Christian faith, Phi.4.22.
Cæsarea of Palestine, description of, Ac.10.24.
Cæsarea Philippi, now Banias, situation and description of, Mat.16.13.
Caiaphas, account of, Mat.26.3.
Cainan improperly inserted by the Septuagint, Ge.10.24. Ge.11.12.
Calamus, description of, Ex.30.23.
Caleb, son of Hur, 1Ch.2.50.
———, why said to have another spirit, Nu.14.23.
———, son of Hezron, time when he lived, 1Ch.2.18.
———, situation of, 1Sa.30.14.
Call on the name, import of the phrase, Ge.21.38.
Callinicus, prediction respecting, Da.11.7,8.
Calno, Calneh, or Ctesiphon, description of, Is.10.9.
Camel, description of, 1Ch.5.21.
———, she, importance of, Ge.32.14.
———, to go through the eye of a needle, illustration of the phrase, Mat.19.24. Lu.18.25.
Camels, meaning of the word so rendered, Es.8.10.
Camp, circular form of an Arab one, 1Sa.26.5.
——— of the Israelites, description of, Nu.2.2,28.
Cana of Galilee, description of, Jn.2.11. Jn.4.46.
Canaan, prophecy against, fulfilled, Ge.9.25.
———, land of, description of, Ge.12.5.
———, boundaries of, to the Israelites, Jos.1.4.
———, division of, Nu.26.56.
Canaanite, the same as Zelotes, Mat.3.18.
Canaanites, chiefly inhabited Phœnicia, De.7.1.

CHR

Canaanites, probably infected with idolatry in the time of Abraham, Ge.24.37.
Canaanites justly exterminated by the Israelites, Jos.6.21.
Candle, or lamp, to light, meaning of, Ps.18.28
Candlestick, description of, Ex.35.14.
Cane, sweet, account of, Je.6.20.
Canker-worm, meaning of word so rendered, Joel 1.4.
Canopy, origin of, 1Sa.19.13.
Capernaum, situation of, Ma.1.21.
Captain of the temple, who, Lu.22.4. Ac.4.1.
Captains, import of the word so translated, Da.3.3.
Captives, effect produced upon, when their liberty was proclaimed, illustrated, Ps.126.1.
Carbuncle, description of, Ex.28.17.
Carcasses of detestable things, what, Je.16.18.
Cardinal, import of the word, Jos.9.4.
Carmel, mount, in Asher, description of, 1Ki.18.19.
———, altar, erected by Elijah upon, accounts of from heathen authors, 1Ki.18.30
Carmel in Judah, situation of, 1Sa.25.2.
Carpenters, four, emblematical signification of, Zec.1.20.
Carriage, word so rendered properly baggage, Jn.18.21. Ac.21.15.
Casement, properly a lattice, Pr.7.6.
Casiphia, probably the Caspian mountains, Ezr.8.17.
Castle of Antonia, description of, Ac.21.34.
Castles, import of the word so rendered, Ge.25.16.
Caterpillars, probable meaning of word so rendered, 2Ch.6.28. Ps.78.46. Joel 1.4. Am.7.1.
Cattle, import of the word, Ge.1.24. Ge.47.6.
Cauls, meaning of the word thus rendered, Is.3.18.
Caves used as places of retreat, Ju.6.2. 1Sa.24.3.
Cedar, description of, 1Ki.4.33.
——— used as an emblem of the royal family of David, Eze.17.3.
Cedron, *see Kidron.*
Ceilings of wood in the East, Je.22.13.
Cenchrea, situation of, Ac.18.18.
Chain, a prisoner bound with one to a soldier among the Romans, Ac.28.20.
Chains, two, Roman mode of securing a prisoner with, Ac.12.7.
Chains of gold worn round the necks of Eastern ladies, Ca.1.10.
Chains, word so rendered denotes earrings or drops, Is.3.19.
Chalcedony, description of, Rev.21.19.
Chaldean monarchy represented by a head of gold, Da.2.38.
Chaldean monarchy represented as a lion with eagle's wings, Da.7.4.
Chaldean cavalry, swiftness, courage, and ferocity of, Hab.1.8.
Chaldee, though a dialect of the Hebrew, in many respects very dissimilar, Je.5.15.
Chamber, little, or oleah, description of, 2Ki.4.10.
Chambers, inner, description of, 2Ch.18.24.
——— of God represented as built upon the waters, Ps.104.3.
Chamberlain, meaning of word so rendered, Ro 16.23.
Chameleon, word so rendered, the warii lizard, Lo.11.30.
Chamois, word so rendered, probably a species of goat or deer, De.14.5.
Chapters, improper divisions of, Jos.5 15.
Charchemish, or Circesium, situation of, 2Ch.35.20.
Charger, what, Nu.7.31.
Chariot, word so rendered probably denotes a palanquin, Ca.3.9.
Chariot of love, what, 2Ki.2.11
Chariots of iron, description of, Jud.4.13
———, four, emblematical meaning of, Zech.6.1.
Charity, proper signification of, Ro.14.15.
Charmer, import of the term, De.18.10.
Charming of serpents, possibility of, Ps.58.5.
Chebar, river, account of, Eze.1.1.
Cheeks of ladies decorated with coins in the East, Ca.1.10.
Chelubai the same as Caleb, 1Ch.2.18.
Cherethites, who they were, 1Sa.30.14.
Cherubim, description of, Ex.36.8.
———, probable meaning of their symbolical figures, Eze.10.14.
Chesnut tree, word so rendered, properly the plane tree, Ge.30.37.
Chesuloth, probably the same as Chisloth-tabor, Jos.19.18.
Chezib, situation of, Ge.38.5.
Child, word so rendered, properly means a lad, or youth, Ge.21.14. 1Ki.11.17.
Child, disgraceful to fall by the hands of, Ju.8.21.
Children, little, words so rendered to denote young men, 2Ki.2.23. Da.1.4.
Children, numerous, instances of, 2Ki.10.1.
———, considered as the property of parents, and disposable, 2Ki.4.1
Children mean not only descendants, but inhabitants, Ezr.2.3.
Children, bringers up of, what, 2.Ki.10.6
Chileab, probably the same as Daniel, son of David, 1Ch.3.1.
Chimham, habitation of, what, Je.41.17.
Chinneroth, probably Tiberias, Jos.11.2.
———, sea of, description of, Jos.12.3.
Chios, now Scio, account of, Ac.20.13.
Chisleu, month of, account of, Zec.7.1.
Chisloth-tabor, situation of, Jos 19 12.
Chiun, probably Saturn, Am 5.26.
Chor-ashan, probably the same as Ashan, 1Sa.30.30
Chorazin, situation and total destruction of, Lu.10.13.
Christ, genealogy of, by Matthew and Luke reconciled, Lu.3.23,36.
Christ, how said not to be come to send peace but a sword, Mat.10.34

INDEX TO THE PRINCIPAL NOTES IN THE COTTAGE BIBLE.

CUP

Christ fully aware of the sufferings that awaited him, Jn.18.4.
Christs, false, predictions of, Mat.24.26.Lu.21.8.
Christians, persecutions of, foretold, Mat.24.9.
Chronicles, interesting nature of, among the Persians, Es.6.1.
Chrysolite, description of, Eze.10.9.Re.21.20.
Chrysoprasus, description of, Re.21.20.
Church, kings her nursing fathers, and queens her nursing mothers, Is.49.23.
Cilicia, description of, Ac.15.23.
Cinnamon, description of, Ex.30.23.
Circumcision, first practised by Abraham, Ge.17.10.
———— practised by the Arabs, as well as Jews, and at what age, Ge.17.25.
Circumcision of the heart, what, Re.2.29.
Cistern, the right ventricle of the heart, so called, Ec.12.6.
Cities, ancient fortifications of, 2Ki.9.13.
——, walled up to heaven, import of the phrase, De.1.28.
Clauda, description of, Ac.27.16.
Claudius Cesar, account of, Ac.11.28.
Cleanliness, necessity of, in camps, De.23.12.
Cleave, proper meaning of word so rendered, Mat.19.5.
Cleopatra, prediction respecting, Da.11.17.
Cloak, a kind of gown, Lu.6.29.
Close, keeping one's-self, import of, 1Ch.12.1.
Cloth, new, why unfit to put in an old garment, Mat.9.16.
Clothes, presentation of, a mode of honouring in the East, Ge.45.22.
Clothes, accumulation of, by great men, Job 27.16.
———————————————, Is.3.7.
Clouds, the strength of God said to be in, Ps.68.34.
——, meaning of the word so rendered, Job 35.5.
Clouted, meaning of the word, Jos.9.5.
Cnidus, situation of, Ac.27.7.
Coal, metaphorically used for a man and his descendants, 2Sa.14.7.
Coals of fire, why doing acts of kindness to an enemy is compared to heaping them on his head, Pr.25.22.
Coat, properly a tunic, or under garment, Lu.6.29.
—— of many colours, description of, Ge.37.3.
Coats of the priests, description of, Le.8.13.
Cockle, import of word so rendered, Job 31.40.
Coin, the currency of, an acknowledgment of subjection to a king, Mat.22.21.
College, probable meaning of the word so rendered, 2Ch.34.22.
Coney, or Shaphan, account of, Le.11.5.
————————, wisdom of, Pr.30.26.
Conscience, used for consciousness, 1Co.8.7.
———————————————, He.10.2.
Constantine, prediction concerning, Da.11.36.
Constantine, prediction of his accession to the throne, and of the changes it introduced, Re.6.12; 7.3.
Consulter of familiar spirits, meaning of, De.18.10.
Contention, meaning of the word so rendered, 1Th.2.2.
Conversant, import of the word, Jos.8.35.
Conversation, meaning of, 2Co 1.12.
Coos, account of, Ac.21.1.
Copper, fine, as precious as gold, what, Ezr.8 27.
Cor, capacity of, 2Ch.27.5.Lu.16.6.
Coral, description of, Job 28.18.
Corban, meaning of, Ma.7.11.
Corinth, description of, Ac 18.1.
Corinthian brass, what, Ezr.8.27.
Corinthians, second Epistle to, genuineness and authenticity of, 2Co.8.19.
Cormorant, probably the cataract, De.14.17.
——, word so rendered, properly the pelican, Is.34.11.
Corn prepared by God, Ps.65.9.
—— with seven ears on one stalk, Ge.41.5.
——, parched, a frequent food in the East, 2Ki.4.42.
Corn, a certain quantity of, allowed to soldiers in the East, 2Sa.4.6.
Corn, plucking ears of, on the sabbath, why found fault with by the Pharisees, Mat.12.1.
Cornet, the place of honour in the East, Is.38.2.
Cornet, description of, 1Ch.15.20.
——, meaning of word so rendered, Da.3.5.
Corruption, mount of, the same as the mount of Olives, 2Ki.23.13.
Council, the Sanhedrim, or Senate of the Jewish nation, Mat.5.22.
Councils, or Sanhedrims, what, Ma.13.9.
Counsellors, word so rendered, illustrated, Da.3.3.
Counsellors, seven, why employed by the kings of Persia, Ezr.7.14.
Coup de soleil, occurrence of, in Palestine, 2Ki.4.19.
Covenant, ancient ceremony of entering into, De.29.12.Jos.9.6.
Covenant, to be in, with death, or any thing, illustrated, Is.28.15.
Covering of badger's skins for the tabernacle, account of, Nu.4.6.
Coverings of the tabernacle, description of, Ex.36.19.
Covetous man, his insatiableness, Job 3.15.
Cracknells, import of word so rendered, 1Ki.14.3.
Crane, the proper name of, in Hebrew, Je.8.7.
Creeping things, import of, Ge.1.24.
Crete, description of, Ac.27.7.
Crowns, extraordinary size and weight of some ancient ones, 2Sa.12.30.
Crucifixion, description of, Jn.19.6.
Crystal, description of, Eze.1.22.
——, word so rendered, probably glass, Job 28.17.
Cubit, length of, Eze.40 10.
——, used to signify any short duration, Mat.6.27.
Cuckoo, probably the sea-gull, De 14.15.
Cucumber, description of, Nu.11.5.
Cummin, description of, Mat.23.23.
Cup used for divination, Ge.44.5.
—— of blessing, what, Ps.116.13.

DIV

Cup of consolation, what, Je.16.7.
—— of salvation, what, Ps.116.13.
—— of intoxicating liquors an emblem of the judgments of God, Ob.16
Cupbearer, honourable office of, Ne 1.11.
Curious arts, what, Ac.19.19.
Curse, or devote, people to destruction, supposed power of men to, Nu 22.17.
Cush the Benjamite, who, Ps.7.*title.*
Custom, receipt of, what, Mat.9.9.
Cut off, import of the term, Le.22.3.
Cuth, situation of, 2Ki.17.30.
Cymbals, description of, 1Ch.15.16.Ps.150.5.
Cyprus, description of, Ac.4.36.
Cyrene, situation of, Ac.13.1.
Cyrenius, an account of his taxing, Lu.2.2.
Cyrus, account of, Ezr.1.1.
——, the various nations he conquered, Is 45.1.
——, extent of his kingdom, Ezr.1.2.
——, foretold as drying up the rivers of Babylon, a century before his birth, Is.44.27.
Cyrus, prediction of his victories over the Chaldeans and their allies, Is.41.25.
Cyrus, the nations which composed his army, Je.50.9.
Cyrus, the amount of gold and silver taken by him, when he conquered Asia, Je.50.37.

DABERATH, now Daboura, situation of, Jos.19.12.
Dagon, an account of, 1Sa.5.4.
Dalmanutha, situation of, Ma.8.10.
Damascus, description of, 1Ki.11.24.
———, taken by Alexander, Zec.9.1.
———, wilderness of, where situated, 1Ki.19.15.
Damn, properly means to condemn, Ro.14.23.
Damnation, properly judgment or punishment, 1Co.11.29.
Dan, meaning of the name, Ge.30.6.
——, Laish, or Leshem, situation of, Ju 18.7.
Darda and Dara, the same, 1Ch.2 6.
Darius Hystaspes, account of, Ezr.4.24.
—— the Median, account of, Da.5.31 ; 6 1.
Darkness, a metaphor for affliction, or calamity, Ps.18.28.La.3.2.Am.5.20.
Darkness and night worshipped by the Egyptians, Ex.10.21.
Darkness at the crucifixion, supernatural, Mat.27 25.
Darmesek, the same as Damascus, 2Ch 16.2.
Darts, fiery, what, Ps.76.3.
Daughters frequently given in marriage to slaves by persons in the East, when they have no sons, 1Ch.2.35.
Daughters, inheritance of, Nu 27.2 ; 36.2,7,12.
David, properly the eighth son of Jesse, though termed the seventh, 1Ch.2.15.
David, probable time of the year when he was crowned, 1Ch.12.40.
David, disinterested and gallant conduct of, 1Sa.23.2.
David, noble conduct of, in choosing the pestilence, 1Ch.21.13.
David, review of his life and character, 1Ch.29.28.
——, the Messiah so called, Je.30.9.Eze.34.23.
———————, Ho.3.5.
David, city of, stairs of, what, Ne.12.37.
——, tower of, the neck compared to, Ca.4.4.
Day, division of into hours by the Jews, Mat.20.9.
——, extreme heat of, in the East, Je.36.30.
——, let it perish, import of, Job 3.3
Days, fortunate and unfortunate ones marked in the calendar, Job 3.3.
Days, full of, illustration of the expression, 2Ch.24,15.
Daysman, meaning of the word, Job 9.33.
Deacon, import of the word, Phi.1.1.
Dead men, the gods of the heathen such, Ps.106.28.
Deal, meaning of the word, Ex.29.40.
Death, the pestilence so called, Je.15.2.
——, a step between one and, illustration of the phrase, 1Sa.20.3.
Death, shadow of, illustration of, Job 10.22.
——, to see, meaning of, Lu.2.26.
Debir, situation of, Jos.10.38.
Decapolis, account of, Mat.4.25.
Dedan, situation of, Eze.27.15.
Dedications among the heathen, Nu.7.35,51,84.
Deep, what, Lu.8.31.
Degrees, song of, what, Ps.122.*tit.*
Deluge, duration of, Ge.8.14.
——, truth of, established, Ge.7.19,23.
Demoniacal possession, reality of, Mat.12 43.
———————————-Ma.5.2 ; 9.18,25.Lu.8.33.
Derbe, situation of, Ac.14.6.
Desert of the sea, a periphrasis for Babylon, Is.21.1.
Desire of all nations, the Messiah so called, Hag.2.6.
Destruction, city of, where situated, Is.19.18.
Deuel and Reuel, the same person, Nu.1.14.
Devils, import of the word rendered, Le.17.7.
——— really possessed persons, Mat.9.33.
Dew, definition of, Pr.3.20.
——, genial influence of, Ps.72 6.
—— an emblem of a numerous army, 2Sa.17.12.
Dial of Ahaz, probable form of, Is.38.8.
Diamond, description of, Ex.39.11.
———, really the import of word so rendered, Je.17.1.
Diana of Ephesus, some account of, Ac.19.28.
Diblath, situation of, Eze.6.14.
Dibon, now Diban, where situated, Nu.32.34.
———————————, Jos.13.17
Didrachma, value of, Mat.17.24.
Dimon and Dibon the same, Is.15.9.
Dinah, meaning of the name, Ge.30.21.
Dipping the bread in the dish common in the East, Ru.2.14.
Distaff, mode of using, Pr.31.19.
Divination, import of the term, De.18.10.
Divorce, women had the power of, among the Jews, Ma.10.12.
Divorces, excess of, among the Jews, Mat.5.31.

ELE

Dizahab, a place near Moab, De.1 1.
Dodai and Dodo the same, 1Ch.11.12.
Dogs, the heathen so called by the Jews, Mat.15.26
———, bodies thrown to, in the East, Ps 79.3.
Dog's head, a proverbial expression illustrated, 2Sa.3.8.
Dominion, to exercise, meaning of word so rendered, Mat.20.25
Door, import of word so rendered, Ge.19.6.
——, used metaphorically for entrance, occasion, or opportunity, Col.4.3.
Dor, now Tortura, situation of, Jos.17.11
Dorcas, meaning of, Ac.9.36
Dothan, situation of, 2Ki.6.13
Dove, account of, Le.14.22.
———, rapidity of, Ps.55.6.
Doves, the eye compared to, Ca.5.12.
——'s dung, as an article of food, what, 2Ki.6.25.
Drachma, value of, Lu.15.8.
Dragons, why represented as snuffing in the wind, Je.14.6.
Dragons used for the Egyptian people, Ps.74.13.
Dram, or daric, value of, Ne.7.70.
Draught house, making a place one, an Eastern mode of degradation, 2Ki.10.27
Drink, strong, account of, Le.10.9.
Drinking, various modes of, in the East, Ju.7.5.
Dromedaries, young, meaning of word thus rendered, Es.8.10.
Drunken, but not with wine, illustration of the expression, Is.51.21.
Dulcimer, import of word so rendered, Da.3.15.
Dumah, probable situation of, Is.21.11.
Dumb, word so rendered properly means silent, Lu.1.20.
Dumb person really possessed with a devil, Mat.9.33.
Dung port, situation of, Ne.2.13.
Dust, laying of, customary in the East, before persons of distinction, 2Sa.16.13.
Dust, casting of, in the air, import of the action, 1Sa.16.23.
Dwelling deep, meaning of, Je.49.8.

EAGLE, description of, Le.11.13.
———, longevity and vigour of, Ps 103.5.
———, its quick sight, Job 39.29.
———, rapidity of, La.4.19.
———, an emblem of Nebuchadnezzar, Eze.17.3.
———, an emblem of Pharaoh-hophra, Eze.17.7.
Eagles, emblems of the Roman armies, Lu.17.37.
Ear, why said to be planted, Ps 94.9.
——, bored with an awl, import of, Ex.21.6.
Earing, meaning of the word, Ge.45.6.
Earnest, import of, 2Co.1.22.
Ear-ring, word so rendered, properly a nose-ring, and still worn in the East, Ge.24.22.
Ear-rings, meaning of word rendered, Is.3.20.
———, immense spoils of, Ju.8.26.
Earth, originally in a fluid state, 2Pe.3.5.
——, foundations of, what, Pr.8.29.
——, how said to be visited by God, Ps.65.9.
—— used for the land of Judea, Ps.37.9.
Earthen vessels given as presents in the East, 2Sa.17.28.
East country, what, Ge 25.6.Ge.29.1.
—— wind, or Simoom, account of, Ge 41 23.
Easter, properly the Passover, Ac.12.4.
Eastern dress, description of, Ju.14.12.
Eat, to, a book, import of, Eze.3.1.
Eating bread always at a royal table, meaning of, 2Sa.9.10,13.
Ebal, mount, description of, De.11.29.
Ebed-melech, excellent character of, Je 38.12.
Ebiasaph and Asaph the same, 1Ch.26.1.
Ebronah, situation of, Nu.33.34
Ecbatana, description of, Ezr.6.2.
Eden, import of the word, Ge.2.10
———, garden of, where situated, Ge.2.10.
———, country of, situation of, Is.37.12.
———, or Beth-eden, where situated Am.1.5.
Edom, import of the name, Ge.25.30
———, land of, where situated, Ge.32.3.
———, ancient fertility of, Ge.27.39
———, mountainous and rocky, Ob.3.
———, subjugation of by the Israelites, Eze.25.14.
———, total desolation of, Eze.35.9.
———, a name applied to the enemies of the church, Is.63.3.
Edrei, now Draa, situation of, De.3.1.
Eglah, probably the same as Michal, 1Ch.3.3.
Eglaim, situation of, Is.15.8.
Egypt, description of, Is.18.2.
———, fertility of, Ge.41.31.
———, the anarchy which prevailed in it after the death of Tirhakah, foretold, Is.19.3.
Egypt, its conquest by Nebuchadnezzar, the Persian kings, and Alexander the Great, foretold, Is.19.4.
Egypt, conquest of, by Nebuchadnezzar, foretold, Je.46.13.
Egypt, the propagation of the knowledge of the true God in, foretold, Is.19.18.
Egypt, Ethiopia, and Seba, given as a ransom for the Jews, Is.43.3
Egypt the basest of kingdoms, according to the prediction, Eze.29.15.
Egypt, idols of, Eze.8.10.
———, river of, what, Ge.15.18.
———, put for bondage, Ho.9.3.
Egyptian impostor, a seditious one, some account of, Ac.21.38.
Egyptians, dispersion of, by Nebuchadnezzar, Eze.30.21.
Egyptians, captivity of, by Nebuchadnezzar, and probable restoration by Cyrus, Eze.29.12.
Ekron, situation of, Jos.19.43.
Elah, valley of, situation and description of, 1Sa.17.19.
Elam, description of, Je.49.34.
Elamites celebrated as archers, Je.49.35.
Elath, Eloth, or Æla, account of, 2Ki.14.22.
Elealeh, now El-Aal, situation of, Nu.32.37

FEE

El-beth-el, meaning of the word, Ge.35.7.
Elect Lady, who, 2Jn.1.
Election put for the elect, Ro.11.5.
El-elohe-Israel, meaning of, Ge.33.20.
Elephantiasis, account of, Job 2.7.
Eliada, probably written Beeliada by mistake, 1Ch.14.7.
Eliezer, import of the name, Ex.18 4.
Elihu and Eliab, the same, 1Ch.27.18.
Elijah really fed by ravens, 1Ki.17 5.
Elim, situation of, Ex 15.27.
Eliphalet and Elipheiet, the same, 1Ch 14 7.
Elishah, probably Elis, Ezc.27.7.
Elishama, probably a mistake for Elishua, 1Ch.14.5.
Ellasar, probably the same as Telassar, Is.37 12.
Embalming, description of, Ge 50.1,3.
Emerald, description of, Ex 28 18.
Emmaus, situation of, Lu.24.13.
Enchanter, import of the term, De.18.10.
Enchantments, meaning of word rendered, Ex.7.11.
Endor, description of, 1Sa.28.7.
Engedi, situation of, Jos 15.62.
Engines to shoot arrows and stones, what, 2Ch 26.15.
En-hakkore, meaning of, Ju.15.19.
Enjoy, power to, the gift of God, Ec.2.25 ; 6.2.
En-mishpat, or Kedesh, situation of, Ge.14.7.
En-Rimmon of Judah, situation of, Ne.11.29.
En-rogel, situation of, Jos.15.7.
En-shemesh, import of, Jos.18.17.
————, situation of, Jos.15.7.
Ephah, capacity of, Eze.45.11.
Ephes-dammim and Pas-dammim, the same, 1Ch.11.13.
Ephesus, description of, Ac.19.1.
Ephod, description of, Ex.28.4 Le 8.7.
Ephraim, import of the name, Ge.41.52.
————, humanity and excellent conduct of the heads of, 2Ch.28 9.
Ephraim, situation of, Jn.11 54.
————, wood of, where situated, 2Sa.18 6.
————, situation of, 2Ch 13.19.
Epicureans, some account of, Ac.17.18.
Esar-haddon, account of, Is.37.38.
Esau, import of the word, Ge.25.25.
——, in temporal condition, equal to his brother, Ge.27.39.
Esek, meaning of, Ge.26.20.
Eshcol, meaning of the name, Nu.13 24.
Eshtaol, situation of, Jos.15.33.
Eshtemoa, situation of, Jos.21.14.
Etam, situation of, 1Ch.4.32.
Etham, situation of, Nu.33.6.
——, wilderness of, where situated, Nu.33.8.
Ethan, probably the same as Jeduthun, 1Ch.25.1.
Ether or Etham, situation of, 1Ch.4.32.
Ethiopia, or Cush, three countries so called, Is.37.9.
Ethiopia, or Cush, the country of the Cussæi, Ge.2.13.
Ethiopia, proper, description of, Is.37 9.
Eunuch, signification of, Ge 37.36.
Eunuchs, black, bad character of, in the East, Je.38.12.
Euroclydon, wind, what, Ac.27 14.
Evenings, two, among the Hebrews, Ex.12.6.
Evil-merodach, account of, 1Ki.25.27.
Execrations upon the rebuilders of cities, Jos.6.26.
Executioner, import of word so rendered, Ma.6.27.
Exodus, a modern one, Nu.1.46.
Expedient, import of word so rendered, 1Co.6 12.
Ezer and Ezar, the same in the original, 2Ch.1.38.
Ezion-gaber, situation of, Nu.33.35.
Ezra, amiable spirit of, Ezr.7.27.
—— and Nehemiah, difference between, in the numbers of the captives who returned, Ezr.2.64.
Eye, apple of, use and wonderful mechanism of, Pr.7.1.
Eye, daughter of, what, Ln.2.18.
Eye-lids, effect of painting of, Pr.6.25.
Eyes, painting of, illustration of, 2Ki.9.30.
————————, Eze.23.40
Eyes, having, and seeing not, ears and hearing not, illustration of, Je.5.21.
Eyes, right, why thrust out, 1Sa.11.2.

FACE, covering of, a token of reverence, 1Ki.19.13.
———— sign of condemnation, Es.7 8.
Faces, differences of, wonderful, Ge.27.22.
Fair havens, situation of, Ac.27 8.
Faith, as a grain of mustard seed, what, Mat.17.20.
——, growing of, illustrated, 2Th.1.3.
Fallow-deer, word so rendered probably denotes the buffalo, 1Ki.4 23.
Familiar spirit, one who has, import of, 1Sa.28.7.
Families carried to war in the East, 2Sa.15.22.
Family, a large, considered a blessing, Ge.24.60.
Famous, used for notorious, Eze.23.10.
Farthing, meaning of the word, Ma.12.42.
————, value of word so rendered, Mat.10.29.
Fat prohibited, Le.3.17 ; 7.23.26.
——, heart to be, illustration of the expression, Ps.119.70.
Father, the term frequently used to denote an ancestor, Da.5.12.
Father, applied to the founder or prince of a city or people, 2Ch.2.42.
Father sometimes reckoned with his sons, 1Ch.3.22 ; 7.3.
Father and mother, to be without, meaning of, He.7.3.
Fathers, their authority over their children, Ju.1.12.
Fear, or terror, a line strung with feathers used to frighten beasts into the pit, Is.24.17.
Feast of trumpets, design of, Le.23.24.
———— tabernacles, account of, Le.23.34.
Feathers used to denote subjects, Eze.17.3.
Feet, dressing of, customary in the East, 2Sa.19.24.
Feet, having washed, an excuse for not rising from bed, in the East, Ca.5.3.

GAT

Felix, Claudius, account of, Ac.23.24 ; 24.2.
Females employed in drawing water and collecting fuel, in the East, Jos 9.25.
Ferret, word rendered, a spotted lizard, Le.11 30.
Festus, Porcius, account of, Ac.24.27.
Field, treasures of corn ', what, Je.41.8.
Fig tree, description of, Mn.11.13.
Figs, various crops of, Is.28.4.
——, the early and winter, account of, Je.24 2.
——, poultice of, beneficial effects of, 2Ki.20.7.
Filled with a person, meaning of, Ro.15.24.
Fining pot, Jerusalem represented as, Eze.22.19.
Fingers, instances of persons having six on each hand, and six toes on each foot, 1Ch.20.6.
Fire, sacred, imitations of, Le.6.13 ; 9.24.
——, the heathen priests boasted that it had no power over them, Da.3.27.
Fire, tongue of, a fine metaphor for a flame, Is.5.24.
Fire, the word of God compared to, Je.23.29.
—— and water worshipped by the Egyptians, Ex.9.18.
Firmament, import of, Ps.19 1.
———— displays the power of God, Ps.150.1.
First-born, slaying of the, perfectly equitable, Ex.12.29.
First-born, redemption of, Nu.18.16.
First-fruits, illustration of the law of, Le.23.10.
Fish very prolific, Ge.48.16.
——, an emblem of converts, Eze.47.10.
Fishers, Apostles and preachers so termed, Eze.47.10.
Fitches, import of word so rendered, Is.28.25.
————————, Eze.4.9.
Flax, description of, Ex.9.31.
Flea, metaphor taken from one, 1Sa.26.20.
Flesh of peace-offerings not to be left, Le.7.15.
Flies, swarms of, import of word rendered, Ex.8.21.
Flies have often proved plagues, Ex.8.24.
——, dead, how they change the odour of ointments, Ec.10.1.
Flock, great care requisite in driving, Is.40.11.
Flute, meaning of word so rendered, Da.3.5.
Fly, dog, description of, Ps.105.31.
Folly, a little tarnishes the reputation, Ec.10.1.
Food, the providing of, for various animals, a proof of the wisdom, providence, and goodness of God, Ps.135.25.
Food of heathens first offered to their idols, Da.1.8.
Fool, how said to eat his own flesh, Ec.4.5.
Foot, irrigation of land by, De.11.10.
Foreheads, writings worn on, Ex.13.9.
Forgetfulness, land of, what, Ps.88.12.
Forswearing, the execrable morality of the Jews on this point, Mat.5.33.
Fountain, the left ventricle of the heart so called, Ec.12.6.
Fountains of the great deep, what, Ge.7.11.
————, stopping up of, when an enemy invades a land, a practice in the East, 2Ch.32.4.
Fowl, meaning of the word, Ge.1.20.
——, of every wing, a metaphor for all the inhabitants of the earth, Eze.17.23.
Foxes, or rather jackals, account of, Ju.15.4.
Foxes, lying prophets compared to, Eze.13.4.
Fray, signification of, Zec.1.21.
Friend, how the countenance of one is sharpened by another, Pr.27.17.
Friend, why one who blesseth with a loud voice is to be suspected, Pr.27.14.
Friend, properly a companion, Mat.26.50.
Fringes, form and use of, Nu.15.38.
Frog, import of the word, Ex.8.2.
Frogs have sometimes proved great plagues, Ex.8.6.
Fruit, the term used for children, Eze.17.9.
——, an emblem of converts, Eze.17.23.
Frying pan, description of, Le.2.7.
Fruit trees, to be spared in a siege, De.20.19.
Funeral banquets usual in the East, Je.16.7.
Furbish, origin and import of, Je.46.4.
Furniture, camel's, description of, Ge.31.34.

GABA, or Geba, where situated, Jos.18.24.
Gad, import of the name, Ge.30.11.
——, inheritance of the tribe of, Nu.34.15.
——, the name of an idol, probably means good fortune, Is.65.11.
Gadara, situation and description of, Mat.8.28.
Galatia, description of, Ac.16.6.
Galbanum, description of, Ex.30.34.
Galeed, import of the name, Ge.31.47.
Galileans, the peculiar dialect of, Ma.14.70.
————, seditious character of, Lu.13.1.
Galilee, description of, Ma.1.39.
————, Jewish traditions that the Messiah should be first manifested there, Lu.4.44.
Gall, meaning of word so rendered, Pr.69.21.
Gallim, situation of, 1Sa.25.44.
Gallio, some account of, Ac.18.12.
Games, allusions to the Isthmian and Olympic, 2Co.10.13.
Gardens, mode of irrigating, Pr 21.1.
Garments, spreading of, before or under persons, illustration of, 2Ki.9.13.
Gate, sitting in, an ancient Eastern custom, 2Sa.19.8.
Gate, sitting in, illustration of, Es.3.2.
——, exalting of, in the East, danger of, Pr.17.19.
——, east, or sun, where situated, Je.19.6.
——— of the fountain, where situated, Ne.2.14.
——— of the valley, situation of, Ne.2.15.
——, horse, situation of, 2Ch.23.15.
Gates, the place for the transaction of public business, Ge.23.10.
Gates, courts of judicature held in, De.16.18.
——, used as markets in the East, 2Ki.7.1.
——, not open in the East after sunset nor before sunrise, Ne.7.3.
Gates of the tents of the Lord, meaning of, 2Ch.31.2.

GRA

Gath, situation of, 1Sa.21.10.
Gath-rimmon, situation of, Jos.21.24.
Gaulonitis, now Djolan, account of, De.4.43.
Gaza, situation and account of, Ju.16.1.
——— which is desert, meaning of Ac.8.26.
Geba, situation of, Is.10.25.
Gebal, a part of Seir, account of, Ps.83.7.
———, or Byblos, situation and description of, Jos.13.5.
Gedor, situation of, 1Ch.4.18.
Gelilioth, meaning and situation of, Jos.18.17.
Genealogies, difference in, probably occasioned by the same person having different names, 1Ch.4.24.
Generations, import of the word, Ge.37.2
———, a usual mode of reckoning, Ge.15.16.
Gennesaret, land of, description of, Mat.14.34.
Gennesaret, lake of, description of, Jos.12.2.
Geography of the Scriptures, difficulties attending, Jos.15.1 ; 17.7.
Gerar, where situated, Ge.20.1.
Gergesenes, who, Mat.8.28.
Gerizim, mount, description of, De.11.29.
Gershom, meaning of the name, Ex.2.22 ; 18.3.
——— and Gershon the same, 1Ch.23.6.
Geshur of Syria, situation of, 2Sa.13.38.
Gethsemane, description of, Mat.26.36.
Gezer, where situated, Jos.10.33 ; 12.12.
Gezrites, or Gerzites, habitation of, 1Sa.27.8.
Giants, account of some, 1Sa.17.4.
———, Argob, the land of, tradition respecting, De.3.13.
Gibbar and Gibeon the same, Ne.7.25.
Gibbethon, situation of, Jos.21.23.
Gibea in the tribe of Judah, 1Ch.2.49.
Gibeah, situation of, Ju.19.12.
——— of Saul, situation of, Is.10.28.
Gibeon, situation of, Jos.10.2.
Giblites, the inhabitants of Gebal or Byblos, Jos.13.5.
Gideon, known by the name of Jerubbaal, or Jerombalus, among heathen writers, Ju.7.1.
Gier-eagle, a species of vulture, De.14.17.
Gifts or offerings, include sacrifices, He.8.4.
Gihon, the Araxes, now Arass, Ge.2.13.
———, fountain of, situation and description of, 1Ki.1.45.
Gilboa, mount, situation of, 1Sa.31.1.
Gilead, the same as Galeed, Ge.31.48.
Gilgal, why so called, Ge.31.46.
———, situation of, Jos.4.19.
———, house of, situation of, Ne 12.29.
Ginnetho a mistake for Ginnethon, Ne.12.4.
Girdle, description of, Ex.39.29.
———, curious, description of, Ex.29.5.
———, use of, Ps.18.32.
Girgashites dwelt beyond Jordan, De.7.1.
Gittah-hepher, situation of, Jos.19.13.
Gittith, meaning of, Ps.8.*title*.
Glass, invention of, De.33.19.
Gleam, import of the term, Ru.2.15.
Gleaning, right of, not recognised by law, Ru.2.15.
Glede, import of the word so rendered, De.14 13.
Glory, the word used for wealth, Ge.31.1.
Goad, description of, Ju 3.31.
Goat, wild, account of, De.14.5 Ps.104.18.
———, wild, description of the female, Pr.5.19.
Goats, hair of, very fine in the East, Ge.27.16.
————, description of, Ex.26.7.
God, import of the word Elohim so rendered, De.5.9. De.6.4.
God, none like him, Ps.71.19.
——, Jesus Christ so called, 2Pe.1.1.
——, frequently said to do what he only permits, Ez.14.9.
God, supposed danger from the appearance of, Ex.33.20. Ju.18.22.
God, appearance of, gave rise to the mythological representations of the Greeks and Romans, Ge.18.21.
God, spoken of in the language of men, Ge.18.22.
——, how said to minister seed to the sower, 2Co.9.10.
God, as an antecedent, frequently understood, Ps.73.15.
God, the term, frequently used to denote the superlative, 2Sa.9.8.
God, we ought to obey him, rather than men, illustrated, Ac.5.29.
God forbid, this phrase not justified by the original, Ro.3.31.
God, daughter of a strange, what, Mat.2.11.
Gods, monuments of deliverance offered to, 1Sa.6.5.
Gods, heathen, degrading notions respecting, 1Ki.18.27.
Gods, each district supposed to have a tutelary one, 1Ki.20 23.
Gog and Magog, probable meaning of the prophecy respecting, Ez.38.16.&c.—XXXIX
Gog and Magog mentioned by St. John different from those mentioned by Ezekiel, Re.20.8.
Golan, where situated, De.4.43.
Gold-dust put in the hair by the Jews, 2Sa.14.27
Golden bowl, the brain so called, Ec.12.6.
Golden candlestick, imitations of, Ex.37.17.
Goliath, extraordinary size of, 1Sa.17.4
———, traditions respecting, 1Sa.17 50.
Goldsmiths, import of word so rendered, Ne.3.32.
Goodly person, import of, Ge 39.6.
Goshen, country of, where situated, Ge.45.10
———, city of, situation of, Ge.46.28.
——— in Judah, where situated, Jos.10.41.
Go to, import of the phrase, Ge.11.7.
Gourd, probable meaning of the word so rendered, Jon.4.6.
Gourds, wild, or colocynth, description of, 2Ki.4.39.
Governor, import of the word, Ge.42.6. Ju.3.3.
Gozan, river, where situated, 2Ki.18.11.
Grace, a charitable contribution so called, 2Co.8.19
Grass, an emblem of the transitory condition of man. Ps 103 15.

HEA

Grass upon the house-tops, an emblem of the evanescent condition of the wicked, Ps.129.6.
Grass, mown, rather pastured, Ps.72.6
Grave, the common receptacle of all, Job 3.19.
Grave-clothes, what, Jn 11.44.
Grecian or Macedonian, empire, represented by the belly and thighs of brass, Da.2.39.
Grecian empire, represented by a leopard with four wings and four heads, Da.7.6.
Grecian empire, represented by a he-goat, Da.8.5.
———, division of into four kingdoms predicted, Da.8.22.
Greece, description of, Ac.20.2.
Grinders, teeth so called, Ec.12.3.
Grizzled, import of the word, Ge.31.10.
Grove, import of word so rendered, Ge.21.33.
———, word so rendered probably the same as Ashtaroth, 1Ki.18.19.
Groves, idolatrous worship in, De.12.2; 16.22.

HABERGEON, meaning of the word, Ne.4.16.
Habor, situation of, 2Ki.18.11.
Hachilah, situation of, 1Sa.23.19.
Hadadezer, probably a mistake for Hadarezer, 1Ch.18.3.
Hadar and Hadad, the same person, 1Ch.1.50.
Hadid, or Adida, situation of, Ez.2.33.
Hadrach, probably Cœle-Syria, Zec.9.1.
Hagaba and Hagabah, the same, Ez.2.45.
Hagarites, where they inhabited, 1Ch 5.19.
Hai, the same as Ai, Ge.13.3.
Hail, the formation of, Ps.147.17.
Hair, long, why a glory to a woman, 1Co.11.15.
——, long, why a shame to a man, 1Co.11.14.
——, the weight of Absalom's, 2Sa.14.27.
—— of the Nazarite dedicated to God, Nu.6.7,18.
——, employed as an expressive emblem, Eze.5.1.
Hairy man, meaning of the expression, 2Ki.1.8.
Halah, situation of, 2Ki 18.11.
Hallel, great, what, Ps.113.1.
Ham, signification of, Ge.10.6.
——, descendants of, Ge.10.6.
——, land of, Egypt so called, Ps.106.22.
Hamath, now Hamah, description of, 2Ki.18.34.
Hammer, the word of God compared to, Je.23.29.
Hammoth, situation of, Jos.21.32.
Hamonah, signification of, Eze.39.16.
Hamon-Gog, import of, Eze.39.11.
Hamor, signification of, Ge.34.13.
Hand, lifting up the, a mode of swearing, Ex.6.8.
——, plucking of, from the bosom illustrated, Ps.74.11.
Hand, the soul or life to be in, illustrated, Ps.119.109.
Hand or arm placed on a pillar as a trophy, 1Sa.15.12.
Hands, stretching out of, in prayer, Le.9.22.
———————, Ps.77.2.
Hands, clapping of, curious mode of, 2Ki.11.12.
——, to strike, illustration of, Pr.6.1.
——, giving or joining the, a pledge of friendship and fidelity, 2Ki.10.15. Pr.11.21.
Hands, marks made on, by the Orientals, Ex.13.9.
Hanes, probable situation of, Is.30.4.
Hang upon one when speaking, illustration of, Lu.19.48.
Hanging of the door of the tabernacle, description of, Ex.26.36.
Haphraim, situation of, Jos.19.19.
Haran, or Charræ in Mesopotamia, situation of, Ge.11.32. Is.37.12.
Harem, how supplied, Es.2.3.
——, inviolability of, 1Sa.19.16.
Harhas, probably written Hasrah by mistake, 2Ch.34.22.
Harlot, real import of, Ge.38.21.
——, word rendered, probably denotes a tavern-keeper, Ju.2.1; 11.1. 1Ki.3.16.
Harness, import of the word, 1Ki.20.11.
——, properly a coat of mail, 2Ch.18.33.
Harnessed, import of word rendered, Ex.13.18.
Harodite and Hararite, the same, 1Ch.11.27.
Harp, ancient, description of, 1Ch.13.8.
——, word so rendered the guitar, Da.3.15.
Hart, import of the word so rendered, 1Ki.4.23.
—— ensnared, an Egyptian emblem of a man overthrown by flattery, Pr.7.22.
Harvests, two, in Egypt, Ex.9.31.
Hasenuah and Pedaiah, the same, Ne.11.7.
Hashupha and Hasupha, the same, Ezr.2.43.
Hath not, to take from him who, meaning of the expression, Lu.19.26.
Havilah, situation of, 1Sa.15.7.
Hawk, rapidity of its flight, Job 39.26.
——, night, probably the oriental owl, De.14.15.
Hay, word so rendered denotes herbage, Pr.27.25.
Hazar-gaddah, situation of, Jos.15.27.
Hazel, word so rendered properly the almond, Ge.30.37.
Hazeroth, situation of, Nu.12.16.
——, a place near Moab, De.1.1.
Hazezon-tamar, situation of, Ge.14.7.
Hazor, situation of, Jos.15.23,25. Je.49.33.
——, in Naphtali, situation of, 1Ki.9.15.
He, sometimes equivalent to the true and eternal God, Je.14.22.
He that cometh, a title of the Messiah, Mat.11.3.
Head, why a man dishonoureth it, by having it covered, 1Co.11.4.
Head, why a woman dishonoureth it, by having it uncovered, 1Co.11.5.
Head, shaven, a punishment of adultery, 1Co.11.5.
——, to lift up, meaning of, Je.52.31.
Heads of enemies brought to the conqueror, Ju.7.25.
Heads, barbarous mode of making heaps, 2Ki.10.8.
Health, proper sense of word so rendered, Ge.33.6.
Heaps of stones, description of, Ge.31.46.
Heart, perfect, meaning of, 1Ch.12.38.
——, double, meaning of, 1Ch.12.38.
Hearth, rather a brazier Je.36.22.
Heaven, corn of, what, Ps.78.24.

HYS

Heaven, used metaphorically for an empire, Eze.32.7.
Heaven of heavens, import of, De.10.14. 2Ch.6.18.
——————, Ps.136.5.
Heavens made by the wisdom of God, ———, God's spreading them out as a curtain, illustrated, Is.40.22.
Heavens, He who rideth upon, illustration of the expression, Ps.68.33.
Hebrew, Abram so called from Eber, Ge.14.13.
———, simplicity and force of, Ge.26.13.
Hebron, description of, Jos.10.3. Lu.1.39.
Heifer, red, institution of, Nu.19.2.
Helbon, or Chalybon, now Aleppo, description of, Eze.27.18.
Heleb, Heled, and Heldai, the same, 1Ch.11.30.
Helez, why called the Paltite and Pelonite, 1Ch.27.10.
Hell, meaning of the word, Ps.16.10. Mat.5.30.
Heman the Ezrahite, who, Ps.88.*title*.
—— and Homan, the same person, 1Ch.1.39.
Hemdan and Amran, the same person, 1Ch.1.41.
Hermon, mount, description of, De.3.9.
———, dew of, account of, Ps.133.3.
Herod Antipas, account of, Mat.14.1.
———, bad character of, Lu.13.32.
Herod, dreadful death of, confirmed by Josephus, Ac.12.21.
Herodias, account of, Mat.14.1,3.
Herodias's daughter, account of, Mat.14.11.
Heshbon, now Heshban, situation of, Nu.21.26.
———, the eyes compared to the fish-pool of, Ca.7.4.
Hierapolis, account of, Col.4.13.
Hiezaion, meaning of, Ps.9.16.
High Priest, consecration of, among the Romans, Le.8.24.
Hinnom, valley of, where situated, Jos.15.8.
———————, described, Je.19.6.
Hiram and Huram, the same, 2Ch.4.16.
Hittites, where they dwelt, De.7.1.
Hivites, their country, De.7.1.
Hoar-frost, the formation of, Ps.147.16.
Hodaviah, Hodevah, and Judah, the same, Ezr.3.9.
Hodaviah and Joed, the same, Ne.11.7.
Holon and Hilen, the same, 1Ch.6.58.
Holy of Holies, not always accessible, Le.16.2.
—— Land, extent and boundaries of, as described by Ezekiel, Eze.47.17.
Holy Land, division of among the tribes, as described by the prophet, Eze.48.4.
Holy City, vast dimensions of, Eze.48.30.
Homer, capacity of, Le 27.16. Eze.45.11.
Honey, wild, abundance of in Judea, 1Sa.14.25.
——, date, account of, Ge.43.11. 2Ch.31.5.
Honouring, singular mode of, Es.6.11.
Hook usually put in the nose of beasts in the East, 2Ki.19.28.
Hooks of the pillars of the tabernacle, what, Ex.26.32.
Hor, mount, situation of, Nu.20.22.
Horeb, situation and description of, Ex.19.2.
——, rock of, description of, Ex.17.6.
Horn, the son of oil, meaning of, Is.5.1.
———, defiling of, in the dust, Job 16.15.
Horns used to ancient altars, Ex.38.2.
—— of the altar, use of, Ex.27.2.
—— worn in the East, 2Ch.18.10.
———— by the Abyssinian kings, Ps.75.5.
——, the enemies of the Jews so represented, Zec.1.18.
Hornet, description of, Ex.23.28.
Horonaim, situation of, Je.48.4.
Horse, why requiring a whip, Pr.26.3.
—— in a chariot, a lady compared to, Ca.1.9.
——, red, the emblem of war, Zec.6.1.
———, an emblem of the Divine judgments on the enemies of Christianity, Re.6.4.
Horse, black, the emblem of famine and pestilence, Zec.6,1. Re.6.5.
Horse, white, the emblem of removal of these judgments, Zec.6.1.
Horse, white, an emblem of the triumphs of Christianity, Re.6.2.
Horse, grizzled, the emblem of a mingled dispensation, Zec.6.1.
Horses, why not to be multiplied, De.17.16.
———————, 2Ch.9.28.
—— unshod in the East, Ju.5.22.
——, peculiar kind used by the kings of Persia, Es 6.8.
Horses dedicated to the sun, 2Ki.23.11.
——, company of, meaning of word rendered, Ca.2.9.
Hospitality, eastern and primitive, Ge.18.1.
———, high notions respecting, in the East, Ju.19.24.
House of God, the tabernacle so called, Mat.12.4.
——, keepers of, the hands so called, Ec.12.3.
Houses, description of, in the East, Ps.128.3.
——, redemption of, Le.25.29.
House-tops used in the East for the purpose of announcing any thing, Lu.12.3.
House-tops, used for sleeping, 1Sa.9.26.
———— resorted to in the East in the event of an alarm, &c. Is.22.1.
House-tops have stairs on the outside, and form continued terraces in walled towns, Lu.17.31.
Humility, advantages of, Pr.25.7. Lu.14.8.
Huppim, Hupham, and Huram, the same, 1Ch.8.5.
Hyena, description of, Je.12.9.
Hyke, or plaid, of the Arabs, description and use of, De.24.13.
Hymns, import of, Ep.5.19.
Hyperbaton, instance of, De.32.42.
Hyperbole, strong eastern one, Jn.21.25.
Hyperbolical expressions used in the East, instances of, 2Sa.14.17; 17.11.
Hyssop, description of, Ex.12.22.
—— a species with a *reedy* stalk Jn.19.29.

JER

I AM, import of, Ex.3.15.
——, a title claimed by Jesus, Jn.8.58.
Ibleam, called Bileam, by transposition of letters, 1Ch.6.70.
Iconium, situation of, Ac.13.51.
Idle word, meaning of, Mat.12.36
Idolatry, objects of Egyptian, De.4.17.
——— retained among the Israelites Jos 24.14.
———, folly of, exhibited, Is.41.12.
Idols, vanity of, illustrated, Ps.115.4.
——, the memory of some, totally perished, Is.65.11.
Idols, contrast between them and God, Ps.115.13.
Ignorance, law relative to sins of, Nu.15.22.
Ije-abarim, meaning of, Nu.21.11; 33.44.
Ijon, situation of, 1Ki.15.20.
Ilex, or holly-oak, description of, Is.1.29.
Illyricum, description of, Ro.15.19.
Imagination, extensive import of the word, Ge.6.5.
India, description of, Es 8.9.
Iniquity, used for the punishment of it, Job 21.19.
———, they who plough, also reap it, illustration of, Job 4.8.
Ink, word rendered, proved to have this meaning, Je.36.18.
Inkhorn, shown to be a proper rendering of the word, and the mode of wearing it illustrated, Eze.9.2.
Inn, description of an eastern, Ge.42.27.
Interest, exorbitant rate of, Ne 5.11.
Interpreter, import of word rendered, Ge.42.23.
Ir-shemesh, situation of, Jos.19.41.
Iron, northern, what, Je.15.12.
Isaac, import of the name, Ge.17.19.
Iscah, probably the same as Sarai, Ge.11.29.
Ishi, import of the name, Ho.2.16.
Ishmael, import of the name, Ge.16.11.
———, prophecies concerning the descendants of, verified, Ge.16.12.
Israel, chief of the fathers of, who, 2Ch.23.2.
———, the term, applied in a general way to Judah, 2Ch.23.2; 28.27
Israel, wonderful continuance of, as a nation, while the very names of their enemies have become extinct, Je.31.36.
Israelites, preserved a distinct people, Nu.23.9.
———, order of their march, Nu.10.14.
———, families of, Nu.26.25.
Israelitish tribes, numbers of, Nu.26.51.
Issachar, meaning of the name, Ge.30.18.
Isthmian games, referred to by St. Paul, 1Co.9.24.
Instructed, import of word so rendered, Phi.4.12.
Isui and Ishui, the same in the original, 1Ch.7.30.
Italian band, account of, Ac.10.1.
Italy, account of, Ac.27.1.
Ithra and Jether, the same, 1Ch.2.17.
Ittai the same as Ithai, 1Ch.11.31.
Iturea, account of, Lu.3.1.
Ivory houses, what, 1Ki.22.39.
Izeharites and Izharites, same in the original, 1Ch.24 22.

JAALAH and Jaala, the same, Ne.7.58.
Jabbok, now the Zerka, situation of, Ge.33.22.
Jabesh-gilead, situation of, Ju.21.8.
Jabneh, or Jamnia, description of, 2Ch.26.6.
Jachin, meaning of, 1Ki.7.21.
Jacinth, description of, Re.21.20.
Jacob's well, description of, Jn.4.6.
Jaddua, account of, Ne.12.11.
Jah, signification of, Ps.68.4.
Jahaz, or Jahaza, situation of, Jos.13.18.
Janohah, situation of, Jos.16.6.
Japheth, enlargement of the boundaries of, Ge.9.27.
Japhia, situation of, Jos.19.12.
Jarmuth, situation of, Jos.12.11.
———, probably the same as Remeth and Ramoth, Jos.21.29.
Jasher, book of, what, 2Sa.1.18.
Jashobeam, probably called by a mistake Adino the Ezrite, 2Sa.23.8.
Jasper, description of, Ex.39.13.
Jattir, situation of, Jos.21.14.
Javan, denotes the Grecians, Is.66.19.
Javelin, or spear, an emblem of royal authority, 1Sa.18.10.
Jazer, situation of, Jos.13.25.
Jealousy, spirit of, Nu.5.14.
———, trial of, Nu.5.15,.14.
Jebusi, where situated, Jos.18.16.
Jebusites inhabited about Jerusalem, De.7.1.
Jeconiah, why called Assir, 1Ch.3.17.
Jedidiah, signification of, 2Sa.12.25.
Jeduthun, the same as Ethan, 1Ch.23.1. Ps.39.*title*.
Jegar-sahadutha, meaning of, Ge.31.47.
Jehiel and Jehieli, the same, 1Ch.26.22.
Jehoadah and Jorah, the same, 1Ch.9.42.
Jehoahaz, why called Shallum, 1Ch.3.15.
Jehoash, how called Joash, 2Ch.24.1.
Jehoiarib and Jojarib, the same, Ne.11.10.
Jehoram associated with his father, 2Ch.21.3.
Jehoshaphat, meaning of the name, Joel 3.12.
———, pious conduct of, 2Ch.20.23
———, valley of, where situated, Joel 3.12.
Jehozadak and Josedech, the same in the original, Hag.1.1.
JEHOVAH, meaning of, Ex.3.15.
Jehovah-nissi, import of, Ex.17.15.
Jemsheed, cup of, traditions respecting, Ge.44.5.
Jerahmeelites, who, and where they inhabited, 1Sa.30.19.
Jeremiah, disinterested and patriotic conduct of, Je.40.6.
Jericho, road to, from Jerusalem, dangerous, Lu.10.30.
Jerijah and Jeriah, the same in the original, 1Ch.24.23
Jerubbaal, why called Jerubbesheth, Je.11 13.
Jeruel, wilderness of, where situated, 2Ch.20.
Jerusalem, description and history of, 1Ch.9.3.
———————, surrounded by mountains, Ps.125.2

KIR

Jerusalem, a fast kept by the Jews for the destruction of, by Nebuchadnezzar, Je.52.12.
Jerusalem, dedication of the wall of, Ne.12.27.
———, great population of, after the captivity, Zec.2.4.
Jerusalem, surrounded with a rampart by Titus, Lu.19.43.
Jerusalem, the destruction of, preceded by false Christs, Lu.21.8.
——— By wars and rumours of wars, Lu.21.9.
——— By nation rising against nation, Lu.21.10.
——— By earthquakes and famines, Lu.21.11.
——— By fearful sights and signs from heaven, Lu.21.11.
Jerusalem, distress from famine at the siege of, De.28.54.
Jerusalem, terrible calamities of the Jews at the destruction of, Lu.23.29.
Jerusalem, dreadful slaughter and captivity of the Jews at the destruction of, Lu.21.24.
Jerusalem, no Christian perished at, Lu.21.21.
———, utter destruction of, Lu.21.24.
Jeshaiah, probably contracted or corrupted into Isshiah, 1Ch.24.21.
Jeshanah, situation of, 2Ch.13.19.
Jeshimon, situation of, 1Sa.23.19.
Jeshua and Joshua, the same, Hag.1.1.
Jesiah and Isshiah, the same in the original, 1Ch.24.25.
Jether and Ithram the same, 1Ch.7.37.
Jetur, the father of the Itureans, Ge.25.13.
Jew, name of, a proverbial mark of contempt, De.28.37.
Jew, one inwardly, what, Ro.2.29.
Jews, a blessing to all nations, Zec.8.13.
——, various minor captivities of, Je.52.28.
——, have wholly forsaken idolatry since the Babylonian captivity, as predicted, Eze.23.27
Jews, destruction of at, and subsequent to the siege of Jerusalem, De.28.62.
Jews, numbers sold as slaves in Egypt, De.28.68.
——, their miserable dispersion, De.23.65.
Jewels, import of word so rendered, Ge.24.53.
Jezreel, signification of, Ho.1.4,11.
———, situation and account of, 1Sa.29.11.
Jimnah and Imnah, the same in the original, 1Ch.7.30.
Jogbehah, situation of, Ju.8.11.
John the Baptist, Josephus's account of his imprisonment and death, Mat.14.10.
John, probably the same as Johanan ben Zaccai, Ac.4.6.
Joiarib, a contraction of Jehoiarib, ——— thought an honour to be descended from, 1Ch.24.7.
Joined together, proper meaning of, Mat.19.6.
Jokneam, river before, what, Jos.19.11.
Joktheel, the same as Selah or Petra, *which see.*
Jonadab, some account of, Je.35.6.
Jonath-elim-rechokim, meaning of, Ps.56.*title.*
Joppa, now Yaffa, description of, Ez.3.7.
Jorah and Hariph the same, Ne.7.24.
Joram, probably a mistake for Hadoram, 1Ch.18.10.
Jordan, description of, Jos.3.1.
———, banks, width, and overflowing of, Jos.3.15.
Jordan, miraculous passage of, Jos.3.17.
Joseph, import of the name, Ge.30.24.
——, beauty of, celebrated in the East, Ge.39.6.
Josiah, amiable character of, 2Ki.22.1.
Josiah's conduct in fighting against Necho vindicated, 2Ch.35.22.
Jotbathah, where situated, Nu.33.33.
Jubilee, an account of, Le.25.11,21,52.
———, typical design of, Is.61.1.
Judah, meaning of the name, Ge.29.35.
——, perhaps a town so called, Jos.19.34.
Judas of Galilee, account of, Ac.5.37.
Judea, or Jewry, description of, Jn.7.1.
——, represented as a woman sitting on the ground, La.2.10.
Judges, Israelitish, Jos.1.10.Ju.2.16.
——, meaning of the word so rendered, Da.3.3.
Judgment, meaning of, De.4.1.
———, import of word so rendered, Mat.5.22.
Juniper, word so rendered probably denotes broom, Job 30.4 Ps.120.4.
Jupiter, some account of, Ac.14.12.
Juttah, situation of, Jos.21.16.

KADESH, or En-mishphat, situation of, Ge.14.7.
———, in the wilderness of Zin, where situated. Nu.20.1.
Kanah brook, where situated, Jos.17.9.
——— town, situation of, Jos.19.28.
Karkaa, situation of, Jos.15.3.
Kartan, probably the same as Kiriathaim, Jos.21.32.
Kedar, the father of the Cedreans, Ge.25.13.
——, or Kedarenians, account of, Ps.120.5.
——, a clan of Arabians, Is 42.11.
Kedemoth, situation of, Jos.13.18.
Kedesh in Galilee, situation of, Jos.20.7.
Keilah, situation of, 1Sa.23.1.
Kemuel, probably the father of the Kamilites, Ge.22.1.
Kenath, or Kanatha, situation of, 1Ch.2.23.
Kenites, where they inhabited, 1Sa.30.29.
Kerchief, import of the term, Eze.13.18.
Keys, ancient ones very large, and a mark of office, Is.22.22.
Kibroth-hattaavah, meaning of, Nu.33.16.
Kid, mode of dressing in the East, Ju.6.19.
——, why not to be boiled in its mother's milk, Ex 23.19.
Kidron, or Cedron, description of, 2Sa.15.23.
King, word rendered, sometimes denotes a governor or ruler, Jn.18 1.
King of Kings, a title of the Persian monarchs, Ez.7.12.
King's pool, situation of, Ne.2 14.
Kir, situation of, 2Ki 16 9.
Kir-haraseth, probably Ar, or Areopolis, 2Ki 3.25.
Kiriathaim, situation of, Ge.14.5.

LIO

Kirjathaim, situation of, Jos.13.19.
Kirjath-arim, probably Kirjath-jearim, Ne.7 29.
Kirjath-huzoth, meaning and situation of, Nu.22 39.
Kirjath-jearim, situation of, Ju.18.12.
Kishi and Kushaiah the same, 1Ch.15.17.
Kishon, river, account of, Jos.19.11.
Kison and Kishon the same in the original, Ps.83.9.
Kissing the hand towards an idol, and kissing the idol, a mode of adoration, 1Ki.19.18.
Kitron, situation of, Ju.1.30.
Kneading-troughs, description of, Ex 12.34.
Knives of stone anciently used, Jos.5.2.
Know, to, nothing to oneself, meaning of, 1Co.4.4.
Knowledge, meaning of the term, Ex.35.31.
Korah and Kore the same, 1Ch.26.19.

LABAN, a place near Moab, De.1.1.
Labours used for the produce of labour, Je.20.5.
Lachish, situation of, Jos.10.31 ; 12.11.
Ladies, eastern, often prepare cakes, pastry, &c. 2Sa 13 8.
Laish, or Dan, situation of, Ju.18.7.
Lamb, word so rendered also denotes a kid, Ex.12.3.
Lamb of God, an allusion to the morning and evening sacrifice, Jn.1.36.
Lamp of the tabernacle always burning, Ex.27.20.
Land flowing with milk and honey, illustration of, Le.20 24.
Land marks, what, and laws relative to, De.19.11.
Laodice, wife of Antiochus Theos, predictions respecting, Da.11.6.
Laodicea, description of, Col.4.13.
Lap, shaking of, illustrated, Ne.5.13.
Lapwing, import of word so rendered, De.14.18.
Lasea, situation of, Ac.27.8.
Latter days, meaning of, Joel 2.28.
Lattices, or balustrades, on the roofs of Eastern houses, account of, 2Ki.12.2.
Law, extensive meaning of the term, Ro.4.15.
——, the term, used by the Jews for the whole Scriptures, 1Co.14 21.
Law, he who offends in one point of, is guilty of all, illustrated, Ja.2.10.
Lazarus, on the raising of, Jn.11.1.
Lead anciently employed for the purpose of separating alloy from metals, Je.7.27.
Leaves, the term, used for nobles, Eze.17.9.
Lebana and Lebanah, the same, Ez.2.45.
Lebanon, mount, description of, De.3.25.
———, snow of, utility of, Je.18.14.
———, why the nose is compared to the tower of, Ca.7.4.
Lebanon used for Jerusalem, Eze.17.3.
———, the temple so called, Zec.11.1.
Lebonah, situation of, Ju.21.19.
Left-handed, import of the phrase, Ju 20.16.
Legion, number of men which composed it, Mat.26.53.
Legs, breaking those of criminals, a usual custom, Jn.19.31.
Lepers, and the unclean, reason for their expulsion from the camp of the Israelites, Nu.5.2.
Leprosy, account of, Le.13.2.
———, a species harmless, Le.13.13.
———, a species called bohak, account of, Le.13.39.
Leprosy, propriety of the rules respecting, Le.13.22.
Leprosy in garments, account of, Le.13.47.
——— in houses, account of, Le.14 34,45.
Leshem, Laish, or Dan, situation of, Ju.18.7.
Let, meaning of the word, Ex.5.4.
Letters, sealed up in a bag in the East, and an insult to send one open, Ne.6.5.
Levi, import of the name, Ge.29.34.
Leviathan, or crocodile, description of, Job 41.7,30,32.
Leviathan used for the Egyptian government, Ps.74.14.
Levites, choice of, for the service of God, Nu.3.12.
———, given for the redemption of the first-born, Nu.3.46.
Levites, how offered to God, Nu.3.6 ; 8.13.19.
———, number of, Nu.3.39 ; 4.36.
———, numbered from a month old, Nu.3.28.
———, charge of, Nu.3.25.
———, each appointed to his several office, Nu.4.27.
———, families of, adapted to their several services, Nu.4.24 ; 7.2,&c.
Levites, term of their servitude, Nu.8.24.1Ch.23.24.
———, portion of, De.14.28.
Levitical cities, Jos.21.41.
———, suburbs of, Nu.35.4.
Lex talionis, existence of, among various nations, Ex.21.24.
Libnah, where situated, Jos.10.29 ; 12.15.
Libni and Laadan, the same person, 1Ch.23.7.
Libya, situation of, 2Ch.12.3.
Lice, meaning of the word so rendered, Ex.8.16.
Light, wonderful celerity of, Ps.139.9.
——— of the world, one of the titles of the Messiah, claimed by Jesus, Jn.9.6.
Light, shining, the path of the just compared to, Pr.4.18.
Light, an emblem of prosperity, La.3.2.Am.5.20.
Lights, import of the word so rendered, Ge.1.14.
Lightning produces rain, Job 38.26.Ps.135.7.
Ligure, description of, Ex.39.12.
Lily, description of, Lu.12.27.
Line, to stretch out one over a place, import of, 2Ki.21.13.
Line, or cord, used for sound, Ps.19.4.
——, import of word so rendered, 2Co.10.13.
Linen, fine, word so rendered properly cotton, Ex.39.27.
Linen, fine, meaning of word so rendered, Pr.31.22.
Linen yarn, various senses given to the word so rendered, 2Ch.1.16.
Lion, word so rendered probably a serpent Ps 91.13.

MEH

Lion, young, Pharoah compared to, Eze.32.2
Lioness, an emblem of Judea Eze.19 2
Lions, emblems of kings, Eze.19.2.
——, young, emblems of princes, Eze.19.2.
Lips, to put a bridle in, illustrated, Is.37.29
——, burning, and a wicked heart, why compared to a potsherd covered with silver dross, Pr.26.23.
Litters, meaning of word so rendered, Is.66.20.
Live for ever, may the king, illustrated, Ne.2.3.
Living creatures, an emblem of what, Eze.1.6.
Lizard, import of word rendered, Le.11.30.
Lo-ammi, import of, Ho.1.9.
Loaves, eastern, form and size of, 1Sa.25.18.
Locust, description of, Ex 10.4
———, four species of, Joel 1.4.
Locusts, brought and carried off by winds, Ex.10.13.
———, wisdom of, Pr.30.27.
———, dreadful ravages of, Joel 1.12 ; 2.2.7.
Lod or Lydda, situation and description of, 1Ch.8.12.
Lo-debar, probably the same as Debir, 2Sa.9.4.
Loins, necessity of girding, on account of the eastern dress, 2Ki.9.1.
Looking glasses, properly brazen mirrors, Ex.38.8.
Lord, the Messiah so called, Mic.4.7.Mal.3.1.
——, a title refused by Augustus and Tiberius, but demanded by Nero, Ac.25.26.
Lord our Righteousness, proper rendering and import of, Je.33.16.
Lo-ruhamah, meaning of, Ho.1.6.
Lot, division of the land among the Israelites by, Jos.14.2
Love, not to be in word, but in deed and in truth, illustration of, 1Jn.3.18.
Love, a chariot paved with, probable meaning of, Ca.3.10.
Lubim, probably the inhabitants of Libya, 2Ch.12.3.
Luhith, situation of, Je.48.5.
Lunatic, meaning of, Mat.17.15.
Lycaonia, description of, Ac.14.6.
——— speech of, what, Ac.14.11.
Lydda, or Lod, description of, 1Ch.8.12.
Lying, erroneous notions of heathens respecting, 1Sa.21.2.
Lystra, situation of, Ac.14.6.

MAACAH, probably the father of the Macetes, in Arabia Felix, Ge.22.24.
Maachah, daughter of Absalom, and Michaiah the daughter of Uriel, the same, 2Ch.13.2.
Maacah, king, the same as king of Maachah, 1Ch.19.7.
Macedonia, description of, Ac.19.29.
Madman, instances of persons acting as such, 1Sa.21.14.
Madmannah, situation of, 1Ch.2.49.
Madon, situation of, Jos.11.7.
Magdala, situation of, Mat.15.39.
Magi, attended the kings of Persia in war, Je.39.3.
Magicians, account of, Ge 41.8.
Magog, probably the Scythians or Tartars, Eze.38.2.
Magor-missabib, meaning of, Je.20.3.
Mahalath, meaning of, Ps.53.*title.*
Mahanaim, import of, and where situated, Ge.32.2.
Maimed, word so rendered properly denotes one who had lost a limb, Mat.15.30.
Makkedah, situation of, Jos.10.28.
Malchiah and Malchijah, the same, Ne.10.3.
Malchijah and Malchiah, the same, Ez.10.31.
Male, any, proverbial mode of expressing, 1Sa.25.22.
Mallows, import of word so rendered, Job 30.4.
Mammon, signification of, Mat.6.24.
Man, meaning of the Hebrew word, Ge.1.26
——, the term, signifies both man and woman, Ro.7.2.
Man, how said to have no pre-eminence over a beast, Ec.3.19.
Manasseh, meaning of the name, Ge.41.51.
———, inheritance of the half tribe of, east of Jordan, Nu.34.15.
Manasseh, son of Joiada, account of, Ne.13.28.
Mandrakes, description of, Ge.30.14.
Maneh, weight and value of, Ezc.45.12.
Manna, description of, Ex.16.22,31.
Manslaughter, laws of, Nu 35.26.
Man-stealing, a capital crime, Ex.21.16.
Maps, probably used in the time of Joshua, Jos.18.9.
Mara, meaning of the word, Ru.1.20.
Marah, signification of, Ex.15.23.
Marble stones, probably Parian marble, 1Ch.29.2.
Mareshah, situation and account of, 1Ch 4.21.
Marriage with near relatives, Ge.38.26.
———, various modes of, Ge.38.26.
Marriages, prohibited, Le.18.6.
Marriage-feast, nature and duration of, Ge 29 28.
Marrying, oriental and royal mode of, 1Sa.25.39.
Maschil, import of, Ps.42.*title.*
Massah, import of the word, Ex.17.7.
Meadow, import of word so rendered, Ge.41.2.
Measure, first, what, 2Ch.3.4.
———, word so rendered, the cor, 2Ch.27.5
———, capacity of word so rendered, Mat.13 33.
———, meaning of word so rendered, 2Co.10 13.
Measures, word so rendered baths, Lu.16.6.
———, word so rendered cors, Lu.16.7.
———, divers, prohibited, De.25.14.
Meat, meaning of word rendered, Ge.45.23.
Meat-offering, account of, Le.2.1.
Meat-offerings among the heathen, Le.2.14.
Mebunnai and Sibbecai the same, 1Ch.11.29
Megiddo, situation of, 2Ki.23.29
Media, description of, Es.10.2.
Medes and Persians, empire of, represented by the breast and arms of silver, Da.2.39.
Medes and Persians, empire of, represented as a bear, Da.7.5.
Medo-Persian empire represented by a ram with two horns, Da.8.3.
Mehunim and Meunim, same in the original, Ne.7 5.

MOS

Mekonah, situation of, Ne.11.18.
Melchizedek, probably Shem, Ge.14.18.
Melita, or Malta, description of, Ac.28.1.
Memphis, or Moph, account of, Je.46.19.
Men, sacrificed by the Egyptians, Ex.9.9.
——, strong, legs so called, Ec.12.3.
—— and women, figures of, cities so represented, Da.2.31.
Meni, probably a name for the moon, Is.65.11.
Menstruation, necessity of in Egypt, Is.18.2.
Mephaath, situation of, Jos.13.18.
Merchants, a city of, Babylon so called, Eze.17.4.
Mercury, some account of, Ac.14.12.
——, the god of highways, Pr.26 8.
Meribah, meaning of the name, Ex 17.7.
Merodach-baladan, account of, Is.39 1.
Merom, waters of, description of, Jos.11.5.
Meshech, probably the Moschi, Is.66.19. Eze.32.26.
—— ——, situation of, Ps.120.5.
Mesopotamia, situation and account of, Ju.3.8.
Messenger of the covenant, a name of the Messiah, Mal.3 1.
Messes proportioned to the rank of the guests, Ge.43.34.
Messiah, pre-existence of, believed by the Jews, Jn.8.58.
Messiah, the miraculous conception of, foretold, Je.31.23.
Messiah, to be pierced by the Jews, Zec.12.10.
——, the consequences of the advent of, Mal.3.5.
Messiah took our infirmities, &c. Mat.8.17.
——, prophecy respecting his sitting at the right hand of God, Mat.22.44.
Messiah, kingdom of, represented by a stone cut out without hands, Da.2.44.
Messiah expected by the Jews to give them bread from heaven, Jn.6.51.
Metheg-ammah, import of, 2Sa.8.1.
Miamin, Mijamin, and Miniamin, the same, Ne.10.7 ; 12.17.
Micah and Michah, the same in the original, 1Ch.24.24.
Mice, accounts of devastations by, 1Sa.6.5.
Michaiah, called by abbreviation, Micah, 2Ch.34.20.
Michmas and Michmash, the same, Ne.7.31.
Michmash, situation of, 1Sa.13.2.Is.10.28.
—— to Ajalon, distance from, 1Sa.14.31.
Michmethah, situation of, Jos.17.7.
Michtam, import of, Ps.57.*title.*
Midian, situated on the coast of the Red sea, Ex.4.19.
Midian, east of the Dead sea, 1Ki 11.18.
Migdol, signification and situation of, Ex.14.2.
——, or Magdolus, situation of, Je.46.14.
Miletus, situation of, Ac.20.13.
Military harangues, instances of fine ones, 2Sa.10.12.
Millennium, what, Re.20.2.
Millet, import of word so rendered, Eze.4.9.
Millo, description of, 1Ki.9.15.
Mill, hand, description of, Mat.24.41.
Millstones, description and necessity of, De.24.6.
Millstones, the absence of the sound of, a sign of desolation, Je.25.10.
Millstone, punishment of criminals by drowning with one round the neck, Mat.18.6.
Mina, weight and value of, Lu.19.13.
Mingled people, who dwell in the desert, probably the Bedouin Arabs, Je.25.24.
Miniamin, the same as Mijamin, 1Ch.24.9.
Minister, properly a servant at table, Mat.20.26.
Minni, the lesser Armenia, Je.51.27.
Minnith, situation of, Ju.11.31.
Mirth, why commended, Ec.8.15.
Miry places, emblematical meaning of, Eze.47.11.
Mishnah, account of, Mat.15.2.
Mischief, or evil, devisers of, themselves punished, Es.7.9.
Misheal, situation of, Jos.19.26.
Misperith and Mizpar, the same, Ezr.2.2.
Mite, meaning and value of, Ma.12.42.
Mitre, description of, Ex.29.6.
Mitylene, situation of, Ac.20.13.
Mixtures of various kinds forbidden, Le.19.19.
Mizpah, import of the name, Ge.31.40.
——, several places of this name, 2Ki.25.23.
Mizpeh, of Benjamin, situation of, Jos.18.26.
——, of Gilead, situation of, Je.11.11.
Mnason, some account of, Ac.21.16.
Moab, import of the name, Ge.29.37.
——, judgments upon, Eze.25.4.
——, destruction of, Je.38.44.2.
——, restoration of foretold, Je.48.47.
Moadiah and Maachiah, the same, Ne.12.5.
Mohammed, prediction of his rise, Re.9.4.
Mohammedanism, prediction concerning, Da.12.11.
Moladah, situation of, Jos 15.26.1Ch.4.28.
Mole, word rendered, the Chameleon, Le.11 30.
——, description of, Is.2.20.
Molech, the sun, Le.18.21.
——, an account of, Le.20 2.
——, passing through the fire to, Le.18.21.
Monarchs, despotic powers of eastern, 1Sa.8.13.
Money weighed in the East, Ge.23.15.
——, how said to answer all things, Ec.10.19.
——, unsatisfying nature of, Ec.5.10.
——, meaning of word so rendered, Ma.6.8 ; 12.41.
Month, fourth, when it commenced, Je.39.2.
——, fifth, when it commenced, Je.28.1.
——, seventh, when it commenced, Je.41.1.
——, tenth, when it commenced, Je.39.1.
Moon, time measured by, Ps.89.37.
——, light of, how caused, and how it may be said to rule the night, Ps.136.9.
Moon, an emblem of a queen, or some state less than a kingdom, Eze.32.7
Moph, *see Noph and Memphis.*
Morning and evening made to rejoice by God, Ps.65.8.
Moseroth, situation of, Nu.33.30.

OAK

Mosaic laws, superiority of, Le.19.9.
Moses, meaning of the name, Ex.2.10.
——, extraordinary beauty of, He.11.23.
——, life of, distinguished into three remarkable periods, De.31.2.
Mosquito nets used in the East, 1Sa.19.13.
Mote, meaning of word so rendered, Mat.7.3.
Mother, reproach of one, galling nature of, 1Sa 20.30.
Mountains, shadow of, like men, Ju 9.36.
—— used for idolatrous worship, De.12.2,13.
——, removing, meaning of, Ma.11.23.
—— and hills breaking forth into singing, illustrated, Is.55.12.
Mounts used to plant engines on in sieges, description of, 2Sa.20.15 Je.32 24.
Mourning, signs of, Je.41.5.
——, various modes of evincing, Jos.7.6.
——, rending clothes, &c. signs of, 1Sa.4.11.
——, instances of laceration in, De.14.1.
—— women employed in the East, Je.9.17.
—— of the easterns boisterous, Ge.45.2.
Mournings among the Egyptians frantic, Ex.12.30.
Mouse, extensive meaning of the word, Le.11.29.
Mowings, king's, what, Am.7.1.
Music, soothing influence of, 2Ki.3.15.
—— daughters of, the voice and ear so called, Ec.12.4.
Musical instrument, three stringed, what, 1Sa.18.6.
Mulberry-tree, probable meaning of the word so rendered, 2Sa.5.23.
Mules, import of word so rendered, Ge.36.24. Es.8 10.
Mustard, description of, Ma.4.31.
Muth-labban, import of, Ps.9.*title.*
Myra, situation of, Ac.27.5.
Myriad, the highest number known in Greek arithmetical notation, Mat.18.24.
Myrrh, description of, Ex.30.23.
——, meaning of word so rendered, Ge.37.25.
Mysia, description of, Ac.16.7.

NAARAN, or Naarath, situation of, 1Ch.7.28.
Naim, situation of, Lu.7.11.
Naked, import of the term, Ex.32.25.2Sa.5.20.
——, frequent meaning of the word, Jn.21.7.
Name of the Lord, on blaspheming of, Le.24.11,16.
——, change of, meaning and prevalence of the custom, 2Ki.24.17.
Names, variations in, probable causes of, 1Ch.6 36,70.
Naomi, meaning of the name, Ru 1.20.
Naphtali, meaning of the name, Ge.30.8.
Natural man, who, 1Co.2.14.
Nature, wheel, or course of, what, Ju.3.6.
Nazarites, account of, Nu.6.2.
——, institution of, Nu.6.3.
——, a common practice for persons to bear their expenses for sacrifices, Ac.21.24.
Nazareth, description of, Lu.2.39.
Neapolis, description of, Ac.16.11.
Nebajoth, the father of the Nabatheans, Ge.25.13.
Nebo, mount, situation and description of, Nu 33.47.
Nebo, city, situation of, 1Ch.5 8.
—— in Judah, situation of, Ezr.2.29.
Nebuchadnezzar and Nebuchadrezzar, the same, Je.21.7.
Nebuchadnezzar, account of, 2Ki.24.1.Je.21.7.
——, associated with his father, two years before his death, Je.25.1.
Nebuchadnezzar's madness, nature of, illustrated, Da.4.25.
Nebuchadnezzar, the success of, predicted, Je.27.8.
Necho, why so called, 2Ch.35.20.
Neck, stiff, illustration of, Ps.75.5.
Necks, hardening of, origin of the phrase, Je.19.15.
Necromancer, import of the term, De.18.10.
Neginoth, meaning of, Ps.4.*title.*
Nehelamite, meaning of, Je.29.24.
Nehemiah, vindication of, Ne.13.14.
Nehiloth, meaning of, Ps.5.*title.*
Nehum, written Rehum, probably by mistake, Ezr.2.2.
Nephishesim and Nephishesim, the same, Ne.7.52.
Nergal, account of, 2Ki.17.30.
Nergal-sharezer, who, Je.39.3.
Net, sacrificing unto, illustrated, Hab.1.16.
——, drag, description of, Mat.13.47.
Nettles, import of word so rendered, Job 30.7.
New, nothing, under the sun, Eccl.1.9.
——, sometimes denotes excellent, Ps.149.1.
New-year's day, celebration of, Nu.29.1.
Nibhaz, account of, 2Ki.17.30.
Night, extreme cold of, in the East, Je.36.30.
Nile, fertility of Egypt, dependant upon its overflowing, Ge.41.31.
Nile, worshipped by the Egyptians, Ex.7.20.
Nineveh, description of, Jon.3.2.
——, population of, Jon.4.11.
—— taken and destroyed by the Medes and Babylonians, exactly in the same manner as foretold, Na.2.6,10 ; 3.11,18.
Nitocris, queen of Babylon, who, Dn.5.10,13.
Nitre, or natron, account of, Pr.25.20.
—— used for washing in the East, Je.2.22.
Noah, meaning of the name, Ge.5.28.
No-amon, or Diospolis, description of, Nah.3.8.
Nob, situation of, 1Sa.21.1.Is.10.28.
Nobah, situation of, Ju.8.11.
Nod, import of the word, Ge.4.16.
Noon, to rest at, customary in the East, 2Sa.4.5.
Noph, Moph, or Memphis, account of, Je.46.19.
Numbering of the Israelites, reason of, Nu.1.2.
Numbers, variations in, probable causes of, 1Ch.6.60 ; 19.18 ; 21.12.
Nursing-fathers, instances of, 2Ki.16.6.
Nuts, pistachio, account of, Ge.43.11.

OAK, word so rendered, probably the ilex or holly oak, Is 1.29.
Oak, longevity of, Is.65.22.

PER

Oath, mode of taking, by placing the hand under the thigh, origin of, Ge.24.2.
Oath, how understood by the ancients, Ge.24.39.
Obed, meaning of the name, Ru.4.17.
Oboth, situation of, Nu.21.11.
Observer of times, import of, De 18.10.
Oded, the prophet, affecting speech of, 2Ch.28.9.
Offered, proper meaning of word rendered, Ph.2.17.
Offering, import of the term, Lev.1.2.
Officers of the Israelites in Egypt, Exod.5.6.
—— among the Israelites, Jos.1.10.
Oil, said to be pernicious to a naked bone, Ps.109.18.
Oil olive, pure beaten, description of, Ex.27.20.
Oil tree, what, Is.41.19.
Old age, infirmities of, exemplified in the case of the good old Barzillai, 2Sa.19.37.
Olive tree, description of, Ju.9.8.
Olivet, mount, description of, 2Sa.15.30.
Omer, capacity of, Le.27.16.
Omission, instance of, in the Hebrew text, Ge.2.24
On, or Heliopolis, description of, Je.44.13
Onesimus, meaning of the name, Philem.1.
Ono, situation of, 1Ch.8.12.
Onycha, description of, Ex.30.34.
Onyx, description of, Ge.2.12.Ex.39.6.
Onyx stones, word so rendered, probably denotes a kind of marble, called Onychites, 1Ch.29.2.
Open a book, properly to unroll, Lu.4.17.
Ophel, a tower or fort in the city wall, 2Ch.27.3.
Ophir, where situated, 2Ch.8.18.
Ophni, or Gophna, situation of, Jos.18.24.
Ophrah, situation of, Jos.18.23.
Oracle in the temple, what, 1Ki.6.16.
Oracles, heathen, ambiguous answers of, 1Ki.22.6,15.
Oreb, rock, situation of, Ju.7.25.
Organ, a kind of pipe, Ge.4.21.Ps.150.4.
Osprey, word so rendered, the black eagle, Le.11.13.
Ossifrage, account of, Le.11.13.
Ostracism, early instance of, Ge.16.16.
Ostrich, description of, La.4.3.
Ouches, properly sockets, Ex.39.6
Oven, eastern, description of, Le.2.4.
Owl, meaning of word so rendered, Is.34.11.
——, great, import of word so rendered, Is.34.15.
Owls, word so rendered properly ostriches, Job 30.29.
Ox, wild, probably the oryx, De.14.5.
Oxen, round the molten sea, probably a mistake for knops, 2Ch.4.3.

PALACES, eastern, description of, Ju.15.27.
Palmer-worm, import of word so rendered, Joel 1 4.
Palm tree, description of, 1Ki 6.29.
——, various uses of, Ps.92.12.
Pamphylia, description of, Ac.15.38.
Pan for cooking, description of, Le.2.5.
Panic, origin of the word, and instances of persons seized with. 1Ki.20.20.
Papal supremacy represented by a little horn, Da.7.24,25.
Paphos, situation of, Ac.13.6.
Papyrus, description of, Exod.2.3.
Parable, import of the term, Nu.23.7.
——, properly a poetic composition, Ps.78.2.
——, meaning and definition of, Mat.13.3,
Paran, wilderness of, where situated, Nu.13.3.
——, city, situation of, 1Ki.11.8
——, a place near Moab, De.1.1.
Parbar, signification of, 1Ch.26.18.
Paring the nails, meaning of, De.21.12.
Parlour, summer, what, Ju.3.20.
Paronomasia, instances of, Nu.18.2.Ju.15.16. Is.5.7.Je.1.11.Ezc.7.6.Am.5.5 ; 8.2.Zep.2.4. Philem.
Parosh and Pharosh, the same in the original, Ezr.8.3.
Partridge, Arab mode of hunting, an illustration of Saul's mode of pursuing David, 1Sa.26.20.
Parvaim, probable situation of, 2Ch.3.6.
Paschal lamb, why to be wholly eaten, Nu.9.12.
Pasach and Phaseah, the same in the original, Ne.7.50.
Passover, typical nature of, owned by the Jews, Lu.22.19.
Passengers, valley of, where situated, Eze.39.11.
Patara, situation of, Ac.21.1.
Pau and Pai, reason of the variation, 1Ch.1.50.
Paul, his conversion a demonstration of the truth of Christianity, Ac.22.6.
Paul, his bodily presence weak, 2Co.10.10.
——, account of his death, Ac.28.80.
Pavilion, import of the word, 1Ki.20.12
Peacocks, word rightly rendered thus, 2Ch.9.21.
Pearls, description of, Pr.8.11.
Peep, meaning of the word, Is.10.14.
Pelican, description of, Ps.102.6.
Penuel or Peniuel, import of the name, and situation of, Ge.32.30.
Penny, or denarius, value of, Mat.18.28; 20.2 ; 22.19 Ma.6.37.
Penny, or denarius of Cesar, account of, Lu.20.24.
People of the land, common people, Le.4.27.
Perez and Pharez, the same in the original, Ne.11.4.
Perez-uzzah, meaning of, 2Sa.6.8.
Perfumes and oil, general use of, Es.2.12.
Perga, situation of, Ac.14.25.
Pergamos, description of, Re.2.12.
Perizzites, their habitation, De.7.1.
Persia, description of, Es.10.2.
——, prediction respecting several kings of, Da.11.2.
Persian king's table, none but his mother and wife permitted to sit at, Es.5.12.
Persian monarchs, no one, except their ministers, admitted to their presence, Es 4.11.

INDEX TO THE PRINCIPAL NOTES IN THE COTTAGE BIBLE

PRO

Persian monarchs gave their wives cities and provinces for supplying articles of dress, Es.2.18.
Perida and Perida, the same, Ne.7.57.
Peter's denial, reconciliation of the apparent discrepancies of the Evangelists in their accounts of, Lu.22.58.
Pethor, or Pathura, where situated, Nu.22.5.
Petra, description of, 2Ki.14.7.
Pharaoh, signification and application of the name, Ge.12.15.
Pharaoh-hophra, account of, Je.37.5.
———————, pride and wickedness of, Eze.29.2.
Pharaoh-hophra, his arms broken by Nebuchadnezzar, Eze.30.21.
Pharaoh-hophra given into the hands of his enemies, as predicted, Je.44.30.
Pharaoh-nechoh, account of, 2Ki.23.29.
Pharez, meaning of, Ge.38.29.
——— and Perez, the same in the original, Ne.11.4.
Pharisees, character of them according to Josephus, Mat.23.14.
Pharpar, probably a branch of the Barada, 2Ki.5.12.
Phenice, or Phœnicia, description of, Ac.15.3.
———, a sea-port town of Crete, Ac.27.12.
Philadelphia, description of, Re.3.7.
Philemon, meaning of the name, Philem.1.
———, excellence of the Epistle to, Philem.15.
Philip Herod, who, Mat.14.3.
Philippi, situation of, Ac.20.6.
Philistines, fulfilment of the prophecies against, Eze.25.16.
Philistines, Divine judgments on, and given to Judah, Zep.2.7.
Phrygia, account of, Ac.16.6.
Phylacteries, what, Mat.23.5.
Physicians, embalmers, Ge.50.1.
———, ignorance of, among the Jews, Ma.5.26.
Pi-beseth, or Bubastum, situation of, Eze.30.17.
Piece of money, a stater, Mat.17.27.
Pieces of silver, probably shekels or staters, Mat.26.13.
Pieces of silver, word so rendered denotes drachms, Lu.15.8.
Pi-hahiroth, signification and situation of, Ex.14.2.
Pilate, Pontius, account of, Mat.27.2.
Pilgrimage, days of the years of, illustrated, Ge.47.9.
Pillar, seat by, honourable, 2Ki.11.14.
Pillows, or cushions, used to prop up the arms in the East, Eze.13.18.
Pins of the tabernacle, description of, Ex.35.18.
Pipe, the sound of the heart compared to, illustrated, Je.48.36.
Pisidia, description of, Ac.14.24.
Pison, the Phasis, a river of Colchis, Ge.2.11.
Pit, made of taking wild beasts in, Ps.119.85.
——————————, Is.24.17.
Pit, he who digged one shall fall therein, Pr.26.27.
Pit, bars of, what, Job 17.16.
Pitcher, the vena cava so called, Ec.12.6.
Pitching tents, time of, in the East, Ju.19.9.
Plain, word so rendered an oak, Ge.12.6.
Planets, word so rendered, probably denotes the signs of the zodiac, 2Ki.23.5.
Plate of gold on the mitre of the high priest, description of, Ex.28.36.
Ploughing with an ox and ass, why prohibited, De.22.10.
Poison, the Apostles exempt from the deadly effects of, Ma.16.18.
Pollution from dead bodies, Nu.31.19.
Polygamy, ill effects of, Ps.69.8.
Pomegranate, description of, 1Sa.14.2.
Pool, upper, probable situation of, 2Ki.18.17.
Poplar, green, properly white poplar, Ge.30.37.
Porters, to the temple, properly guards, 1Ch.26.6.
———, division of, 1Ch.26.1.
Portions of a banquet sent in the East to those who cannot attend, Es.9.19.
Posts, rather runners or couriers, 2Ch.30.6.
———, swiftness of, Job 9.25.
Pot, meaning of word so rendered, Ma.7.6.
Potters' wheels, description of, Je.18.3.
Pottage, red, description of, Ge.25.30.
Pound, maneh, or mina, weight and value of, Ne.7.71.Lu.19.13.
Power, used for sign or token of being under it, 1Co.11.10.
Pygarg, description of, De.14.5.
Prætorium, what, Ma.15.16.
Prayer, houses of, among the Jews, Ac.3.1.
Prayers, extraordinary length of some, among the Jews, Mat.23.14.
Precious things, meaning of, Ge.24.53.
Presents to a superior indispensable in the East, 1Sa.9.7 Mat.2.11.
Presents, acceptance of, a pledge of friendship, Ge.33.10.
Prevent, meaning of the word, Ps.20.3.
Prevented, meaning of, Ps.119.147.
Pride, crown of, a periphrasis for Samaria, Is.28.1.
Priest, second, what, 2Ki.25.18.
Priests, why to be without blemish and impurity, Le.21.21 ; 22 2.
Priests, portion of, Nu.18.20.
———, courses of, continued till the time of Christ, 1Ch.24.10.
Prince of Israel, probably a temporal ruler, Eze.44.3.
Princes of the tribes, what, 1Ch 27.16.
———, offering of, at the dedication of the altar, Nu.7,3,5,7,8,9.10.17,84.
Princes, import of word so rendered, Da.3 3
Prison, import of word so rendered, Ge.39.20
Prisons, account of eastern, Je.37.15 ; 38.6.
Profane, import of, Mat 12.5
Prolepsis, instances of, Ge.13.3 ; 21.15.1Sa.4.1.

REU

Pronouns, the antecedents of, frequently understood, Eze.7.24.
Proper, used for fine or beautiful, He.11.23.
Property unjustly acquired, evanescent nature of, Pr.13.22
Prophecy, word so rendered, an oracle, Pr 30.1.
Prophesy, import of, 1Ch.25.1.
Prophesying, import of, Nu.11.25.
Prophet, import of the word so rendered, Ge.20.7.
Prophets, false, prediction of, verified, Mat.24.26
Prove, to, a metaphor taken from the melting, or refining of metals, Ps.66.10.
Province, Judea so called, Ac.25.1.
Provision furnished by the Persian monarchs to their courtiers from their own table, Da.1.5.
Psalm, meaning of the Hebrew word so rendered, Ps.3.*title*.
Psalm, meaning of the Greek word so rendered, Eph.5.19.
Psaltery, description of, Da.3.15.
——— -, or Nabla, account of, 1Ch.13.8.
Ptolemais, Accho, or Acre, situation of, Ju.1.31.
Ptolemy Epiphanes, prediction respecting, Da.11.15,17.
Ptolemy Euergetes, prediction respecting, Da.11.7.
Ptolemy Lagus, prediction of, Da.11.5.
——— Philadelphus, predictions respecting, Da.11.6.
Ptolemy Philometor, prediction respecting, Da.11.25.
Ptolemy Philopater, predictions respecting, Da.11.11,15.
Publican, meaning of the word, and explanation of the office of, Mat.5.46.
Publican, chief, what, Lu.19.2.
Pul, king of Assyria, account of, 2Ki.15.19.
—— and Lud, used for the south, Is.66.19.
Pulling down a city or tower by ropes, &c., instances of, 2Sa.17.13.
Pulse, import of word so rendered, Da.1.12.
Punishment by precipitation, instances of, 2Ki.9.33.
Punon, situation of, Nu.33.42.
Pur, and Purim, meaning of the word, Es.9.24.
Purifications among the Africans, Le.14.9.
Purple, description of, Ex 25 4.
Purple and scarlet, frequently used indifferently, Mat.27.28.
Purses, value of eastern, 2Ki.12.10.
Put on a person, meaning of, Ro.13.14.
Puteoli, situation of, Ac.28.13.

QUAILS, description of Ex.16.13.Nu.11.31.
Queen of heaven, the moon so denominated and worshipped, Je.7.18 ; 44.17.

RAAMIAH, probably a mistake for Reelaiah, Ezr.2.2.
Rabbah, or Rabbath-Ammon, now Amman, description of, 2Sa.12.26.
Rabbi, meaning of, Mat.23.8.
Rab-mag, meaning of, Je.39.3.
Rab-saris, meaning of, 2Ki.18.17.Je.39.3.
Rab-shakeh, import of, 2Ki.18.17.
———————, account of, 2Ki.18.19.
Raca, signification of, Mat.5.22.
Rachal, perhaps the same as Hachilah, 1Sa.30.29.
Raguel, the same as Reuel, Nu.10.29.
Rahab, the Delta, or lower Egypt, Ps.89.10.
Raiment, goodly, of Esau, what, Ge.27.15.
Rain, absence of, in Egypt, Ex.9.18.
——— caused by lightning, Job 38.26.
——— brought by a north wind in Palestine, Pr.25.23.
Rain, former and latter, account of, Je.3.3.
Rainbow, nature and appointment of, Ge.9.13.
Rainy season in Palestine, Eze.10.9.
Ram of consecration, description of, Ex.29 27.
Ramah of Benjamin, situation of, Jos.18.25.
——————————, Is.10.28.
——— of Asher, situation of, Jos.19.29.
Ramathaim-Zophim, now Ramla, description of, 1Sa.1.11.
Ramath-lehi, meaning of, Ju.15.17.
Ramoth in Gilead, situation of, De.4.43.
———, south, in Simeon, 1Sa.30.27.
Rameses, situation of, Nu.33.5.
Rams'-skins, red, account of, Ex 26 14.
Rapha and Rephaiah the same, 1Ch.9.43.
Raven, description of, Lu.12.24.
Ravens really fed Elijah, 1Ki.17.5.
Ravening, import of the word, Ezc.22.25.
Reaiah, the same as Haroeh, 1Ch.2 25.
Reapers, servant set over, who, Ru.2.6.
Rechabites, some account of, Is.35.2,6,19.
Red sea, why so called, and description of, Ex.14.16.
Reed, Ezekiel's, length of, Eze.40.10.
Reformation, emblematical representations of, Re.14.14.
Refuge, cities of, Nu.35.11,14.Jos.20.7.
———, cities of, imitations of, De.19.2.
Rehob, city of, where situated, Nu.13.27.
Rehum and Nehum, the same, Ne.7.7.
Remphan, probably Saturn, Am.5.26.
Renowned in the congregation, meaning of the phrase, Nu.1.16.
Rephaim, or giants, valley of, Jos.15.8.
Rested, import of the Hebrew word so rendered, Ge.2.2.
Restitution, necessary to forgiveness, Nu.5.7.
——————————, Eze.33.15.
Resurrection, the opinions of the Jews respecting, Ma.12.24.
Resurrection of Jesus, reconciliation of the apparent discrepancies in the accounts of the Evangelists respecting, Lu.24.1,4.Ma.16.2,5 Jn.20.1.
Resurrection of Christ, evidence of, Jn.20.28.
Reuben, import of the word, Ge.29.32.
———, inheritance of the tribe of, Nu.34.15.
Reuel and Raguel, the same, Nu.10.29.
——— and Deuel, the same person, Nu.1 14.

SAL

Reverence of the aged prevalent among the Egyptians, Romans, &c. Ge.48.12.
Reverence, idolatrous, required by the Persian monarchs, Es.3.2.
Revenues in the East paid in kind, 1Ki.4.7.
Rezeph, situation of, 2Ki.19.12.
Rhegium, situation of, Ac.28.13
Rhodes, island, description of, Ac.21.1.
Riblah, now Homs, account of, 2Ki.23.33
Rich, not to labour to be, Pr.23.4.
———, he that maketh haste to be so not innocent, Pr.28.20.
Riches, vast, of some persons, Es.3.9.
———, instability of, Pr.23.5.
Righteousness, extensive meaning of the word so rendered, Is.51.5.
Rimmon, signification of, 1Sa.14.2.
———, idol, account of, 2Ki.5.18
———, rock, where situated, Ju.20.47
——— of Judah, situation of, Ne.11.29.
Rimmon-parez, situation of, Nu.33.19
Rings worn on the ankles by eastern ladies, Is.3.16.
Rising early, import of, Je.25.4.
Rissah, situation of, Nu.33.21.
Rithmah, situation of, Nu.33.18.
Rivers and fountains, places of resort in the East, 1Ki.1.9.
Rivers, banks of, used for religious meetings, Ps.137.1.
Rivers, drying up, with the sole of the foot, illustrated, Is.37.25.
Rivers running like oil, meaning of, Eze.32.14
Roaring used for the pangs which occasion it, Ps.32.3.
Robe, description of, Ex.28.4.
Rock, inhabitants of, who, Is.42.11.
———, shadow of, desirable in a hot country, Is.32.2.
Rocks, dwellings in, Ob.3.
———, used for places of retreat, Ju.20.47.
Rod, passing under, meaning of, Le.27.32.
—— of Aaron, budding of, Nu.17.8.
—— of Moses gave rise to the Thyrsus of Bacchus, Ex.4.2.
Rod, or staff, a sign of office, Nu.17.2.
Rods, strong, emblems of powerful sovereigns, Eze.19.1
Roe, word so rendered, the rock goat, Pr.5.19.
Roe-buck, word so rendered properly the gazelle or antelope, De.15.22.
Rolls, ancient, account of, Lu.4.17.
Roman empire, represented by legs of iron and feet of iron and clay, Da.2.40,42
Roman empire represented as a king of fierce countenance, Da.8.23,25
Roman empire represented by a great and terrible beast, with ten horns, Da.7.7.
Roman empire, represented by a beast with seven heads and ten horns, Re.13.1.
Roman empire, division of into ten kingdoms represented by ten horns, Da.7.20.
Roman empire, invasion of, by the Goths, predicted, Re.8 7.
Roman empire, invasion of, by the Huns, predicted, Re.8.8.
Roman empire, invasion of, by the Vandals and Moors, Re.8.10.
Roman empire, gradual extinction of, Re.8.12.
Roman citizens, privileges of, Ac.22.25.
——— hierarchy, represented by a beast with two horns like a lamb, Re.13.11.
Romans, prediction respecting, Da.11.36.
———, seven forms of government among, denoted by seven heads, Re.17.10.
Romans, Epistle to, authenticity and excellence of, Ro.15.24 ; 16.3
Rome, situation of, Ac.28.16.
———, Bishops and Church of, predictions concerning, Da.11.36,38 ; 12.7
Rome, duration of the idolatry and tyranny of the church of, Re.11.2.
Romans, or light-armed troops of the Romans, why so called, 2Sa.17.12.
Rosh, probably the Russians, Eze.38 2
Round, keeping up, the abominable custom of, Es.1.8.
Royal family, instances of the destruction of, 2Ki.11.1
Ruby, description of, Pr.8.11.
Rudder bands, what, Ac.27.40.
Ruhamah, meaning of, Ho.2.1.
Rule, meaning of word so rendered, 2Co.10.13
Ruler of the Israelites, office of, Le 4.22.
Rumah, situation of, 2Ki.23.36
Rump, or tail, of eastern sheep very large, Ex.29.22.
——————————, Le.3.9.

SABBATH, perpetuity of, Ro.14.5.
———, second after the first, what, Lu.6.1.
———, what the Jews deemed lawful on, Mat.12.1
Sabbath, covert for, what, 2Ki.16.18
———, day's journey, what, Ac.1.12.
Sabeans, who they were, Job 1.15.
———, majestic appearance of, Is.45.14.
Sackbut, meaning of, Da.3.15.
Sacrifices to be perfect, illustration of Le.22.21.
——— to be a certain age, Le.22.27.
———, animals used in, Nu.15.3.
———, various kinds of, Nu.28.2.
———, monthly account of, Nu.28.14.
———, annual amount of, Nu.29.39.
———, human, prevalence of, De.12.31.
———————, 2Ki.3.27.Ps.106.37
Saddle, import of word so rendered, Le.15.9.
Saint, meaning of the word, Col.1.2.
Salamis, situation of, Ac.13.5.
Salathiel and Shealtiel, the same in the original, Hag.1.1.
Salem, probably Jerusalem, Ge.14.18.
Sallai and Sallu, the same, Ne.12.7.
Salmone, situation of, Ac 27.7
Salome, account of, Mat 14.11.
Salt, description of Lu.14.34.

SHA

Salt, used for food or maintenance, and the symbol of friendship and hospitality, Ezr.4.14.
Salt, in large quantities, destructive of vegetation, Ju.9.45.
Salt, sowing with, import of, Ju.9.45.
——, to be salted with, meaning of, Ma.9.49.
——, city of, where situated, Jos.15.62.
——, valley of, where situated, 2Ki.14.7.
—— sea, situation and description of, Nu.34.3.
Salutations, eastern, Ge.37.4.
Samaria, city of, situation and description of, 1Ki.16.24.
Samaria, destruction of, by Hyrcanus, and rebuilding of by Herod, Mi.1.6.
Samaria, country of, described, Ac 8.5.
Samaritans, account of, Ezr.4.1.
Samgar-nebo, meaning of, Je.39.3.
Samos, island of, account of, Ac.20.13.
Samothracia, account of, Ac.16.11.
Samuel, meaning of the name, 1Sa.1.20.
——— and Shemuel, the same in the original, 1Ch.6.33.
Samuel, appearance of, real, 1Sa.28.19.
Sanctify, import of word so rendered, Ex.13.2.
Sanctuary, large portion assigned for, probably intimates the great extent of the Church, Eze.45.1 ; 48.15.
Sand of the sea, numerous forces compared to, 2Sa.17.11.
Sandal, description of, Ma.6.9.
Sapphire, description of, Ex.24.10.
Sarah, import of the name, Ge.17.15.
——, the only woman whose age, death, and burial, are recorded in the Scriptures, Ge 23 1.
Sardis, description of, Re.3.1.
Sardius, description of, Re.21.20.
———, word so rendered, a ruby Ex.28.17.
Sardonyx, description of, Re.21.20.
Sarepta, description of, Lu.4.26.
Sargon, the same as Sennacherib, Is.20.1.
Sarsechim, who, Je.39.3.
Satan, meaning of, 1Th.2.18.
——, binding of, probable meaning of, Re.20.2.
Satyr, word so rendered, probably a he-goat, Is.34.14.
Saul and Shaul, the same in the original, 1Ch.1.48.
———— Doeg died with the same sword as that with which the priests of God were slain, 1Sa.31.4.1Ch.10.4.
Saul, history of, among the Afghans, 1Sa.10.9.
Savour of life and of death, meaning of, 2Co.2.14.
Savoury meat, probable nature of, Ge.27.9.
Sayest, thou, a solemn mode of affirmation among the Jews, Lu.23.3.
Scapegoat, account of, Le.16.8,22,26.
Scarlet, colour, account of, Ex.25.4.
Sceptre, golden, borne by the kings of Persia, Es.4.11.
Scorpion, description of, Lu.11.12.
Scribe, ready, meaning of, Ezr.7.6.
Scriptures, contain sufficient proofs of their Divine origin, Lu.16.31.
Scriptures, succeeding parts of, attest the truth of the former, Da.9.13.
Scriptures, present us with a faithful delineation of human nature, 1Sa.27.10.
Scourging, horrible punishment of, Mat.27.26.
Scythians, probably Magog, Eze.38.2.
Sea-weeds of, gathered, and retained by God, in one place, Ps.33.7.
Sea, confined by the tides, Job 38.11.
——, the sand placed as a boundary of, Je.5.22.
——, brazen, size of, 1Ki.7.26.
————, capacity of, 2Ch.4.5.
Seah, capacity of, Ru.3.15.2Ki.7.1.
Seas, God stilleth the noise of, Ps.65.7.
Seasons, division of, Ge.8.22.
Seat, empty, illustration of the expression, 1Sa.20.18.
Seats at banquets, disputes about, among the Jews in the time of our Lord, Lu.14.8.
Sebat, the month, account of, Zec.1.7.
See, sometimes equivalent to *hear*, Ge.42.1.
See one another, meaning of, 2Ch.25.21.
Seed of the land, Zedekiah so called, Eze.17.5.
Seed-times, two in Egypt, Ex.9.31.
Seer, meaning of the term, 1Sa.9.19.
Seir, the present Shera, where situated, Ge.32.3.
Selah, probable meaning of, Ps.3.3.
Selah, or Petra, description of, 2Ki.14.7.
Seleucia, situation of, Ac.13.4.
Seleucus Ceraunus, prediction respecting, Da.11.10.
Seleucus Nicator, prediction respecting, Da.11.5.
———— Philopater, prediction respecting, Da.11.20.
Sennacherib, account of, Is.36.4.
Sepharvaim, situation of, Is.36.19.
Sepphoris, situation of, Ju.11.30.
Sepulchres, ancient form and splendour of, Is.22.16.
Seraiah and Azariah, the same, Ne.7.7.
———, probably called Jehoiada, Je.29.25.
———, put to death by Nebuchadnezzar, 1Ch.6.14.
Serpent, meaning of word rendered, Ex.7.9.
———, crooked, probably the constellation Ophiuchus, Job 26.13.
Servant, properly a slave, Mat.20.27.
———, the Messiah so called, Mat.12.18.
Servants, release of, Le.25.50.
Seth, meaning of the word, Ge.4.25.
Seven, a number of perfection, Le.4.6.
——— frequently denotes many times, Ps.119.164.
Sextarius, capacity of, Mat.7.4.
Shaalabbin, situation of, Jos.19.42.
Shadow used for night, Job 7.2.
———, metaphorical use of the term, Nu.14.9.
Shadow, the lengthening of, an emblem of the fleetness of life, Ps.109.23.
Shadrach, Meshach, and Abednego, miraculous preservation of, Da.3.27.
Shaft, polished, applied to words, Is.49.2.
Shallecheth, meaning of, 1Ch.26.16.

SLE

Shalmaneser, account of, 2Ki.17.3.
Shame, a nickname for Baal, Je.11.13.
Shamer and Shomer, the same, 1Ch.7.32.
Shamlai, a mistake for Shalmai, Ezr.2.46.Ne.7.48
Shammah, Shammoth, and Shamhuith, the same, 1Ch.11.27.
Shammah, or Shammoth, why called the Harodite and Izrahite, 1Ch.27.8.
Shammuah, Shammua, and Shimea, the same, 1Ch.14.4.
Shapher, mount, situation of, Nu.33.24.
Sharon, situation and description of, 1Ch.5.16.
Shaving the head, custom of, De 21.12.
Shearing sheep, ancient mode of, 1Sa.25.2.
Sheba, queen of, account of, 2Ch.9 9.
Shebah, meaning of the name, Ge.21.31 ; 26.33.
Shechaniah and Shebaniah, the same, Ne.12.14.
Shechem, now Nablous, situation and description of, Ge.33.18.
Sheep roasted whole in the East, Ex.12.46.Nu.9.12.
——— gate, situation of, Ne.3.1.
Sheepfolds, instances of persons taken from, to the throne, Ps.78.70.
Sheet, literal and emblematical meaning of, Ac.11.5.
Shekel of the sanctuary, what, Le 27.25.
———, value of, Ge.23.15.
Shelemiah, an abbreviation of Meshelemiah, 1Ch.26.1.
Shelomith and Shelomoth, the same, 1Ch.24.22.
Shem, import of the name, Ge.10.21.
———, descendants of, Ge.10.21.
Shenir, same as Hermon, De.3.9.
Shepherd, dignity of the office of, in ancient times, Ge.29.9.
Shepherds, why an abomination to Egyptians, Ge.43.32 ; 46.34.
Shepho and Shephi, the same, 1Ch.1.40.
Sheriffs, import of word so rendered, Da.3.3.
Sheshach, probably a Babylonian idol, Je.51.41.
Shew-bread, why so called, Mat.12.4.
Shibboleth, meaning of, Ju.12.6.
Shield, description of, Ep.6.16.
Shields anciently anointed and placed in cases, Is.22.6.
Shiggaion, import of, Ps.7.*title.*
Shihon, situation of, Jos.19.19.
Shiloh, situation of, Jos.18.1.
Shiloni, the import of, Ne.11.5.
Shimeah and Shimeam, the same, 1Ch.9.38.
Shimi and Shimei, the same in the original, 1Ch.23.7.
Shimron, where situated, Jos.11.1.
Shishak, king of Egypt, probably the same as Sesonchis, 1Ki.11.40.
Shittim wood, description of, Ex.25.23.
———, distance of, from Jordan, Jos.3.1.
Shobach and Shophach, the same, 1Ch.19.16.
Shoe, pulling off, disgrace of, De.25.9.
——, plucking off, and giving it, a sign of purchase, Ru.4.7.
Shoes, ancient, rather sandals, Ge.18.4.
Shoshannim, import of, Ps 45.*title.*
Shoulder, an emblem of government, 1Sa.9.24.
Show, vain, man represented as walking in, Ps.39.6.
Shrines of Diana, what, Ac.19.24.
Shubael and Shebuel, the same, 1Ch.26.24.
Shumeri, situation of, 2Ki.4.8
Shuppim, Shupham, and Shephuphan, 1Ch.8.5.
Shur, desert of, where situated, Ge.16.7.Ex.15.22.
Shushan, description of, Ne.1.1.
Shushan-eduth, meaning of, Ps.60.*title.*
Shut up, meaning of, when applied to the extermination of a royal family, 1Ch.12.1.
Sia, a contraction of Siaha, Ezr.2.44.
Sibboleth, import of the word, Ju.12.6.
Sibmah, situation of, Jos.13.19.
Side, children nursed or carried at, in the East, Is.60.4.
Signet, description of, Ge.38.18.
Silk, word so rendered, denotes fine linen or cotton, Pr.31.22.
Siloah, Shiloah, or Siloam, pool of, description of, Ne.3.15.
Silver, an excessive heat required to purify it, Is.48.10.
Silver, pieces of, probably shekels, Ge.20.16.
See Pieces.
Silver cord, the spinal marrow so called, Ec.12 6.
Simeon, import of the name, Ge.29.33.
Simon Magus, some account of, Ac.8.13.
Simoom, or east wind, description of its terrible effects, Ge.41.23.2Ki.19.35.
Simplicity of ancient manners, Ru.3.7.
Sin, the cause of all disease, Ma.2.5.
——, desert of, where situated, Ex.16.1.
——, Pelusium, or Tinch, situation of, Eze.30.15.
Sinai, mount, situation and description of, Ex.19.2.
Sinai, wilderness of, situation of, Ex.19.2.
Sincere, meaning of word so rendered, Phi.1.10.
Sinim, land of, probably China, Is.49.12.
Sinner, a woman which was, not Mary Magdalene, Lu.7.45.
Sion, the same as Hermon, De.4.48.
Siphmoth, probably the same as Shepham, 1Sa.30.28.
Sirion, the same as Hermon, De.3.9.
Sit down, word so rendered properly to recline, Mat.8.11.
Sitnah, meaning of the word, Ge 26.21.
Sitting, mode of, in the East, Is.52.2.
———— on the ground, a posture of mourning, Le.2.10.
Skill, to, obsolete word for to be skilful, 2Ch.34.12.
Skin for skin, meaning of, Job 2.4.
Skins of the burnt-offerings given to the priest, Le.7.8.
Skins used as mats or seats in tents, Le.15.17.
Skirt, the spreading of, over a person, meaning of, Ru.3.9.
Slaves, female, the patrimony of a wife, Ge.16.2.
Sleep with the fathers, import of the phrase, De.21.16.

SUC

Slime, the word so rendered bitumen Ge.14.10.
Sling, importance of, Ju.20.16.
Smite with the palms of the hands, import of word so rendered, Mat.26.67.
Smiths carried away from various countries by conquerors, 1Sa.13.19
Smoke, disagreeable effects of, on the eyes, Pr.10.26.
Smyrna, description of, Re.1.11.
Snare, or toil, description of, Is.24.17.
——, to cast, upon one, illustration of, 1Co.7.35.
Snail, word rendered, a species of lizard, Le.11.30.
——, comparison of the wicked to the wasting away of one, illustrated, Ps.58.8.
Snow, account of the formation of, Ps.147.16.
Socoh, situation of, Jos.15.35.
Soldiers, meaning of word so rendered, Lu.3.14.
Soldiers, pay of, consists of corn, &c. in the East, 2Sa.4.6.
Solomon's porch, description of, Ac.5.12.
Son, extensive use of the term, La.3.13.Da.5.22.
——, applied to grandsons, and also descendants, 1Ch.7.6,15.
Son, probably applied to a successor, 1Ch.3.16.
—— of God, meaning of, Mat.27.54.
—— of man, a title of the Messiah, Ma.14.62.
———————————, Jn.5.27.
Son of man, coming of, Mat.10.23 ; 16.28.
Songs, spiritual, what, Ep.5.19.
Sorcerer, import of word so rendered, Ex.7.11.
Sorek, meaning of the word, Is.5.2.
Sorrow of the world, how it worketh death, 2Co.7.10.
Sound, the rate at which it is propagated, Job 38.26
Soul, distempers of, represented by those of the body, Ps.38.5.
Soul, immateriality of, Nu.27.16
——, immateriality and immortality of, believed by the Jews, Lu.20.37
South, application of the word, Ge.13.1.
Sowing, mode of, in Egypt, Is.18.2.
Spain, some account of, Ro.15.24.
Span, used to denote any short duration, Mat.6.27
Spider, word so rendered, a species of lizard, Pr.30.28.
Spider's web, an emblem of life, Ps.90.9.
——————, the professions and works of a hypocrite like, illustrated, Is.59.5.
Spicery, meaning of word so rendered, Ge.37.25
Spices, great quantities used at funerals, Jn.19.39.
Spies, account of Eastern, Ge.42 9.
Spikenard, description of, Jn.12 3.
Spindle, mode of using, Pr.31 19.
Spirit, he that ruleth, superiority of, Pr.16 32.
——, to be in, what, Ro.4.2.
——, taking a man, illustrated, Lu.9.39.
Spirits, evil, clearly distinguished from bodily disorders, Lu.7.21.
Spiritual songs, what, Ep.5.19.
Spitting in the presence of any one in the East, highly offensive, Is.50.6
Spitting before a person, a mark of detestation, De.25.9.
Spittle, to swallow, a proverbial expression, illustrated, Job 7.19
Spoils, consecrated to God, Nu.31.50.
Spoon, properly a censer, Nu.7.32.
Springs, origin of, Ps.104.10.
Stacte, description of, Ex.30.34
Stars, number of, seen by the naked eye, De.1.10.
——, amazing number of, Ps.147.4.
——, emblem of dependent states, Eze.32.7.
Stater, value of, Mat.17.27.
Stature, import of word so rendered, Mat.6.27.
Statute, import of the term, De.4.1.
Steel, word so rendered properly denotes brass, Ps.18.34.
Stocks, the real import of the word so rendered, Je.20.2.
Stoics, some account of, Ac.17.18.
Stone, casting one into a river or the sea, an emblem of irretrievable ruin, Je.51.63.
Stone, head, or chief, the Messiah so called, Zec.4.7.
Stone, rejected by the builders, refers to the Messiah, Ma.12.10.
Stones, erection of, as a memorial, usual in the East, Ge.28.18.
Stones, heaps of, the ancient mode of burial, 2Sa.18.17.
Stones, heap of, raised over a criminal, Pr.26.8.
———, extraordinary size of, used in ancient buildings, 1Ki.7.10.
Stones, account of the roasting of, in order to extract ore, Je.23.29.
Stones, and other inanimate objects, witnesses of words and actions, Jos.24.27.
Stones, smooth, worship of among the heathen, Is.57.6.
Stones, glistening, word so rendered, probably denote black marble, 1Ch.29.2.
Stoning, mode of, among the Jews, Lu.20.18.
Store, meaning of, De.28.5.
Stories in the heaven, meaning of, Am.9.6.
Stork, description of, Ps.104.17.
Storm, description of, Ps.107.26.
Straight, a street in Damascus so called, account of, Ac.9.11
Stratagem of war, singular one, 2Ki.7.12.
Straw, use of, in the East, Ju.19.19
———, reduced to a kind of chaff, and used for food for the cattle in the East, Ge.24.32.
Straw, used for making bricks, Ex.5.7.
Streets, word so rendered properly open fields or pastures, Ps.144.13.
Streets, obtaining, in a city, what, 1Ki.20.34
———, doors of, lips so called, Ec.12.4
Stuff, import of the term, Eze.12.3.
Suburbs, application of the term, 1Ch.5.16.
Succoth, meaning of the name, and situation of, Ge.33.17.
Succoth, in Egypt, situation of, Nu.33.6.
Succoth-benoth, account of, 2Ki.17.30.

THI

Sukkur, probably the Troglodites, 2Ch.12.3.
Summer and winter made by God, Ps.74.17.
Summer fruit, what, 2Sa.16.1.
————, import of the emblem of a basket of, Am.8.2.
Sun and Moon, how they rule the day and night, Ps.136 9.
Sun, worship of by the Persians, Eze.8.16.
——, an emblem of a king, Eze.32.7.
Suph, or Zuph, improperly rendered Red sea, situation of, De.1.1.
Swallow, meaning of word so rendered, Ps.84.3.
————, the proper name of, in the original, Je.8.7.
Swan, perhaps the goose, De.14.16.
Swiftness of foot reckoned a great accomplishment in heroes, 2Sa.2.18.
Swine, on the devils being permitted to enter the herd of, Lu.8.33.
Sword, to turn the edge of, illustrated, Ps.89.43.
Swords, beating of, into ploughshares, illustration of. Is.2.4.
Swords, words compared to the piercing of, illustrated, Pr.12.18.
Swords in one's lips, illustrated, Ps.59.7.
Sycamine tree, probably the same as the sycamore, Lu.17.6.
Sycamore tree, description of, 1Ch.27.28.
————, mode of ripening the fruit of, by scraping it with iron combs, Am.7.14.
Sycamore, value of, to the Egyptians, Ps.78.47.
Sychem, or Shechem, the patriarchs probably first buried there, Ac.7.16.
Syene, now Essuan, situation of, Eze.29.10.
Synagogue, import of word so rendered, Ps 74 8.
Syracuse, description of, Ac 28 12.
Syria, description of, Ac 15.23.
Syriac, import of the term, Da.2.4.

TAANATH-SHILOH, situation of, Jos 16 6.
Tabbath, situation of, Ju 7.22.
Tabernacle, plan of, Ex 40.33.
————, description of, Ex 26 1.
————, hanging for the door of, Ex 36 37.
————, veil of, description of, Ex 36 35.
————, boards of, description of, Ex 36.21.
————, weight and value of the gold, &c. employed in, Ex.38.24.
Tabernacle, removal of, Nu.4.5,6,7,13,16,18,20,&c.
————, imitations of, Ex.40.2.
————, of the congregation, description of, Ex.33.7.
Tabernacle, the term, applied to the body, 2Co.5.1.
Tabernacles, feast of, Nu.29 12.35.
Tabitha, meaning of, Ac.9.36.
Table, eastern posture at, reclining, Lu.7.38.
——, princely one of eastern nobles, Ne.5.18.
——, of shew-bread, imitations of, Ex.37.10.
Tables of stone anciently used for writing on, Ex.31.18.
Tablets, description of, Ex.35 22.
————, import of word so rendered, Is 3 20.
Tabor, mount, situation and account of, Ju.4.12,14.
——, city, situation of, 1Ch.6.77.
Taches, meaning of, Ex.35.11.
Tadmor, or Palmyra, description of, 2Ch.8.4.
Tahapanhes, or Talpanhes, situation of, Je.43.7.
Tale, import of the word, Ex.5.8.
Talent, value of, Mat.18.24.
Talitha cumi, meaning of, Mat.5.41.
Talmuds, account of, Mat.15.2.
Tammuz, or Adonis, account of, Eze.8.14.
Tanach, probably the same as Aner, situation of, 1Ch.6.70.
Tares properly darnel, Mat.13 27.
Tarshish, situation of, 1Ki.22.48.2Ch.9.21 ; 20.36.
————, used for the East, Is.66.19.
Tarsus, description of, Ac.21.39 ; 22.28.
Tartan, signification of, 2Ki.18.17.
Task-masters, Egyptian, Ex.5.6.
Tatnai, account of, Ezr.5.3.
Taverns, three, situation of, Ac.28.15.
Teil tree, description of, Is.6.13.
Tekoah, situation and description of, 2Sa.14.2.
Tel-abib, situation of, Eze.3.15.
Telassar, probable situation of, Is.37.12.
Tel-harsa, and Tel-haresha, the same, Ne.7.61.
Teman, or Temani, situation of, Ge.36.34.
——, used for Idumea, Ob.9.
Temple, Solomon's, size of, 1Ki.6.2.
————, a fast kept by the Jews for the destruction of, by Nebuchadnezzar, Je.52.12.
Temple, second, magnitude and beauty of the stones with which it was built, Ma.13.1.
Temple, adorned and enriched with gifts, Lu.21.5.
————, now the glory of the second, surpassed that of the first, Hag.2.9.
Temple, total demolition of by Titus, according to the prediction of Christ, Mat.24.2.
Temple of Ezekiel, vast dimensions of, probably shows that it is to be understood mystically, Eze.42.16.
Temple, described by Ezekiel, probable reference of, Eze.40.2.
Tempt, meaning of the word, Ge.22 1.
Ten times, the phrase used as an indefinite number, Ge.31.7.
Tent, women's, distinct from that of the men in the East, Ge.24.67.
Tents used by persons of royal dignity, 1Ki.20.12.
Teraphim, description of, Ge.31.19.
Terebinth, or turpentine tree, description of, Is.6.13.
Testament, properly covenant, He.7.22 ; 9.20.
Tetrarch, signification of, Lu.9.7.
Thanah, and Tamah, the same in the original, Ne.7.55.
Thebez, situation of, Ju.9.50.
Thessalonica, description of, Ac.17.1.
Theudas, account of, Ac.5.36.
Thigh, smiting on, an expression of deep affliction, Eze.21.12.
Thigh, inscriptions on customary, Re 19.16.
Think used for what is certain, 1Co 7 40.

THI

Thirty, word so rendered, probably means captains, 2Sa.23.13,59.
Thistle, word so rendered, probably the black thorn, 2Ki.14.9.
Thorns, crown of, what, Jn.19.2.
Thought, to take no, meaning of word so rendered, Mat.6.25.
Three and four, singular use of, illustrated, Am.1.11.
Threshold, those who leap on, who, Zep.1.9.
Threshing, account of the eastern modes of, Is.41.15.
Threshing, with oxen, description of, De.25.4.
Threshing floors, description of ancient ones, 2Sa.24.18.2Ch.18.9.
Throne, used for a palace, Ne.3.7.
Thumbs and great toes, cutting off of, not unusual in ancient times, Ju.1.7.
Thunder, cause of, Job 38.26.
Thyatira, description of, Re.2.18.
Tiberias, description of, Jn.6.23.
Tiglath-pileser, account of, 2Ki.15.29.
Tiles and bricks, anciently used as tablets, Eze.4.1.
Timbrel, description of, Ex.15.20.
Time, a year in prophetic language, Da.4.16.
——, process of, meaning of, Ge.4.3.
Timna, the concubine of Eliphaz, 1Ch.1.36.
Timnath, situation of, Ge.38.12.
Tirhakah, account of, 2Ki.19.9.
Tirshatha, signification of, Ezr.2.33.
Tirzah, account of, 1Ki.14.17.
Title on the cross, the apparent discrepancies between the accounts of, reconciled, Jn.19.19.
Titus called the prince, Da.9.26.
Tob, land of, where situated, Ju.11.3.
Toi, probably a mistake for Tou, 1Ch.18.9.
Tokens of God, at which men are afraid, what, Ps.65.8.
Tongue, a soft one, how said to break a bone, Pr.25.15.
Tongue, a lying one, hates those whom it afflicts, Pr.26.28.
Topaz, description of, Ex.28.17.
Tophel, a place near Moab, De.1.1.
Topheth, account of, Is.30.33.
Tortoise, word so rendered, a kind of lizard, Le.11.29.
Towers built in the desert, for what purpose, 2Ch.26.15.
Trachonitis, description of, Lu.3.1.
Tradition, import of, Mat.15.2.
Traffic, a land of, Chaldea so called, Eze.17.4.
Transposition, instance of, 1Sa.17.31.
Travellers, food used by, in the East, 2Sa.17.28.
Treasures, word so rendered illustrated, Da.3.3.
Tree, high, an emblem of Jeconiah, Eze.17.24.
——, low, and also green, emblem of Zedekiah, Eze.17.24.
Tree, dry, an emblem of the low state of the family of David, Eze.17.24.
Trees, longevity of, Is65.22.
——, all, of the field, a metaphor for all the inhabitants of the earth, Eze.17.24.
Trees for meat, probably emblematical, of believers, Eze.47.12.
Trench, import of word so rendered, 1Sa.26.5.
——, or rampart, Jerusalem surrounded with one by Titus, Lu.19.43.
Trespass-offerings and sin-offerings, distinction between, Le.5 6.
Tribes of Israel, number of, Nu.1.21,42.
——, order of their inheritance, Nu.34.17.
Tribute money, what, Mat.17.24.
Triumph, cause to, an allusion to triumphal processions, 2Co.2.14.
Troas, situation of, Ac.20.5,6.
Trogyllium, situation of, Ac.20.13.
Troop, meaning of word so rendered, Am.9.6.
Trumpet, description of, 1Ch.15.20.
Trumpets, form and uses of, Nu.10.2.
———— of ram's horn, what, Jos.6.4.
——, feast of, Nu 29.1.
Tubal, the Tibarenians, Is.66.19.Eze.32.26.
—— and Javan used for the north, Is.66.19.
Turks, predictions respecting, Re.9.17.
Twig, a tender, an emblem of the Messiah, Eze.17.22.
Twigs, young, of the cedar, an emblem of the princes of Judah, Eze.17.4.
Tyre, description and history of, Is.23.1.
——, a colony of the Zidonians, Is.23.12.
——, why called the daughter of Tarshish, Is.23.10.
Tyre, Nebuchadnezzar employed 13 years in the siege of, and found nothing worth his labour, Eze.29 18.
Tyre and Sidon taken by Alexander, Zec.9.2.
——, fulfilment of predictions concerning, Eze.26.3,12,14.
Tyre, prince of, who, Eze.28.1.

UNCOVERED, frequent meaning of the phrase in Scripture, 2Sa.5.20.
Understanding, import of the term, Ex.35.31.
Unicorn, or rhinoceros, description of, Nu.23.22.
Unjust, heathen magistrates so called, 1Co.6.1.
Ur, probably Ouri in Mesopotamia, Ge.11.31.
Urim and Thummim, description of, Ex.28.30.
Utter, import of the word, Eze.40.37.
Uz, land of, where situated, Job 1.1.
Uzziel, probably a mistake for Azareel, 1Ch.25.18.

VAIL, word so rendered, probably a finer kind of hyke, Ru.3.15.
Valley, word so rendered also means a torrent, De.21.4.
Van of the ancients, description of, Is.30.28.
Vanity, original sense of the word so rendered, Ps.144.4.
Vapours, ascension of, caused by God, Ps.135.7.
Vashti, noble conduct of, Es.1.12.
Veil, indecency of appearing without one in the East, Pr.7.13.

VEI

Vessel, extensive use of the word, Ge.24.53.
———————, Ac.10.11.
Vine, uselessness of, when cut down, Eze.15.2.
Vinegar used with bread in the East, Ru.2.14.
——, effects on the teeth, illustrated, Pr.10.28.
——, meaning of, Mat.27.34.
Virgin, applied to unmarried persons of both sexes, 1Co.7.25.
Virgins, a custom in the East for young men that were never married always to marry them, Is.62.5.
Vision, valley of, a periphrasis for Jerusalem, Is.22.1.
Volume, import of the word, Eze.2 9.
Vows, laws of, Nu 30 2.
——, estimation and redemption of, Le.27.2..22.
——, execrable ones practised by the Jews, Ac.23.12.
Vulture, meaning of word so rendered, Job 28.7

WAIT, meaning of word so rendered, Ps.37.34
Walls very high in the East, De.1.28.
——, building of extensive ones, in short periods, Ne.6.15
War, time of year to which it was limited in the East, 2Sa.11.1.
Warriors, ancient mode of summoning, Ju.19.29.1Sa.11.7.
Warriors, anciently buried in their armour, with their swords under their heads, Eze.32.27.
Washing the hands a symbolical action, De.21.6.
Washings, high importance of, among the Jews, Ma.7.3.
Watcher, who, Da.4.13.
Watches, night, division of, among the Jews, Ps.119.148.
Watches, division of the night into, Mat.14.25.
Watchmen, account of the singular practices of Eastern, Is.62.6.
Water, of what it is composed, Job 38.26.
——, exact proportion of, for evaporation, &c. Job 28.26
Water, creation of the world from, 2Pe.3.5.
——— of Egypt very delicious, Ex.7.18.
——, appearance of, as blood, probable cause of, 2Ki.3.22.
Water, drawing and pouring out of, meaning of the ceremony, 1Sa.7.6.
Water, pouring of, on the hands of a person, a mark of servitude, 2Ki.3.11
Water gate, where situated, Ne.3.26
——— pots anciently used, description of, Jn.4.46.
Waters issuing from the temple, probable meaning of, Eze.47.1.
Waters of the Dead sea, healing of, its probable meaning, Eze.47.8.
Waters of separation, what, Nu.19.9.
Water-spout, description of, Ps.42.7.
Wave-offering, description of, Ex.29.27.
Way, preparing and making straight, a practice among Eastern monarchs, Is.40.3.
Way, used for the right way, Pr.23.19.
Wean, import of the word, Ge.21.8.
Weapons of war, length of time required to burn, illustrated, Eze.39.9.
Weasel, word so rendered, the mole, Le.11.29.
Week, in prophetic language, seven years, Da.9.24.
Weeks, seventy, Daniel's prophecy of, Da.9.24,&c.
Weights, divers, prohibited, De.25.13.
Well-favoured, meaning of, Ge.39.6.
Wells, importance of, in the East, Ge.21.25 ; 26.15.
——, great depth of in the East, Ge.26.22.
——, stones placed on the mouth of, Ge.29.2.
——, stopping up of, Ge.26.15.
——— frequented by banditti in the East, Ju.5.11.
Well-spring of life, import of, Pr.16.22.
Whale, word so rendered denotes any large fish, Mat.12.40.
Whale, Pharaoh compared to, Eze.32.5.
Wheat-harvest, thunder and rain unusual in, in Judea, 1Sa.12.17.
Wheel in the middle of a wheel, probable meaning of, Eze.1.16.
Wheel, the great aorta so called, Ec.12.6.
Whelps, emblems of young princes, Eze.19.2.
Whirlwinds, terrible effects of, in the East, Job 1.19.Is.21.1.Je.23.19
Whit, import of the word, 1Sa.3.18.
Whore, great, Papal Rome represented by, Re.17.1,3,&c
Whoredom, idolatry so called, Ho.1.2.Re.17 1
Whoring, import of, Le.17.7.
Wicked, prosperity of, thought by the heathen a reproach to God, Ps.73.3.
Widows in the East sometimes return to their father's house, Le.22.13.
Wilderness, inhabitants of, who, Is.42.11.
Willows, abundance of, at Babylon, Ps.137.2.
Wind, the weight of, the gravity of the atmosphere, Job 28.25
Windows of heaven, meaning of, Ge.7.11
———, those that look out at, the eyes so denominated, Ec.12 3
Wine, description of ancient, Ge 40 11.
——, mixed, what, Ps.73.8.Pr.23.30.
——— mingled with myrrh, probably the same as vinegar mingled with gall, Mat.27.34
Wings, great, used for extensive empire, Eze.17.3.
——, shadowing with, probably a periphrasis for Egypt, Is.18.1.
Wings of the morning, what, Ps.139.9.
Winnowing, eastern mode of, Ru.3.2.
Winter in Palestine, account of, Ezr.10.9
—— house, what, Je.36.22.
Wisdom, import of the term, Ex.35.31.
———, is strength, Pr.24 5.
———, why better than strength, Ec.9 14.
——— of God, probably a name assumed by our Lord, Lu.11 49
Wisdom of God, peculiar meaning of the phrase, 1Co.1.21
Wise man, strength of, Pr.24.5.
Wist, signification of, Ac.12.9

WOR

Wit, to meaning of, Ge.21.26; 24.21.
Witch, import of the term, De.18.10.
Wives sometimes purchased, Ge.29.18; 34.12.
——— of a king the property of his successor or conqueror, in the East, 2Sa.16.23.
Wizard, meaning of the term, De.18.10.
Wolf dwelling of, with the lamb, illustrated, Is.11.6.
Woman, disgraceful to be killed by, Je.9.54.
———, used as an honourable appellation, Jn.2.4.
Woman, in an ephah, emblem of the Jewish nation, Zec 5.6.
Women ordained as door-keepers, 1Ch 26 8.
——— employed to dance and sing before captive princes in the East, Je.38.22.
Women, apartments of, separated from those of the men, Ge.24.28.
Women, apartments of, inviolable in the East, Es.2.11.
Women of the emperor of China shut up in a palace on his death, 2Sa.20.3.
Women, two, with wings like a stork, an emblem of the Roman armies, Zec.5.6.
Wood-offering, feast of, Ne.10.34.
Word, frequently means a thing, Mat.4.4.
World, the term, applied to the Roman, Chinese, and Persian empires, &c. Ge.41.45.
World, how said not to be able to contain all the books that might be written of Jesus, Jn.21.25.

ZEC

Wot, meaning of, Ge.21.26.
Writing, various modes of, Job 19.23.

XERXES, his riches and wars foretold, Da.11.2.

YEAR, how crowned by the goodness of God, Ps.65.11.
Year, in a certain one, frequently means after that period, 1Ki.18.1.
Year, solar, in use among the antediluvians, Ge.8.14.
Yoke, put on the necks of a new married couple by the ancients, Mat.19.6

ZAAVAN and Zavan, the same in the original, 1Ch.1.42.
Zabdi and Zimri, the same, 1Ch.2.6.
Zacher and Zechariah, the same, 1Ch.9.27.
Zair, probably the same as Seir, 2Ki.8.21.
Zanoah, where situated, Ne.3.13.
Zaphnath-paaneah, signification of the name, Ge.41.45.
Zarephath, the same as Sarepta, Lu.4.26.
Zarthan, situation of, 1Ki.7.46.
Zattu and Zatthu, the same in the original, Ne.10.14.
Zebulun, import of the name, Ge.30.20.
———, town of, where situated, Jos.19.27.
Zechariah, son of Jehoiada, barbarous murder of, 2Ch.24.22.

ZOR

Zedekiah, the captivity of, foreshown, Eze 12.5,6,13
Zelotes, meaning of, Mat.3.18.
Zemaraim, situation of, 2Ch.13.4.
Zephaniah, the second priest, Je 29.25.
Zephathath, valley of, where situated, 2Ch.14.10.
Zephi and Zepho, variation of, caused by the mutation of two letters, 1Ch.1.36.
Zered, brook, description of, De.2.13.
Zererath, probably Zartanah, Ju.7 22.
Zeri and Izri, the same, 1Ch.25.11
Zerubbabel, Messiah so called, Hag 2 23.
Zethar, Zaecur, and Zabdi, the same, Ne 11 17.
Zidon, now Saide, situation of. Ju.1.31.
———, fulfilment of the propnecies against, Eze.28.21
Ziklag, situation of, 1Sa.27.6.
Zin, wilderness of, where situated, Nu.13.21.
Zion literally ploughed like a field, and a description of its present state, Je.26.18.
Ziph, wilderness of, situation of, 1Sa.23.14.
———, town of, situation of, Jos.15.24.
Ziz, cliff, situation of, 2Ch.20.16.
Zizah, probably written Zina by mistake, 1Ch.23.10.
Zoan, situation of, Ge.13.10.
———, or Tanis, account of, Ps.78.12.
Zobah, situation of, 2Sa.8.5.
Zorah, situation of, Jos.19.41.
Zoreah, Zorah, and Zareah, the same in the original, Ne.11.29.
Zoreah, situation of, Jos.15.33

A CHRONOLOGICAL INDEX TO THE HOLY BIBLE,

ACCORDING TO THE COMPUTATION OF ARCHBISHOP USHER;

SHOWING IN WHAT YEAR OF THE WORLD, AND WHAT YEAR BEFORE CHRIST, OR AFTER CHRIST, EACH EVENT HAPPENED, AND THE PLACES OF SCRIPTURE WHERE THEY ARE RECORDED; INTERSPERSED WITH THE PRINCIPAL EVENTS IN PROFANE HISTORY.

It may be necessary here to premise a few observations in explanation of the various eras introduced into this work, by which any year of these eras which corresponds to a given year of the Christian era, or the year of the world, may be easily discovered by the application of the rules of addition or subtraction. The *Alexandrian era* is that chronological computation which was used by the people of Alexandria, who reckoned 5502 years before A. D. The *Antiochian era* is a correction of the preceding, made in the fourth century, by Pandorus, an Egyptian monk, and used by the people of Antioch; and it differs from the Alexandrian only by subtracting *ten* years. The *Constantinopolitan era* is that used by the Byzantine historians, and by the Greek church, which reckons 5508 years before Christ. The *Julian Period* is a factitious era, conceived by Joseph Scaliger, to facilitate the reduction of the years of any given epoch to that of another; and is the result of the lunar and solar cycles, and the indictions, multiplied by each other. Thus, 19, the lunar cycle, multiplied by 28, the solar cycle, produces 532, which multiplied by 15, the cycle of indictions, amounts to 7980 years, which constitute the *Julian Period*; in the first year of which all these three cycles begin together; and in the 4714th year of which falls the first year of the Christian era. The *Solar Cycle* is a revolution consisting of 28 years; the *Lunar Cycle*, or *Golden Number*, of 19; the *Cycle of Indictions*, of 15 years; and the *Dionysian Period*, of 532, being the product of the Solar and Lunar Cycles multiplied by each other, called also the *Paschal Cycle*, because in that period the Christian Passover, or Easter, a moveable feast, has gone through all possible variations, and the Solar and Lunar Cycles, *Dominical*, or *Sunday Letters*, *Paschal Terms*, *Epacts*, *New Moons*, &c. all recommence exactly as they had done 532 years before. The *Nabonassarean era* takes its name from Nabonassar king of Babylon, and commences 747 years before A. D. The *era of Iphitus*, king of Elis, took its rise 884 years before Christ, in consequence of his restoration of the Olympic games. The *Olympiads* derive their origin from the institution of the Olympic games, which were celebrated every *four* years, at the time of the first new moon after the summer's solstice; and the first Olympiad is commonly reckoned from the conquest of Olympia by Corœbus, B. C. 776: it need scarcely be added, that each Olympiad consists of *four* years. The *year of the building of Rome*, (A.U.C.) is an important era among the Roman historians, and commenced, according to *Varro*, which is generally received, B. C. 753; but according to *Cato* and the Fasti Consulares, B. C. 752; according to *Polybius*, B. C. 751; and according to *Fabius Pictor*, B. C. 747.

The Samaritan Pentateuch places the primordial epoch B. C. 4700; the Septuagint, 5872; the Talmudists, 5344; Scaliger, 3950; Petavius, 3984; and Dr. Hales, 5411; who enumerates above 120 various opinions on this subject, the difference between the latest and remotest date of which is no less than 3268. The generally received epoch of 4004, B. C., however, seems to be as well established as any other; and it is worthy of remark, that the celebrated astronomer La Place has observed, that that year was distinguished as a remarkable astronomical epoch; the earth's orbit then coinciding with the line of the equinoxes, and consequently the true and mean equinoxes being united.

PERIOD I.

From the Creation to the Deluge, 1656 years.

A.M.	B.C.		
1	4004	The creation of all things in six days	Ge.1.11.
2	4003	The fall of Adam, and the promise of a Saviour	iii.
		The birth of Cain and Abel, and their subsequent occupation and character	4.1..7.
129	3875	The murder of Abel, and punishment of Cain	4.8..15.
130	3874	The birth of Seth, Adam his father being 130 years old	4.25; 5.3,4.
235	3769	Enos born, Seth his father being 105 years old	4.26; 5.6.
325	3679	Cainan born, when Enos his father is 90	5.9.
395	3609	Mahalaleel born, when Cainan is 70	12.
460	3544	Jared born, when Mahalaleel is 65	15.
622	3382	Enoch born, Jared being 162	18, 19.
687	3317	Methuselah born, Enoch being 65	21, 22.
874	3130	Lamech, father of Noah, born, Methuselah being 187	25.
930	3074	Adam dies, aged 930 years	4, 5.
987	3017	Enoch is translated, aged 365 years	23, 24.
1042	2962	Seth dies, aged 912 years	7, 8.
1056	2948	Noah is born, his father Lamech being 182	28, 29.
1140	2864	Enos dies, aged 905 years	11.
1235	2769	Cainan dies, aged 910 years	13, 14.
1290	2714	Mahalaleel dies, aged 895 years	16, 17.
1422	2582	Jared dies, aged 962 years	19, 20.
1536	2468	God denounces the Deluge, and commands Noah to build the ark, and to preach repentance to a guilty world, 120 years before the flood came	6.3..22. He.11.7. 1 Pe. 3.20. 2Pe.2.5.
1556	2448	Japhet born, his father Noah being 500 years old	Ge.5.32; 10.21..
1558	2446	Shem, the second son of Noah, born	32.
1560	2444	Birth of Ham, third son of Noah	32.
1651	2353	Lamech, the father of Noah, dies, aged 777	30, 31.
1656	2348	Methuselah, the oldest man, dies, aged 969 years in the same year, and in the 600th year of Noah's age, the Flood comes upon the earth, and destroys all its inhabitants, except Noah and those with him in the ark	26, 27. vii.Jot 22.16. Mat.24.37. Lu.17. 26. 1Pe.3.19,20. 2Pe.2. 5; 3.6.

PERIOD II.

From the Deluge to the call of Abraham, 420 years, 6 months.

A.M.	B.C.		
1657	2347	Noah and his family, &c. leave the ark after the deluge	Ge.viii.15.
1658	2346	Arphaxad, son of Shem, born	11.10,11.
1693	2311	Salah, son of Arphaxad, born	12
1723	2281	Eber, son of Salah, born	14
1757	2247	Peleg, son of Eber, born	16.
1757	2247	About this time the tower of Babel is built, which is followed by the confusion of languages and the dispersion of mankind	Ge.11.1..9.
1771	2235	About this time Nimrod builds Nineveh, and founds the Assyrian empire	10.8..11.
		Astronomical observations began at this time to be made at Babylon; for Callisthenes sent Aristotle a register of them for 1903 years, extending back from the taking of that city by Alexander, B. C. 331	Porphyr. ap. Simplic. l. ii. de Cœlo.
1787	2217	Reu, son of Peleg, born	Ge.11.18.
1816	2188	Mizraim, grandson of Ham, founds the Egyptian empire; which continues 1663 years, till the conquest of Egypt by Cambyses	Ps.105.23. Is.19. 11. Constant. Man. in Annal.
1819	2185	Serug, son of Reu, born	Ge.11.20.
1849	2155	Nahor, son of Serug, born	22.
1878	2126	Terah, son of Nahor and father of Abram, born	24, 25.
1920	2084	About this time Ægialeus founds the kingdom of Sicyon	Eusebius in Chron. p. 19.
1948	2056	Nahor and Haran, sons of Terah, born	Ge.11.26.
1996	2008	Peleg, son of Eber, and sixth from Noah, dies, aged 239	19.
1997	2007	Nahor, son of Serug, and ninth from Noah, dies, aged 148	25.
2006	1998	Noah dies, aged 950, 390 years after the flood	29.
2008	1996	Abram, son of Terah, born	26, 32. Ac.7.4.
2018	1986	Sarai, afterwards wife of Abram, born	Ge.11.29, 30. 17.17; 20.12.
2026	1978	Reu, son of Peleg, and seventh from Noah, dies	Ge.11.21.
2049	1955	Serug, son of Reu, and eighth from Noah, dies	23.
2079	1925	Chedorlaomer, king of Elam, subdues the kings of Sodom, Gomorrah, &c. who serve him twelve years	14.4.
2082	1922	The call of Abram from Ur of the Chaldees to Haran in Mesopotamia, where his father Terah dies, aged 205 years	11.31, 32. Ne.9.7, 8. Ac 7.2, 3.

PERIOD III.

From the second call of Abraham to the Exodus of the Israelites, 430 years.

A.M.	B.C.		
2083	1921	Abram, at God's command, leaves Haran, and comes to sojourn in Canaan, in his 75th year	Ge.12.1..4. Jos.24. 2,3. Ac.7.4,5. Ho. 11.8.
2084	1920	Abram goes into Egypt because of a famine, and causes Sarai to pass for his sister. Pharoah (Apophis) takes her to his house, but soon restores her	Ge. 12. 10, &c. Ps. 105. 9..15. Ga.3.17.

A.M.	B.C.		
2086	1918	Abram and Lot return to Canaan, and separate: Lot goes to Sodom, and Abram to the valley of Mamre	Ge.xiii.
2090	1914	The kings of Sodom and Gomorrah, &c. revolt from Chedorlaomer king of Elam	14. 4, &c.
2091	1913	Chedorlaomer and his allies subdue the king of Sodom and his confederates, and take Lot captive; but Abram pursues and vanquishes them, and rescues Lot, and is blessed by Melchizedek, to whom he gives a tenth of the spoils	4..20.
		God makes a covenant with Abram, promises him a numerous posterity, and Canaan for their inheritance	He.7.1..11. Ge.xv. Ne.9.7,8. Ac.7.6. Gal.3.17.
		About this time Bela, the first king of Edom, begins to reign	Ge.36.32.
2092	1911	Sarah, being barren, gives Hagar to Abram	16.1,2. &c.
2094	1910	Ishmael, son of Abram and Hagar, born	15; 25.12.
2096	1908	Arphaxad, the third from Noah, dies, aged 438	11.13.
2107	1897	God covenants with Abram, changes his name to Abraham, institutes circumcision, and promises Isaac by Sarai, whom he calls Sarah	17.5, &c.
		Abraham entertains three angels, who renew the promise of Isaac's birth, and foretel the destruction of Sodom and Gomorrah, for which Abraham intercedes	xviii. He.13.2.
		Sodom and Gomorrah, &c. destroyed by fire from heaven; Lot is preserved, and retires to Zoar, and thence to the mountains	Ge.xix. Isa.1.9, 10. Eze 16.46., 50. 2Pe.2.6..8. Jude 7.
		Abraham retires to Beer-sheba, and thence to Gerar, where Abimelech, the king, takes Sarah to wife, but is obliged to restore her	Ge.xx.
2108	1896	Isaac is born in the 100th year of Abraham	21.2,3. Ac.7.8. Ro.9.9. He.11. 11,12.
		Moab and Ben-ammi, sons of Lot, born	Ge.19.36.
2114	1892	Abraham sends away Ishmael and Hagar	Ge.21.9. Ga 4.22,31.
2126	1878	Salah, the fourth from Noah, dies	Ge.11.15.
2132	1872	To prove Abraham's faith, God commands him to sacrifice his son Isaac	xxii. He.11. 17..19. Ja.2.21
2135	1869	About this time Jobab, second king of Edom, begins to reign	Ge.36.33.
2145	1859	Sarah dies at Hebron, aged 127 years	23.1,2.
2148	1856	Isaac marries Rebekah, in his 40th year	xxiv.
		About this time the kingdom of Argos was founded by Inachus	Euseb.in Chr.
2150	1854	About this time, Abraham marries Keturah, by whom he has several children	Ge.25.1..11.
2158	1846	Shem, the son of Noah, dies	11 10,11.
2168	1836	Jacob and Esau born, Isaac being 60 years of age	25 24.
2177	1827	About this time, Husham, third king of Edom, begins to reign	36.34.
2183	1821	Abraham dies, aged 175 years	25.7.
2187	1817	Eber, the fifth from Noah, dies, aged 464	11.17.
2230	1774	Isaac covenants with Abimelech, king of Gerar	xxvi.
2238	1766	Esau marries two Canaanitish women	26.34.
2249	1755	About this time Hadad, fourth king of Edom, begins to reign	36.35.
2251	1753	Ishmael dies, aged 137 years	25.9.
2252	1752	Evechous begins to reign over the Chaldeans	Jul.Africanus.
2244	1760	Jacob having fraudulently obtained the blessing from Isaac, flees into Mesopotamia from the rage of Esau, and serves Laban, his mother's brother	Ge.xxvii.xxviii. 29.1..14.
		About this time Ogyges begins to reign in Attica, in whose time a remarkable deluge happens in his kingdom	Euseb.Chron. Num.266.
2251	1753	After seven years service, Jacob marries Leah and Rachel	Ge.29.15..30.
2252	1752	Reuben, son of Jacob and Leah, born	32.
2253	1751	Simeon, son of Leah, born	33.
2254	1750	Levi, son of Leah, born	34.
2255	1749	Judah, son of Leah, born	Ge.29.35.
2256	1748	Dan, son of Jacob and Bilhah, Rachel's handmaid, born	30 5,6.
2257	1747	Gad, son of Zilpah, Leah's handmaid, born	10,11.
		Naphtali, son of Bilhah, born	7,8.
		Asher, son of Zilpah, born	12,13.
		Issachar, son of Leah, born	17,18.
2258	1746	Zebulun, son of Leah, born	19..20.
2259	1745	Dinah, daughter of Leah, born	21.
		Joseph, son of Rachel, born, Jacob being about 90	23,24.
2261	1743	About this time Samlah, fifth king of Edom, begins to reign	36.36.
2265	1739	Jacob, having served Laban twenty years, sets out with his family to return to Canaan. Laban pursues him, but is pacified. Jacob meets with angels at Mahanaim, with God at Penuel, and with Esau, who receives him with affection; and he safely arrives at Shechem, where he dwells	xxxi.. xxxiii.
2272	1732	Dinah is ravished, and the Shechemites murdered	xxxiv.
		Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies	35.1..15.
		Rachel dies in childbed of Benjamin	16..20.
2276	1728	Joseph is sold by his brethren to the Midianites, who sell him to Potiphar the Egyptian	xxxvii.
2283	1721	Pharez and Zarah, the twin sons of Judah, by Tamar, born about this time	xxxviii.
2285	1719	Joseph, through the false accusation of his mistress, is thrown into prison	xxxix. 35.28.
2288	1716	Isaac dies, aged 180 years	
2289	1715	Joseph interpreting Pharaoh's prophetic dreams, is made lord of the land; and the seven years of plenty commence	xli. Ac.7.10. Ps.105.19..21.
2292	1712	About this time is born Manasseh, Joseph's first-born	Ge.41.51.
2291	1711	About this time is born Ephraim, Joseph's second son	41.52.
2296	1708	Commencement of the seven years' famine	53..57.
2297	1707	Jacob sends his sons to Egypt to buy corn	xlii.
2298	1706	Jacob having sent them again with Benjamin, Joseph makes himself known to his brethren, and engages them to come to Egypt with their father, then 130 years old	xliii..xlvi. Jos.24.4. Ps.105.17..23. Ac.7.11..15.
2300	1704	Joseph sells corn to the Egyptians, and gets all the money of Egypt into the royal treasury	Ge 47.14.
2301	1703	He gets all the cattle for the king	47.16.
2302	1702	The Egyptians sell their lands and liberties	18, &c.
2303	1701	The seven years of famine end, and Joseph returns the Egyptians their land and cattle	23..26.
		About this time Saul, sixth king of Edom, begins to reign	36 37.

A.M.	B.C.		
2315	1689	Jacob having blessed his sons, dies in Egypt, aged 147, and is buried in Canaan	48.4..13.
2345	1659	About this time Baal-hanan, seventh king of Edom, begins to reign	36.38.
2369	1635	Joseph dies, aged 110 years	4.22..26 Heb.11.22.
2375	1629	About this time Acencres son of Orus begins to reign in Egypt, and reigns 12 years and one month	
2385	1619	The Cushites, from beyond the Indus, settle in Egypt	
2387	1617	About this time Hadar, or Hadad, eighth and last king of Edom, begins to reign	Ge.36.39.
		Rathotis, brother of Acencres, begins to reign over the Egyptians about this time, and reigns 9 years	
2396	1608	Acencheres, son of Rathotis, succeeds his father, and reigns 12 years and six months	
2409	1595	Ancencheres succeeds Acencheres, and reigns 12 years and six months	
2421	1583	Armais succeeds Ancencheres, and reigns 4 years and one month	
		About this time Kohath, son of Levi, dies, aged 133	Exod.6.18.
2425	1579	Rameses succeeds Armais, and reigns one year and four months	
2427	1577	Rameses Miamun succeeds Rameses, and reigns 67 years, and cruelly persecutes the Israelites	Exod.1.8, &c.
2429	1575	About this time the regal government of the Edomites is abolished, and the first aristocracy of dukes begins	Ge.36.15,16.
2430	1574	Aaron, son of Amram and Jochebed, born	Ex.6.20; 7,7
2431	1573	About this time Pharaoh orders all the male children of the Hebrews to be drowned	1.22.
2433	1571	Moses is born, and adopted by Pharaoh's daughter	2.1..10.
2448	1556	The kingdom of Athens founded about this time by Cecrops. The Parian marbles place it 26 years earlier	Euseb.in.Chr Num.460. Ep. Marm.
2465	1539	The Chaldeans wage war with the Phœnicians	
2466	1538	About this time the Arabians subdue the Chaldeans, and take possession of their country	
2471	1533	About this time the second aristocracy of Edomitish dukes begins	Ge.36.40..43.
2473	1531	Moses, being 40 years of age, kills an Egyptian, whom he found smiting a Hebrew; in consequence of which he flies to Midian, and there marries Zipporah	Exod.2.11..13 Ac.7.23..29. Heb.11.24..26.
2474	1530	Caleb, the son of Jephunneh, is born	Jos.14.7,10.
2494	1510	Rameses Miamun, king of Egypt, dies about this time, and is succeeded by his son Amenophis, who reigns 19 years and six months	
2495	1509	Amram, father of Moses and Aaron, dies about this time	
2513	1491	God appears to Moses in a burning bush, while keeping the flocks of Jethro at Horeb, and sends him to deliver Israel	Exod.iii.iv.
		Pharaoh refuses to set the Israelites at liberty, and increases their burdens. Moses, by God's direction, inflicts ten plagues on him and his people; after which the Israelites are expelled from Egypt, on the 14th or 15th of the month Abib	v..xiii.
2501	1503	The Deluge of Deucalion in Thessaly is supposed to have happened about this time	

PERIOD IV.

From the Exodus of the Israelites to their settlement in Canaan, at the death of Joshua, 48 years.

A.M.	B.C.		
2513	1491 Abib	The Israelites, by several encampments, arrive at the Red Sea; where being overtaken by Pharoah, God opens a passage for them through the sea, through which they pass as on dry ground, which the Egyptians essaying to do, are all drowned	Ex.13.20..22. xiv.; 15.1..22.
	Ijar or Zif	From Marah, where they murmur because of the bitter water, they come to Elim at the beginning of this month	15.23..27.
		On the 15th of the month, they come to the desert of Sin, where God sends manna and quails	xvi
		They arrive at Rephidim, where, upon their murmuring, God supplies them with water from a rock	17.1..7.
		Here the Amalekites attack them, and are defeated	8..16.
	Sivan	They arrive at mount Sinai, where God delivers the ten commandments and other precepts, and instructs Moses concerning the formation of the tabernacle, the priests' garments, the dedication of Aaron and his sons to the priesthood, &c.	xix..xxxi.
	Ab	Moses delaying to come down from the mount, the people make a molten calf and worship it. Moses, in descending, seeing their idolatry, is distressed, and breaks the tables of the law, burns and destroys the idol, puts 3000 of the idolaters to death, and intercedes for the rest of the people	xxxii.
		Moses is again called up to the mount, where God renews the covenant, writes the two tables again, and shows him a glimpse of his glory	Ex.33.18..23. xxxiv.
2514	1490 Tisri	From this time to the month Adar, Bezaleel, Aholiab, and their assistants, are employed in constructing the tabernacle, &c.	xxxv..xxxix
	Abib or Nisan	On the first of this month, being the first month of the second year of the Exodus, the tabernacle is erected, and Aaron and his sons consecrated	xl. Lev.1..xxvii.
		Nadab and Abihu, for offering strange fire, are struck dead with fire from heaven	Lev.x.
	Ijar or Zif	The people are numbered, formed into a regular camp, for the fixing and removal of which certain regulations are made, and the princes present offerings at the dedication of the tabernacle, &c.	Num.i..x.
		Jethro brings Zipporah and her sons, to Moses in the wilderness, and gives him advice concerning the best mode of governing the people, which Moses thankfully accepts, and God approves	Ex.xviii.
		The people lust for flesh; and God gives them quails in wrath, at Kibroth-hattaavah	Num xi

A. M.	B.C.		
2514	1490	God punishes the sedition of Miriam and Aaron by the leprosy of Miriam, which he heals at the prayer of Moses	Num.xii.
		Having arrived at the wilderness of Paran, they send twelve chosen men, one of each tribe, to examine the land of Canaan; who, after forty days, return to Kadesh-barnea, and bring an evil report of the land. Caleb and Joshua withstand them; but the people murmur and rebel; and God swears in his wrath, that none of the murmurers shall enter the land, but be consumed in the desert, where they are doomed to wander 40 years. The people resolve to enter Canaan against the will of God, but are repulsed by the Amalekites	xiii. xiv.
2515	1489	The people continue many days at Kadesh-barnea, whence they depart towards the Red Sea	Deut.1.46.
2552	1452	Korah, Dathan, and Abiram, about this time rebel against Moses, and are swallowed up by the earth, with 250 of their associates; and 14,700 men are destroyed by a plague, for murmuring against Moses and Aaron, whose authority is fully established	Num.xv.xix.
2551	1453	The Olympic games first celebrated at Elis by the Idæa Dactyli	
2553	1451	After wandering in the deserts of Arabia for 37 years, the Israelites arrive at Kadesh in the wilderness of Zin, where Miriam dies, aged 130, in the first month of the 40th year of their departure from Egypt	xxxiii. 20.1.
		The Israelites again murmur for want of water, which Moses, by God's direction, brings from a rock; but he and Aaron having shown some distrust, God forbids their entrance into Canaan	2..13.
		Moses sends ambassadors to the king of Edom, who refuses a passage through his territories	14..21.
		From Kadesh they go to mount Hor, where Aaron dies and is buried, aged 123 years	22..29.
		The king of Arad attacks the Israelites, and takes several captives	21.1..3.
		Departing from mount Hor, to compass the land of Edom, the people murmur at the length of the way, and are plagued with fiery serpents; but, on their repentance, they are healed by a brazen serpent	4..9.
		About the end of this year, all those who murmured against God being dead, the Israelites pass over the brook Zered, and come to the borders of Moab; where they defeat Sihon king of the Amorites, and Og king of Bashan, who came against them	10..35.
		Balak king of Moab sends for Balaam to curse the Israelites; but he is constrained by the Spirit of God to bless them altogether	Num.xxii..xxiv.
		By the advice of Balaam, the women of Moab and Midian seduce the Israelites to commit whoredom and idolatry, in consequence of which 24,000 of the people are destroyed	Num.xxv. De.4.3. Ps. 106.23. 1Co.10.8. Re. 2.14.
		The Israelites are again numbered by Moses and Eleazar, in the plains of Moab, opposite Jericho	Num.xxvi.
		Various laws are given respecting the inheritance of daughters, offerings, feasts, and vows	xxvii..xxx.
		The Israelites vanquish the Midianites, and slay Balaam, all the males, and all the women, except virgins	xxxi. Jos.13.21,22.
		The lands of Sihon and Og are divided among the tribes of Reuben and Gad, and the half tribe of Manasseh	Num.xxxii. De.iii.
	Sebat	Moses, in the prospect of death, renews the covenant of Israel with Jehovah, recapitulates various laws and ordinances, blesses each of the tribes, and ascending mount Nebo, there dies, aged 120, and is succeeded by Joshua	De.i..xxxiv.
	Adar	Joshua being confirmed in his government by God, sends spies from Shittim to Jericho	Jos.i.ii.
	Abib	On the tenth day of this month, the Israelites, under the conduct of Joshua, pass the Jordan dry shod	iii.iv.
		The following day Joshua renews circumcision	Jos.5.1..9.
		On the 14th of the same month, they keep the passover	10.
		The next day the manna ceases	11,12.
		Jericho is taken on the 7th day, the walls falling down at the sound of the priests' trumpets; when all the inhabitants are slain, except Rahab and her family	vi.
		The Israelites are smitten before Ai, in consequence of Achan's sacrilege; which being expiated by his death, Ai is taken and utterly destroyed	vii.viii.
2554	1450	The Gibeonites having craftily obtained a covenant with Joshua, five kings of Canaan, who had combined against Israel, make war upon them, and are defeated by Joshua, at which time the sun stands still	ix.x.
2559	1445	The conquest of Canaan is completed; and Joshua, at God's command, begins to divide the land	xi..xvii.
2560	1444	The tabernacle is set up at Shiloh, the rest of the land is divided, and the Reubenites, Gadites, and the half tribe of Manasseh, are dismissed to their possessions east of Jordan	xviii..xxii.
2561	1443	Joshua having gathered together all Israel, exhorts them to obedience, renews the covenant between them and God, and dies, aged 110 years	xxiii.xxiv.

PERIOD V.

From the settlement of the Israelites in the land of Canaan to the building of Solomon's temple, 440 years.

A.M.	B.C.		
2385	1419	After the death of Joshua, and the elders who succeeded him, the Israelites do evil in the sight of the Lord; Micah makes an image, which the Danites seize upon, and so establish idolatry at Dan; and the Levite's concubine is abused and killed by the men of Gibeah, which causes a destructive war between the Benjamites and the other tribes	Judg.xvii..xxi.
2591	1413	God delivers the Israelites into the hands of Chushan-rishathaim, king of Mesopotamia, whom they serve eight years	3.8.
2634	1406	Minos, king of Crete, issues his celebrated laws; and about the same time iron is discovered by the Dactyli by the accidental burning of the forests on mount Ida	

A.M.	B.C.		
2599	1405	Othniel conquers Chushan-rishathaim, delivers the Israelites, and governs them 40 years	Jud.3.10,11.
2618	1386	The Eleusinian mysteries are introduced at Athens by Eumolpus, son of Musæus	
2662	1342	Othniel being dead, the Israelites again sin against God, and are delivered into the hands of Eglon, king of Moab, whom they serve 18 years	12..14.
2678	1326	The Isthmian games first instituted by Sisyphus, king of Corinth	
2679	1325	Ehud slays Eglon, and delivers Israel	15..30.
		After him, Shamgar slays 600 Philistines with an ox-goad, and avenges Israel	31.
2697	1307	The Olympic games established by Pelops, in honour of Jupiter, according to some	
2699	1305	The Israelites having returned to their old sin of idolatry, after the death of Ehud, are delivered into the hand of Jabin, king of Canaan, whom they serve twenty years	4.1..3.
2719	1285	Deborah and Barak deliver them; and the land rests forty years after the former rest obtained by Ehud	4..24. v.
2737	1267	About this time Ninus, son of Belus, founds the Assyrian empire	
2741	1263	The Argonautic expedition. The Pythian games first celebrated by Adrastus, king of Argos	
2752	1252	The Israelites again sinning, are delivered into the hands of the Midianites for seven years	6.1..10.
		Tyre, or Tsor, is supposed to have been founded about this time by the Sidonians	
2759	1245	Gideon delivers Israel, and governs them nine years	Ju.vii.; 8.1..3
2768	1236	Gideon dies, and the Israelites again fall into idolatry	8.33..35.
2769	1235	Abimelech, the son of Gideon by his concubine, slays 69 of his brethren, and is proclaimed king by the Shechemites	9.1..6.
2771	1233	He and his adherents quarrel and destroy one another, and he perishes at the siege of Thebez, according to the warning of Jotham	9.7..57.
2772	1232	Tola governs Israel 23 years	10.1,2
2773	1226	The Nemean games are instituted by Adrastus, in honour of Hercules and Jupiter	
2779	1225	The Theban war of the seven heroes against Eteocles, commonly called the war of the Epigoni, is revived, and rages with great fury for ten years	
2781	1223	The commencement of the kingdom of the Lydians, under Argon, who reigned at Sardis; which continued 505 years	Herodot.l.i c.7.
2789	1209	Jair succeeds Tola, and judges Israel 22 years	Jud.10.3.4
		Semiramis marries Ninus, and reigns 42 years over nearly the whole of Asia	
2799	1205	The Israelites having again relapsed into idolatry, are delivered into the hands of the Philistines and Ammonites, whom they serve 18 years	6..8
2816	1188	Jair dies, having judged Israel 22 years	4.
2817	1187	Jephthah being made judge, defeats the Ammonites, slays 42,000 Ephraimites, and governs 6 years	xi.; 12 1..7.
2820	1184	Troy taken and burnt by the Greeks, after a siege of ten years. Æneas sails to Italy	
2823	1181	Ibzan succeeds Jephthah, and judges Israel 7 years	12.8..10.
2830	1174	Elon succeeds Ibzan, and governs 10 years	11,12.
		Semiramis dies, aged 62, having reigned 42 years, and is succeeded by Ninyas	
2840	1164	Abdon succeeds Elon, and judges Israel 8 years	13..15.
2848	1156	Eli, the high-priest, succeeds Abdon, and judges Israel 40 years	1Sam.4.18.
		The Israelites again provoke the Lord, who delivers them into the hands of the Philistines for forty years	Jud.13.1.z.
2849	1155	Samson is born at Zorah	24.
2867	1137	Samson marries at Timnath, and begins to deliver Israel: he continues 20 years	Judg.xiv.
2868	1136	He burns the corn of the Philistines, and kills a thousand of them with the jaw-bone of an ass	xv.
2887	1117	Samson is betrayed by Delilah, delivered into the hands of the Philistines, and has his eyes put out; and, while making sport for them, pulls down the temple of Dagon, and buries himself and multitudes in the ruins	xvi.
2888	1116	The ark is taken by the Philistines, and the two sons of Eli slain; who falls from his seat, and dies, aged 98	1Sam.iv.
2889	1115	The Philistines are constrained by Divine judgments to send back the ark, which is placed at Kiriath-jearim	v.; 7.1.2.
2900	1104	The Heraclidæ return into Peloponnesus, 80 years after the taking of Troy; and two years afterwards divide the country among them; whence begins the kingdom of Lacedæmon under Eurysthenes and Procles	
2903	1096	The Israelites, by Samuel's instructions, solemnly repent at Mizpeh, and are delivered from the Philistines	7.3..17
2909	1095	Samuel, when old, employs his sons as judges under him, who by their misconduct, give the Israelites occasion to desire a king; and Saul, whom God had selected and commanded to anoint, is acknowledged king, after relieving Jabesh-Gilead	viii..xi
2911	1093	War with the Philistines, in which Saul rashly sacrifices, and is rejected by God	xiii.
2916	1088	The kingdom of Sicyon now ends	
2917	1087	Jonathan, the son of Saul, smites a garrison of the Philistines, and obtains a complete victory over them	xiv.
2919	1085	David, the youngest son of Jesse, is born	17.12.
2925	1079	God finally rejects Saul, in consequence of his sparing Agag, king of the Amalekites, and the best of the spoil	xv.
2934	1070	The kingdom of Athens ends in the death of Codrus, and is afterwards governed by archons	
2941	1063	Samuel is sent to Bethlehem to anoint David	xvi.
		David slays Goliath, the champion of the Philistines	xvii.
2942	1062	Saul, urged by jealousy, seeks to kill David, who escapes into the wilderness of Judea	xviii..xxiii.
2943	1061	David spares Saul's life, when in his power	xxiv. 25.1.
2944	1060	Samuel dies, and is buried at Ramah	
		David marries Abigail, formerly wife of Nabal, and Ahinoam	25.2..29. xxvi.
		David again spares Saul's life	
2946	1058	He flees to Achish at Gath, who gives him Ziklag	27.1.7.

A.M.	B.C.		
2948	1056	He invades the Geshurites, Gerzites, and Amalekites, and puts them all to the sword	1Sam 8..12.
2949	1055	Saul is slain on mount Gilboa, in a war with the Philistines	xxv.ii...xxxi.
		David is anointed king by the tribe of Judah, at Hebron, where he reigns 7 years and 6 months	2Sam.1; 2..1..7.
		Abner makes Ishbosheth, the son of Saul, king over the rest of Israel, at Mahanaim	2Chr.12.23.
2951	1053	Amortal skirmish takes place between the soldiers of Joab, the nephew and general of David, and those of Abner, the general of Ishbosheth	2Sam.2..8..11.
2956	1048	Abner leaves Ishbosheth, resorts to David, and is treacherously murdered by Joab	2Sam.2.12..32.
		Ishbosheth being assassinated by Baanah and Rechab, David is anointed king over all Israel	iii. iv; 5.1..5. 1Chron.xi.
2957	1047	David taketh the fort of Zion from the Jebusites, and calls it the City of David; and making Jerusalem the seat of his government, he reigns there 33 years	2Sam 5.6.&c. vi.1Chr.xiii. xvi.2Chr.1.4.
2959	1045	David brings the ark of the covenant from Kirjath-jearim, and places it in Zion	
2960	1044	David purposes to build a temple to Jehovah, but is informed by Nathan the prophet, that this should be accomplished by a son to be born to him	2Sam.vii. 1Chr.xvii.
		The settlement of the Ionian colonies in Asia Minor	
2964	1040	David subdues the Philistines, Moabites, Syrians, and Edomites	1Sam.viii. 1Chr.xviii.
		David kindly provides for Mephibosheth, the son of Jonathan	1Sam.ix.
2967	1037	David overcomes the Ammonites, whose king had insulted his ambassadors	2Sam.10.1..14.
2968	1036	David smites the Syrians, who had assisted the Ammonites	15..19.
2969	1035	While Joab besieges Rabbah, the capital of Ammon, David commits adultery with Bathsheba, whose husband Uriah he causes to be basely slain	xi; 1Ch.xx.
2970	1034	The child thus begotten in adultery being born, David is reproved for his crime by Nathan, and deeply repents	12.1..23.Ps.li.
2971	1033	Solomon is born of Bathsheba, and called Jedidiah	2Sa.12.24,25.
		Rabbah, the capital of Ammon, is taken, and the people totally subdued	26..31.
2972	1032	Amnon, David's eldest son, ravishes Tamar	13.1..22.
2974	1030	Absalom avengeth his sister Tamar, and slays Amnon; in consequence of which he flees to Geshur, to Talmai his maternal grandfather, where he remains three years	23..39.
2977	1027	David is induced by Joab to permit his return	14.1..21.
2979	1025	David is fully reconciled to him	28..33.
2980	1024	Absalom steals the hearts of the people	15.1..6.
2983	1021	He rebels against his father, and is killed by Joab	15.7, xix.
		The sedition of Bichri appeased by Joab	xx.
2986	1018	A famine sent to avenge the Gibeonites for the cruelty of Saul, and which had endured three years, is removed by delivering seven of his sons to them to be put to death	xxi.
2987	1017	David numbers Israel, and is punished by a dreadful pestilence	xxiv 2Ch xxi.
2988	1016	Rehoboam is born to Solomon, by Naamah, an Ammonitess	1Kl.14.21.
2989	1015	David dies, aged 70, and is succeeded by Solomon	i..ii.
2990	1014	Solomon marries the daughter of Pharaoh king of Egypt	3.1.2Ch.8.11
2992	1012	He lays the foundation of the temple, 480 years after the Exodus of the Israelites from Egypt	6.1.2Ch.3.1.
3000	1004	The temple is finished in the eleventh year of Solomon's reign, having been seven years and a half building	vi.vii. 2Ch.iii.iv.

PERIOD VI.

From the building of the Temple to the Babylonish captivity, 400 years.

A.M.	B.C.		
3000	1004	Solomon dedicates the temple with great solemnity and joy, and peculiar tokens of Divine acceptance	1Kl.viii.lx. 2Chr.v..vii.
3013	991	Solomon finishes his palace, and that of his queen	1Kl.ix.
3014	990	The queen of Sheba visits Solomon	x.
3026	978	Jeroboam rebels against Solomon, and flies into Egypt	xi.26..40.
3029	975	Solomon, having reigned forty years, dies, and is succeeded by Rehoboam; who having answered the elders of Israel harshly, is rejected by the ten tribes; over whom Jeroboam begins to reign, Judah and Benjamin only adhering to the house of David	1Kl.11.41..43. xii. 2Chron.ix.
3030	974	Jeroboam, king of Israel, abolishes the worship of Jehovah, and establishes that of the golden calves at Dan and Bethel, and is reproved by a prophet from Judah, who disobeying God, is slain by a lion	1Kl.12.26..32. xiii.

That the chronology of the separate kingdoms of JUDAH and ISRAEL may be viewed to the best advantage, we here insert a table, in which their contemporaneous acts are noted. Of necessity, many of the same incidents are repeated in the general chronological index.

A.M.	B.C.	JUDAH.	
3029	975	Rehoboam, highly offended at the revolt, meditates an attack upon the ten tribes, to reduce them to obedience; but the attempt being forbidden by a prophet, he wisely refrains.	1Kings xii.. xii.17.
3030	974	The priests, however, generally, and many pious Israelites, withdraw from Jeroboam, induced, no doubt, by a desire to enjoy the temple worship uninterrupted. But Rehoboam gives up himself to impiety and vice;	
3033	971	Shishak, king of Egypt, comes to Jerusalem, and plunders both the temple and the king.	xiv.25.
3046	956	Rehoboam and the princes repent on the preaching of the prophet Shemaiah; but the former dies, after reigning 17 years over Judah.	xiv.
		Abijam succeeds Rehoboam, but reigns only three years	xv

A.M.	B.C.	ISRAEL.	
3029	975	Jeroboam, son of Nebat, the first king of the ten revolted tribes. He repairs Shechem (which had been destroyed by Abimelech 258 years before,) and there fixes his royal residence for some time, but afterwards at Tirzah.	1Kings xii.25. xiv.7.
3030	974	He sets up golden calves in Dan and Bethel, (perhaps to mimic the cherubim,) and forbids his subjects to go to Jerusalem to worship, lest more of them should return to Rehoboam.	
		Jeroboam, whilst worshipping at Bethel, is warned by a prophet of the judgments which shall fall upon that altar and upon its priests.	32
017	957	Jeroboam is defeated in an engagement with Abijam, with the loss of five hundred thousand men.	2Chron. xiii.

A.M.	B.C.	JUDAH.	
3055	949	Asa succeeds Abijam, and suppresses idolatry in Judah. He gains a decisive victory over Zerah, the Ethiopian.	1Kings xv.8. 2Chron. xiv.9
3064	940	He bribes Benhadad, king of Syria, to attack Baasha, in order to stop him from building Ramah.	1Kings xv.18.
3057	917	Asa, troubled, with lameness, (supposed from gout,) places his confidence, not in God, but in his physicians.	2Chron. xv..12.
3090	914	He dies (having reigned 41 years,) and is succeeded by his son Jehoshaphat.	13.
3106	898	Jehoshaphat unites with him in the government, his son Jehoram.	2Kings iii.1
3107	897	Jehoshaphat accompanying Ahab in his expedition against Ramoth-gilead, very narrowly escapes with his life, in the same battle in which Ahab is slain.	1Kings xxii 2Chron. xviii.
3108	896	Jehoshaphat uniting with Ahaziah, equips a fleet for Ophir, which is destroyed by tempest. About this time, Jehoshaphat is invaded by the Ammonites and Moabites, over whom he obtains a miraculous victory.	1Kings xxi. 48,49.
3112	892	Jehoshaphat now grown old, portions off his other sons, and resigns the kingdom to Jehoram.	2Chron. xxi.2,3. 2Kings viii.16.
3115	889	Jehoshaphat dying soon after, Jehoram no sooner finds himself secured in the throne, than he puts all his brethren to the sword; and soon after, by the wicked counsel of Athaliah, (daughter of Ahab,) sets up the idolatry of Baal, and compels his subjects to worship with him. About this time, a letter addressed to him by the prophet Elijah, before his translation, comes into the hand of Jehoram, warning him of the approaching judgments. He reigned only four years.	2Chron. xxi.4,5. 11. 12.
3119	885	Ahaziah, son of Jehoram, succeeds his father in the throne of Judah.	2Kings viii.25.
3120	884	Ahaziah slain by Jehu.—(*See the other side.*)	ix.27.
		Athaliah destroys all the royal family, and usurps the kingdom; but Jehosheba, daughter of king Jehoram, and wife to the high priest, Jehoiada, secretes Jehoash, one of the infants, in the temple, and thus preserves it from the general massacre of the blood royal.	xi. 2Chron. xxii.10.
3126	878	Jehoiada, the high priest, brings out Jehoash, now seven years old, and anoints him king; causes the wicked Athaliah to be slain; restores the worship of Jehovah, and destroys the house and worship of Baal.	2Chron. xxiii. 2Kings xi.
3147	857	Jehoash, in the 23d year of his age, orders the temple to be repaired, under the direction of Jehoiada, the high priest. He reigns forty years.	xii.7.
3164	840	Zechariah, the son of Jehoiada, for reproving the idolatry of the people, after the death of his father, is stoned to death in the court of the temple, by command of that very Jehoash whom his father had made king in Judah, but who had now fallen into idolatry. This Jehoash is next year murdered by his servants on his bed, and succeeded by his son Amaziah.	2Chron. xxiv. 2Kings xii.20.
3178	826	Amaziah, growing proud of his success against the Edomites, provokes Jehoash, king of Israel, to a war, and is taken prisoner by him.	xiv. 2Chron. xxv.
3194	810	Amaziah being slain at Lachish, is succeeded by Uzziah, or Azariah, who reigns fifty-two years, though a leper	2Kings xv.

A.M.	B.C.	ISRAEL.	
3050	954	Jeroboam dies, after reigning 22 years, and Nadab his son succeeds him.	1Kings xiv.20 xv..
		After two years, Nadab is slain by Baasha, who succeeds him, and destroys all the family of Jeroboam.	25—27
3064	940	He builds Ramah, to prevent Israel from going to Jerusalem, and reigns 24 years.	
3074	930	At Baasha dies, and is succeeded by his son Elah.	xvi 6.
3075	929	Elah is slain by Zimri, who usurps the kingdom for seven days, and destroys the whole family of Baasha; but being besieged by Omri, when the army had made king, burns himself to death in the palace.	8.
3079	925	Omri reigns alone in Asa's 31st year, upon which he builds Samaria for his capital	23,24
3086	918	Omri dies, and is succeeded by his wicked son Ahab, in the reign Elijah prophesies. He challenges and slays the false prophets of Baal.	29.
3096	908		
3103	901	Benhadad besieges Samaria, but is forced to quit it; and returning the following year, is defeated at Aphek.	xx.
3104	900		
3105	899	Ahab, by advice of Jezebel, causes Naboth to be stoned.	xxi.
3106	898	Ahab associates his son Ahaziah with him in the kingdom.	xxii.51
3107	897	He is killed, warring against Ramoth-gilead in disguise.	
3108	896	Ahaziah succeeds, but soon after being dangerously ill, in consequence of a fall, sends to consult Baal-zebub, the god of Ekron. The prophet Elijah meeting the messenger, sharply reproves him, and sends word that he shall die. The king, in consequence sends three successive companies to apprehend him, two of which are destroyed by fire from heaven: but he goes with the third, and reproves the king to his face, predicting his death as both near and certain; which accordingly came to pass, after reigning only two years.	2Kings i.
		Soon after this, Elijah is removed to heaven in a fiery chariot.	ii.11.
3120	884	Jehoram king of Israel, and Ahaziah king of Judah, lead their united armies to Ramoth Gilead, against Hazael, successor of Benhadad, king of Syria, when the former is dangerously wounded, and retires to Jezreel for a cure. In the mean time, Elisha the prophet, who had succeeded Elijah, sends a young prophet to anoint Jehu, the son of Jehoshaphat, the son of Nimshi, king over Israel, for the special purpose of rooting out the house of Ahab. Jehu, being proclaimed king by the army, marches straight to Jezreel, kills Jehoram in the field of Naboth, and causes Jezebel to be cast out of a window, where she is eaten of dogs.	viii.28 2Kings ix. v.
		He also despatches letters to Samaria, and causes 70 of Ahab's children to be beheaded. Then comes himself to Samaria, and destroys the whole family of Ahab, and all the priests of Baal. Notwithstanding this, he departs not himself from the worship of Jeroboam's calves.	
		Still farther, he pursues Ahaziah, king of Judah, who had fled toward Megiddo, and causes him to be slain; also 42 of his kindred, at Samaria.	ix. x.
3147	857	Jehoahaz succeeds his father Jehu, and reigns seventeen years, all the time subject to the vexations and oppressions of Hazael, king of Syria.	xii.1
3163	841	Jehoash, the son of Jehoahaz, united with his father in the kingdom of Israel.	10
3165	839	Jehoahaz dies; and is succeeded by Jehoash, who, soon after his father's funeral, visits Elisha the prophet, then lying sick, and he promises him victory over the Assyrians, which came to pass.	14. 25.
3168	836	Jeroboam II is this year hinged with his father Jehoash, upon his going to war against the Syrians.	xv.1.
3178	826	Jehoash, prevailed to war with Judah, breaks down part of the wall of Jerusalem, spoils the temple and the palace, and returns in triumph to Samaria.	xiv. 2Chron. xxv.
3179	825	Jehoash dies, and is succeeded by his son, Jeroboam II.	2Kings xiv.13.

A.M.	B.C.	JUDAH.	
3246	758	Jotham succeeds Uzziah at the age of 25, and reigns sixteen years in Jerusalem, during which he subdues the Ammonites, and makes them tributary during three years.	2Ki. xv. 5—7. 32—38. xvi. 1—4.
3362	742	Ahaz succeeds Jotham, and reigns sixteen years. This year Rezin king of Syria, and Pekah king of Israel, unite against Ahaz; but he is delivered from them, according to the promise by Isaiah.	5. 2Chron. xxviii.
		Ahaz, however, falling soon afterwards into idolatry, is delivered into the hands of Pekah, who defeats his army, and carries away many captives; but these, by the direction of a prophet, are returned to him.	
3264	740	The Idumæans and Philistines invade Judea, when Ahaz invites to his assistance Tiglath Pileser, king of Assyria, and submits to pay him tribute.	2Kings xviii.
3268	736	Hezekiah succeeds Ahaz, and destroys idolatry, and prospers: he also celebrates a solemn Passover; and begins to gather the first fruits and tithes, for the maintenance of public worship. He reigns 29 years, including one in which he reigned with his father.	

A.M.	B.C.	ISRAEL.	
3220	784	Jeroboam II. dies: Zachariah his son succeeds him, but the extent of his reign is very uncertain, generally supposed to be only six months, at the end of which he is murdered by Shallum. The chronology is here, however, very perplexed, and an interregnum (ten or eleven) years is generally supplied.	2Ki. xiv. 29. xv. 8—12
3232	772	Shallum reigns one month only, when he is killed by Menahem, who becomes tributary to Pul, king of Assyria: but in the 50th year of Uzziah, he is succeeded by Pekahiah, who reigns two years only, when he is slain by Pekah, one of his own captains, who succeeds him, and reigns twenty years.	13—19. 23,24. 25—27
3264	740	Tiglath Pileser, king of Assyria, defeats and slays Rezin, king of Damascus, enters the land of Israel, and carries away many captives, chiefly from Reuben, Gad, and the half tribe of Manasseh.	29.
		Hoshea, son of Elah, murders Pekah, and takes his kingdom, which seems to have been involved in similar anarchy and confusion, as in the reign of Zachariah.	30.
3276	728	Shalmaneser compels Hoshea to pay him tribute.	xvii. 3.
3279	725	Hoshea refusing to continue his tribute, Shalmaneser lays siege to Samaria, and, in the end of the third year, takes it, and carries away the remainder of the tribes of Israel beyond the Euphrates.	4.
		Thus ends the kingdom of Israel, 250 years after its separation from Judah.	

A.M.	B.C.		
3030	974	The priests and Levites, and pious Israelites, leave their possessions in Jeroboam's kingdom, and are incorporated into the kingdom of Judah	2Chr. 11.13..17.
3032	972	Jehoiada, the priest, born about this time	
3033	971	Shishak, king of Egypt, invades Judea, and plunders Jerusalem and the temple	1Ki.14.25..28. 2Chr.xii.
3040	964	Capys Sylvius succeeds Capetus in the kingdom of Alba, and reigns 28 years	Dion.Halicar.
3046	958	Rehoboam dies, having reigned 17 years, and is succeeded by Abijah, who reigns 3 years	1Ki.15.1..7.
3047	957	Abijah vanquishes Jeroboam, killing 500,000 men	2Ch.12.15; xiii.
3049	955	Abijah is succeeded by Asa, who reigns 41 years	14.1.2Ki.15.8.
3050	954	Jeroboam, king of Israel, is succeeded by Nadab	1Ki.14 20. 15.25.
3051	953	Nadab is slain by Baasha, who destroys all the family of Jeroboam, usurps the kingdom, and reigns 24 years	15.25..31.
3052	952	About this time flourished the prophets Jehu, Hanani, and Azariah	
		Phorbas succeeds Thersippus as perpetual archon of the Athenians, and governs 31 years	
3055	949	Jehoshaphat, son of Asa, born	22.42.
3063	941	Asa overcomes Zerah the Ethiopian, who had invaded Judea with an immense army	2Chr.xiv.
3068	936	Calpetus, Carpetus, or Capetus, succeeds Capys in the kingdom of Alba	Dion.Halicar.
3074	930	Baasha, king of Israel, dies, and is succeeded by Elah	1Ki.16 6..8.
3075	929	Zimri murders Elah, and reigns seven days; being dethroned by Omri, who reigns jointly with Tibni about five years	16. ..21. 22.
3079	925	Tibni dying, Omri reigns alone about 7 years	23,24.
3080	924	Omri makes Samaria the seat of his government	
3081	923	Tiberinus Sylvius succeeds his father Calpetus in the kingdom of Alba, and reigns 8 years	
3083	921	Megacles succeeds Phorbas as archon of the Athenians, rules 30 years	Plut.in Sol.
3086	918	Omri, king of Israel, dies, and is succeeded by his son Ahab, who reigns 22 years	1Ki.16.25..29.
3087	917	Asa, king of Judah, begins to be diseased in his feet	15.23.
3089	915	Tiberinus, king of Alba, being drowned in the Albula, (from him called the Tiber,) is succeeded by Agrippa Sylvius, who reigns 40 years	Liv.l.1.c.3.Cic.deNat. D.1.2.c.20.Dion.Hal. l.1.c.8.
3090	914	Jehoshaphat succeeds his father Asa in the kingdom of Israel, and reigns 25 years	1Ki.15.24; 22.41,42. 2Ch.16.13,14.
3092	912	Jehoshaphat having demolished the high places and groves, sends Levites with the princes to instruct the people in the law of God, in which they greatly prosper	2Chr.xvii.
3094	910	Elijah foretels to Ahab a dreadful famine, and is fed by ravens	1Ki.17.1..7. 8..24.
3096	908	Elijah raises the widow's son	
3097	907	Polydectes, of the family of the Procliдæ, succeeds Eunomus on the throne of Lacedæmon, and reigns nine years	Pausan.l.iii.c.7.
		About this time Homer and Hesiod flourished, according to the Parian marbles	
3098	906	Elijah having proved by fire from heaven that Jehovah is the true God, slays the prophets of Baal; and rain is sent in answer to his prayers	1Ki.xviii.
		Elijah is sent to anoint Hazael, Jehu, and Elisha	xix.
3103	901	The Syrians, by the direction of a prophet, are defeated by Ahab	xx.1..21. 22..43.
3104	900	The Syrians are again defeated by Ahab	
3105	899	Ahab, by means of Jezebel, murders Naboth, and seizes his vineyard, for which he and Jezebel are doomed by Elijah to utter destruction; but Ahab repenting, it is deferred	xxi.
3106	898	Ahab, king of Israel, associates his son Ahaziah with him in the kingdom; and Jehoshaphat, his son Jehoram	22 51. 2Ki.3.1.
		Lycurgus begins to govern at Lacedæmon, under the title of preceptor to Charilaus, the posthumous son of his brother Polydectes	Plut. in Lycurg. Justin, l.iii.c.2. Dionys. Hal.ii.
3107	897	Ahab, being joined with Jehoshaphat against the Syrians, is slain at Ramoth-gilead, and succeeded by Ahaziah	1Ki.xxii. 2Chr.xviii.

A.M.	B.C.		
3108	896	Ahaziah, when sick, having received a reproving message from Elijah, sends captains and soldiers to apprehend him, most of whom are slain by fire from heaven; and Ahaziah dies, according to the word of Elijah, and is succeeded by Jehoram	2Ki.i. ii
		Elijah is taken to heaven in a fiery chariot	
3110	895	Jehoshaphat, king of Judah, and Jehoram, king of Israel, by following the counsel of Elisha, are miraculously supplied with water, and obtain a complete victory over the Moabites	iii.
3112	892	Jehoshaphat associates his son Jehoram with him in the government of the kingdom	8 16..18 2Ch.21.2,3.
3113	891	Diognetus succeeds Megacles as perpetual archon of the Athenians, and governs 23 years	
3115	889	Jehoshaphat dies, and is succeeded by Jehoram, in the fifth year of Jehoram king of Israel	1Ki.22.50. 2Ch.21.4,5.
3116	888	Jehoram, king of Judah, having murdered his brethren, and introduced idolatry into Judah, is warned of his miserable end by a letter left for him by Elijah	21.12..15
3117	887	He is smitten with an incurable disease in his bowels	18.
3119	885	He dies most miserably, and is succeeded by his son Ahaziah	19,20. 2Ki.8.25.
3120	884	Jehu slays Jehoram king of Israel, with Ahaziah king of Judah, and reigns over the kingdom of Israel 46 years	ix.x. 2Ch.22 1..9.
		Athaliah, mother of Ahaziah, murders all the royal family, except Joash, and usurps the throne of Judah six years	10..12. 2Ki.11.1,2.
		Lycurgus, being 42 years of age, establishes his laws at Lacedæmon, and, with Iphitus and Cleosthenes, restores the Olympic games at Elis, about 108 years before the æra commonly called the first Olympiad	
3136	868	Jehoiada the priest anoints Joash king, slays Athaliah and her idolatrous priests, and renews the covenant with Jehovah	2Ki.11.3..21. 2Chr.xxiii.
3139	865	Alladius, or Romulus, Sylvius succeeds Agrippa in the kingdom of Alba, and reigns 19 years	Dionys. Hal. l.i.c.8.
3155	849	Carthage is built by Queen Dido	
		Phido, king of Argos, is supposed to have invented scales and measures, and first coined silver, at Ægina	Herodot.l.vi.c.127.
3141	865	Amaziah, son of Joash, and afterwards king of Judah, born	
		Phereclus succeeds to the archonship of the Athenians	
3142	862	About this time the Ninevites repent at the preaching of the prophet Jonah	Jonah i..iv.
3148	856	Joash gives orders for repairing the temple, which is performed under the direction of Jehoiada	2Ki.12.4..16. 2Ch.24.4..14
		Jehu, king of Israel, dies, and is succeeded by his son Jehoahaz, who reigns 17 years	2Ki.10.31..36. 13.1
		Aventinus Sylvius succeeds Alladius Sylvius in the kingdom of Alba, and reigns 37 years	Dion.Hal.Liv. Ovid Fast.iv.51
3160	844	Ariphron succeeds Phereclus in the perpetual archonship of the Athenians	
3162	842	Jehoiada, the high priest, dies, aged 130 years	2Ch.24.15,16.
3163	841	Jehoash is associated with his father Jehoahaz	
3164	840	Zechariah, the priest, son of Jehoiada, is stoned by order of Joash, in the temple, for reproving their idolatry	24 17 22.
3165	839	Joash, king of Judah, is murdered by his servants, and is succeeded by his son Amaziah, who reigns 29 years	23 27 2Ki.12.19..21
		Jehoahaz, king of Israel, dies and is succeeded by his son Jehoash, or Joash, who reigns in all, 16 years	13 1 10.
		Jehoash, king of Israel, visits Elisha, when near death, and is assured of several victories over the Syrians	14 .19.
3165	839	Hazael, king of Syria, dies, and is succeeded by Benhadad	2Ki.13.24.
3173	826	Amaziah, king of Judah, elated by a victory over the Edomites the previous year, challenges Jehoash, king of Israel, who overcomes and takes him prisoner, breaks down the wall of Jerusalem, and plunders the treasures of the palace and temple	14.7..14. 2Ch.25.11..24.
3179	825	Jehoash, king of Israel, dies, and is succeeded by his son Jeroboam II. who reigns 41 years	2Ki.14.15,16,23.
3180	824	Thespieus succeeds Ariphron in the government of Athens	
3184	820	About this time, the fall of the Assyrian empire by the death of Sardanapalus, is supposed to have taken place; when Arbaces, who, with Belesis king of Babylon, had taken Nineveh, founds the empire of the Medes	Euseb.inChr.Her.l.ii. c. 150. Diod. Sic. l.ii. Justin.l.i.c.3.
3190	814	Caranus founds the kingdom of Macedon, and reigns 28 years. This kingdom continued 646 years, till the battle of Pydna	Justin, l. vii. c. 1. Patercul. l.i.c.6
3194	810	Amaziah, king of Judah, is slain by conspirators, and succeeded by Azariah, or Uzziah, who reigns 52 years	2Ki.14.17..21. 2Ch.25 25..28. 26.1..3.
3196	808	God grants great success to Jeroboam, king of Israel, according to the word of Jonah	2Ki.14.25..27.
3195	809	Charilaus, the successor of Lycurgus, is succeeded, in the kingdom of Lacedæmon, after a reign of 64 years, by Nicander, who reigns 39 years	
3207	797	Ardysus founds the kingdom of Lydia, and reigns 36 years	Herodot.l.i.c.a.
		Agamestor succeeds Thespieus in the government of the Athenians	
3208	796	Amulius Sylvius and Numitor succeed Procas in the kingdom of Alba; the former of whom reigns 44 years, and the latter two years longer, and is their last king	Dionys. Hal. Liv. l. i, c.3. Plut. in Romul. Flor.l.i.c.1
3212	792	About this time Sosarmus is supposed to succeed Arbaces in the kingdom of Media, and reigns 30 years	
3218	786	Cœnus, second king of Macedon begins to reign	
		The triremes first invented by the Corinthians	
3220	784	Jeroboam II. king of Israel, having reigned 41 years, dies, and an interregnum of between 11 and 12 years follows	2Ki.14.28,29.
3221	783	Jotham, son of Uzziah, king of Judah, born	
3225	779	The monarchical government is abolished at Corinth, and the Prytanes elected	
3227	777	Æschylus succeeds Agamestor in the perpetual archonship of the Athenians	
3228	776	Coroebus conquers Olympia, where he obtains a prize, in the 28th year from the institution of Iphitus, and 23 years before the foundation of Rome: this is commonly called the first Olympiad	Pausanius,lib.v.c.8.

A.M.	B.C.		
3220	784	Thurimas succeeds to the throne of Macedon, and reigns 45 years	
3224	773	Zachariah, son of Jeroboam, is made king in the 38th year of Uzziah, king of Judah, and reigns six months	2Kl.14.29. 15.8,9.
3232	772	Shallum murders Zachariah, and succeeds him; but, having reigned one month, he is killed by Menahem, who succeeds him, and reigns ten years	10..15.
3233	771	Pul, king of Assyria, who is supposed to have now refounded that empire, invades Israel, and renders Menahem tributary	19,20.
3234	770	Theopompus succeeds Nicander in the kingdom of Lacedæmon, and reigns 47 years	Pausan.l.iii 9. Plut. in Lyc.
3239	765	Uzziah, attempting to burn incense upon the altar of incense in the temple, is smitten with leprosy	2Ch.26.16..21.
3243	761	Pekahiah succeeds his father Menahem, in the 50th year of Uzziah, king of Judah	2Kl.15.17..23.
		Alyattes succeeds Sadyattes on the throne of Lydia, and reigns 14 years	
3244	760	The Ephori introduced into the government of Lacedæmon by Theopompus	C.Nep.in Paus.Arist. Pol li.7.
3245	759	Pekah, one of Pekahiah's captains, murders and succeeds him	2Kl.15.25.
		Isaiah begins to prophesy	Isa.1.1.
		Hosea, Amos, and Micah, also flourish in this and the following reign	Ho.1 1.Am.1.1.Mi.1.1.
3246	758	Azariah, or Uzziah, king of Judah, is succeeded by his son Jotham, who reigns 16 years	1Kl.15.32..34. 2Ch.26.22,23; 27.1.
		Jotham subdues the Ammonites, and compels them to pay tribute	27.5.
3250	754	Alcmæon, the last perpetual archon of Athens, begins his administration, and rules two years; after whom decennial archons are appointed, Charops being the first	Pausan.l.i.c.18. Paterc.l.i.c.8.
3251	753	Rome built on the 20th of April, according to Varro	DeLing.Lat.llb.v.
3254	750	Hezekiah, son of Ahaz, born	
		The rape of the Sabines	
3257	747	Nabonassar, or Baladan, supposed by some to be the same as Belesis, ascends the throne of Babylon, from which the Nabonassarean æra commences	Isa.39.1. Nicholas Damascen.inEclog.Vales.p.426,&c.
		Tiglath-pileser, king of Assyria, supposed by some to be the same as Arbaces, and Ninus Junior, begins to reign at Nineveh, where he reigns 19 years	2Kl.15.29; 16.7,10. Euseb.Chr.p.46.
		Meles succeeds Alyattes on the Lydian throne	
3261	743	The first Messenian war begins, and continues 19 years, till the taking of Ithome	Justin.l.iii c.4.&c.
3262	742	Ahaz succeeds his father Jotham, in the 17th year of Pekah, king of Israel, and reigns 16 years	2Kl.15.38; 16.2. 2Ch.27.9; 28.1.
		Rezin, king of Damascus, and Pekah, king of Israel, make war on Ahaz, and besiege Jerusalem, but without success	2Kl.16.5. Isa.vii
		Æsimedes succeeds Charops in the decennial archonship of the Athenians: he is succeeded by Clidicus, who ten years after is succeeded by Hippomenes	
3263	741	Ahaz is vanquished, and Judah greatly oppressed by Rezin and Pekah	2Ch.28.1..8.
3264	740	Ahaz invites Tiglath-pileser, king of Assyria, to his assistance, who slays Rezin, king of Damascus, and carries part of Israel into captivity	2Kl.15.29. 1Ch.5.26.
3265	739	Pekah, king of Israel, is slain by Hoshea, and an anarchy of some years ensues	2Kl.15.30.31.
3269	735	Candaules succeeds Meles on the Lydian throne, and reigns 17 years	Justin.l.i c 7. Her.l.i c.7.&c.
3271	733	Nabius, or Nadius, succeeds Nabonassar on the throne of Babylon, and reigns two years	
3272	732	Syracuse built by a Corinthian colony	Strab.l.i.viii.
3273	731	Chinzirus and Porus succeed Nadius on the throne of Babylon, and reign five years	Canon.Ptolemæi.
3274	730	Hoshea begins to reign over Israel, and reigns nine years	2Kl.17.1.
3275	729	Shalmaneser succeeds Tiglath-pileser, king of Assyria, and reigns 14 years	Castor, ap. Euseb. Chr.p.46.
		Perdiccas succeeds to the throne of Macedon, and reigns 51 years	Herod.l.vii viii. Justin,l.vii.c.2.
3276	728	Shalmaneser invades Israel, and makes Hoshea tributary	2Kl.17.3.
3277	727	Ahaz dies, and is succeeded in Judah by Hezekiah, who restores the worship of God, and reigns 29 years	2Kl 18.20. 2Ch.28.27. xxix xxxi.
		Sabacus, or So, the Ethiopian, made king of Egypt	Herod.l.ii. Euseb. in Chron.
3278	726	Jugæus succeeds to the throne of Babylon, and reigns five years	Canon.Ptolemæi.
3280	724	Hoshea, king of Israel, relying on So, king of Egypt, refuses to pay tribute to Shalmaneser, who takes him captive, and lays siege to Samaria	2Kl.17.4,5; 18.9.
		Zeuxidamus succeeds Theopompus on the throne of Lacedæmon, and reigns 53 years	Pausan.l.iii.c.7.
3283	721	Shalmaneser takes Samaria, carries the ten tribes captive, and puts an end to the kingdom of Israel, in the sixth year of Hezekiah, and the ninth of Hoshea	2Kl.17.6..40; 18.10..12.
		Merodach Baladan, or Mardoc Empadus, son of Belesis, or Baladan, succeeds Jugæus on the throne of Babylon, and reigns 12 years	Isa.39.1. Canon. Ptolemæi.
3284	720	Shalmaneser makes war upon Tyre, and besieges it five years	Menander. ap. Jos. Ant.lx.14.
3285	719	Sevechus, or Sethon, succeeds his father So, or Sabacus, in the kingdom of Egypt, and reigns 14 years	Africanus ap. Syncell p.74.
3286	718	Gyges, the first of the Mermnadæ, succeeds Candaules on the Lydian throne, and reigns 38 years	Herod.l.i c.8. Val.Max.l.i.c.7.
3289	715	Numa Pompilius succeeds Romulus in the kingdom of Rome, after an interregnum of one year, and reigns 43 years	Liv. l.i. c.18. Flor. l.i. c.2.Plut.inVit.
		Shalmaneser, king of Assyria, dies, and is succeeded by his son Sennacherib, or Sagon, who reigns about eight years	Tobit 1.15.Isa.20.1.
3290	714	About this time Cerdiccas succeeds Medidus in the government of the Medes, and rules thirteen years	
3291	713	Sennacherib, king of Assyria, invades Judea, and takes several of the fenced cities, but is pacified by a tribute	2 Kl.18.13..16.
		Hezekiah, king of Judah, falling sick, is miraculously cured, and is promised deliverance from the Assyrians	2 Kl xx.2 Ch.32.34.Is. xxxviii.
3292	712	Merodach-baladan, king of Babylon, sends ambassadors to congratulate Hezekiah on his recovery,	

A.M.	B.C.		
3292	712	who having offended God in his conduct towards them, the Babylonish captivity is predicted	2 Kl.20.12..20. Isa.xxxix.
		No-Ammon, or Thebes, in Egypt, destroyed about this time by Sennacherib, king of Assyria	Nah.3.10.
3294	710	Sennacherib, on his return from Egypt, again invades Judah; but in answer to the prayers of Hezekiah and Isaiah, his whole army, consisting of 185,000 men, is destroyed in one night by the angel of the Lord	2 Kl.18.17..37.xix. 2 Ch.32.1..23. Is.xxxvi.xxxvii. Herodot.lib.ii
		Arkianus succeeds Merodach-baladan, or Mardoch Empadus, in the kingdom of Babylon, and reigns five years	Canon.Ptolemæi.
3298	706	Sennacherib being slain by his two eldest sons, is succeeded by his third son Esarhaddon, who reigns forty-three years	2 Kl.19.37.2 Ch.32.2 Is.37.38.
3299	705	Sevechus, king of Egypt, is succeded by Tirhakah, or Tarachus, the last of that race that reigned in Egypt	Africanus apud Syncellum, p.74.
33 0	704	Arkianus, king of Babylon, dies without issue, and an interregnum of two years succeeds	Canon.Ptolemæi.
3301	703	Corcyra built by the Corinthians, four years after the building of Tarentum by the Parthenians	Plin l iv.c.12. Strab.l.vi. Mela,l.ii.c.7.
3302	702	Leocrates, the successor of Hippomenes, dying, Aspandrus succeeds him in the Athenian government	
		Belibus is advanced to the throne of Babylon, and reigns three years	Can. Ptol.
3304	700	Deioces, governor of the Medes, assumes the title of king, and reigns fifty-three years. Ecbatana built	Herodotus,l.i.
3305	699	Apronadius succeeds Belibus on the throne of Babylon, and reigns six years	Ptol. Canon.
3306	698	Hezekiah dies, and is succeeded by his son Manasseh, then only twelve years of age, who reigns fifty-five years	2 Kl.20.20.21.; 21.1. 2 Ch.32.33; 33.1.
3311	693	Regibilus succeeds Apronadius, king of Babylon; and the next year is succeeded by Mesessimordachus, who reigns four years	Canon. Ptolemæi.
3312	692	Eryxius, the last decennial archon of the Athenians, begins his administration	
3314	690	Anaxidamus succeeds his father Zeuxidamus on the throne of Lacedæmon, and reigns thirty-nine years	Pausan.l.iii.c.7.l iv. c.15.
3316	688	In this year, being the 14th year of Manasseh, Tirhakah, king of Egypt, dies, and an interregnum of two years succeeds	African. ap. Syncell. p 74 Diod.Sic.l.i.
		Mesessimordachus, king of Babylon, dies, and an interregnum of anarchy follows for eighteen years	Canon.Ptolemæi.
3319	685	Twelve princes seize on the kingdom of Egypt, and govern it by a joint confederacy fifteen years	Herodotus,l.ii. Diod.Sic.l.i.
		The second Messenian war begins, and continues fourteen years, till the taking of Ira, after a siege of eleven years	
3321	683	The government of Athens is intrusted to annual archons, Creon being the first	Paterculus,l.i.c.8
3324	680	Esarhaddon, or Asaraddinus, king of Assyria, seizes on the kingdom of Babylon, and reigns over both countries 13 years	Canon. Ptolemæi
		Ardysus II. succeeds Gyges on the Lydian throne, and reigns 49 years	Herod.l.i.c.15.
3326	678	Argæus, king of Macedon, begins to reign	Justin,l.vii.c 1
		Esarhaddon invades Palestine, and plants a colony of foreigners in Samaria	2 Kl.17.24. Ezr.4.3,9,10.
3327	677	Manasseh, king of Judah, on account of his wickedness and idolatry, is carried captive by him to Babylon; but on his repentance, God restores him to his kingdom	Joseph Ant.l.x.c 4. 2 Ch.33.2..20.
3330	674	The end of the second Messenian war, which confirms the Messenians under the power of the Lacedæmonians	
3332	672	Tullus Hostilius succeeds Numa Pompilius in the kingdom of Rome, and reigns 32 years	Dion.H l iii.c.1. Liv.l.i.c 22.
3334	6 0	Psammitichus, one of the twelve confederated princes of Egypt, having overcome the rest, seizes upon the whole kingdom, and reigns 54 years	Herodotus,l.ii. Diod.Sic.l.i.
3337	667	Saosduchinus, supposed to be the same as Nabuchodonosor, succeeds his father Esarhaddon in the kingdoms of Assyria and Babylon	Canon. Ptolemæi. Judith 1.1.
		The battle of the Horatii and Curiatii, to decide the differences between the Romans and Albans	Dion.H.l.iii.c.3. Liv.l.i.c.24,&c.
		Death of Metius Suffetius, the Alban dictator	Flor.l.i.c.3.
3339	6 5	Birth of Amon, son of Manasseh, king of Judah	
		Alba destroyed, and the inhabitants established at Rome	
3345	659	Cypselus abolishes the Corinthian aristocracy, and reigns 30 years	Pausan.v.c.17. Herod.l.i.c.114.
3346	658	Byzantium, afterwards Constantinople, built by a colony of Athenians according to Ammianus, of Milesians according to Paterculus, or of Lacedæmonians according to Justin	
3353	651	Archidamus, of the family of Procles, succeeds to the throne of Lacedæmon, and reigns 46 years	
3355	649	Birth of Josiah, afterwards king of Judah	
3357	647	Phraortes, supposed to be the Arphaxad mentioned in the book of Judith, succeeds Deioces in the kingdom of Media	Herod.l.i.c.102. Judith 1.1,5
		Chinaladanus succeeds Saosduchinus, king of Assyria and Babylon, and reigns 22 years	Canon.Ptolemæi.
3361	643	Amon succeeds his father Manasseh in the kingdom of Judah, and reigns two years	2 Kl.21.18,19. 2 Ch.33.20,21.
3363	641	Amon is murdered by his servants, and succeeded by Josiah his son, only eight years old, who reigns 31 years	2 Kl.21.20..26.22.2. 2 Ch.33.22..25.
		Birth of Thales about this time	
3364	640	Philip succeeds Argæus on the throne of Macedon, and reigns 38 years	
		Ancus Martius succeeds Tullus Hostilius in the kingdom of Rome, and reigns 24 years	Dion.H.l.iii.c.9. Liv.l.i.c.32 &c
3366	638	Solon is born about this time	
3370	634	Josiah, only 16 years of age, begins to manifest great zeal towards the pure worship of God	2 Ch.34.3.
3373	631	Sadyattes succeeds Ardysus II. on the Lydian throne	Herod.l.i.c 16,&c.
3374	630	Josiah commences a thorough reformation in religion, in Judah and Israel	2 Ch.34.4..7.
3375	629	Jeremiah called to the prophetic office	Jer.1.2.
3378	626	Nabopolasar rebels against the king of Assyria and makes himself king of Babylon, where he reigns 21 years	Alexand.Poly.ap Euseb.Ch.p.46.and ap.Syncell.p.210.
3379	625	Cyaxares succeeds Phraortes in the kingdom of Media, and reigns 40 years	Herodot.l.i.
3380	624	Josiah repairs the temple puts down idolatry,	

A.M.	B.C.		
3380	624	completes his reformation, and keeps a solemn passover	2 Kl.22.3..20; 23.1..20. 2 Ch.xxxiv.
3385	619	Alyattes II. of the family of the Mermnadæ, and father of the celebrated Crœsus, succeeds to the Lydian throne, and reigns 57 years	Herod.l.l.c.16,17,&c. Strabo,l.xiii.
3387	617	Psammitichus, king of Egypt, dies, and is succeeded by Necus, or Pharaoh Necho	Herodotus,l.i.
3388	616	Tarquinius Priscus succeeds Ancus Martius in the kingdom of Rome, and reigns 38 years	Dion H. l.iii.59. Liv l.i c 21.
3392	612	About this time Nineveh is destroyed by the Medes and Babylonians under Nabopolassar and Cyaxares	Nah.i..iii.Euseb. Chr.p.124.Alexand. Poly.
3394	610	Josiah is slain in battle by Pharaoh Necho, and is succeeded by Jehoahaz, who reigns three months	2 Kl.23.29,30;2 Ch.35. 20..27;36.2.
3395	609	Pharaoh Necho carries Jehoahaz captive into Egypt, and makes Jehoiakim king, who reigns 11 years	2 Kl.23.31..35. 2 Ch.36.2..4.
3397	607	Nebuchadnezzar is associated with his father Nabopolassar in the kingdom of Babylon	Ber.ap.Joseph. Ant.l.x.c.11.
		Jeremiah foretells the 70 years captivity	Jer.xxv.
3398	606	Nebuchadnezzar makes war upon Jehoiakim, makes him tributary, and carries Daniel and his friends, with many of the sacred vessels, captive to Babylon; and from this year, the principal computation of the 70 years captivity begins	2 Kl.24.1; 2 Ch.36.6,7. Da.1..3.
3399	605	Nabopolassar, king of Babylon, dies, and is succeeded by his son Nebuchadnezzar, who reigns 43 years	Canon.Ptol.Joseph. An.l.x.c.11.Co.Ap. l.i.
		Agasicles, of the family of Procles, succeeds to the throne of Lacedæmon, and reigns 41 years	Pausan.l.iii.c.7. Plut.in Apoph.
3400	604	The Phœnicians sail round Africa by order of Pharaoh Necho, king of Egypt	Herodotus,lib.i.
3401	603	Jehoiakim revolts from Nebuchadnezzar	2 Kl.24.1.
		Daniel reveals and interprets Nebuchadnezzar's dream; in consequence of which he and his friends are greatly advanced	Dan.ii.
3402	602	Æropas succeeds to the throne of Macedon, and reigns 20 years	Justin.l.vii.c.2.
3404	600	Pharaoh Necho, king of Egypt, dies, and is succeeded by his son Psammis, who reigns six years	Herodot.l.ii.
		Darius, the Mede, or Cambyses, is born	Dan.5.31.
		Sappho, the celebrated poetess, is also born about this time	Herod.ii.135. Æl.l xii.c.18,29.
3405	599	Jehoiakim, king of Judah, is slain, and succeeded by his son Jehoiachin, Jeconiah, Jeconias, or Coniah, who reigns three months and ten days	2 Kl.24.2..6. 2 Ch.36.8. Je.22.18,19; 36.30.
		Cyrus, the Persian, is born	Diod.l.i.Her.l.i.
3406	598	Jeconiah, with a great number of Jews, is carried captive to Babylon by Nebuchadnezzar, who makes his uncle Zedekiah king in his stead	2 Kl.24.8..16; 2 Ch. 36.9,10. Je.24.1.
		This is another epoch of the 70 years captivity; and from this Ezekiel, who was now carried captive, dates	
3412	594	Ezekiel is called to the prophetical office.	Ezek.i.1.
		Psammis, king of Egypt, is succeeded by his son Apries, or Pharaoh Hophra, who reigns 25 years	Herodot.l.ii.
3412	592	Zedekiah rebels against Nebuchadnezzar, and confederates with Pharaoh Hophra	2 Kl.24.20; 2 Ch.36.13. Je.52.3.
3413	591	The Pythian games first established at Delphi	
3414	590	Nebuchadnezzar besieges Jerusalem	2 Kl.25.1.Je.39.1.
3415	589	He forces Pharaoh Hophra, who came to relieve it, to retreat	Eze.24.2..Je.37.4..11.
3416	588	He takes and destroys Jerusalem, burns the temple, and carries the people, with Zedekiah, whose sons he had slain, captive to Babylon	2 Kl.25.2..20. 2 Ch.36.17..21. Je.xxxix.lii.
		Thus terminated the kingdom of Judah, 468 years from the accession of David, 398 years from the revolt of the ten tribes, and 134 years from the ruin of the kingdom of Israel	
		About this time Obadiah prophesied against the insulting Edomites	
		About this time flourished Chilo, Anacharsis, Thales, Epimenides, Solon, Æsop, Stesichoras, &c.	

PERIOD VII.

From the beginning of the Babylonish Captivity to the birth of Christ. 588 *years.*

A.M.	B.C.		
3416	588	Gedaliah, whom Nebuchadnezzar had made governor of the remnant of the people, is treacherously slain; and the Jews carry Jeremiah along with them into Egypt	Jer.xl..xliv.
3417	587	Ezekiel, in Chaldea, prophesies against the remnant of the people who had been left in Judea, against the land of Egypt, where they had taken shelter, and against the Edomites for their insulting conduct, foretelling the restoration of the captives of Judah, and the destruction of their enemies	Ezek.xxxii..xl.
3418	586	Nebuchadnezzar besieges Tyre for 13 years, Ithobal being then king; during which time he executes the Divine judgments on the Philistines, Idumeans, Ammonites, and Moabites	Joseph.Ant.l.x.c.11. Cont.Ap.l.i.Je. xxvii..xxix.Ezek. xxv.
3419	585	Astyages succeeds Cyaxares on the throne of Media	Herod.l.i.
3420	584	Nebuzaradan sends the scattered remnant of the Jews captive to Babylon	Je.52.30.
3422	582	The Isthmian games are restored, and continued every first and third year of the Olympiads	
3424	580	Nebuchadnezzar erects a golden image, which he requires every one to worship; and Shadrach, Meshech, and Abednego, in consequence of refusing to obey, are cast into a fiery furnace, from which they are miraculously delivered	Dan.iii.
3426	578	Servius Tullius succeeds his father Tarquinius Priscus in the kingdom of Rome	Dion.Hal.l.iv. Liv.l.i.c.41.
3428	576	Alcetas, or Alectas, ascends the throne of Macedon, and reigns 29 years	
3430	574	The Egyptians revolt from Pharaoh Hophra, in consequence of the loss of the army sent against the Cyrenians	Herod.l.ii.iv. Diod.Sl.l.i.P.2.
3431	573	Nebuchadnezzar takes Tyre, and is promised Egypt for his wages	Ezek.29.17..20.
3432	572	He invades Egypt, and either slays or carries captive nearly all the miserable remnant of Jews who were there	Ezek.xxx. Je.44.27,28.
3433	571	He returns to Babylon, leaving Amasis king	
3434	570	Pharaoh Hophra is slain by Amasis, who, from this period, reigns 44 years	Herodot.l.ii. Diod.Sl.l.i.P.2
3434	570	Nebuchadnezzar, rendered insolent by prosperity, is warned by a remarkable dream, which Daniel interprets, of a dire calamity which was coming upon him	Dan.4.1..27.
3435	569	The dream is fulfilled in his extraordinary insanity	28..32.
3436	568	The Nemæan games are restored	
3440	564	Ariston, king of Lacedæmon, of the family of the Proclidæ, begins to reign, and reigns 38 years	Herodot.l.vi.c.61,&c.
3441	563	At the end of seven years, Nebuchadnezzar recovers his senses, and is restored to his authority	Dan.4.33..37.
		Anaxandrides, of the family of the Eurysthenidæ, succeeds to the throne of Lacedæmon and reigns 33 years	Her.l.i.c.5,7. Pau. l. iii.c.3,&c. Plut.in Apop.l.
3442	562	Nebuchadnezzar dies, and is succeeded by his son Evil-merodach, who reigns two years	Berosus ap.Jos. Cont.Ap.l.i.
3443	561	Evil-merodach releases Jehoiachin from prison, and advances him, and treats him kindly	2 Kl. 25.27..30. Je.52.31..34.
		Crœsus succeeds his father Alyattes in the kingdom of Lydia, and reigns 14 years	Herodot.l.i.
3444	560	Evil-merodach is slain by a conspiracy, and is succeeded by Neriglissar, who reigns fourteen years	Joseph.ut sup.Eus. Præp.Ev.l.ix. Ptol.Can.
		Astyages, king of Media, dies, and is succeeded by his son Cyaxares II. called Darius the Mede, who reigns 23 years	Xenoph.Cyrop. lib.i.Da.5.31.
3445	559	He associates Cyrus with him in the government, and sends him against the Babylonians	Xenoph.Cyrop.l.i.
3448	556	Cyrus slays Neriglissar in battle, who is succeeded by his son Laborosoarchod	Idem,l.iii..v.
		Laborosoarchod is slain in a conspiracy on account of his cruelty, after he had reigned only nine months	Joseph.Cont.Ap.l.i. Ant.l.x.c 11.12.
3449	555	Nabonadius, or Belshazzar, succeeds him, and reigns 17 years	Euseb Præ Ev.l.ix. Herod.l.i
		Daniel has a vision of four animals as emblematical of the four monarchies, to be succeeded by the kingdom of the Messiah	Dan.vii. viii.
3451	553	Daniel has the vision of the ram and he goat, &c.	
3453	551	Belshazzar goes into Asia Minor, and hires a great army against Cyrus, of which Crœsus has the command	Xenoph.Cyrop.lib.vi
3456	548	Cyrus conquers Crœsus at the river Halys, and pursues him to Sardis, which he takes with Crœsus in it	Idem,l.vi.vii. Herodot.l.i. Euseb.in.Chr.
3457	547	Amyntas succeeds his father Alcetas in the kingdom of Macedon, and reigns 50 years	Justin.l.vii.c.3. Her l.v.vii.viii.
3463	541	Cyrus, having conquered a great part of Asia, besieges Belshazzar in Babylon	Idem,l.i.Xenophon. Cyr.l.vii.
3466	538	He takes Babylon, slays Belshazzar, and constitutes his uncle Cyaxares, or Darius, king of Babylon	Ibid.Da.v.Is.xiii. Je.xxv.l.li.
3467	537	Daniel, being greatly preferred by Darius, is envied and hated by the nobles; and by their artful devices is cast into the den of lions, whence he is miraculously delivered	Dan.vi.
		About this time Daniel had the vision of the 70 weeks	ix.
3468	536	Darius dying, and Cambyses being also dead in Persia, Cyrus succeeds to the whole empire; and, in the same year, he proclaims liberty to the captive Jews, restores their sacred vessels, encourages them to rebuild the city and temple, and thus terminates the 70 years captivity from the third of Jehoiakim	Xenoph.Cyrop.l.viii. 2 Ch.36.22,23 Ezr. 1.1; 5.13 15; 7.6. Isa.45.1..6.
3469	535	The remnant of the Jews having returned to Jerusalem, set up an altar, begin to observe the solemn feasts, and prepare to rebuild the temple	Ezr.3.1..7.
3470	534	They lay the foundations of the temple with mingled tears, and acclamations of praise	8..13.
		About this time Daniel has his last vision	Dan.x..xii.
		Tarquinius Superbus, or Tarquin the proud, succeeds Servius Tullius on the throne of Rome, and reigns 25 years	Liv.l.i.c.46,&c. Dionys.Hal.iii. 48,&c.
3470	533	The Samaritans, bribing the courtiers of Cyrus, obstruct the rebuilding of the temple	Ezr.iv.
3474	530	Cyrus dies, aged 70, and is succeeded by his son Cambyses, or Ahasuerus, who reigns eight years	Xen.Cyr.l.viii.Can. Ptol.Ezr.4.6.
		Cleomenes, of the family of Eurysthenes, succeeds Anaxandrides in the kingdom of Lacedæmon, and reigns 31 years	Herod.l.v..vii. Pausan.l.viii. c.3,&c.
3478	526	Demaratus, of the family of Procles, succeeds his father Ariston on the throne of Lacedæmon, but is banished as illegitimate through the intrigues of Cleomenes his royal colleague	Herodot.l.v.c.75,&c. l.vi.c.50,&c.
3479	525	Psammitichus succeeds his father Amasis on the throne of Egypt; but is vanquished by Cambyses, who had invaded that country, and who conquers the whole kingdom	Idem,l.ii.iii.Diodorus Sic.l.i.p.52.
3482	522	Cambyses dies in Syria, and Smerdis the Magian, called in Scripture Artaxerxes, usurps the throne of Persia	Herodot.l.iii
		The Samaritans write to him against the Jews' rebuilding the temple, and obtain a decree forbidding them to proceed	Ezr.4.7..24.
3483	521	Smerdis is slain, and Darius Hystaspes ascends the Persian throne	Herodot.l.iii Justin,l.i.c.10.
3484	520	Zerubbabel and Jeshua, excited by the prophets Haggai and Zechariah, set forward the building of the temple	Ezr.5.1,2;6.14.Hag i. ii.Zec.iii.iv
3486	518	The Samaritans and their associates again attempt to hinder the work, but are made to desist by a decree of Darius	Ezr.5.2..7.
3488	516	The Babylonians having revolted from Darius, are reduced, after a siege of twenty months; and the high walls of Babylon are reduced from 200 to 50 cubits, and their 100 gates are taken away.	Herodot.l.iii. Justin,l.i.c.10 Polyænus,l.vii.
3489	514	The temple is finished and dedicated	Ezr.6.14..22.
3490	514	The Jews obtain sentence from Darius against the Samaritans, concerning the tribute of Samaria	8..10. Jos.Ant.l.xi.
3491	513	Darius makes war on the Scythians, and returns with the loss of half his army	Herodot.l.iv. Justin.l.ii.c.5 Herodot.l.v
3492	512	He subdues Thrace, and returns to Susa	
3494	510	The Scythians ravage Thrace, and drive Miltiades out of the Chersonesus. On their retreat, he returns, and is reinstated in his former power	Idem,l.vi.
		Hippias, son of Pisistratus, tyrant of Athens, is expelled from the city, with all the Pisistridæ, and the democracy restored	Ibid. Thucyd.l.vii.
3495	509	The Tarquins are expelled from Rome; and the regal government is supplied by two consuls yearly	Liv.l.i.c.46,&c. Flor l i.c.7,&c
3498	506	Darius invades and conquers Inda	Herodot.l.iii.iv

A.M.	B.C.		
3504	500	The Athenians, having entered into a confederacy with the Ionians against Darius, burn Sardis, which gives rise to the Persian war against the Greeks	Herodot.l.v.
3507	497	Alexander, son of Amyntas, succeeds his father on the throne of Macedon, and reigns 34 years	Idem,l.v.,ix. Justin.l.vii.c.3.
3513	491	The Persians invade Attica, and are defeated at Marathon with great loss, and obliged to retreat to their ships, and thence into Asia	Herodot.l.vi. Justin.l.ii.c.9. C.Nep.in Milt
		Leotychides, of the family of Procles, succeeds to the throne of Sparta, and reigns 22 years	Pausa.l.iii.7,8. Diodorus,l.xi.
		Leonidas, of the family of Eurysthenes, begins to reign at Lacedæmon, and reigns 21 years	Herod.l.vii.c.120,&c.
3517	487	The Egyptians revolt from Darius	
3518	486	Darius, after making great preparations for the invasion of Greece and Egypt, dies, and is succeeded on the Persian throne by his son Xerxes, who reigns 21 years	Herodot.l.vii. Ptol.in Canon. Afric.Euseb.&c.
3519	485	Xerxes confirms to the Jews all the privileges granted to them by his father	Joseph.Ant.l.xi.c.5.
3520	484	He invades and reduces the Egyptians	Herodot.l.vii.
		Herodotus, the celebrated historian, is born at Halicarnassus, in Caria	*Aul.Gel.l.xv.c.23.
3521	483	Joshua, high priest of the Jews, dies in the 53d year of his pontificate, and is succeeded by his son Joiakim	Ne.12.10; Jos.Ant. l.x.c.5; Chr.Alex.
3524	480	Plistarchus, son of Leonidas, of the family of the Eurysthenidæ, succeeds to the Spartan throne, under the guardianship of Pausanias	Herod.l.ix.c.10.
		Xerxes having invaded Greece with an immense army, loses the battle of Salamis, and is obliged to fly to Sardis	Idem,l.vii.; Diod.l. xi.; Justin.l.ii.c.10.
3525	479	The Persians are vanquished at Platæa and Mycale on the same day	Herod.l.viii.ix. Diod.ut sup.
3526	478	Xerxes, on his return toward Susa, destroys the temple of Bel, and other temples, at Babylon, breaks down their images, and carries off their treasures	Arrian.l.vii.; Her.l.i. Diod.l.ii.; Je.50.2; 51.44,47,52.
535	469	Archidamus, grandson of Leotychides, of the family of Procles, succeeds him on the throne of Lacedæmon, and reigns 33 years	Diod.Sic.l.xvi. Xenophon.
3538	466	Plistoanax, son of Pausanias, succeeds Plistarchus on the throne of Lacedæmon, and reigns 55 years	Thucydides.
3539	465	Xerxes, after having given up his unsuccessful war against the Greeks, is treacherously slain by Artabanus	Diod.Sic.l.xi. Justin.l.iii.c.1.
3540	464	Artaxerxes Longimanus, the Ahasuerus of Esther, having been led by Artabanus to slay his eldest brother, ascends the Persian throne, and to secure himself, slays Artabanus	
3541	463	Artaxerxes conquers his brother Hystaspes	Idem,Ctesias.Es.1.1. Ctesias,Diod.l.
3542	462	Being thus fully established on the throne, he makes a great feast for his nobles; and divorces Vashti, his queen, for disobedience	Est.i.Jos.Ant. l.xi.c.6.
3544	460	The Egyptians revolt, and make Inarus their king	Thucyd.l.i.Ctesias.
3545	459	Achæmenides, brother of Artaxerxes, is slain by the Egyptians, and the remainder of his army besieged in Memphis	Idem,Diod.Sic.l.xi.
3546	458	Esther, the Jewess, pleases the king, and is made queen instead of Vashti	Est.ii.Joseph. Ant.l.xi.c.6.
3547	457	Ezra is sent by Artaxerxes as governor of Judea	Ezr.vii.
		Mordecai discovers the treason of Bigthan and Teresh	Est.2.21..23.
3548	456	Ezra arriving at Jerusalem, with priests and Levites, and a large company, and considerable treasure, separates the Jews from their heathen wives	Ezr.viii..x.
3550	454	Artabazus and Megabyzus having raised the siege of Memphis, and defeated Inarus, take him prisoner, and again reduce all Egypt under the Persian king	Thucydid.l.i.Diod. Sic.l.xi.Ctesias.
		Perdiccas II. succeeds his father Alexander on the throne of Macedon, and reigns 41 years	
3551	453	Eliashib succeeds his father Joachim in the high priesthood of the Jews, and sustains that office 40 years	Ne.12.10.Jos.Ant.l. xi.c.5.Chr.Alex.
		Haman plots the destruction of the Jews	Est.iii.
3552	452	Haman's plot is defeated in his own destruction, in remembrance of which the feast of Purim is instituted	Est.x.
3559	445	Nehemiah is sent governor to Judea, with extensive powers, and rebuilds the walls of Jerusalem	Ne.i..iv
3560	444	He repeoples Jerusalem, and proceeds to reform both the civil and ecclesiastical state of the nation	v..xi.
		About this time it is supposed that Ezra prepared and set forth a correct edition of the Scriptures	
3571	433	Nehemiah goes to the Persian court	12..6.
3572	432	Meto begins his famous lunar cycle, also called the golden number, from the numbers being anciently written in golden letters	Diod.Sic.l.xii.Ptol. Magna Syntax.l. iii.c.2.
3573	431	The war between the Athenians and Lacedæmonians, called the Peloponnesian war, begins, and continues 27 years	Thucydides,l.ii. Herodot.l.vii.
3576	428	About this time Nehemiah is supposed to have returned to Judea, and reformed the abuses which had crept in during his absence	Neh.xiii.
		Plato, the celebrated philosopher, is born	Diog.Lært.
3577	427	Agis, son of Archidamus, of the family of Procles, ascends the throne of Lacedæmon, and reigns 30 years	Thucyd.l.iii.iv.Paus. l.iii.c.8,10.
3580	424	Artaxerxes dies, and is succeeded by Xerxes his son, who is slain by Sogdianus, and he by Ochus, or Darius Nothus, who reigns 19 years	Diod.Sic.l.xii.Ctesi. Ptolemæi Canon.
3584	420	About this time Malachi prophesies	Mal.i..iv.
3591	413	The Egyptians revolt from Darius, and make Amyrtæus their king, who reigns six years	Euseb.in Chron.
		Archelaus succeeds Perdiccas on the throne of Macedon, and reigns 23 years	Diod.Sic.l.xiv. Justin.l.vii.c.4.
		Joiada succeeds his father Eliashib as high priest of the Jews, and holds the pontificate 40 years	Jos.Ant.l.xi.c.7. Chr. Alex.Ne.12.10.
3595	409	About this time Nehemiah effects his last act of reformation, and banishes Manasseh, the son of Joiada, who builds the temple on mount Gerizim	Neh.13.23..31.Joseph. Ant.l.xi.c.7.
3596	408	Pausanias of the family of the Eurysthenidæ, succeeds to the throne of Sparta, and reigns 11 years	
3597	407	Pausiris succeeds Amyrtæus on the throne of Egypt, and reigns six years	Herodot.l.iii.
3599	405	Darius Nothus dies, and is succeeded by Artaxerxes Mnemon, who reigns 46 years	Diod.l.xiii. Just.l.v.c.8,11.
3600	404	Athens is taken by Lysander, which puts an end to the Peloponnesian war, and is governed by 30 tyrants	Diod l.xiii Xen.Hel. i.ii.Plut.in Ly.
3603	401	Psammitichus succeeds Pausiris on the throne of Egypt, and reigns six years	Diod.Sic.l.xiv.
		Cyrus the younger is slain at Cunaxa, whilst fighting against his brother Artaxerxes	Ibid.Justin,l.v. c.11.Plut.in Ar.
3604	400	Xenophon accomplishes his glorious retreat with the 10,000 Greeks who had followed Cyrus	Xen.Exped.Cyri.
		Socrates is put to death by the Athenians for contemning their gods	Diod.l.xiv. Diog.La.in Soc.
		The thirty tyrants expelled from Athens by Thrasybulus	Diod.l.xiv.C.Nep.in vit.Thr.
3605	399	Amyntas succeeds to the throne of Macedon	
3606	398	Pausanias succeeds Amyntas	Diod.Sic.l.xiv
3607	397	Amyntas II. murders Pausanias, and reigns 24 years	Ib.Just.vii.4,9.
		Agesilaus, son of Archidamus, of the family of Procles, succeeds to the throne of Lacedæmon, and reigns 36 years	Justin.l.vi.c.1.Plut. and C.Nep.in Vit.
		Agesipolis, of the family of Eurysthenes, ascends the throne of Lacedæmon, and reigns 17 years	Pausa.l.iii.c.5.l.viii. c.8.Xen.Hel.iii.
3609	395	Nephereus succeeds Psammitichus on the throne of Egypt, and reigns six years	Diod.l.xiv.Justin.vi. 2 Orr. iii
3611	393	Conon rebuilds the walls of Athens, and restores it to its pristine state	C.Nep.in Con. Justin.l.vi.c.5.
3614	390	Amyntas, king of Macedon, is deposed by the Illyrians, and Argæus succeeds to the throne; but in the same year the former is restored by the Thessalians and Spartans	Justin,l.vii.c.2,4,9. Diod.l.xiv &c.
3615	389	Achoris succeeds Nephereus in the kingdom of Egypt, and reigns 14 years	Diod.l.xv.Theo.in Ex.Ph.
3617	387	The peace of Antalcidas is made between the Lacedæmonians and Persians, by which the Greek cities in Asia are rendered tributary to Persia	Diod.l.xiv.Justin.l. vi.c.6.Xen.Hel.v.
3620	384	Aristotle the philosopher is born	
3624	380	Cleombrotus, son of Pausanias, of the family of Eurysthenes, succeeds to the throne of Sparta, and reigns nine years	Diod.l.xv.Pausa.l. ix.c.13.
3628	376	Psammuthis succeeds Achoris in the kingdom of Egypt, and reigns only one year	Euseb.in Chr.p.127.
3629	375	Nepherites succeeds Psammuthis; and after a reign of four months, he is succeeded by Nectanebis, who reigns 12 years	Ibid.
3630	374	The Persians under Pharnabazus invade Egypt, and are obliged to retreat with ill success	Diod.Sic.l.xv.C.Nep in Iph.
3631	373	Johanan, called also Jonathan, succeeds his father Joiada in the high priesthood of the Jews, which he holds for 32 years	Ne.12.11,22;13.28 Chron.Alex.
3633	371	The Lacedæmonians are overthrown by the Thebans at Leuctra, where Cleombrotus is slain, who is succeeded by his son Agesipolis II. who reigns one year	Diod.l.xv.Xen.Hel. i.vi.Paus.l.13.iii.&
3634	370	Alexander II., son of Amyntas, succeeds to the throne of Macedon; but is murdered the following year by his younger brother Ptolemy, who reigns four years	Justin.l.vii.c.5.
		Cleomenes II., brother of Agesipolis, of the family of Eurysthenes, succeeds him on the throne of Sparta, and reigns 61 years	Pausa.l.iii.c.6.
3638	366	Johanan, high priest of the Jews, kills his brother Jeshua in the temple, for which the nation is fined by the Persians for seven years	Jos.Ant.l.xi.c.7.
		Perdiccas III. succeeds to the throne of Macedon, and reigns six years	Justin.l.vii.&c.
3641	363	Tachos succeeds Nectanebis in the kingdom of Egypt	Diod.l.xv
3643	361	Agesilaus, who had come to assist him against the Persians, revolts from him, and makes Nectanebus king	Ibid.Plut.inAgesil.
		Archidamus, of the family of Procles, succeeds his father on the throne of Lacedæmon, and reigns 23 years	
3644	360	Philip, son of Amyntas, succeeds to the throne of Macedon, and reigns 24 years	Justin,l.vii.&c. Diod.l.xvi.
3645	359	Artaxerxes Mnemon dies, and is succeeded on the Persian throne by Ochus, who reigns 21 years	Diod.l.xv.Plut.in Artax.Ctesias.
3648	356	Alexander the Great, son of Philip is born at Pella in Macedonia	Just.l.xii.c.16. Plut.in Alex.
3653	351	Ochus subdues Cyprus and Phœnicia, takes and destroys Sidon, takes many of the Jews captive, and sends them to Hyrcania, on the shores of the Caspian Sea	Diod.l.xvi.Sol.c.25. Jos.Cont.Ap.l.i. Oro.l.xxxi.c.7.
3654	350	He invades Egypt, expels Nectanebus, and reduces the whole country; which has ever since been enslaved by strangers	Diod.Sicul.l.xvi. Ezek.29.14,15.
3656	348	Plato, the celebrated Athenian philosopher, dies, aged 80	Diog.Laer.in Plut. Athen.l.v.c.13.
3666	338	Ochus, king of Persia, is poisoned by Bagoas, who makes Arogus or Arses king	Diod.Sic.l.xvii. Canon.Ptol.
		Agis II., of the family of the Proclidæ, succeeds to the throne of Sparta, and reigns 8 years	Q.Curt.l.vi.c.1.
3667	337	Philip, king of Macedon, is made general of all Greece against the Persians	Diod.l.xvi. Just.l.ix.c.3,5.
3668	336	Bagoas poisons Arogus, and is put to death by Darius Codomannus, who ascends the throne of Persia	Diod.l.xxii.
		Philip, king of Macedon, is slain, and is succeeded by his son Alexander the Great	Idem,l.xvi. Just.l.ix.c.5,6.
3669	335	Alexander the Great is appointed general of Greece against the Persians	Idem,l.xi.c.2. Arrian.l.i.
3670	334	He passes over into Asia, and gains a victory over Darius at the Granicus	Plut.in Alex. Arrian.l.i.
3671	333	He reduces all Asia Minor, and gains another great victory over Darius at Issus	Idem,Q.Curt.l.iii.
3672	332	He destroys Tyre and Gaza, visits Jerusalem peaceably, and conquers Egypt	Diod.l.xvii.Joseph. An.l.i.c.8.
3673	331	He passes the Euphrates and Tigris, and obtains a decisive victory over Darius at Arbela; and thus terminates the Medo-Persian empire, which is succeeded by the Grecian or Macedonian	Plut.inAlex.Q.Curt l.iv.c.8.Arrian.l. iii.Diod.l.xvii. Dan.7.6; 8.5..8.
3674	330	Darius is slain by the traitor Bessus	Q.Curt.l.v.
		Eudamidas, of the family of Procles, succeeds to the Spartan throne, and reigns 35 years	Pausan.l.iii.c.10.
3681	323	Alexander, after the most extensive and splendid conquests, dies at Babylon; and Philip Arideus, his brother, succeeds nominally as king, while the commanders of his army divide the empire among them	Diod.l.xvii.Q.Curt. l.x.c.3.Pl.inAlex Arrian.l.vii.
3683	321	Onias succeeds Jaddua in the high priesthood, and holds the pontificate 21 years	Jos.An.l.xi.c.8. Chron.Alex.
3684	320	Ptolemy Soter seizes upon Phœnicia, Cœlo-Syria and Judea, takes Jerusalem, and carries a great number of Jews into Egypt where they form a colony at Alexandria	Jos.An.l.xii.c.1. Diod. l.xviii Appian.in Syr.

A.M.	B.C.		
3688	316	Philip being slain by Olympias, is succeeded on the throne by Alexander Ægus	Diod.Sic.l.xix. Justin.l.xv.
3690	314	Antigonus dispossesses Ptolemy of Judea, &c.	Diod.ut sup.
3694	310	Cassander murders Alexander Ægus, with Roxana his mother	Diod.l.xix. Pausa.in Bœot.
3695	309	Areus, or Aretus, of the family of Eurysthenes, succeeds to the throne of Lacedæmon, and reigns 44 years	Pausa.l.iii.c.6.
3703	301	Antigonus being conquered, the dominions of Alexander are formed into four kingdoms: Egypt, with Judea, Phœnicia, and Cœlo-Syria, under Ptolemy Soter; Macedon and Greece, under Cassander; Thrace, Bithynia, &c. under Lysimachus; and Syria, with all the east, under Seleucus.	Dan.7.6;8.8.Diod.Sic. l.xx.Plut.in Demet.Appian.in Syr.Polybius,lib.v.
3704	300	Onias dies,and is succeeded in the high priesthood by Simon the first	Jos.A.l.xii c.2. Chr.Alex.Euseb.
3706	298	Cassander dies in Macedon; and Philip, who succeeds him, dying soon after, leaves the crown to be contended for between his two brothers, Antipater and Alexander	Dexippus and Porphyrius in Euseb. Chr.pp.50.59,63.
3708	296	Demetrius, son of Antigonus, wastes Samaria	Euseb. in Chr.
3709	295	Archidamus, son of Eudamidas, of the family of Procles, succeeds to the Spartan throne	Pausanias.
3710	294	Antipater having been forced to fly into Thrace, in consequence of having murdered his mother, Demetrius kills Alexander, and seizes upon the throne of Macedon	Idem,in Bœot.Plut. in Demet.et Pyrrh. Just.l.xvi.c.1.
3712	292	Simon the just dies, and is succeeded in the high priesthood by his brother Eleazar, who holds it 15 years	Jos.Ant.l.xii.c.2. Euseb.Chron.Chr.Al.
3717	287	The soldiers of Demetrius having revolted from him, make Pyrrhus king of Macedon	Plut. in Demet. and Pyrrho.
3718	286	Lysimachus having expelled Pyrrhus, seizes upon the throne of Macedon	Justin.l.xv.c.3. Pausa.l.i.c.10.
3720	284	Ptolemy Soter, having placed his son Ptolemy Philadelphus on the throne, dies; and Ceraunus the elder son flies out of Egypt, first to Lysimachus, and then to Seleucus	Just.l.xvi.c.2.Diog. Lært. in Demet. Ptol.Appian.in Syr.
3723	281	Lysimachus is slain in battle by Seleucus, who seizes on all his dominions	Just.l.xvii.c.1. Appian.in Syr.
3724	280	Seleucus is slain by Ptolemy Ceraunus, who thereon becomes king of Macedon	Just.l.xvii.c.2. Pausan.in Att.
3725	279	Antiochus Soter succeeds his father Seleucus on the throne of Syria, and reigns 19 years	Appian.in Syr. Euseb.in Chr.
		Ptolemy Ceraunus is slain by the Gauls, who had invaded Macedon, and is succeeded by Meleager, who reigns only two months	Just. l.xxiv c.5. Pausa.l.x.c.10. Mem.Ex.c.15.
		Sosthenes conquers and expels the Gauls; but he is slain by them the following year, under the command of Brennus	Justin.ut sup.
3727	277	Antipater ascends the throne of Macedon, and reigns only 45 days; when he is succeeded by Antigonus Gonatas, who reigns 34 years	Just.l.xxl.xxv. Plut.in Demet. Polyb.l.i &c.
		About this time the Hebrew Scriptures are translated into Greek by order of Philadelphus	Joseph.An.l.xii. c.2.Aristæas.
3728	276	Manasseh succeeds Onias in the high priesthood	
3730	273	Eudamidas, son of Archidamus, of the family of Procles, succeeds to the Spartan throne, and reigns 30 years	
3739	265	Acrotatus, son of Areus, of the family of Eurysthenes, succeeds his father on the throne of Sparta, and reigns only one year	Plutarchus in Pyrrho.
3740	264	He is succeeded by his son Areus II. who reigns seven years	
3743	261	Antiochus Soter, king of Syria, dies, and is succeeded by his son Antiochus Theus	Trogus in Prologo. l.xxvi.
3747	257	Leonidas, of the family of the Eurysthenidæ, succeeds Areus II. on the throne of Sparta	
3754	250	The Parthians rebel from Antiochus, headed by Arsaces, who founds the Parthian empire	Justin.l.xli.c 4. Strab.l.xi.p.515.
		Manasseh, the high priest, dies, and is succeeded by Onias II. the son of Simon the just	Jos.Ant.l.xii.c.3.
3755	249	Peace is made between Ptolemy and Antiochus, on the terms that the latter shall divorce his wife Laodice, and marry Berenice, daughter of Ptolemy	Dan.11.5,6.Polyæn. Strat.l.viii.c.50. Athen.l.ii.c.6.
3757	247	Ptolemy Philadelphus dies, and is succeeded by his son Ptolemy Euergetes	Ath.l xii.c.10. Canon.Ptol.
3758	246	Antiochus puts away Berenice and recalls Laodice, who poisons him, cuts off Berenice and her son, and places Seleucus Callinicus, her son, on the throne	Dan.11.6.Plin.l vii. c.12.Val.Max.l.ix. c.14.Ap.in Syr.
		Ptolemy, to revenge the death of his sister, slays Laodice, and subdues all Syria and Cilicia; and, returning to Egypt laden with spoil, he offers many sacrifices at Jerusalem	Dan.11.7..9. Polybius, l.v.Monum.Adul. Jos.c.Ap.l.ii.
3760	244	Agis, son of Eudamidas, of the family of Procles, succeeds to the throne of Sparta, and reigns 14 years	Paus.l.viii.c.10.
3761	243	Ptolemy makes peace with Seleucus	Just.l.xxvii.c.2.
		Cleombrotus drives his father-in-law Leonidas from the throne of Sparta, which he usurps two years	Idem.l.iii.c.6. Plut.in Cleom.
		Demetrius succeeds his father Antigonus on the throne of Macedon, and reigns 11 years	Just.l xxvi.c.2. Polyb.l.ii.
3763	241	Leonidas is restored to the throne of Sparta	
3769	235	Cleomenes succeeds his father Leonidas	Polyb.l.vi.
3772	232	Antigonus Doson being left guardian of his nephew Philip, son of Demetrius, usurps the throne of Macedon, and reigns 11 years	Idem.l.ii.Just. l.xxviii.xxix. Plut.in Cleom.
3774	230	Seleucus is vanquished, and taken prisoner by the Parthians	Athen.l.v.c 13. Just.l.xli.c 4.5.
		Archidamus, of the family of Procles, succeeds to the throne of Sparta, and reigns five years	
3779	225	Cleomenes kills his royal colleague, and makes his brother Euclidas king, who reigns six years	Justin.l.xxviii. Plut.in Cleom.
		Seleucus Callinicus dies in Parthia, and is succeeded by his son Seleucus Ceraunus, who reigns three years	Justin.l.xxvii.c.3.
3781	223	Ceraunus is poisoned by his attendants, and succeeded by his brother Antiochus the Great	Idem.l,xxix c.5. Polyb.l.iv.
3782	222	Cleomenes, king of Sparta, is defeated at Sellasia by the Achæans, and is forced to fly into Egypt	Plut. in Vit.
3783	221	Ptolemy Philopater succeeds his father on the throne of Egypt, and reigns 17 years	Dan.11.9. Polyb. l.v.Ptol Cæn.
		Philip, son of Demetrius, succeeds Antigonus on the throne of Macedon, and reigns 42 years	Polyb.l.xvi &c. Just.l.xxix &c.
3785	219	Cleomenes kills himself; and Lycurgus and Agesipolis succeed to the throne of Lacedæmon, under whom the monarchical power is abolished	Plut. in Cleom. Polyb.l.vi.Just. l. xxviii.&c.
3786	218	Antiochus having seized upon Phœnicia and Cœlo-Syria, overthrows the forces of Ptolemy, and makes himself master of Galilee &c.	Da.11.10 Polyb.l v.

A.M.	B.C.		
3787	217	Onias II. succeeds his father Simon in the high priesthood, which he holds 22 years	Jos.Ant.l.xii. c.4.Euseb.Chr.
		Ptolemy gains a great victory over Antiochus at Raphia; and coming to Jerusalem, he attempts to enter the Holy of Holies, but is hindered by Onias	Dan.11.11.3 Mac.i. Polyb l v. Just.l xxx.c.1.
3788	216	Having made peace with Antiochus, he attempts to destroy all the Jews at Alexandria, but fails	3 Mac.i..iv.
3800	204	Ptolemy Philopator dies, and is succeeded by Ptolemy Epiphanes, then only five years of age	Dan.11.12. Just.l.xxx.c.1,2.
3801	203	Antiochus combines with Philip of Macedon to divide the dominions of Ptolemy between them, and seizes upon Palestine and Cœlo-Syria	Dan.11 13 Polyb.l.iii. Liv.l.xxxi.
3803	201	The Egyptians implore the assistance of the Romans for their infant king; who send M. Emilius Lepidus into Egypt	Ibid Justin.l.xxx.c. 2,3.Val.Max.vi.6.
3805	199	Antiochus being engaged in war with Attalus, king of Pergamus, Scopas seizes all Judea, and puts a garrison in Jerusalem	Jos.Ant.l.xii.c.3. Hier.in Dan.xi.
3806	198	Having made peace with Attalus, Antiochus vanquishes Scopas at Paneas, and recovers all he had lost	Idem.Liv.l xxxiii.c 19.Just.l.xxxi.c.1.
3809	195	Hannibal, the celebrated Carthagenian general, places himself under the protection of Antiochus, and confirms him in his resolution of making war on the Romans	C. Nep.in Han.Liv l.xxx.Appian.in Syriacis.
		Simon the high priest dies, and is succeeded by his son Onias III. who holds the pontificate 24 years	Jos.Ant.l.xii.c.4. Euseb.Chron.
3811	193	Antiochus marries his daughter Cleopatra to Ptolemy Epiphanes, king of Egypt	Jos Ant xii.4.Liv l. xxxv.c.13.
3813	191	Having passed over to Europe against the Romans, he is driven back into Asia	Id.lib.xxxvi. Athen l x c.12.
3814	190	Lucius Scipio, the Roman consul, follows him, and by a complete victory compels him to make an ignominious peace	Dan.11.17..19.Liv.l. xxxvii. Just.l.xxxi.c.8.
3816	188	Philopœmen takes Lacedæmon, and abolishes the laws of Lycurgus for a short period	Id.l.xxxii.c.4. Plut.in Philop.
3817	187	Antiochus is slain, while attempting to rob the temple of Elymais, and is succeeded by his son Seleucus Philopator	Dan.11.19,20. Just.l.xxxii.c 2
3824	180	Ptolemy Epiphanes having been poisoned, is succeeded by his son Philometor, then only six years of age	Hieron.in Dan.xi.
3825	179	Perseus succeeds his father Philip on the throne of Macedon, and reigns 11 years	Liv lib xlii. Polyb.Leg.60.
3828	176	Heliodorus, by order of Seleucus, attempts to rob the temple, but is prevented by an angel	2 Mac.iii.&c. Jos.de Mac.c.4.
		Seleucus is poisoned by Heliodorus, who attempts to seize the crown	Dan 11 20,21 Appian.in Syr.
3829	175	Antiochus, the brother of Seleucus, obtains the kingdom by flatteries, and reigns 11 years	Idem,l Mac.i.10.
		Jason buys the high priesthood of him, and supplants his brother Onias	2 Mac.4.7,&c. Jos.de Mac.c.4.
3832	172	Menalaus supplants Jason his brother, by buying the high priesthood of Antiochus	2 Mac.4.23..25. Joseph.ut sup.
3833	171	Onias is put to death at Antioch; and Lysimachus, the deputy of Menalaus, is slain in a tumult at Jerusalem	2 Mac.4.26..42.
		Antiochus gains a great victory over the forces of Ptolemy near Pelusium	Dan.11.22. Just l xxxiv c.2.
3834	170	He gains another victory, and makes himself master of all Egypt, except Alexandria	Dan.11.24,25. Dio.Excer.Val.
		A report having spread of his death, Jason surprises Jerusalem, and puts many to death	1 Mac.i.20..25. Jos.Ant.xii.8.
		Antiochus hearing that the Jews rejoiced at the news of his death, takes Jerusalem, slays 40,000 persons, sells as many more for slaves, and plunders and profanes the temple	1 Mac.i.21,22. 2 Mac.v. Jos.Ant.xii.7.
		The Alexandrians make Physcon,brother of Ptolemy Philometor, king of Egypt	Porphyr.in Gr. Eus.Sc p.66,68.
3835	169	Antiochus again invades Egypt, and attempts the siege of Alexandria, without success	Liv.l.xliv.c.19. Just l xxx v.c.2.
3836	168	Hearing that the two brothers had agreed to reign in peace, he again invades Egypt, but is compelled by the Romans to return	Id.l.xxxiv.c.3. Liv.l.xlv.c.11. 12.Dan.11.27.
		Mad with rage, he despatches Apollonius to complete the ruin of Jerusalem, who builds the fortress on mount Acra, and begins his persecution of the Jewish religion	1 Mac.1.43..64.2 Mac. vi.Jos.Ant.l xii.c.7.
		Mattathias and his sons take up arms	Jos Bel l i c.1.
		The Romans having conquered Perseus at Pydna, terminate the kingdom of Macedon	Just l xxx. Flor.l.ii.c.12.
3837	167	The seven Maccabean brethren and their mother martyred; and the persecution of the Jews carried on with great violence	2 Mac.vi.vii.Joseph. de Maccab.
3838	166	Mattathias dies, and is succeeded by his son Judas, who obtains most splendid victories over the generals of Antiochus Epiphanes	1 Mac.iii. 2 Mac.viii.Jos. Ant.xii.9,10.
3839	165	He vanquishes Lysias, recovers Jerusalem, and restores the daily sacrifice and the worship of the temple	1 Mac.iv.2 Mac.x. Jos Ant xii c 11.
3840	164	Antiochus Epiphanes dies miserably in the East, and is succeeded by his son Antiochus Eupator	1 Mac.vi.2 Mac.x. Jos.Ant.l.xii.c.13.
3841	163	Judas, after various successes against the surrounding enemies of the Jews, again vanquishes Lysias, and compels him to peace	1 Mac.v.vi.2 Mac.x. xi.Jos Ant xii.10
		Menalaus is slain, and Alcimus made high priest	Idem.
3842	162	Demetrius Soter, son of Seleucus Philopator, escapes from Rome, kills Antiochus Eupator, and succeeds to the throne of Syria	1 Mac.vii.Polyb. Legat 114.Jos. Ant.l.xii.c.16.
3843	161	Nicanor, sent by Demetrius against the Jews, is slain by Judas, with all his army; but Bacchides, sent to avenge this blow, slays Judas, who is succeeded by Jonathan	1 Mac.viii.ix.2 Mac. xiv.Joseph.Ant l.xii.c.17..19.
3844	160	Alcimus, the high priest, dies, and Bacchides leaving Jerusalem; the Jews enjoy peace	1 Mac.9.55.&c.
3846	158	Bacchides returning into Judea, is routed by Jonathan and Simon his brother, and makes peace with the Jews	Idem,ix 70 Jos.Ant. l.xiii.c.1,2.
3851	153	Jonathan is made high priest by Alexander Balas, in consequence of assisting him on his laying claim to the throne of Syria against Demetrius	1 Mac.x.1..48.Jos. Ant.l.xiii.c.3..5.
3854	150	Demetrius is slain by Alexander Balas, who succeeds him, and reigns five years	1 Mac. 10.49.&c. Jos.Ant.xiii.5.
3855	149	Onias, the son of Onias, who had been high priest, builds a temple in Egypt, like that at Jerusalem	Idem.Ant.l.xiii. c.6.l.xx.c.3.
3857	147	L. Mummius, the Roman consul, conquers the Achæans, burns Corinth, and reduces the whole, with the kingdom of Lacedæmon, into a Roman province	Pausa.l v.c.24. Liv.Epit.l.li. Patei.l.i.c.13
3859	145	Alexander Balas being slain, is succeeded on the throne of Syria by Demetrius Nicator	1 Mac.xi.Joseph. Ant.l.xiii.c.8.
		Ptolemy Philometor dies of the wounds he had received in warring against Alexander, and is succeeded by Physcon	Justin.l.iv.Epit.l.lii Strabo l.xvi

A.M.	B.C.		
3860	144	Jonathan, after various successes, in support of the son of Alexander Balus, against Demetrius, is treacherously murdered by Tryphon, and succeeded by Simon	1 Mac.11.54,&c. xii.xiii.Jos.A. l.xiii.c.9,10.
3861	143	Tryphon murders the young Antiochus, and declares himself king; but Simon declaring for Demetrius, and defeating his designs upon Judea, is made sovereign ruler	1 Mac.13.31,&c.Jos. Ant.l.13.c.11,12. Liv.Ep.55.
3862	142	Simon demolishes the fortress of Acra, and levels the hill on which it stood	1 Mac.13.49..53. Jos.Ant.xiii.11.
3863	141	The sovereignty of Judea is confirmed to Simon, and to his posterity, by a general assembly of the Jews at Jerusalem; and he frees them from all tribute to any foreign prince	Id.l.xiii.c.13. 1 Mac.14.26..29.
3864	140	Demetrius being taken prisoner by the Parthians, his brother, Antiochus Sidetes, invited by his queen, ascends the throne	Jos.Ant.l.xiii.c.12. Appian.in Syr.
3869	135	Simon, with two of his sons, is basely murdered by Ptolemy his son-in-law; and is succeeded by his son John Hyrcanus	1 Mac.xvi.Jos.Ant. l.xiii.c.14..16.
3871	133	Attalus, king of Pergamus, bequeaths his kingdom to the Romans	Jus.l.xxxvi.c.4. Flor.l.ii.c.20.
3874	130	Antiochus is slain in the East; and Demetrius Nicator returns, and recovers his kingdom	Just.l.xxxviii.c.10.
		Hyrcanus shakes off the Syrian yoke, makes himself independent, and destroys the temple on mount Gerizim	Jos.Ant.l.xiii.c.16,17.
3875	129	He conquers the Edomites, compels them to be circumcised, and incorporates them among the Jews	Ibid.l.xv.c.11. Strabo,l.xvi.
3878	126	Demetrius being slain, the impostor Zebina ascends the throne of Syria, and reigns two years	Jos.Ant.xiii.17. Just.l.xxxix.
3881	123	Antiochus Gryphus is made king of Syria, and conquers Zebina, who is afterwards slain	Just.xxxix.1,2. Appian.in Syr.
3887	117	Ptolemy Physcon, king of Egypt, dies, and is succeeded by Ptolemy Lathyrus, in conjunction with his mother Cleopatra	Just.l.xxxix.c.3. Ptol.Canon.
3890	114	Antiochus Cyzicenus seizes part of Syria, and reigns at Damascus, while Gryphus reigns at Antioch	Just.l.xxxix.c.2,3. Porphyr.in Gr.
3895	109	Aristobulus and Antigonus, sons of Hyrcanus, take and utterly destroy Samaria	Jos.Ant.l.xiii.c.18.
3897	107	Hyrcanus dies, and is succeeded by his son Aristobulus, who first assumes the insignia and title of king	Id.et Euseb.in Chr.
3878	106	Aristobulus dies, and is succeeded by his brother Alexander Jannæus, who reigns, with great success, during 27 years	Jos.Ant.l.xiii.c.19, &c.Bel.l.i.c.3.
3907	197	Antiochus is succeeded by his son Seleucus	Id.Ant.xiii.21.
3910	94	Selecus slays Cyzicenus, king of Damascus, who is succeeded by Antiochus Eusebus	Ibid.Trogi Prolog.40.
3911	93	Seleucus is vanquished by Eusebus, and succeeded by Philip	Ibid.Por.in Græcis.
3912	92	Eusebus is vanquished by Philip, and succeeded by Demetrius	Ibid.
3917	87	Demetrius dies in Parthia, and is succeeded by Dionysius	Jos.Ant.l.xiii.c.22.
3921	83	Tigranes, king of Armenia, is chosen king by the Syrians	Just.l.xl.c.1,2.
3924	80	Ptolemy Lathyrus, king of Egypt, dies, and is succeeded by Alexander, who reigns 15 years	Jos.Ant.xiii.24. App.Bel.l.i.
3925	79	Jannæus dies, and is succeeded by his wife Alexandra, who makes her eldest son Hyrcanus high priest	Jos.ut sup.et Bel. Jud.l.i.c.4.
3934	70	Alexandra dies, and is succeeded by Hyrcanus, who is dispossessed by his brother Aristobulus	Ibid.
3939	65	Pompey reduces Syria into a province; and thus terminates the Macedonian empire	Jos.Ant.xiv.4. Bel.l.i.c.5.
		The Alexandrians expel Alexander, and make Ptolemy Auletes king, who reigns 12 years	Sue.in Jul.Cæs. 11.Trog.Pr.39.
3941	63	Pompey, appealed to by Aristobulus and Hyrcanus, decides for the latter, takes Jerusalem, and makes Judea tributary	Jos.Ant.l.xiv.c.1..8. Bel.l.i.c.4,5.
3947	57	Aristobulus, and Alexander his son, raise disturbances in Judea; but are vanquished by Gabinius, governor of Syria	Jos.Ant.l.xiv.c.11. Bel.l.i.c.6.
3950	54	Crassus, the Roman general, plunders the temple; and the next year is slain in Parthia	Id.Ant.xiv.12. Plut.in Crass.
3953	51	Ptolemy Auletes, king of Egypt, dies, and is succeeded by his daughter Cleopatra and his eldest son Ptolemy	Ptol.Canon.Cæs. Com.deBel.Civ.l.iii.
3956	48	Julius Cæsar prevails against Pompey at Pharsalia, who flies into Egypt, and is treacherously murdered	Idem.Plut.in Cæsar.et Pomp.
3957	47	Antipater appointed governor of Judea by Cæsar	Jos.Ant.xiv.17.
3960	44	Julius Cæsar is murdered in the senate	Plut.in Cæsar.
3961	43	Antipater is poisoned by Malichus, and succeeded by Herod and Phasael, who revenge his death on the murderer	Jos.Ant.l.xiv.c.18, 19.Bel.l.i.c.9.
3964	40	The Parthians take Jerusalem, slay Phasael, make Hyrcanus prisoner, and place Antigonus, son of Aristobulus, on the throne; but Herod fleeing to Rome, is constituted king of Judea	Idem.Ant.l.xiv.c.25, 26.Bel.l.i.c.11,12.
3967	37	Herod, after various losses, takes Jerusalem, after a year's siege, and is fully established in royal authority, which he holds with great ability though with great cruelty, for 34 years	Idem,Ant.l.xiv.c.23, &c.Bel.l.i.c.13,&c.

A.M.	B.C.		
3970	30	Octavianus having vanquished Antony and Cleopatra, compels them to kill themselves, and reduces Egypt into a Roman province	Plut. in Anton. Dion.Cass.l.li.
3977	27	He acquires the monarchy of the Roman empire, with the title of Cæsar Augustus	Idem,l.liii.liii.
3987	17	Herod, after two years preparation, begins to rebuild, or rather repair, the temple	Jos.Ant.l.xv.c.14.
3998	6	The angel Gabriel announces the birth of John the Baptist	Lu.l.11.
3999	5	He announces to Mary the birth of the Messiah	26.
4000	4	John the Baptist is born	57.
		Christ is born at Bethlehem of Judah	2.6

PERIOD VIII.

From the birth of Jesus Christ to the completion of the Canon of the New Testament.

A.M.	B.C.		
4001	3	Herod in vain attempts to murder the infant Saviour, but massacres all the male infants at Bethlehem	Mat.2.13..18.
		He puts his son Antipater to death, and five days after, dies most miserably	19. Jos.Ant.xvii.8.
4002	2	Archelaus succeeds his father in Judea, Idumæa, and Samaria; Herod Antipas, in Galilee and Peræa; and Philip, in Auronitis, Trachonitis, Paneas, and Batanea	Mat.2.22.Lu.3.1. Jos.Ant.xvii.13.
		Joseph and Mary return with Jesus from Egypt, and settle at Nazareth in Galilee	Mat.2.19..23.
4004	1	The Christian æra begins, four years after the real time of Christ's birth	
A.D.			
4012	8	Archelaus deposed, Judea reduced to a province, and Coponius appointed procurator	Jos.Ant.l.xvii. c.15.l.xviii.c 1.
		About this time arose Judas of Galilee	Ac.5.37.
		Jesus, 12 years of age, disputes with the doctors	Lu.2.46.
4014	10	Marcus Ambivius is made procurator of Judea	Jos.Ant.xviii.3.
4016	12	Tiberius is admitted to a share of the government with Augustus	Pater.l.ii.c.121. Suet.in Tib.c.21
4017	13	Annius Rufus succeeds Marcus Ambivius	Idem,c.24.
4018	14	Augustus dies, and is succeeded by Tiberius	Jos.Ant.xviii.3.
4019	15	Valerius Gratus appointed procurator of Judea	Ibid.
4027	23	He makes Ismael high priest, instead of Annas	Ibid.
4028	24	He removes Ismael, and substitutes Eleazar	Ibid.
4029	25	He displaces Eleazar, and appoints Simon	Ibid.
4030	26	Caiaphas made high priest, instead of Simon	Ibid.
		Pontius Pilate appointed governor of Judea, instead of Gratus	Ibid. John 18.13.
		John the Baptist begins his ministry; and soon after baptizes our Lord, being then about 30 years of age, who also enters upon his public ministry	Mat.iii.Mar.i.Luke iii.John 1.7,&c.
4032	28	John the Baptist is beheaded by Herod Antipas	Mat.14.3..15.
4033	29	Our Lord is crucified under Pontius Pilate	xxvii.
		Descent of the Holy Ghost, and Peter's sermon	Acts ii.
		Peter and John imprisoned	iii.iv.
4034	30	Ananias and Sapphira struck dead, &c.	v.
4035	31	Stephen stoned, and the church persecuted	vi.vii.
4036	32	Philip baptizes the Ethiopian eunuch	viii.
4037	33	The conversion of Saul, afterwards called Paul	9.1..12.
4040	36	He escapes from the Jews at Damascus	23..31.
4041	37	Tiberius dies, and is succeeded by Caligula	Sueton.in Callg.
		Peter cures Eneas, and restores Tabitha to life	Acts 9.32..43.
4042	38	Caligula makes Agrippa tetrarch of Galilee	
4045	41	Caligula dies, and is succeeded by Claudius	Sueton.in Clau.
		Cornelius the centurion is converted	Acts x.
4046	42	Claudius makes Herod Agrippa king of Judea	
4047	43	The disciples first called Christians at Antioch	11.26.
4048	44	Herod puts James the brother of John to death; and soon after is eaten up of worms	xii.Jos.Ant. l.xix.c.8.
4049	45	Cuspius Fadus appointed governor of Judea	
		A dreadful famine in Judea, foretold by Agabus	Idem,l.xx.c.2.
4050	46	Tiberius Alexander appointed governor of Judea	
4052	48	He is superseded by Ventidius Cumanus	
4057	53	Felix appointed governor, instead of Cumanus	
4058	54	Claudius is poisoned, and is succeeded by Nero	Sueton.in Nero.
4066	62	Festus succeeds Felix as governor of Judea	Acts 24.27.
		St. Paul is sent to Rome in bonds	xxvii.
4069	65	St. Paul and St. Peter put to death at Rome	
		Vespasian, sent by Nero, makes war against the Jews	
4072	68	Nero kills himself, and is succeeded by Galba	Plut.and Sue.in G.
4073	69	Galba is murdered and succeeded by Otho, who kills himself, and is succeeded by Vitellius; and Vitellius being cut off, is succeeded by Vespasian	Tacit.Hist. l.ii.c.50,&c.Plut. and Suet.in Vit.
4074	70	Jerusalem is taken by Titus, son of Vespasian; and the city and temple destroyed; 1,100,000 persons having perished in the siege	Jos.Bel.l.vii.c.10,&c
4083	79	Vespasian dies, and is succeeded by Titus	Suet.in Tit.
4085	81	Titus dies, and is succeeded by Domitian	Idem,in Dom.
4099	95	St. John banished to Patmos	Re.1.9.
4100	96	Domitian is slain, and is succeeded by Nerva	Diod.l.lxix.
		St. John is liberated from exile, and writes his Revelation and Gospel	
4102	98	Nerva dies, and is succeeded by Trajan	Plin.Paneg
4104	100	St. John dies about this time aged 94	

THE END.

HISTORICAL AND BIOGRAPHICAL DICTIONARY

OF PLACES AND PERSONS MENTIONED IN THE OLD AND NEW TESTAMENT.

BY REV. WM. PATTON, D. D.

AARON, (lofty, mountainous). The eldest son of Amram and Jochebad, Ex. 6: 20, he was of the tribe of Levi, and brother of Moses. He was born B. C. 1574, or, according to Hales, 1730 B. C. He was the First High Priest of the Israelites. Appointed to assist Moses, Ex. 4: 14–27; goes with him to Pharaoh, 5: 1. Marries Elisheba, and has four sons, 6: 23; he and his sons set apart to the priest's office, 28: 1. Consecrated, Levit. 8: 1. Commanded to burn incense, Ex. 30: 7, 8; to make atonement, 30; 10. Makes the golden calf, 32: 1; submissive when his two sons are slain, 10: 3; blesses the people, 9: 22, and Num. 6: 22. He and Miriam complain of Moses, 12: 1; stays the plague, 16: 48; his rods bud, 17: 8; not allowed to enter Canaan, 20: 7, 13; dies on Mt. Hor, 20. 28. Referred to in the New Testament, Luke, 1: 5; Acts, 7: 20; Heb. 5: 4, 7: 1, 9: 4.

ABADDON or APOLLYON, (destroyer). The former as the Hebrew and the latter the Greek name for the angel of death—the king of the locusts, Rev. 9: 11.

ABANA or AMANA, (perennial). The former the Hebrew, the latter the Keri or marginal reading, the name of one of the rivers of Damascus mentioned by Naaman, 2 Kings, 5: 12; it rises in Mount Hermon, and flows through the City of Damascus.

ABARIM, (passages). A range of mountains between the rivers Arnon and the Jordon. The most noted are Nebo, Pisgah and Peor; Numb. 27: 12; Deut. 32: 49.

ABDON, (servant of judgment). The son of Hillel, of the tribe of Ephraim, and tenth judge of Israel. He left forty sons and thirty grandsons; Judges, 12: 13–15. He died B. C. 1112. There were three others of the same name, 1 Chron. 8: 29; 9: 35, and 34: 20. There was also a Levitical city of the tribe of Asher; Josh. 21: 30; 1 Chron. 6: 74.

ABEDNEGO, (savant of Nego, or light). The Chaldee name given to Azariah, one of the three companions of Daniel; Dan. 1: 7, 2: 49, 3: 19.

1, ABEL, (vanity, vapor). Properly Hebel, the second son of Adam, a keeper of sheep; Gen. 4: 2; sacrifice accepted, 4: 4; killed by Cain, 4: 8; the blood of his sacrifice alluded to, Heb. 12: 24.

2, A town in Judah, 1 Sam. 6: 18.

ABEL-BETH-MAACHAH or ABEL MAIM. A city in the north of Palestine, east of Jordan, near Mount Lebanon, 2 Sam. 20: 14, 15, 18; 1 Kings, 15: 20; 2 Chron. 16: 4. Here Sheba posted himself in his rebellion against David. Eighty years after it was sacked by Benhadad, king of Syria, and two hundred years subsequently by Tiglath-pileser, who sent the inhabitants captive into Assyria, 2 Kings, 15: 29.

ABEL-CARMAIM (place of the vineyards). A village of the Amonites, about six miles from Philadelphia or Rabbath Ammon, a place rich in vineyards, Judges, 11: 33.

ABEL MAIN. Same as Abel Maacham.

ABEL-MEHOLAH or ABEL-MEA, (place of the dance). A town near the Jordan, about ten miles south of Bethshan or Scythopolis, 1 Kings, 4: 12; connected with Gideon's victory, Judges, 7: 22, and as the birthplace of Elisha, 1 Kings, 19: 16.

ABEL MIZRAIM, (the mourning of the Egyptians). The name of the threshing-floor where great mournings were made for Jacob, Gen. 50: 11. Jerome locates it between Jericho and the Jordan, where Bethagla afterwards stood.

ABEL-SHITTIM, (place of Acacias). A town in the plains of Moab, on the east of Jordan, between which and Beth-jesimoth was the last encampment of the Israelites on that side of the river, Numb. 33: 49. It is more frequently called Shittim, Numb. 25: 1; Josh 2: 1, 3: 1; Joel, 3: 18; Mic. 6: 5. In the time of Josephus it was known as Abila. This place is noted for the sure punishment of Israel when seduced into the worship of Baal-Peor by Moabites and Midianites.

ABELA. See Abila.

ABEZ, (Muddy). A town in Issachar, Josh. 19: 20.

ABI. The mother of King Hezekiah, 2 Kings. 18: 2.

ABIAH or ABIJAH. (the Lord is my father). One of the sons of Samuel, 1 Sam. 8: 1–5.

ABI-ALBON. See Abiel, 2.

ABIATHA, (father of abundance). The tenth High Priest, and the fourth in descent from Eli. Escaped from Saul, 1 Sam. 22: 20; sent back to Jerusalem with the ark, 2 Sam 15: 29; conspires to make Adonijah king, 1 Kings, 1: 7; is thrust from the priests' office, 1 Kings, 2: 26. Referred to in Mark, 2: 26.

ABIDAN. The son of Gideoni, of the tribe of Benjamin, Numb. 1: 11, 7: 60.

1, ABIEL, (father of strength, i.e. strong). The father of Kish, whose son Saul was the first king of Israel, and of Ner, whose son Abner was captain of the host to his cousin Saul, 1 Sam. 9: 1, 14: 51.

2, One of the most distinguished men of David's army, 1 Chron, 11: 32. He is called Abi-Albon, 2 Sam. 23: 31.

ABIEZER, (father of help). A son of Gilead and Grandson of Manasseh, and founder of the family to which Gideon belonged, Judges, 6: 34, 8: 1–3. Referred to, Josh, 16: 25; Numb. 26: 30.

1, ABIGAL, (father of joy). The wife of Nabal, behaves wisely to David, 1 Sam. 25: 3–14; married to David, 25: 39–42; dwells at Gath, 27: 3; is taken captive 30: 5; is rescued, vs. 18.

2, Sister of David, 1 Chron. 2: 16.

1, ABIHAIL, (father of light, a splendor). Wife of Rehoboam, 2 Chron. 11: 18.

2, ABIHAIL, should be written Abichail, (father of might). This name is born by the son of Huri, of the tribe of Gad, 1 Chron. 5: 14; also by the father of Zuriel, Numb. 3: 35, and again by the father of Queen Esther and brother to Mordecai, Esth. 2: 15.

ABIHU, (father of him). Second son of Aaron, Exod. 6: 23, 28: 1; Numb. 3: 2, 26: 60; 1 Chron. 6: 3, 24: 1; offense and death, Levit. 10: 1–11; Numb. 3: 4, 36: 61.

1, ABIJAH or ABIJAM, (father of the sea). Son of Rehoboam, and grandson of Solomon; the second king of the separate kingdom of Judah, 1 Kings, 15: 1–7; 2 Chron. 13: 1. He reigned three years. He had fourteen wives, and twenty-two sons, and sixteen daughters. Conquers Jeroboam, 2 Chron 13: 13.

2, The only pious son of Jereboam, first king of Israel, 1 Kings, 14: 1–18.

3, One of the descendants of Eleazer, the son of Aaron, and chief of one of the courses of the Priesthood, 1 Chron. 24: 10. He was the eighth course. Only four returned from the captivity, of which that of Abijah was not one. The four were divided into the original number of twenty-four, with the original names. Hence Zacharias, the father of John the Baptist, is described as belonging to the course of Abijah, Lu. 1: 5.

ABILA. Capital of Abilene, of Lysanias, Luke, 3: 1.

ABILENE, (father of mourning). A small canton in Syria, which took its name from the chief town, Abila, between the mountains Libanus and Antilibanus Luke. 3: 1.

1, ABIMELECH, (father of the king or royal father). The name of the Philistine king of Gerar, in the time of Abraham, Gen. 20: 1; takes Abraham's wife, Gen. 20: 2.

2, Another king of Gerar, in the time of Isaac, Gen. 26: 1–16.

3, Son of Gideon by a concubine wife, Judges, 8, 31; destroys his brother, 9: 1; takes Thebez, 9: 50; killed by a woman, 9: 54; 2 Sam. 11: 21.

4, Son of Abiathar, one of the priests, 1 Chron. 18: 16.

ABINADAB, (father of voluntariness). Also called Amiriadab, the letters b and m being in the Hebrew often interchanged.

1, One of the sons of Jesse who followed Saul, 1 Sam. 16: 8.

2, One of Saul's sons, slain at Gilboa, 1 Sam. 21: 2.

3 The Levite of Kirjah-jearim, in whose house the ark of the covenant was deposited, 1 Sam. 7: 12; 2 Sam. 6: 3; 1 Chron. 13; 7.

ABIRAM, (father of altitude). One of the chiefs of the tribe of Reuben, who conspired against Aaron and Moses, Numb. 16: 1-11, 26: 9: Moses sent to him, Numb. 16: 12; earth swallows him, 16: 31–34.

—— Eldest son of Hiel, the Bethelite, 1 Kings. 16: 34.

ABISHAG, (father of error). A beautiful young woman, who cherished David in his old age, 1 Kings, 1, 4; asked as a wife for Adonijah, 1 Kings, 2: 21.

ABISHAI, (father of gifts). A nephew of David, a noted warrior; asked liberty to kill Saul, 1 Sam. 26: 5–9; desired to kill Shemei, 2 Sam. 16: 9; slays a giant, 21: 16–17; cuts off 300 men, 23: 18; 1 Chron. 11: 20; victorious over the Edomites, 1 Chron. 18: 12.

ABISHUA, (father of safety) Son of Phinees, and fourth High Priest, 1 Chron 6: 50.

ABIUD. Mathew, 1: 13.

ABNER, (father of light). Cousin of Saul, 1 Sam. 14: 51, and commander of his army, 1 Sam. 17: 55; made Ishbosheth king, 2 Sam. 2: 8; fights wth David, 2: 12; kills Asahel, 2: 23, revolts to David 3: 6–21; killed by Joab, 3: 27: David laments over him, 2 Sam. 3: 23, 34.

ABRAHAM, (father of multitudes). Founder of the Hebrew nation, a native of Chaldea, and the ninth descendant through Heber from Noah. He was born A. M 2008, B. C 1996. When 60 years old he left Ur and went to Charran. At 75 he leaves country and kindred, Gen. 12: 1; builds altars in Canaan, 12: 7, 8 goes to Egypt and denies his wife, 12: 10–20. Returns to Canaan, separates from Lot, 13: 1–12; rescues Lot, 14: 1–16; blessed by Melchizedek, 14: 17–19; son promised, 15: 1; Sarah gives him Hagar, 16: 3; promise renewed, 17: 1–14; circumcises the males of his household, 17: 23; entertains three angels, 18: 1: promise of son by Sarah renewed, 18: 12, 18: 9–15; intercedes for Sodom, 1, 18: 23; sojourns in Gerar, and again denies his wife, 20: 1; makes a treaty with Abimelech, 20: 21; Isaac is born, 21: 1; casts out Hagar and son, 21: 9: Isaac offered, 22: 1; buys a burying place, 23; 1) sends his servant for a wife for Isaac, 21: 1; his sons by Keturah, 25: 1-4; his age and burial, 25: 7; Christ's discourse concerning him, John 8: 37–58; justified, Rom. 4: 1–22; his believing seed the true church, Gal 3: 7, and 4: 22; approved, James, 2: 21.

ABSALOM, (father of peace). The third son of David, 2: Sam. 3: 3; kills his brother Amnon, 13: 23; flies to Talmai, king of Geshur, 13: 37; recalled, 14: 21; his beauty, 14: 25; brought to his father, 14: 33; rebels, 15: 1; defeated and slain, 18: 9.

—— Tomb, a monument outside Jerusalem, in the valley of Jehoshaphat, close by the lower bridge over the Kedron, supposed to refer to 2 Sam. 18: 18. Its architecture is more modern.

ACCAD. City built by Nimrod, in Babylon, Gen. 10: 20.

ACCHO, (enclosed). A town and haven in the territory of Asher, which they never acquired, Judges, 1: 31. The Greeks and Romans called it Ace, but was eventually known as Ptolemais, Acts, 21: 7. It was also called Coloniæ Claudii, Cassris, when honored with the privileges of a Roman city. During the Crusades it was known as Acon, afterwards as St. Jean D'Acre, or simply Acre. This famous city is situated on the northwestern point of a commodious bay of the Mediteranian sea, called the Bay of Acre, near to Mount Carmel. Its fame is rather modern than Biblical.

ACELDEMA, (field of blood). Purchased with Judas' 30 pieces of silver. It lies south of Mount Zion, on the slope of the hills beyond the valley of Hinnom, Mat. 27: 8, Acts, 1: 19.

ACHAIA. A province in the south of Greece, known as the Morea, of which Corinth was the capital, Acts, 18: 12, 27; Rom. 15: 26; 16: 5; 1 Cor 16: 15; 2 Cor. 9: 2; 11: 10; 1 Thes. 1: 7, 8.

ACHIACUS. A native of Achaia and follower of Paul He was the bearer of the first Epistle to the Corinthians, 1 Cor. 16; 17.

ACHAN or ACHAR, (troubling). Stoned for embezzlement at the taking of Jericho, Joshua 7:22.

ACHISH. King of Gath, a city of the Philistines; sometimes called Abimilech, the title of, Ps. 34: with whom David sought refuge, Sam. 10-15, 27: 1, 3, 6; 29: 2; 1 Kings 2: 40.

ACHMETHA, (treasury). The capital of Media, Ezra, 5: 17, 6: 2.

ACHOR, (trouble). A valley between Jericho and Ai, where Achan was stoned, Joshua, 7: 26; Isa. 65: 10; 1 Kings, 2: 40.

ACHSAH, (an anklet). The daughter of Caleb, John, 15: 16; Judges, 1: 9–15

ACHSHAPH. A royal city of the Canaanites, Josh 11: 1, 12: 20, 19: 25; in the tribe of Asher, supposed to be another name for *Accho*.

1, ACHZIB In the tribe of Asher, but always in the possession of the Phonecians, Jud. 1: 31. It is on the Mediteranean coast, ten miles from Acre.

2, In the tribe of Judah, Josh. 15: 44, 19: 29; Mic. 1: 14.

ACRA, (citadel) One of the four hills or prominences on which Jerusalem was built. It was north of the Temple, and on it the citadel was erected.

ACRABBIM, (scorpions). Hills south of the Dead sea, Numb. 34: 4.

ACCRE. See Accho.

ADADAH. Town in south of Judah, Josh. 15: 22.

ADAD-RIMMON. A garden of pomegranates in the valley of Jozred, 2 Kings, 23: 29; Zech. 12; 11.

1, ADAH, (adornment, comliness). One of the wives of Lamech, Gen 4: 19

2, One of the wives of Esau Gen. 36: 4. Also called Judith, Gen 26: 34

1, ADAM, (earthy, or taken out of red earth). Created in the image of God, Gen. 1: 27; placed in Eden, 2: 15; gives names to all creatures, 19; obtains helpmete, 22: violates the law and is banished, 3: 6–24; age and death, 5: 5; death reigned from Adam, Rom. 5: 12–19; 1 Cor 15; 21, 22; type of Christ, 45.

2, A city east of Jordan, Josh. 3: 16, whose waters overflowed.

ADAMAH, (red earth). A town in Naphtali, Josh. 19; 36.

ADAMAI, (earthy). Town in Naphtali, Josh 19: 33.

ADAR. Same as Hazar-Addar; a town in Judah, Numb. 34: 4, Josh 15; 3.

ADBEEL. One of the twelve sons of Ishmael, and founder of an Arabian tribe, Gen. 25: 13, 16.

ADDON. One of the places named, Neh. 7: 61, 63, where the Jews resided in the captivity.

ADITHAIM. Town in Judah, Josh. 15: 36.

ADMAH. One of the cities of the vale of Siddim, Gen. 10:19, 14: 2; destroyed with Sodom, Gen 19: 24; Deut. 29: 23: Hos. 11: 8. See Sodom.

ADONIBEZEK, (Lord of Bezek). Cut off the thumbs and great toes of seventy captive kings, Judges, 1: 5, 6; taken captive, is similarly treated, and dies at Jerusalem, 7.

ADONIJAH, (Jehovah is my Lord). The fourth son of David, 2 Sam 3; 4; claims the kingdom, 1 Kings, 1: 5; flees before Solomon, 1: 50; put to death, 2: 13–25.

ADONIKAM. Children of the provinces, Ezra, 2: 13; Neh. 7: 18.

1, ADONIRAM, (Lord of height). The son of Abda, 1 Kings, 4: 6; also called Adoram, 2 Sam. 20: 24.

2, or HADORAM. Son of Toi, king of Hamath, 1 Chron. 18: 10.

3, Receiver-general of imports in the reign of David, Solomon, and Rehoboam, 1 Kings, 12: 18.

ADONIZEDEK, (lord of justice). King of Jerusalem, there called *Zedek*, with other kings, opposed Joshua, Josh. 10: 3–5; sun stood still for their overthrow, 10: 12–14.

ADORIAM. A fortified town in the south of Judah, 2 Chron. 11: 9, five miles from Hebron; now called Dura.

ADRA. See Arad.

ADRAMMELECH, (the glory of the king). One of the sons and murderers of Sennachrib, king of Assyria, 2 Kings, 19: 37.

2, One of the idols worshipped by the inhabitants of Separvaim, 2 Kings, 17: 31.

ADRAMYTHEUM, (court of death). A maritime city of Mysia in Asia Minor, at the foot of Mount Ida, opposite the isle of Lestos, Acts, 27; 2.

ADRIA-ADRIATIC. Acts, 27: 27. A gulf on the east of Italy, now known as the gulf of Venice.

ADRIEL, (the flock of God). The son of Barzillai, to whom Saul gave his daughter Merab, 1 Sam. 8: 19; had five sons, who were slain for the cruelty of Saul to the Gibeonites. 2 Sam. 21: 8, 9.

1 ADULLAM. An old city of the tribe of Judah, Gen. 38: 1, 12: 20; Josh. 15: 35. Joshua killed the king of, Josh. 12: 15; fortified by Rehoboam, 2 Chron, 11: 7: Mich. 1: 15. Mentioned after the captivity, Neh. 11: 30.

2, A cave near the city, where David hid himself, 1 Sam. 22: 1; 2 Sam. 23: 13; 1 Chron. 11: 15.

ADUMMIM. Border between Judah and Benjamin, an ascending road, Josh. 15: 7, 18: 17; Luke, 10: 30.

AGABUS, (a locust). The name of a prophet, supposed to be one of the seventy disciples of Christ, Acts, 11: 28, 21: 10.

AGAG, (roof). The name of two kings of the Amalakites, perhaps a common name of their kings. Compare Numb. 24: 7; Sam. 15: 8, 9, 20, 32. Spared by Saul and put to death by Samuel.

AGAGITE. A gentile name for Amalakite, Est. 3: 1–10, 8: 35.

AGRIPPA. See Herod. Acts, 25: 13, 22; 26: 7, 28.

AGUR, (a stranger). His confession and prayer, Prov. 30: 1–3, 7–9.

1, AHAB, (father's brother). Son of Omri and sixth king of Israel, 1 Kings, 16: 29, 30; marries Jezebel, defeats Benhadad, 20: 20–29; takes him prisoner and dismisses him, 33: 34, 35; takes the vanguard of Naboth, 21: 15; condemed for it, 17; his death, 22: 37.

2, The name of a false prophet who deceived the Israelites in Babylon, and was slain, Jos. 29; 21, 22.

AHASHUERUS or ACHASHVEROSH, (prince, chief). The name or title of four Median and Persian monarchs mentioned in the Bible. The *first* is mentioned as the father of Darius, Dan. 9: 1; the *second* occurs in Ezra, 4: 6; the *third* is the Persian king of the book of Esther, makes a fast, Est. 1: 38; Vashti dismissed, 13; marries Esther, 2: 17; decree against the Jews, 3: 11; allows the Jews to defend themselves. 8: 7; his greatness, 10: 1; the *fourth* is mentioned in connection with the destruction of Nineveh.

AHAVA. The river by which the Jewish exiles assembled their second caravan under Ezra when returning to Jerusalem, Ezra, 8: 18. being designated from the Assyrian town of the same name on its banks.

AHAZ, (one who takes or seizes). Son of Jotham, and eleventh king of Judah, 2 Kings, 16: 1, 2; Chron. 28: 1; distressed by Syrians and the king of Israel, 2 Chron, 28: 5; encouraged by Isaiah, Isa. 7: 1; applies to the king of Assyria, 2 Kings, 16: 7, 2 Chron. 28: 16; makes an altar, 2 Kings, 16: 10; his death, 2 Chron. 28: 27.

1, AHAZIAH, (whom Jehovah sustains). Son and successor of Ahab, and seventh king of Israel, 1 Kings, 22: 40; consults Beelzebub, 2 Kings, 1: 2; reproved by Elijah, 4; his death, 17.

2, Also called JEHOAHAZ, son of Jehoram, the sixth king of Judah, 2 Kings, 8: 24; 2 Chron. 22: 1; joins Joram, king of Israel, in his wars, and is slain by Jehu, 2 Chron 22: 9.

1, AHIAH, (friend of God). Son of Ahitub, and High Priest in the reign of Saul, 1 Sam. 14: 3.

2, One of the secretaries of Solomon, 1 Kings, 4: 3.

AHIAM. One of David's thirty heroes, 2 Sam. 23: 33.

AHIEZER. Prince of the tribe of Dan, Numb. 1: 12.

AHIHUD. Prince of the tribe of Asher, Numb. 34: 27.

AHIJAH. A prophet who dwelt at Shiloh, 1 Kings, 11: 29, 12: 15, 14: 2, 4, 3.

AHIKAM. One of the four whom Josiah sent to consult Huldah, 2 Kings, 22: 12–14; protect Jeremiah, Jer. 26: 29, 39: 14.

AHIMAAZ, (brother of anger). Son and successor of Zadok, the High Priest, 2 Sam. 15: 27–36; aids David, 17: 17: reports a victory, 18: 27, 28.

1, AHIMAN. A giant who dwelt at Hebron, Numb. 13: 22; Judg. 1: 10.

2, A porter, 1 Chron. 9: 17.

AHIMELECH, (brother of the king). Great grandson of Eli, and High Priest, who supplied David with food and a sword. 1 Sam. 21: 1–6, 9; accused by Dorg, 22: 9; brought before Saul, 11; slain by Dorg, 18.

AHINADAB. One of twelve to raise supplies, 1 Chron. 6: 23.

1, AHINOAM, (brother of grace). A woman of Jezreel, and one of the wives of David, 1 Sam. 25: 43, 27: 3, 30: 5; 2 Sam. 2: 3.

2, Daughter of Ahimaaz, and wife of Saul, 1 Sam. 14: 50.

AHIO, (brotherly). One of the sons of Abinadab, 2 Sam. 3: 1: Chron. 13: 7.

AHIRA Chief of the tribe of Naphtali, Numb. 1: 15.

AHISHAR. Officer over the Household, 1 Kings, 4: 6.

AHITHOPHEL, (brother of foolishness, or ruin). A native of tribe of Judah, sent for by Absalom, 2 Sam. 15: 12; comes to Jerusalem, 16: 15; his counsels rejected, 17: 7, hangs himself, 23.

1, AHITUB, (brother of goodness). Son of Phineas, and succeeds his grandfather Eli as High Priest, 1 Sam. 14: 3, 22: 9; 1 Chron 8: 11.

2, Father of Zadok, made High Priest by Saul, 2 Sam. 8: 17: 1 Ch. 6: 8

AH-LAB. A town in ashes, Judges, 1: 31.

AHOLAH and AHOLIBAH. Two fictitious names adopted by Ezekiel, Ezra, 23: 4, 36.

AHOLIAB. A skillful artificer of Dan, Ex 35: 34.

AHUZZATH, (a possession). The friend of Ambilech II. Gen. 26: 26.

1, AI or HAI, (heap). A Canaaniteish city in Benjamin, Gen. 12: 8, 13: 3; Josh. 7: 3, 8 1; Isa. 10: 28.

2, An Ammoniteish city, Jos. 49: 3.

1, AIN, (fountain). Levitical city in Simeon, Josh. 15: 32.

2, A town near the source of the Jordan, Numb. 34: 2.

1, AJALON, (strength). A town and valley in the tribe of Dan. Josh. 10: 12, 19: 42, 21: 24; Judges, 1: 35.

2, In the tribe of Benjamin, 2 Chron. 11: 12.

3, In the tribe of Zebulon, where Elon was buried, Judges, 12: 12.

AKRABBIM, (scorpions). Chain of hills near the Dead sea, John, 15: 3.

ALAM-MELEEH, (God is King). A town in Asher, Josh. 19: 26.

ALEMETH. A Levitical town in Benjamin, 1 Chron. 6: 60.

1, ALEXANDER the great. Son of Philip, and king of Macedonia; referred to, Dan. 2: 39, 7: 6, 8: 4–7; came to the throne 336 B. C.; conquered surrounding countries, and died aged 32, from intemperance.

2, Son of Simon Mark, 15: 21.

3, One of the council who condemned Peter, Acts, 4: 6.

4, A Jew of Ephesus, Acts, 19: 33.

5, A coppersmith and apostate, 1 Tim. 1: 20; 2 Tim. 4: 4.

ALEXANDRIA. Capital of Egypt near the western border of the Nile, built by Alexander the great. Jews from it persecuted Stephen, Acts. 6: 9.

ALLON. A town in Naphtali, Josh. 19: 33.

ALLON BACHUTH, (oak of weeping). A place in Bethel, Gen. 35: 8.

ALMON, (bidden). Levitical town in Benjamin, Josh. 21: 18.

ALMON DIBLATHAIM. Station near Moab, Numb. 33: 46.

ALOTH. A district near Asher, 1 Kings, 4: 16.

ALUSH. Station on route to Sinai, Numb. 33: 13

AMAD. A town in Asher, Josh. 19: 26.

AMALEK AMALEKITES, (a people that strike). Son of Eliphaz, Gen. 36: 12; the descendants of Ezra, through Amalek dwelling south of Palestine, and east of the Dead sea and Mount Sier, Gen. 14: 7; defeated, Ex. 17: 8: to be destroyed, 14, 25: 17–19: 1 Sam. 15: 3. See note.

2, AMALEK. A mountain on which Peathore was built, Judges, 12: 15.

AMAN. A city in south of Judah, Josh. 15: 26.

1, AMANA. Eastern summit of Lebanon, Song. Sol. 4: 8.

2, River of Damascus. See Abana.

1, AMARIAH, (word of Jehovah). Descendant of Aaron by Eleazer, 1 Chron. 6: 7.

2, High Priest, I Chron. 6: 11.

3, Greatgrandfather of Zephaniah, Zeph. 1: 1.

1, AMASA, (a burden). Son of Abigail, sister of David, Chron. 2 : 17; commands the army of Absalom, 2 Sam. 17 : 25; slain, 20 : 4.
2, A chief of Ephraim, 2 Chron. 28 : 12.
AMASAI, (the people's present). Chief of the captains who joined David in the wilderness, 1 Chron. 6 : 25.
AMATH-EMATH or HAMATH. See Hamath.
1, AMAZIAH, (strength of Jehovah) Eighth king of Judah, 2 Kings, 12 : 21 : 2 Chron. 25 : 1; defeats Edomites; 2 Kings, 14 : 7; defeated, 12; murdered, 19 : 2; Chron. 25 : 27.
2, Priest of the golden calves at Bethel, Amos, 7 : 10, 17.
AM-MAH, (my people). A Hill, 2 Sam. 2 : 24.
1, AMINADAB, (my people is free). Father of Aaron's wife, Ex. 6 : 23; ancestor of Christ. Mat 1 : 4.
2, Chariots of, Songs of Sol. 6 : 12.
AMMON-AMMONITES, (the people). Son of Lot, Gen. 19 : 38; not to enter the congregation, Deut. 23 : 3; note C. B.
AMNON, (faithful and true). Eldest son of David, 2 Sam. 3 : 2; wickedness, 13 : 2; killed by Absalom, 26–28.
1 AMON, (artificer). Fourth king of Judah, 2 Kings, 21 : 19; 2 Chron. 33 : 21.
2, Governor of Syria, 1 Kings, 22 : 26.
AMORITES, (rebels). Descendants of the fourth son of Canaan, dwelling on both sides of the Jordan, Gen. 10 : 16; to be destroyed, Deut. 20 : 17; note C. B.
AMOS, (carried or burden). One of the minor prophets, cotemporary with Hosea, 780 B. C., native of Jekoa, Amos, 1 : 1, 7 : 14; note C. B.
2, Father of Isaiah, 2 Kings, 19 : 2, 20 : 1; Isa. 1 : 1, 2 : 1.
AMPHIPOLIS. A city of Greece, capital of Macedonia, on the river Strymon which nearly surrounds it, from which it took its name. Paul and Silas passed through it, Acts, 17 : 1; note C. B.
AMRAM, (a people exalted). Father of Aaron, Ex. 6 : 20; note C. B. 1 Chron. 6 : 3.
AMRAPHEL, (judgment). King Shina; invaded Palestine, Gen. 14 : 1.
ANAB, (cluster of grapes). A town in the mountains of Judah, Josh. 11 : 21; 15 : 15.
ANAH. Son of Tibron and father of Esaias' wife, Gen. 36 : 24.
ANAK and ANAKIM. Canaaniteish nation, remakable for their stature, Numb. 13 : 22; Josh. 11 : 21, 15 : 14.
ANAMAH. A town in Benjamin, Neh. 11 : 32.
ANAMMELECH. Idol god of the Separrians, 2 Kings, 17 : 31.
ANAMIM. A people of Egypt, Gen. 10 : 13.
1, ANANIAS, (cloud of the Lord). A High Priest, made so by Herod about A. D. 47. He commanded to smite Paul, Acts 23 : 1–5; went to Cesarea to prosecute Paul, 24 : 1; note C. B.
2, A disciple of Christ, residing at Damascus, Acts, 9 : 10, 22 : 12.
3, And Sappira struck dead, Acts, 5 : 1.
ANATHOTH. A Levitical town and city of Rufuge in Benjamin, and birth place of Jeremiah, Josh. 21 : 18; Jer. 1 : 1, 11 : 21–23, 29 : 27; 1 Kings, 2 : 26; 1 Chron. 7 : 8; Neh. 10 : 19.
ANDREW, (a strong man), One of the twelve, first a disciple of John the Baptist, John 1 : 40; called, Mat. 4 : 18; introduces Greeks to Christ, John, 12 : 22.
ANDRONICHUS. Fellow prisoner of Paul, Rom. 16 : 7.
ANEM. Levitical city of Issachar, 1 Chron 6 : 73; Josh. 19 : 21.
1, ANER. Levitical city of Manasseh, 1 Chron. 6 : 70.
2, Canaaniteish chief, Gen. 14 : 24.
ANIM. Town in Judah, Josh. 15 : 50.
ANNA, (gracious). Aged widow, daughter of Phirnuel, Luke, 2 : 36.
ANNAS. High Priest at the time of the death of Christ, John, 18 : 13; Luke, 3 : 2; note C. B. Persecutes the apostles, Acts, 4 : 6
1, ANTIOCH. The capital of Syria, on the river Orontes, 300 miles north of Jerusalem, and 30 from the Mediteranean; first called Christians there, Acts, 11 : 26; note C. B.
2 A city of Pisidia in Asia Minor, visited by Paul and Barnabus, Acts 13 : 14.
ANTIPAS. A christian martyr, Rev. 2 : 13.
ANTIPATRIS. A city built by Herod the great, between Cesarea and Lydia, Acts, 23 : 31; note C. B.
ANTONIA. A strong square fortress, on the north of the temple area, with a covered way to it. On the steps leading to it Paul spoke, Acts 21 : 31–40; note C. B.
1, APHEK. A city in Asher, Job. 13 : 4, 19 : 30.
2, A town in Issachar, 1 Sam. 4 : 1, 29 : 1.
3, A town in east of sea of Galilee, 1 Kings, 20 : 26.
APHEKAH. A town in mountains of Judea, Josh. 15 : 23.
APHSES. Head of the eighteenth sacerdotal family, 1 Chron. 24 : 15.
APOLLONIA. A city of Macedonia, Acts, 17 : 1.
APOLLOS. A Jew of Alexander, learned and eloquent; about A. D. 56, he came to Ephesus, Acts, 18 : 24; instructed by Aquila, 26; mentioned by Paul, 1 Cor. 1 : 12, 3 : 4–7, 22; 4 : 6; Tit. 3 : 13.
APPELLES. A christian at Rome, Rom. 16 : 10.
APPHIA. Supposed to be the wife of Philemon, : 2.
APPIIFORUM. A market town in Italy, 43 miles from Rome, named after Appius Claudeus, whose statue was placed there, Acts, 28 : 15; note C. B. The ruins of the place still exist.
AQUILA, (an eagle). A Jew, a native of Pontus, a tent maker, whom Paul met at Corinth, Acts, 18 : 2; goes with Paul to Syria, 18 : 18.
AR. Capital of Moab, situated on the Anon, Numb. 21 : 28; Deut. 2 : 9–24.
ARAB, A town in the mountains of Judah, John, 15 : 52.
1, ARABAH. The valley of the Jordan prolonged from the Dead sea to the Elanitic gulf. Deut. 1 : 1.
2, or BETH ARABAH. A town in Benjamin, Josh. 18 : 18; 2 Sam 23 : 31.
ARABIA. A country in Asia lying south and east of Palestine. Solomon received gold from it, 1 Kings, 10 : 15; prophecy concerning it, Isa. 21 : 13; Jer. 25 : 24; Paul went into it, Gal. 1 : 17; note C. B.
ARABIANS. Brought flocks to Jehosaphat, 2 Chron. 17 : 11; Uzzah helped against them, 26 : 7; at Jerusalem at the Pentecost, Acts, 2 : 11.
ARAD. Canaaniteish town and country in the south of Palestine, Numb. 21 : 1 : Josh. 12. 14.
1, ARAM, (high land). A name given to Syria, Gen. 10 : 22; Numb. 23 : 7.
2, Name of a person, Mat. 1 : 3; Luke 3 : 33.
ARARAT. A lofty mountain in Armenia, on which the Ark rested, Gen. 8 : 4; note C B.
ARAUNAH or ORNAN, a man of the Jebusite nation, who sold his threshing floor on Mount Moriah to David as a site for the temple, 2 Sam. 24 : 18.
ARBA. Name of Hebron, Josh. 14 : 15, 21 : 11.
ARCHELAUS, (prince of the people). Son of Herod the great; reigns in Judea, Mat. 2 : 22.
ARCHIPPUS. A christian minister and fellow soldier of Paul, Col. 4 : 17; Phil. : 2; note C. B.
AREOPHAGUS, (Hill of Mars). A hill in Athens on which the magistrates held their supreme council, Acts, 17 : 19–22; note C. B.
ARETAS. The common name of several Arabian kings: one in the days of Paul held Damascus, 2 Cor. 11 : 32; note C. B.
ARGOB. A district in Bachan, east of the lake of Genasersaret, Deut. 3 : 4, 13 : 14; 1 Kings, 4 : 13.
1, ARIEL. A noted man in the time of Ezra, 8 : 16.
2, A name for Jerusalem, Isa. 29 : 1, 2, 7.
ARIMATHEA. A city of Judah, where Joseph the counselor was born and dwelt, Mat. 27 : 57; Mark, 15 : 43; Luke. 23 : 51; John, 19 : 38.
1, ARIOCH. King of Elassar, Gen. 14 : 1.
2, The captain of Nebuchadnezzar's guards, Dan. 2 : 25.
ARISTARCHUS. A faithful adherent of Paul, Acts, 19 : 29, 20 : 4 : 27 : 2; Col. 4 : 10; Phili. : 24.
ASISTOBOLUS. A Roman christian, Rom. 16 : 10.
ARKITES. A Canaaniteish tribe inhabiting a district at the foot of Mount Lebanon, Gen. 10 : 17; Chron. 1 : 15.
AMAGEDDON. A valley forming the great plain of Esdradon, Rev. 16 : 16. See Meggiddo.
ARMENIA. A province of Arid, 2 Kings, 19 : 37, note C. B.
ARNON. A district and stream in Moab, Numb. 21 : 14; note C. B. 22 : 26; Deut. 2 : 24; Judges, 11 : 26; Isa. 16 : 2.
1, AROER. A town on north bank of the Arnon, Deut. 2 : 36.
A town on the river of Gad, Numb. 32 : 34.
2, A town in Judah, 1 Sam. 30 : 28.
ARPAD or ARPHAAD. A town region in Syria, near Hameth, 2 Kings, 18 : 34; note C. B. Isa, 36 : 19, note C. B.
ARPHAXAD. The third son of them who gave his name to a region in northern Armenia, Gen. 10 : 22, 11 : 10 : Luke, 3 : 30.
ARTAXERXES. The title of Persian kings; several are named in the Bible.
1, Smerais, the magician, is thus called, Ezra, 4 : 7–24; note C. B. He usurped the throne after the death of Cambysis, 522 B. C., pretending to be the son of Cyrus of the same name. At the instigation of Rhehum he put a stop to the rebuilding of the Temple.
2, The one named in Ezra 7, is probably Artaxerxes Longemanus, the son of Xerxes. He encouraged the building of Jerusalem. In the seventh year of his reign Ezra conducted a second band of Jews to the holy city, Ezra, 2 : 14, 7 : 1, 11 : 21. In the twentieth year of his reign he sent Nehemiah to Jerusalem as the governor, Neh. 2 : 1, 5 : 14.
ARTEMAS. A disciple whom Paul proposed to send to Crete, Titus, 3 : 12.
ARUBOTH. A town in Judah 1 Kings, 4 : 10.
ARUMAH or RUMATH. A town near Shechem, Judges, 9 : 41.
ARVAD. A maritime city of Phonecia. Ezek. 27 : 8.
ASA, (physician). Son of Abijah, and third king of Judah, 1 Kings, 15 : 8; 2 Chron. 14 : 1, 2; defeats Zerah, 9; makes a covenant with God, 15; 2–15; degrades his mother for idolatry, 16; joins the king of Assyria and his war was with Baasha, king of Israel, 16 : 1; 1 Kings, 15; 16; his death, 2 Chron. 16 : 13.
ASAHEL. Brother of Joab; noted for swiftness of foot, 2 Sam. 2 : 18 : slain by Abner, 21–33.
ASAIAH. 1 Chron. 4 : 36, 6 : 30, 9 : 5; 2 Chron. 34 : 20.
1, ASAPH. A Levite, son of Barachias, 1 Chron. 15 : 17 : a celebrated musician in the time of David, 1 Chron. 6 : 39, 25 : 2, 9; he was celebrated as a prophet and poet, 2 Chron. 29 : 30. Psal. 73 to 83, bear his name.
2, Recorder to Hezekiah, 2 Kings, 11 : 18, Isa, 36 : 3.
3, Keeper of Artaxerxes' forests, Neh. 2 : 8.
ASCNATH. Daughter of Prince of On, the wife of Joseph, and mother of Ephraim and Manasseh, Gen. 41 : 45, 46 : 20.
1, ASHAN. Levitical city in Judah, Josh. 15 : 42.
2, Levitical town in Simeon, Josh. 19 : 7.
ASHDOD. The Azotus of the Greeks and Romans; a city on the Mediterranean, ten miles north of Gaza; assigned to the tribe of Judah, Josh. 15 : 47 : possessed by the Philistines; ark brought to it, 1 Sam. 5 : 1–7; note C. B. Uzziah demolished its walls, 2 Chron. 26 : 6.
ASHER, Son of Jacob, and father of one of the twelve tribes, Gen. 30 : 13, 49 : 20; his benediction, Deut. 33 : 24.
2, A town on the borders of Manasseh, Josh. 17 : 7; note C. B.
ASHIMA. A God of Hamath, 2 Kings, 17 : 30.
ASHKENAZ. Descendant of Japheth, Gen. 10 : 3; gave name to a region, Jos. 51 : 27.
ASHNAH. Name of two cities in Judah, John, 15 : 33, 43.
ASHPENAZ. Chief of the Eunuchs of Nebuchadnezzar, Dan. 1 : 3, 7.
1, ASHTAROTH. A town of Bashan, Deut. 1 : 4; Josh. 9 : 10, 12 : 4; included in the half title of Manasseh, and assigned to the Lurtis, Gen. 14 : 5; Josh. 13 : 31; Chron. 6 : 71.
2, Name of the goddess of the Zidonians, and served by, Judg. 2 : 13, 10 : 6; 1 Sam. 7 : 3, 12 : 10; 1 Kings, 11 : 5, 33; put down by Joshua, 2 Kings, 23 : 13.
ASIA. In the New Testament it means a small part of Asia Minor, or more definitely, proconsular Asia, of which Ephesus was the capital, Acts, 2 : 9, 6 : 9, 16 : 6; note C. B. 19 : 10; note C. B. 27; 1 Cor. 16 : 19; 1 Pet. 1 : 1; note C. B. Rev. 1 : 4.
ASKELON or ASHKELON. A principal city of the Philistines, taken by the tribe of Judah, Josh. 13 : 13; Judges, 1 : 18; Samson goes there, 14 : 19.
ASNAPPER. Assyrian Satrap, Ezra, 4 : 10; note C. B.
ASSHUR. Son of Shem, and founder of Nineveh, and gives his name to Assyria, Gen. 10 : 11–22; note C. B.
ASSHURIM. An Arabian tribe, Gen. 25 : 3, 2; Sam. 2 : 9.
ASSOS. Seaport of lesser Mysia, in Aegean sea, Acts, 20 : 13; note C. B.

ASSYRIA. An ancient kingdom in Asia, comprehending part of Turkey and Persia, Gen. 2: 14; 2 Kings, 15: 19, 29; 17: 6; Isa. 11: 11; 19: 23, 36: 4.

1, Proper, was east of the Tigris, between Armenia, Susiana, Media, and comprehended six provinces, of which Adiabena was the most important, containing Nineveh, the capital, 2 Kings, 17: 6.

2, More generally means the kingdom, including Babylonia and Mesopotamia, Isa. 7: 20, 8: 7.

3, Is applied to the names of countries included in the Empire previous to the overthrow of the Assyrian state, as to Babylonia, 2 Kings, 23: 29; Jer. 2: 18; as to Persia, Ezr. 6: 22.

ASSYRIANS. Their conquest of Syria foretold, Isa. 8: 4, 10: 5; to be punished, 10: 12; their glory and distinction, Ezk. 23: 7, 31: 3; to be wasted, Mic. 5; 6: Zeph. 2: 13.

ATAD. The burial place of Joseph, Gen. 50: 10, 11.

1, ATAROTH BETH JOAB. In tribe of Judah, 1 Chron. 2: 54.

2, ADAR. In Ephraim, Joh. 16: 5–7.

3, SOPHAN. In Gad, Numb. 32; 34.

4, In Reuben, Numb. 32: 3.

ATHACK. A town in Judah, 1 Sam. 30: 30.

ATHALIAH. Daughter of Ahab, probably by Jezebel, destroys the seed royal, 2 Chron. 22: 10; her death, 2 Kings, 11: 15.

ATHENS. The capital of Greece, famous for learning, opulence and idolatry, situated 46 miles E. of Corinth. It was the birth place of Plato. Here Paul preached, Acts, 17: 15; 16: 22; note C. B. Celebrated for its idols. Pausanius says this city had more images than all Greece.

ATTALIA. A maratime city of Pamphilea, in Asia Minor, visited by Paul and Barnabas, A. D. 45, Acts, 14: 25; note C. B.

AUGUSTUS CAESAR. The second of the Roman emperors; he was on the throne at the birth of Christ, Luke, 2: 1: Paul appeals to Augustus, Acts, 25: 21, 25; note C. B.

AVA. Small Syrian or Mesopotamian town, 2 Kings, 17: 24.

1, AVEN. Supposed to be the same as On, Ezra, 30: 17.

2, Same as Bethoven, Hosea, 10: 8.

3, Valley near Damascus, Amos, 1: 5; note C. B.

AVIM or AVITES. The inhabitants of Ava, 2 Kings, 17: 31.

2, The inhabitants of Philistia, Deut. 2: 23.

3, Town in Benjamin, Josh. 18: 23.

AVITH. Chief City of Hadad; king of Edom, Gen. 36: 35.

AZEL. A place near Jerusalem, Zach. 14: 5.

1, AZARIAH. High Priest, 1 Chron. 6: 9; 2 Chron. 19: 11.

2, High Priest, 1 Chron. 6: 10.

3, High Priest who opposed Uzziah, 2 Chron. 26: 17.

4. High Priest in time of Hezekiah, 2 Chron. 31: 10.

5. Last High Priest before captivity, 1 Chron. 6: 14; note C. B.

6, Son of Zadok, 1 Kings, 4: 2.

7, Captain of King Solomon's, 1 Kings 4: 5.

8, A prophet, 2 Chron. 23: 1.

9, The person who put Joash on the throne, 2 Chron. 15: 1.

10, Son of Jehosaphat, 2 Chron. 21: 2.

11, King of Judah, 1 Kings, 15: 1–7; note C. B. Called Uzziah, 2 Chron. 26: 1; note C. B. Smitten with leprosy, 2 Chron. 26: 16–23.

12, One of the proud men who rebuked Jeremiah, Jer. 43: 27.

13, Chaldean name of Abednego, Dan. 1: 7: note C. B.

AZEKAH. A town in Judah, Josh. 10: 10, 15: 35; 1 Sam. 17: 1; Jer. 34: 7; Neh. 11: 30.

AZEM. A place in Simeon, Josh. 15: 29.

AZMAVETH. A city in Judah, Ezra, 2: 24.

AZMON. A place in Judah, Num. 34: 4: Josh. 15: 4; note C. B.

AZNOTHABOR. South border of Naphtali, Josh. 19: 34.

AZOTUS. Same as Ashdod, 1 Sam. 5: 1; note C. B. Where Philip was found, Acts, 8: 40.

AZZAH or GAZA. A town in Philistin, Deut 2: 23; Judges, 16: 1; note C. B. Philip goes to, Acts, 8: 40; note C. B.

B.

1, BAAL, (lord). A town in Simeon, Baalath Beer, 1 Chron. 4: 33.

2, A mountain, Numb. 22: 41; note C. B.

3, An idol, worshiped by several eastern nations under the emblem of a Bull, Numb. 22: 41; Israelites worship it, Judges, 2: 13; note C.B. His prophets slain, 1 Kings, 18: 40; Baal is often found as the element of compound names of places.

BAAL-BENITH. An idol worshiped by the people of Shechem, Judges, 8: 33; note C. B.; 9: 4, 46.

1, BAALAH. A city of Judah, Josh. 15: 9; note C. B.

2, A mountain, Josh. 15: 11.

3, A town in Simeon, Josh. 15: 29, 19: 3; called Bilhah, 1 Chron. 4: 29.

1, BAALATH. A town in Dan, Josh. 19: 44.

2, A city built by Solomon, 1 Kings, 9: 18: 2 Chron. 8: 6.

BAALATH-BEER. A town in Simeon, Joh. 19: 8.

BAALBEC. A magnificent city of Cœla-Syria, in which was the temple of Baal; same in the Bible as Baal-Gad.

BAAL-GAD. City in the valley of Lebanon, under Mount Hermon, Josh. 11: 17, 12: 7; 13: 5.

BAAL-HAMON. Vineyard belonging to Solomon, Songs of Sol. 8: 11.

BAAL-HAZOR. In Ephraim, belonging to Absalom, 2 Sam. 13: 23.

BAAL-HERMON. Mountain near Hermon, Judges, 3: 3.

BAALIS. King of the Ammonites; assassinated Gadaliah, governor of Judah, Jer. 40: 14, 41: 1-10.

BAAL-MEON. Town in Reuben, Numb. 32: 38; note C. B. Jer. 13: 17.

1, BAAL-PEOR. A mountain of the range of Abarim, Num. 23: 28.

2, An idol of the Moabites which Israel saved, Numb. 25: 3, 9; 24,000 punished with death, Numb. 25: 9.

BAAL-PERAZIM, (place of breaches). Mountain south of Jerusalem, 2 Sam. 5: 20; 1 Chron. 14: 11

BAAL-SHALISHA. Town in the plains of Sharon, 2 kings, 4: 42; note C. B.

BAAL-TAMAR. Village in Benjamin, Judges, 20: 33; note C. B.

BAAL ZEPHON. Promontory of the Red sea, on which an idol temple was erected, Exod. 14: 2; note C. B. Numb. 33: 7; note C. B.

BAANAH and REHAB. Sons of Rimon. They cut off Ishbosheth's head, 2 Sam. 4: 58; punished, 9–12.

BAASHA. Son of Abijah; succeeds Nadab, 1 Kings, 15: 16, 19, 27; his reign and death, 16: 1–8; note C. B.

BABEL. A town; confusion of tongues, Gen. 11: 1, 9; note C. P.

1, BABYLON. Capital of Chaldea, one of the most magnificent cities, situated on the Euphrates, but now a ruin undergoing explorations. Embassadors go from it to Hezekiah, 2 Kings, 20: 12: its destruction foretold, Isa. 13: 1–18; see comment, C. B. page 749; 47: 1: taken by the Medes and Persians, Isa. 21: 1–7, 45: 1; note C. B. Their idols cannot save, 46: 1; punished, Jos. 25: 12, 50: 9, 18, 35; 51: 1, 58; note C. B. Rivers of, Ps. 137: 1; note C. B.

2, MYSTICAL. Means Papal Rome, 1 Peter, 5: 13; note C. B. Rev. 14: 8, 16: 19; note C. B. 17: 5; note C. B. 18: 2; note C. B. 10, 21; note C. B.

BABYLONIANS. Their antiquity, Jer. 5: 15; note C. B. Their dress, Dan. 3: 21; note C. B. Garment, Josh. 7: 21: note C. B.

BACA, (tears). Psalm 84: 6; note C. B. Not regarded as proper name.

BAHURIM. A place near Jerusalem, 2 Sam. 3: 16, 16: 5, 17: 18.

BAJITH. Location of a temple in Moab, Isa. 15: 2.

BALAAM. Son of Beor, Numb. 22: 5; and son of Bosor, 2 Peter, 2: 15; called to curse Israel, Numb. 22: 6; his ass speaks, 28; his prophecies of grace, 23: 18; 24: 1; slain, 31: 8; Josh. 13: 22; note C. B. His doctrine mentioned, Rev. 2: 14.

BALAH. A place in Simeon, Josh. 19: 3.

BALAK, (empty). Son of Zippor, and king of Moabites, Num. 22: 2-4; appeals to Balaam to curse Israel, 22: 6.

BAMOTH-BAMOTH BAAL. A town in Reuben, Numb. 21: 19; Josh. 13: 17; note C. B.

BARABBAS. A clebrated robber who had forfeited his life for sedition, Mark, 15: 7; released by Pilate, Mat. 27: 16; note C. B. Luke, 23: 18; John, 18: 40.

BARACHIAS. Father of Zacharia, Mat. 23: 35; note C. B.

BARAK, (lightning.) Son of Abinoam, chosen to liberate the Hebrews from the Canaanites, Judges, 4: 6–9; is victorious, 15; his song, 5: 1: comment, page 309, C. B.

BAR JESUS. A jewish magician, called in the Arabic, Elymas, Acts, 13: 6, 11.

BAR-JONA. A name given to Peter, Mat. 16: 17.

BARNABAS. His name originally was Joses, native of Cyprus, and a disciple of Christ, who sold his possessions, Acts, 4, 36; note C. B. Goes to Antioch, 11: 22; goes to Tarsus to find Paul, 11: 25; accompanies Paul, 13: 2; separates from him, 15: 39; led into error by Peter, Gal 2: 13; unmarried and supported himself by manual labor, 1 Cor. 9: 5, 6; note C. B. Nephew of Mark, Col. 4: 10.

1, BARNABAS. Surnamed Justus, a candidate for the apostleship, Acts, 1: 23; note C. B.

2, JUDAS. Accompanies Paul and Barnabas to the Syrian churches, Acts, 15: 22, 23.

BARTHOLOMEW. One of the twelve, Mat. 10: 3; Acts. 1: 13; supposed to be the same as Nathaniel, John, 1: 45, 49.

BARTIMIUS. The blind beggar of Jericho, Mat. 20: 30; Mark, 10: 46; note C. B. Luke, 18: 35; note C. B.

1, BARUCH, (blessed). The son of Zabbai; a faithful friend of Nohemiah, Neh. 3: 20, 10: 6, 11: 5.

2, A Jewish Prince, the friend and amanuensis of Jeremiah the prophet. He was of the tribe of Judah, and son of Neriah, Jer. 32: 12, 36: 4; note C. B. 43: 3, 45: 1.

1, BARZILLAI. A wealthy Gileadite of Rogelim; sends supplies to David, 2 Sam. 17: 27–29; declines David's kind offer, 19: 32–39.

2, Father of Adriel, who marries Merab, the daughter of Saul, 1 Sam. 18: 19; compare with 2 Sam. 21: 8.

3, A priest who marries the daughter of Barzillai, the Gileadite, Ezra, 2: 61; Neh. 7: 63.

BASHAN. One of the most fertile cantons of the Holy land, Deut. 3: 1, note C. B. Its kings opposed the Israelites, Numb. 21: 33; Moses gave it to the tribes of Gad and Reuben, 32: 33; hill of, Ps. 68: 15; bulls of, P. 22: 12; note C. B. King of, Amos, 4: 1; note C. B. Oaks of, Isa. 2: 13.

BASHANHAVOTH-JAIR. Sixty walled cities in the country of Argob, in Bashan, Deut 3: 4, 14; called by his name: note C. B.

BATHRABBIN. Name of a gate, Songs of Sol. 7: 4.

BATHSHEBA. Wife of Urinh, 2 Sam. 11: 3; David's adultery with her, 4; he marries her, 27; mother of Solomon presents the request of Adonijah, 1 Kings, 2: 13.

BEALOTH. In Judah, Josh. 15: 24.

BEDAN. One of the deliverers of Israel, 1 Sam. 12: 11; note C. B. 1 Chron. 7: 17.

BEELZEBUB. Prince of demons, Mat. 10: 25; note C. B. Called Satan, 12: 24, 26; note C. B.

1, BEER, (a well). A place in the land of Moab, one of the encampments of Israel, Numb. 21: 16; note C. B.

2, A town in Judah, Judges, 9: 21; note C. B.

BEERLAHAIROI. A well on southwest border of Canaan, where the angels visited Hagar, Gen. 16: 14.

BEEROTH, (plural of Beer). A city in Benjamin, Josh. 9: 17, 18: 25; 2 Sam. 4: 2; Ezr. 2: 25.

BEERSHEBA, (the well of the oath). A place 20 miles south of Hebron, 1 Chron. 4: 28; note C. B. Named because of finding water, Gen. 26: 33; note C. B. Here Abraham planted a grove, Gen. 21: 33; note C. B. Made a league with Abimalech, 21: 22–32; assigned to Judah, Josh. 15: 28; afterwards to Simeon, Josh. 19: 2; Elijah flies here, 1 Kings. 19: 3; 1 Chron. 4: 28, note C. B.

BEESH-TERAH. A Levitical city in Manasseh, Josh. 21: 27.

BEL. An idol of the Chaldeans, same as Baal, Isa. 46: 1; Jer. 50: 2, 51: 44.

BELIAL. Name of Satan, 2 Cor. 6: 15: wicked men called sons of, Deut. 13: 13; Judges, 19: 22; 1 Sam. 1: 16.

BELSHAZZER. The last king of the Chaldees at Babylon, Dan. 5: 1–30; comments p. 925, and note C. B.

BELTESHAZZER. (prince of Bel). The Chaldean name of Daniel, Dan. 1: 7: note C. B. 4: 8; note C. B.

BENAIAH. Son of Jehoida, 2 Sam. 8: 18; one of David's valiant men, 2 Sam. 22: 30, succeeds Joab in the army, 1 Kings, 2: 35.

BEN-AMMI, (son of my people). Son of Lot's daughter, and father of Ammonetes, Gen. 19: 38; note C. B.

1, BENHADAD King of Syria, subsidised by Asa, king of Judah, to invade Israel, 1 Kings, 15: 18.

2, King of Syria, and son of the preceding. Much at war with Ahab, 1 Kings, 20: 1–30.

3. King of Syria, and son of Hazael, thrice defeated, 2 Kings, 8: 3, 24. 25.

1, BENJAMIN. Youngest son of Jacob, Gen. 35: 18; note C. B. Goes to Egypt, 43: 15; his descendants, Gen. 46: 25; 1 Chron. 7: 6; note C. B. 8: 1.

2, A tribe of, Josh. 18: 11–19; note C. B. Smallest, though fertile; Jerusalem, the principal city, exterminated by civil war, Judges, 20: 1; note C. B. How restored, 21: 16; furnishes the first king, 1 Sam. 9: 1, 2.

BEON. A district on the east of Jordan, Numb. 32: 3.

BERA. King of Sodom in the time of Abraham, Gen. 14: 2.

BERACHAB, (blessing). A valley where Jehosaphat and all Judah gave thanks for their victories, 2 Chron. 20: 26.

BEREA. A city of Macedonia, where Paul preached with success, Acts, 17: 10; note C. B. Now called Boor

BERNICE or BERENICE. Eldest daughter of Herod Agrippa, Acts, 25: 13: note C. B. : 23; 26: 30.

BERODAH-BELADAN. Same as Merodah, Isa. 29: 1.

BEROTHAI. City in Syria, conquered by David, 2 Sam. 8: 8.

BESOR. A stream in the south of Judah that enters the Mediterranean sea near Gaza, 1 Sam. 30: 9, 10; note C. B.

BETAH. City of Syria, 2 Sam. 8: 8; note C. B.

BETANUS. See Bethron.

BETEN. A city of Asher, Josh. 19: 25.

BETHABARA, (place of the ford). Village and ford on the Jordan, near Jericho, John 1: 8; note C. B.

BETHANATH. Town in Naphtali, Josh. 19: 38.

BETHANOTH. A town in Judah, Josh. 15: 59.

BETHANY. A town at the foot of the Mount of Olives, about two miles from Jerusalem, the residence of Lazarus, Mary and Martha, John, 12: 1; Christ lodged there, Mat. 21: 17; note C. B. Here Mary anointed Christ, Mat. 26: 6, 7; from its vicinity Christ ascended, Luke, 24: 50; Acts, 1: 12; note C. B.

BETHARABAH. A town on the borders of Judah and Benjamin, Josh. 15: 6, 61.

BETHARAM. A town in Gad, Josh. 13: 27; note C. B.

BETHARBEL. A wild region filled with caves, on the western shore of the sea of Galilee, Hosea, 10: 14; note C. B.

1, BETHAVEN. A town in Benjamin, Josh. 7: 2; 1 Sam. 13: 5.

2, A wilderness, Josh. 18: 12.

3, A name given to Bethel when an idolatrous town, Hosea, 4: 15.

BETHAZMAVETH. A town near Jerusalem, Neh. 7: 28.

BETHBAALMEON. A city in Reuben, Josh. 13: 17.

BETHBARAH. Judges, 7: 24.

BETHBIREI. In Simeon, 1 Chron. 4: 31.

BETHCAR. A town in the south of Palestine, 1 Sam. 7: 11; note C. B.

1, BETHDAGON. A town in Judah, Josh. 15: 41.

2, A town near Joppa, Josh. 19: 27.

BETHDIBLATHAIM. A town of the Moabites, Jos. 48: 22.

BETHEDON. Near Damascus, Amos, 1: 5; note C. B.

BETHEL, (house of God). Previously called Luz, Gen. 35: 6; Josh. 16: 2; note C. B. In the tribe of Benjamin, on the road to Shechem, Gen 12: 6–8; Abraham tarried, 13: 3; note C. B. Called Bethel by Jacob, 28: 19; built an altar there. 35: 1–7; visited yearly by Samuel. 1 Sam. 7: 16; note C. B. Here Jeroboam set up his idol calf, 1 Kings, 12: 29; note C. B.; 33, 13: 1.

BETHEMEK. A town in Asher, Josh. 19: 27.

BETHER. See Bithron.

BETHESDA. (house of mercy). A pool at the south gate, Jerusalem, John, 5: 2; note C. B.

BETHEZEL. A village near Samaria, Mic. 1: 11; note C. B.

BETHGADER. A town in Judah, Josh. 15: 36.

BETHGAMUL. A town in Moab, Jer. 48: 23.

BETHHACCEREM. A hill in Judah, Neh. 3: 14; note C. B. Jer. 6: 1; note C. B.

BETHHOGLAH. A town of the Benjamites, on the borders of Judah, John, 15: 6; note C. B. 18; 19.

BETHHORON. Two places of this name, distinguished as the upper and nether Bethhoron, Josh. 10: 1–11, 16: 3; note C. B. 18: 13; 1 Chron. 7: 24; both were fortified by Solomon, 1 Kings, 9: 17; 2 Chron. 8: 5.

BETHJESIMOTH. A town of the Reubenites, on the Jordan, Numb. 33: 49; Josh. 12: 3, 13: 20.

BETHLEBAOTH. A town in Simeon, Josh. 19: 6.

1, BETHLEHEM, (house of bread). A city of Judah, Judges, 17: 7, six miles southwest from Jerusalem, on the road to Hebron, 2 Chron. 11: 6; note C. B. Rachel buried here, Gen. 35: 19; called Ephrath, Gen. 48: 7; Ruth and Naomi returned there, Ruth, 1: 19, 22; Samuel came there, 1 Sam. 16: 4: David born there, he desired the water of its well, 2 Sam. 23: 15; called Ephrata, fruitful, Mic. 5: 2; celebrated as the birthplace of Christ, Mat. 2: 1; note C. B. Its children slain by Herod, : 16; note C. B.

2, A town in Zebulon, Josh. 19: 15.

BETHMARCABOTH. A town in Simeon, Josh. 19: 5.

BETHNIMRAH. A town in the tribe of Gad, Numb. 33: 36; note C. B. Isa 15: 6.

BETHPALET. A place in Judah, Josh. 15: 27; Neh. 11: 26.

BETHPAZZEZ. A town in Issacher, Josh. 19: 21.

BETHPEOR. A Mideaniteish town, near the Jordan, Deut. 4: 46; note C. B.

BETHPHAGE, (house of figs). A small village at the foot of Mount of Olives, between Jericho and Bethany, Mat. 21: 1; note C. B. Mark, 11: 1; note C. B. Luke 19: 29.

BETHREHOB. A town in Asher, Judges, 18: 28. See Rehob.

1, BETHSAIDA. A fishing town of Galilee, on the western side of the sea of Tiberias, and not far north from Capernaum, Mark, 6: 45; note C. B. 8: 22; the birthplace of Peter, Andrew and Philip, and frequent residence of Jesus, John, 1: 44; woe pronounced, Mat. 11: 21; note C. B. Blind man cured, Mark, 8. 22.

2, A town in Gaulonites, on the eastern side of the lake of Tiberias, rebuilt not long after the birth of Christ, by Philip the Tetrarch, and called Julius. Here Christ fed the 5,000, Luke 9: 10.

BETHSHEAN or BETHSHAN. A town in Manasseh, Josh. 17: 11; note C. B 1 Sam. 31: 10.

1, BETHSHEMETH, (house of the sun.) A Levitical city of refuge in Judah, Josh. 15: 10; 21: 16; 1 Sam. 6: 15 smote for looking into the ark, 1 Sam. 6: 16; note C. B.

2, A town in Issachar, Josh. 19: 22.

3, A town in Naphtali, Josh. 19: 38.

4, An Egyptian city, same as On or Heliopolis, Jer. 43: 13; note C.B.

BETHSHITTAH. A town in Issachar, Judges, 7: 22.

BETHTAPPUAH. A town in Judah, Josh. 15: 53.

BETHUEL. Son of Abraham's brother, and father of Laban and Rebecca, Gen. 22: 22–24, 24: 50, 28: 2.

BETHZUR. A town in tribe of Judah, twenty miles from Jerusalem, on the road to Hebron, Josh. 15: 58; 1 Chron. 2: 45: note C. B. Fortified by Rehoboam, 2 Chron, 11: 7; the inhabitants helped build the walls of Jerusalem, Neh. 3: 16.

BETONIM. Border town in Gad, Josh. 13: 26.

BEZALEEL. An artificer appointed to adorn the tabernacle, Ex. 31: 2: note C. B. 35: 30.

BEZEK. A city of Canaanites, Judges, 1: 4; note C. B. 1 Sam. 11: 8.

BEZER. Same as Bozra, city of refuge in the tribe of Reuben, Deut. 4: 43; note C. B. Josh. 20: 8.

BETHZUR. Josh. 15: 58.

BIGTHAN or BIGTHANA. An eunuch whose conspiracy against Ahasuerus was frustrated by Mordicai, Esther, 2: 21.

BILDAD. The Shuhite, one of the friends of Job, 2: 11, 8: 1; 18: 1, 25: 1.

BILEAM. Levitical city in Manasseh, 1 Chron. 6: 70.

BILHAH. Handmaid of Rachel, Gen. 30: 1–8.

BITHRON. A district in Perea, 2 Sam. 2: 29; note C. B.

BITHYNIA. A province in Asia Minor, bounded on the north by the Euxine sea and Propontis, Acts, 16: 7; 1 Peter: 1: 1.

BLASTUS. Chamberlain to Herod, Acts, 12: 20.

BOANERGES, (sons of thunder). A name given to James and John, Mark, 3: 17; note C. B.

BOAZ. A man of rank and wealth, of Bethlehem, Ruth, 2: 1; shows kindness to Ruth, and marries her, 2: 8–17, 4: 13.

—— One of the two brazen pillars in the Temple, 1 Kings, 7: 21; note C. B. 2 Chron. 3: 17; note C. B.

BOCHIM, (weeping). A place near Shiloh, where the tabernacle then was, Judges, 2: 1, 5.

BOHAN, (a thumb). A Reubenite, in whose honor a stone was erected, which served as a boundary mark between Judah and Benjamin, Josh. 15: 6, 18: 17.

BOZEZ. A rock in Benjamin. I Sam. 14: 4.

BOZRAH. Known by the Greeks and Romans as BOSTRA, a chief city of the Edomites, Gen. 36: 33; note C. B. Isa. 34: 6, 63: 1; Amos, 1: 12; given to Moses by Reuben, Deut. 4: 43; a city of refuge, Josh. 20: 8; Judgments denounced, Jer. 48: 24.

BUZ. The son of Nahor, Gen. 22: 21: Job. 32: 2; Jer. 25: 23.

BUZZI. Father of Ezekiel. Ez. 1: 3

C.

CABBON. Town in Judah, Josh. 15: 40.

1, CABUL. Town in Asher, Josh. 19: 27.

2, Region in Galilee, containing twenty cities, given by Solomon to Hiram, 1 Kings, 9: 13.

CÆSAR. Name of the Roman Emperors after Julius Cæsar. Those mentioned in the New Testament are Augustus, Luke, 2: 1; Tiberias, Luke, 3: 1; note C. B. 20: 22; Claudius, Acts, 11: 28, note C. B. Nero, Acts, 25: 8; household of, Phil. 4: 22; note C. B.

1, CÆSAREA PALESTINA. A city built on the shore of the Mediterranean, by Herod the Great, 22 B. C; the Roman metropolis of Palestine, and residence of the Procurator, Acts, 9: 30; note C. B.

2,—PHILLIPPI. A city near the springs of Jordan, originally called Banias; enlarged by Philip the Tetrarch, who called it Cæsarea, in honor of the Emperor Tiberias, and adding his own name—it is about 120 miles north of Jerusalem, Mat. 16: 13; note C. B. Acts, 10: 24; note C. B.

CAIAPHAS. A Saducee and High Priest in the reign of Tiberias Cæsar, Luke, 3: 2: note C. B. Advises to put Jesus to death, John, 11: 49; Jesus examined before him, Mat. 26: 3; note C. B. Mark, 14: 53; Luke, 22: 54; John, 18: 14. He was deposed in A. D. 38. What became of him is not known.

1, CAIN. Eldest son of Adam, Gen. 4: 1; kills Abel, 4: 8; referred to with censure; 1 John 3: 12: Jude, : 11.

2, Town in the hill country of Judah, Josh, 15: 57.

1, CAINAN. Son of Enos, and father of Mahalaleel, Gen. 5: 12.

2, Son of Arphaxad, Luke, 3: 36; note C. B.

CALAH. A city of Assyria, built by Asher or Nimrod, Gen. 10: 11.

1, CALEB. Son of Jephunneh, of tribe of Judah, Numb. 13: 6: stills the people, and gives a good account of Canaan, : 29, 30; promised to enter Canaan, 14: 38; follows fully with another spirit, Numb. 14: 24; note C. B. Obtains Hebron, 14: 6, 15: 13; his posterity, 1 Chron. 2: 18; note C. B. 4: 15.

2, Son of Hezron, 1 Chron. 2: 18; note C. B.

3, Son of Hur; his descendants peopled Bethlehem, 2 Chron. 2: 50.

CALEH or CALNO. An Assyrian city on eastern bank of the Tigris, Gen. 10: 10; Isa. 10: 9; note C. B. Amos, 6: 2; note C. B.

CALVARY or GOLGOTHA. The place where Christ was crucified, Mat. 27: 33; note C. B. Mark, 15: 22: Luke, 23: 33; note C. B. John, 19: 17; note C. B.

CAMON. Town in Gilead, Judges, 10: 5.

1, CANA. A town four miles north of Nazareth, birth-place of Nathanael, John, 21: 2; Christ's first miracle, John, 2: 1; returns to, John, 4: 46; note C. B.

2, or KANAH. In Asher, Josh. 19: 28.

3, A stream on confines of Ephraim and Manasseh, Josh. 16: 8.

1, CANAAN. Son of Ham, Gen. 9: 22; cursed, : 25; note C. B. His posterity, 10: 15; were not Africans, but Canaanites.

2, Named from Canaan, the son of Ham, whose posterity occupied it

before the Israelites, Gen. 12: 5; note C. B. Abraham tarried there, Gen. 13: 12; to be divided, Numb. 26: 56; Deut. 11: 30; note C. B. Judges 21: 12; promised to Abraham, Gen. 12: 7; boundary, Ex. 23: 31; Numb. 34: 2; note C. B. Josh. 1: 3; conquered by Joshua, 11: 16; and divided by lot, 14: 1. It included western Palestine and Phœnitia. It is known as a land of promise—Holy Land—Judea, and Palestine.

CANAANITES. The descendants of Canaan, the youngest son of Ham, and grandson of Noah, who settled the country afterwards promised to Abraham, Gen. 15: 18; Ex. 23: 31; Deut. 7: 1; note C. B. To be destroyed, Josh. 6; 21; note C. B. Deut. 20: 16. Not wholly conquered, Josh. 16: 10; note C. B. 17: 12; note C. B. Judges 1: 27; Simon called a Canaanite, Mark, 3: 18; note C. B.

CANDACE. Queen of Ethiopia, Acts, 8: 27; note C. B.

CAPERNAUM. A populous city on the northwest shore of the lake of Gennessareth, Mat. 4: 13, 14; Mark, 1: 21; note C. B. Here Christ preached and performed miracles, Mark, 2: 1-12; John, 4: 46, 6: 17; note C. B.

CAPHTOR. Probably Crete—though some think it the same as Cappodocia, Deut. 2: 23; Jer. 47: 4; note C. B. Amos, 9: 7; note C. B.

CAPHTORIM. The Philistines who came from Crete, Deut. 2: 23; note C. B.

CAPPADOCIA. A province of Lydia, in Asia Minor, extending from Mount Taurus to the Euxine sea, Acts, 2: 9; I Peter, 1: 1.

CARCHEMISH. A town of the Assyrians, on the Euphrates, taken by the Egyptians, 2 Chron. 35: 20; retaken by Nebuchadnezzar, Jer. 46: 1-12.

1, CARMEL. A range of hills extending northwest from the plains of Esdraleon, and ending in the promontory forming the bay of Acre, Josh. 19: 26.

2, A celebrated mountain on the coast of the Mediterranean sea, 1 Kings, 18: 19; note C. B. Here Elijah offered his sacrifice, and where the prophets of Baal were slain, 1 Kings, 18; 40; Altar repaired, 1 Kings, 18: 30; note C. B.

3, A town in the south of Judah, Josh. 15: 55; 1 Sam. 25: 2; note C. B.

CARPUS. A disciple of Paul, who dwelt at Troas, 2 Tim. 4: 13.

CASIPHIA. Caspian mountains, in the northeast of Media, Ezra, 8: 17; note C. B.

CASLUHIM. The descendants of *Mizraim*, who abode near Colchis, Gen. 10: 14; 1 Chron. 1: 12.

CASTOR and POLUX, (the twins). Reckoned sons of Jupiter, hostile to Pirates; their images placed on ships for protection, Acts, 28: 11; note C. B.

CEDRON. See Kidron.

CENCHREA. One of the ports of Corinth whence Paul sailed for Ephesus, Acts, 18: 18; note C. B. A church here, Rom. 16: 1.

CEPHAS. A surname which Christ bestowed on Simon, John 1, 42; note C. B.

CHALDEA. A country in Asia, comprehended in Babylon, Gen. 11: 38; Jer. 50: 10; monarchy of, Dan. 2: 38; note C. B., and 7: 4; note C. B. Her fleet cavalry, Hab. 1: 8; note C. B.

CHARCHEMISH. A fortified city on an island near the junction of the Chebar and the Euphrates, 2 Chron. 35: 20.

CHEBAR. A navigable river in Mesopotamia, Ezek. 1: 1; note C. B. 3: 15. 10: 15.

CHEDORLAOMER. King of Elam, Gen. 14: 1; leader of the five kings who invaded Canaan in the time of Abraham.

CHELUBIA. Same as Caleb, 1 Chron. 2: 18: note C. B.

CHEMOSH. A god of the Moabites, Numb. 21: 29; Judges, 11: 24; 1 Kings, 11: 7; note C. B. 2 Kings, 23: 13; Jer. 48: 7, 13, 46.

CHENANIAH. A master of the temple of music, 1 Chron. 15: 22. 27.

CHEPHARHAAMMONAI. A town in Benjamin, Josh. 18: 24.

CHEPHIRA. Town of Heritis, afterwards in territory of Benjamin, Josh. 9: 17.

CHERETHIM or CHERETHITES. A particular tribe of the Philistines, 1 Sam. 30: 14; note C. B. Ezek. 25: 16. Zeph. 2: 5; note C. B.

CHERETHITES or PELETHITES. Names of David's life guards, 2 Sam. 8: 18; note C. B. 20: 23; 1 Chron. 18: 17.

CHERITH. A brook on the east of Jordan, 1 Kings, 17: 3-7; where the prophet was fed by ravens.

CHESIL. Town in south of Judah, Josh. 15; 30.

CHESULLOTH. Town in Issachar, Josh. 19: 18.

CHEZIB. In lowlands of Judah, Gen. 38: 5; note C. B.

CHIDON. Same as Perez-Uzza, 1 Chron. 13: 9.

CHILEAB. Same as Daniel, son of David, 2 Sam. 3; 3; 1 Chron. 3: 1; note C. B.

CHILION. Son of Naomi, Ruth, 1; 2, 5.

CHILMAD. Town in region mentioned with Assyria, Ezek. 27: 23.

CHIMHAM. Supposed son of Barzillai, 2 Sam. 19; 37, 38, 40; 1 Kings, 2: 7.

CHINNEROTH. A lake in Palestine, Josh. 11: 2; note C. B. Josh. 12: 3; note C. B.

CHIOS. A populous and fertile island in the Ionian archipelago, now Scio, Acts, 20: 15.

CHISLOTH-TABOR. A fortified city at foot of Mount Tabor, Josh. 19: 12.

1, CHITTIM or KITTIM. The island of Cyprus, and in a wider sense, the islands of the Mediterranean, Numb. 24: 24. note C. B. Isa. 23; 1, 12; Jer. 2: 10; Ezek 27: 6; Dan. 11: 30.

2, Descendant of Jaran, son of Japheth, Gen. 10: 4; note C. B.

CHIUN. An idol worshipped by Israelites in the desert, Amos, 5: 26; note C. B. Acts, 7: 43.

CHLOE. A christian woman at Corinth, 2 Cor. 1: 11.

CORASHAN. Probably the same as Ashan in Simeon, Josh. 15: 42; 1 Sam. 30: 30.

CHORAZIN. A town in Galilee mentioned in connection with Bethsaida, where mighty works were done, Mat. 11: 21; Luke, 10: 13; note C. B.

CHRIST, (anointed). Is the Greek word answering to the Hebrew Messiah. This is the official title of the Redeemer, and not a mere appellative to distinguish Him from others. Jesus was his proper name, as Peter, James, and John, were the proper names of his disciples. When distinguished from others of the same name, he was called Jesus of Nazareth, John, 18: 7; and Jesus, son of Joseph, John, 6: 42. But when he is called Jesus Christ, it is Jesus the anointed, which indicates his office. The ancient Hebrews, from their prophets, understood that the Messiah would be God and man, Isa. 9: 6, 53: 1—so that they regarded him with veneration and sacred affection. As the Greek word Christ answers to the Hebrew Messiah, it denotes the same expected wonderful person. When Herod, in Mat. 2: 4, inquired where Christ should be born, the priests and scribes understood him to mean the Messiah. When Peter, Mat. 16: 16, said "thou art the Christ," he expressed his conviction that Jesus was the Messiah. See Jesus and Messiah.

CHRISTS, FALSE. Were predicted by the Redeemer, Mat. 24: 24; note C. B. They made their appearance before the destruction of Jerusalem.

CHRISTIANS. They who had been called saints, brethren, disciples, and believers, were first called christians at Antioch, Acts, 11: 26, note C. B. This occurred about A. D. 42. It was probably first used as a term of reproach because of their devotion to Christ and his teachings.

CHUN. A Phœnician city, probably modern Beirut, Chron. 18: 8.

CHUSHAN-RISHATHAIM. A king of Mesopotamia. He oppressed Israel and was defeated by Othniel, Judges, 3: 8-10; note C. B.

CHUZA. A steward of Herod Antipas, Luke, 8: 3; see Joanna.

CILICEA. The southeast province of Asia Minor, the capital of which was Tarsus, the birthplace of Paul, Acts, 21: 39; note C. B. 22: 3. Men of, disputed with Stephen, Acts, 6: 9; note C. B. letter written to, 15: 23: Paul and Barnabas visit, 15: 41.

——— A sea, Acts, 27: 5.

1, CINNERTH. One of the fenced cities of the tribe of Naphtali, on the west of the sea of Tiberias, Josh. 11: 2; note C. B. 19: 35; Deut. 3: 17.

2, A sea or lake, Josh, 12: 3; note C. B.

CLAUDA. A small island near Crete, Acts, 27: 16; note C. B.

CLAUDIA. A christian lady of Rome, 2 Tim. 4: 21; note C. B.

CLAUDIUS. The fifth Roman Emperor. Dearth foretold in his reign, Acts, 11: 28; note C. B. Banishes the Jews from Rome, 18. 2; note C. B.

2, Felix, Roman governor of Judea—see Felix.

3, Lysias, the Roman Tribune who rescued Paul at Jerusalem, Acts, 21: 33; commanded Paul to be scourged, 22: 24; note C. B. Sent Paul to Felix, 23: 26.

CLEMENT, (mild). A noted christian preacher, Phil. 4: 3; note C. B.

CLEOPAS. One of the two disciples with whom Jesus walked to Emmaus, Luke, 24: 18; Mary, his wife, at the Cross, John, 19: 25.

CNIDUS or GNIDUS. A town and peninsula of Doris, in Caria, jutting out from the southwest part of Asia Minor, between the islands of Rhodes and Cos, Acts, 27: 7; note C. B.

COLOSSE. A city of Phygia in Asia Minor, on the river Lycus, Col. 1: 2; see introduction to Epistle to Colosseans, page 1314.

COOS. A small and fertile island in the Ægean sea, Acts, 21: 1; note C. B.

CORINTH. The capital of Achaia, and residence of a Roman proconsul, situated on the isthmus which joins the Morea to Attica on the north. Paul preached here, Acts, 18: 1; note C. B. Church formed, to which Paul sent two letters. Their genuineness, 2 Cor. 8: 19; note C. B.

CORNELIUS. A centurion, and first Gentile convert, Acts, 10: 1.

COZBI, (a liar). She with a number of Midianitish women, came to the camp of Israel to seduce them, Numb. 25: 6-17; note C. B.

CRESCENS. Probably one of the seventy disciples, an apostate of Paul, 2 Tim. 4: 10.

CRETE. One of the largest and most fertile islands of the Mediterranean, now called Candia, Acts, 27: 7; note C. B. Paul sailed close by, Acts, 27: 12; left Titus there, Tit. 1: 5; notorious as liars, : 12.

CRISPUS. The chief ruler of the synagogue of Corinth, converted by Paul, Acts, 18: 8; 1 Cor. 1: 14.

1, CUSH. Eldest son of Ham, and father of Nimrod, Gen. 10: 6; note C. B. 1 Chron. 1: 8, 9.

2, The countries where his descendants resided, generally known as Ethiopia, now called Abyssinia, Isa. 18: 1; note C. B. 20: 3; Jer. 13: 23; note C. B. Under this name the regions of Persis, Chusistan, and Susiana, in Persia, are known, Gen. 2: 13; note C. B. Zeph. 3: 10. The Hebrews called the southern part of Arabia Cush and Cushan, Numb. 12: 1; note C. B. 2 Chron. 21, 16.

CUSHAN. A district in Arabia, Hab. 2: 7; note C. B.

CUSHI. Informs David of the death of Absalom, 2 Sam. 18: 32; note C. B.

CUTHAH or CUTH. A district in Babylonia, 2 Kings, 17: 24 and 30; note C. B.

CYPRUS. An island in the Mediterranean, formerly called Chittim, now Kebris. Barnabas and Muason natives of it, Acts, 4: 36; note C. B. 21: 16; note C. B. Paul and Barnabas sailed to, 13: 4; Barnabas and Mark go there; 15: 39; Paul sails by it, 27: 4; note C. B.

CYRENE. A city of Lybia, in Africa, westward of Egypt, Mat. 27: 32; note C. B. Acts, 2: 10, 11: 20, 13: 1; note C. B.

CYRENUS. Governor of Syria, Luke, 2: 2; note C. B.

CYRUS. Son of Cambysis, Ezra, 1: 1; note C. B. The founder of the Persian empire; its extent, Ezra, 1: 2; note C. B. Mentioned in prophecy as the deliverer of Israel, Isa. 44 28, 45: 1; note C. B. His decree in favor of the Jews. 2 Chron. 36: 22; Ezra, 3: 7, 4: 3, 5: 13; Daniel prospered in his reign, Dan. 6: 28.

D.

DABBASHETH. Town in Zebulon. Josh. 19: 11.

DABERATH or DABERETH. A Levitical town near the foot of Mount Tabor, Josh. 19: 12; note C. B. 21: 28; 1 Chron. 6: 72.

DAGON. A principal idol of the Philistines, at Gaza and Ashdod, Judges, 16: 23; note C. B. 1 Sam. 5: 4; note C. B. 1 Chron. 10: 10.

DALMANUTHA. A village on the east side of the sea of Tiberias, Mark. 8: 10; note C. B.

DALMATIA. A province of Europe on the eastern coast of the Adriatic sea. 2 Tim. 4: 10.

DAMARIS. A christian woman of Athens, Acts, 17: 34.

DAMASCUS. The capital of Syria, situated at the eastern foot of anti Lebanus, 160 miles north of Jerusalem, Gen. 14: 15; Elizur native of, 15: 2; Rezon reigned there, 1 Kings, 11: 24, note C. B.; wilderness of, 1 Kings, 19: 15, note C. B.; 1 Kings, 20: 34, note C. B.; an altar seen there by Ahaz, and one like it set up in the temple, 2 Kings, 16: 10; threatened, Jer. 49: 23, note C. B.; to be destroyed, Isa, 17: 1; Paul goes to, Acts, 9: 2; note C. B.; 22: 6, 26: 12; Gal. 1: 7, note C. B.; escapes from, 2 Cor. 11: 32, note C B.

1, DAN. Son of Jacob by Bilhah, Gen. 30: 6, 35: 25, and one of twelve tribes; prophetic blessing, 49: 16, 17, note C. B.; Deut. 33: 22; Judges, 5: 17.

2, A city on the east of the source of the Jordan and south of Mount Lebanon; near it Abraham routed the Canaaniteish kings, Gen 14: 14, note C. B.; here Jereboam set up one of his idols, 1 Kings, 12: 29, note C. B.

3, A name given to Laish, Judges, 18: 7, 29, note C B.

1, DANIEL. Also called Belteshazzar, Dan. 1: 7, note C. B.; a celebrated prophet, descended from one of the highest families of Judah, if not of royal blood, Dan. 1: 3; probably born at Jerusalem and carried captive to Babylon, Dan. 1: 6; refuses the kings provisions, : 8, note C. B.; interprets Nebuchadnezzar's dream, 2: 1, 4: 1; writing on the wall, 5; 25, note C. B.; made chief president, 6: 3; cast into the den of lions, : 16; his vision of the four beasts, 7: 1; of the ram and he goat, : 8; prophecy of 70 weeks, 9: 24, note C. B.; of the kings of the north and south, 11: 5, note C. B.; testimony of God in his favor, Ezk. 14: 14, note C. B.; 28: 3, note C. B.; his prophecy referred to by Christ, Mat. 24: 14; Mark, 13: 14.

2, The second son of David, called Chileab, 1 Chron. 3: 1; 2 Sam. 3: 3.

3, A descendant of Ithamar, the son of Aaron. He, as one of the chiefs, accompanied Ezra from Babylon, Ezra, 8: 2.

DANITES. Go in quest of more country, Judges, 18: 1; rob Micah, : 14–19., note C. B.; conquer Laish, Judges, 18: 27; set up an idol there, : 30; their inheritance, Josh. 19: 40.

DANNAH. A city of Judah, Josh. 15; 49.

DARIUS. The name under which three Medo Persian kings mentioned.

1, The Mede, the son of king Estyages, Dan. 5: 31, note C. B.; 6: 1, note C. B.; 9: 1, note C. B.; 11: 1. He dethroned Belshazzar, king of the Chaldeans. In his reign Daniel was cast into the lion's den, Dan. 6: 16; proclaims the true God, : 24.

2, Hystaspes; he renewed the permission to rebuild the temple, Ezra, 4: 5, 24, note C. B.; 6: 1.

3, Codomanus, a brave and generous Persian king, Neh. 12: 22. He was defeated by Alexander the great, and killed by his own generals.

DATHAN. One of the chiefs of Reuben, who revolted against Moses and Aaron, Numb. 16: 1, note C. B.

DAVID. Son of Jesse, 1 Chron. 2: 15, note C. B.; Ruth, 4: 22; Mat. 1: 6; Luke, 3; 31; anointed by Samuel, 1 Sam. 16: 12; attends Saul, : 19; kills Goliah, 17: 33; marries Michal, 18: 22; concealed by her, 19: 12; takes leave of Jonathan, 20: 42; takes the hallowed bread, 21: 1; feigns madness at Gath, : 13, note C. B.; at Adullum, 22: 1; nobly rescues Keilah, 23: 1; note C. B.; cuts off the skirt of Saul, 24; 4: marries Abigail, 25: 39; spares Saul, 26: 4; laments over Saul and Jonathan, 2 Sam. 1: 17; made king of Hebron, 2: 1: mourns for Abner, 3: 31, note C. B.; made king of all Israel, 5: 1; 1 Chron. 11: 1; brings the ark from Kerjath-Jearim, 2 Sam. 6: 1; 1 Chron. 13: 1, note C. B.; proposes to build a temple, 2 Sam. 7: 2; 1 Chron. 17: 1; note C. B; his prayer and thanksgiving, 2 Sam. 7: 18–29, note C. B.; various conquests, 2 Sam. 8: 4, note C. B.; 10: 6–18, note C. B.; his adultery with Bathsheba, 2 Sam. 11: 4; marries her, 11: 27; flies from Absalom, 15: 16; is cursed by Shemai, 16: 5; mourns Absalom's death, 18: 33; more wars, 21: 15; psalm of thanksgiving at removal of the ark, 1 Chron. 16: 8, note C. B.: numbers the people, 21: 5, note C. B.; noble decision, : 13, note C. B.; makes Solomon king, 23: 1; gives charge to Solomon, 1 Chron. 22: 6, 28: 9–20; his death, 29: 28, note C. B.

DEAD SEA. Known as sea of the plain, Deut. 3: 17; 2 Kings, 14: 25; the Salt sea, Gen 14: 3; Numb. 34; 3, note C. B., and the East sea, from its position in relation to Jerusalem, Ezek. 47: 18: Joel, 2: 20. It lies in the great valley at the end of the river Jordan—it is forty miles long, and six to eight wide. It is 1312 feet below the Mediterranean sea.

DEBERATH. Joshua, 19: 12, note C. B.

DEBIR. A Levitical town in Judah, about 30 miles southwest from Jerusalem, and 10 from Hebron, Josh. 10; 38, note C. B.; Josh. 15: 15, 49; Judges, 1: 11.

1, DEBORAH. Nurse of Rebecca, Gen. 35: 8, note C. B.

2, The prophetess, encourages Barak, Judges, 4: 5, note triumphal ode; 5; 1.

DECAPOLIS. A district of Syria, east of Jordan, so called from deka, ten, and polis, city, because it contained ten cities, Mat. 4: 25, note C. B.; Mark, 5: 20, note C. B.: 7: 31.

1, DEDAN. Son of Ramah, and grandson of Cush, Gen. 10: 7; 1 Chron. 1: 9.

——— Grandson of Abraham, Gen. 25: 3; were merchants, Ezk. 27: 15; note C. B.; : 20.

DEHAVITES. A people tributary to the Persians, Ez. 4: 9.

DELILAH. The Philistine woman loved by Sampson, Judges, 16: 4: her treachery, : 6—20.

DEMAS. A christian professor of Thessalonica who forsook Paul, Col. 4: 14; Philemon: 24; 2 Tim. 4: 10.

1, DEMETRIUS. A silversmith of Ephesus, who excited a tumult, Acts, 19: 24, note C. B.

2, A Christian, probably a minister, mentioned with commendation, 3 John, : 12.

DERBE. A small town of Lacaonia, a province of Asia Minor, to which Paul and Barnabas retreated when driven from Lystra, Acts, 14: 6, note C. B.

DEUEL. Same as Reuel, Numb. 1: 14, note C. B.; 7: 42, 10: 20.

DIANA. A celebrated goddess of the Greeks and Romans; one of the 12 superior deities. The image was a female figure; her temple at Ephesus was 425 feet long and 220 broad. It had 127 white marble columns 60 feet high. The silver shrines made, by Demetrius, Acts, 19: 24, note C. B.

DIBLATH. A city of Moab, Ezek. 6: 14, note C. B.

DIBON. A city given by Moses to Gad, Numb. 32: 3, 34, note C. B. Afterward yielded to Reuben, Josh. 13: 9, 17, note C. B.

DIDYMUS. A surname of the apostle Thomas, denoting that he was a twin, John, 11; 16, note C. B.

DIKLAH. A tribe descended from Joktan, Gen. 10: 27.

DILEAN. A town in Judah, Josh. 15: 38.

DIMNAH. A Levitical city in Zebulon, Josh. 21: 35, note C. B.

DINAH. Daughter of Jacob by Leah, Gen. 30: 21; loved by Shechem, 34: 1.

DINAITES. An Assyrian people, Ezra, 4: 9.

DINHABAH. An Idumean town, Gen 36: 32.

DIONYSIUS. The Areopagite. A convert at Athens, Acts, 17: 34, note C. B.

DIOTREPHES. An ambitious false teacher, 3 John, : 9, note C. B.

DIZAHAB. In the desert of Sinai, Deut. 1: 1, note C. B.

DODANIM. Descendants of the fourth son, Javan, Gen. 10: 4; 1 Chron. 1: 7.

DOEG. An Edomite, and chief overseer of Saul's flock, an enemy of David, 1 Sam. 21; 7, note C. B.; kills the Priests, 22: 17.

DOPHKAR. A station of the Israelites in the wilderness, Numb. 33: 12.

DOR. A city of a Canaanitish king, on the borders of the Mediterranean sea, southward of Mount Carmel, Josh. 11: 2, 12: 23, 17: 11, note C B.; 1 Kings, 4: 11.

DORCAS. A female distinguished for her benefactions, Acts, 9: 36, note C B.; died, : 39; raised to life by Peter, : 40.

DOTHAN. A town north of Samaria, the place where Joseph's brethren sold him, Gen. 37: 17; 2 Kings, 6: 13, note C. B.

DRAGONWELL. Probably Gihon, on the west of Jerusalem, Neh. 2: 13

DRUSILLA. The third daughter of Herod Agrippa, who lived with Felix, Acts, 24: 24, note C. B.

DUMAH. An Arabian tribe, Gen. 25: 14; Isa. 21: 11, note C. B., a town in the tribe of Judah, Josh. 15: 52.

DURA. A plain in Babylonia, where the golden image was set up, note, Dan 3: 1, note C. B.

E.

EBAL and GERIZIM. Two mountains of Samaria, forming the opposite sides of the valley which contained the ancient town of Shechem, the present Nabulus, Deut. 11: 29, note C. B.; stones set up, 27: 4, note C. B.; the curses to be spoken, 27: 14, note C. B.; blessings, 28: 5, note C. B.

EBAMELECH. An Ethiopian eunuch to king Zedekiah, who saved the life of Jeremiah when in the dungeon, Jer. 38: 8–12, note C. B.; 39: 16, note C. B.

EBENEZER. An old stone of testimonial, commemorative of God's help to Israel in answer to prayer, 1 Sam. 4: 1, 5: 1, 7: 12.

EBER. A district peopled by the descendants of Shem, Gen. 10: 21, 11: 14.

EBRONAH. A station in the wilderness, Numb. 33: 34, note C. B.

ACMETHA. A city on the southern confines of Media and Persia, Ezra, 6: 2, note C. B.

EDAR. A town in Judah, Gen. 35: 21.

EDEN. The site of Paradise, Gen. 2: 8, 10, note C. B.; : 15; supposed to be situated in Mesopotamia, as in 2 Kings, 19: 12, and Isa. 37: 12, note C. B.; it is joined with Haran, a noted town of Mesopotamia. Adam expelled, 3: 23.

——— BETH EDEN. A house of Eden, Amos, 1: 5, note C. B.

1, EDOM. The name of Esau, the son of Isaac and brother of Jacob, Gen. 25: 30, note C. B., 36: 1.

2, Idumea, country of the Edomites, a mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, Gen. 32: 3, note C. B.; its fertility, 27: 29, note C. B.; subjugation and total desolation, Ezk. 26: 14, note C. B.; 35: 9, note C. B.; name of the enemies of the church, Isa. 63: 3, note C. B.

EDOMITES. Descendants of Edom—refuse a passage to the Israelites, Numb. 20: 14; Deut. 2: 4; when to be admitted to the congregation, 23: 8; conquered by David, 2 Sam. 8: 14; revolt from Jehoram, 2 Kings, 8: 20; 2 Chron. 21: 8; to be conquered, Jer. 49: 7; Ezk. 25: 13, 35: 1; judgments, Amos. 1: 11; Obediah, 1: 1.

EDREI. The ancient metropolis of Bashan, Numb. 21: 23; Deut. 3: 1, note C. B.

EGLAIM. A village in the land of Moab. Isa. 15: 8, note C. B.

EGLON. A king of the Moabites, who oppressed Israel, Judg. 3: 14; assassinated by Ehud, : 21

EGYPT. Called Mizraim, Gen. 10: 6; also the land of Ham, Ps. 78: 51, 105: 23; also Rahab, Isa. 51: 9; a much renowned kingdom of antiquity, situated in the northeast of Africa, Isa. 18: 2; note C. B. It is the land of the Nile, in the Bible called the river of Egypt, Josh. 15: 4; 2 Kings, 24: 7; its fertility, Gen. 41: 31; note C. B.; prophecied that Abraham's posterity should be bondmen there, Gen. 15: 13; ten plagues of, Ex. 7: 19, 8: 5, 9: 1; death of first born, 12: 29; destruction of army, 14: 28; its ruin foretold, Isa. 19: 1–3, note C. B.; to be conquered by Assyrians, 19: 4, note C. B.; 20: 1; Israel threatened for their confidence in it, 30: 1; its ruin again foretold, Jer. 44: 30, 46: 13, note C. B.; its desolation for 40 years, Ezek. 29: 8–15, note C. B.; 30: 31, note C. B.; given to Nebuchadnezzer, : 17, 32: 11; given as a ransom for the Jews, Isa. 43: 3, note C. B.

EHUD. One of the judges of the tribe of Benjamin; he delivered Israel from the Moabites, Judges, 3: 16, 26.

EKRON. One of the principal cities of the Philistines, on the shore of the Mediterranean, between Azotus and Jamnia, Josh. 13: 3, 19: 43, note C. B.; taken by Judah, Judges, 1: 18; afraid of the ark, 1 Sam. 5: 10; Beelzebub the God of, 2 Kings, 1: 2.

1, ELAH. Valley where David killed Goliah, 1 Sam. 17: 2, 19, note C.B.

2, A king of Israel, 1 Kings, 16: 6; murdered by Zimri, : 10.

1, ELAM. The eldest son of Shem, and father of the Elamites, Gen. 10: 22; his descendants to be conquered, Jer. 49: 34, 35, note C. B.

2, Part of the kingdom of Persia, the ancient Susiana, now called Curzistan, Ezra, 4: 9; Dan. 8: 2.

ELATH or ELOTH or ÆLA. A seaport town on the Red sea, Deut. 2: 8; taken by David and held as a place of commerce, 2 Chron. 8: 17; rebuilt by Azariah, and restored to Judah, 2 Kings, 14: 22, note C. B.

ELBETHEL. The God of Bethel. An altar built there, Gen. 35: 7, note C. B.

ELDAD. One of the 70 Elders, Numb. 11: 24.

ELEALEH. A town in Reuben, Numb. 32: 37, note C. B.

1, ELEAZER. Third son of Aaron, and his successor as High Priest, Ex. 6: 23; chief over the Levites, Numb. 3: 32; High Priest, 20: 26, note C. B.; he, with Joshua, divide Canaan, 34: 17, note C. B.; died, Josh. 24: 33.

2, Probably a Levite, set apart to attend the ark, whilst under the roof of his father Aminadab, 1 Sam. 7, 1.

3, One of the three most eminent of David's heroes, 2 Sam. 23: 13, note C. B.

ELEPH. A town in Benjamin, Josh. 18: 28.

ELHANAN. Slays the brother of Goliah, 2 Sam. 21: 19, note C. B. 23: 24.

ELI. A High Priest and judge of Israel, 1 Sam. 1: 3–9; reproves Hannah, : 12; sins of his sons, 2: 12; his sons slain, 4: 11; his death, : 18 note C. B.

ELIAB. Eldest brother of David, 1 Sam. 16: 6, 7; 17: 28.

1, ELIAKIM. Son of Hilkiah, sent by Hezekiah to Isaiah, 2 Kings, 19: 2; prediction of his greatness, Isaiah, 22; 20, note C. B.; : 22, note C. B.

2, The son of Josiah and made king in place of his father, 2 Kings, 28: 34; 2 Chron. 36: 4.

ELIAS. See Elijah.

ELIASHIB. High Priest in time of Nehemiah. Aided in building the wall, Neh. 3: 1.

1, ELIEZER. The steward of Abraham, and native of Damascus, Gen. 15: 2; sent for a wife for Isaac, and his form of oath, 24: 2, note C. B.: his conduct and success, : 12–67.

2, The son of Moses, Ex. 18: 4; 1 Chron. 23: 15.

3, The son of Zichri, one of the princes of the tribes, 1 Chron. 27: 16, note C. B.

4, The son of Dodavah, a prophet; foretold the destruction of the fleet of Jehosaphat, 2 Chron. 20: 37.

5, A priest who officiated at the removal of the ark, 1 Chron. 15: 24.

1, ELIHU. One of Job's friends, the son of Barachel, Job. 32: 2.

2, Captain of a 1,000 of Manasseh, 1 Chron. 12: 20.

3, One of the porters of the gate, 1 Chron. 26: 57.

4, Of Judah, one of the brethren of David, 1 Chron. 27: 18.

ELIHOREPH. A scribe in the time of Solomon, 1 Kings, 4: 3.

ELIJAH. A prophet—foretells a drought, 1 Kings, 17: 1; fed by ravens, : 4, note C. B.; visits the widow of Zarephath, : 9, note C. B.; raises her son to life, : 22; sent to meet Ahab, 1 Kings, 18: 1, note C. B.; his contest with the prophets of Baal, : 21, note C. B.; brings rain, : 44, note C. B.; threatened by Jezebel, 19: 9; sends to anoint Jehu, : 16; calls Elisha, : 19; denounces judgments against Ahab and Jezabel, 21; 17, 23, note C. B.; reproves Ahaziah, 2 Kings, 1: 4; divides the Jordan, 2: 8, note C. B.; goes to heaven in a chariot of fire, 2: 11, note C. B.; John Baptist called Elias, Mat. 17: 12, 13.

ELIM. An Israeliteish station on east of Red sea, where were 12 wells, Ex 15: 27, note C. B.; Numb. 33: 9, 10.

ELIMELECH. A native of Bethlehem, and the husband of Naomi, Ruth, 1: 1, note C. B.

ELIPHALET. One of David's sons, 2 Sam. 5: 16; 2 Chron, 3: 6, 8.

1, ELIPHAZ. A son of Esau and Adah, Gen. 36: 4, 10, 15.

2, One of the three friends of Job, and native of Teman in Idumea, Job, 4: 1.

ELISHA. Disciple and successor of Elijah, 1 Kings, 19: 19; divides the Jordan, 2 Kings, 2: 14; heals the waters of Jericho, : 21; mocked by the children, : 23, note C. B.; procures water for the army, 3: 20, note C. B.; multiplies the widow's oil, 4: 1, note C. B.; procures a son for the Shunamite, : 14; raises him to life, : 32; feeds one hundred men, : 42, note C. B.; cures Naaman, 5: 14; makes iron swim, 6: 6; discloses the counsels of the king of Syria, : 8; smites the army with blindness, : 18, note C. B.; promises plenty in the siege, 7; 1, note C.B.; prophecies to Hazarel at Damascus, 8: 7; sends to anoint Jehu, king of Israel, 9: 1; foretells Joash's three victories, 13: 14–17, note C. B.; writes to Jehoram, 2 Chron. 21: 12, note C. B.; dies, 2 Kings, 13: 20, note C. B.

ELISHAH. A son of Javan, Gen. 10: 4, who gave name to the "Isles of Elisha," a region of the Mediterranean whence purple was brought to Tyre, Ezk. 27: 7, note C. B.

ELISHEBA. Wife of Aaron, and daughter of Amminadab, Ex. 6: 23.

ELIZABETH. The mother of John the Baptist, Luke, 1: 5–42.

ELIZAPHAN. Son of Uzziel, and father of the Koathites, Numb. 3: 30; he and his brothers bury Nadab and Abihu, Lev. 10: 4.

1, ELKANAH. The father of Samuel, 1 Sam. 1: 1; his peculiar regard for his wife Hannah, 1 Sam. 1: 5, note C. B.

2, Son of Korah, Ex. 6: 24; 1 Chron. 6: 23.

3, One of David's heroes, 1 Chron. 12: 6.

4, A friend of king Ahab, 2 Chron. 28: 7.

ELKOSH. The prophet is called an Elkoshite, Nahum, 1: 1, note C. B.; a place supposed to be in Galilee.

ELLASER. A territory in Asia, where king Arioch was one of the four who invaded Canaan in the time of Abraham, Gen. 14: 1; probably the same as Thelasser mentioned in 2 Kings, 19: 12.

ELNATHAN. The grandmother of Jehoiachin, 2 Kings, 24: 8; was sent to bring the prophet Urijah from Egypt, Jer. 26: 22; opposed the burning of Jeremiah's prophecies, 36. 12.

1, ELON. A judge of Israel, Judges, 12: 11.

2, A Hitite, Gen. 26: 34, 36: 2.

3, A town in the tribe of Dan, Josh. 19: 43.

4, Bethhanan, a district in Israel, 1 Kings, 4: 9.

ELTEKEH. A Levitical city of Dan, Josh. 19: 44.

ELTEKON. A town of Judah, Josh. 15: 59.

ELTOLAD or TOLAD In Judah, but belonging to Simeon, Josh. 15: 30.

ELYMAS. A Jewish sorcerer and false prophet of Paphos, struck blind by Paul, Acts, 12: 8, note C B.

EMIMS. A warlike, gigantic race in the time of Abraham, who occupied the land of Moab, Gen. 14: 5; Deut. 2: 10, note C. B.

EMMANUEL. A Hebrew word, signifying God with us. It is applied to the Messiah, as uniting the divine and human, Isa, 7: 14, note C. B.; Mat. 1: 23.

EMMAUS. A village 60 furlongs or 7 1-2 miles northward from Jerusalem, memorable for the interview of Christ with two disciples. Luke, 34: 13, note C. B.

ENAM. In Judah, Josh. 15: 34.

ENDOR. A town of Galilee, assigned to Manasseh, Josh. 17: 11; Ps. 83: 10; it is memorable for a celebrated witch, 1 Sam. 28: 7, note C. B.

ENEAS. Cured of palsy by Peter, Acts, 9; 33.

ENEGLAIM. A town of Moab on the Dead sea, Ezk. 47: 10, note C. B.

1, ENGANNIM. A town in Judah, near Bethel, Josh. 15: 34.

2, A Levitical city, Josh. 19: 21, 21: 29.

ENGEDI. A city of Judah, not far from the Dead sea, Josh. 15: 62. note C. B.; here David was an exile, 1 Sam. 23: 29, note C. B.; 24: 1; here the armies opposed to Jehosaphat encamped, 2 Chron. 20: 2; Ezk. 47: 10, note C. B.

ENHADDA. A town of Japhat. Josh. 19: 21.

ENHAKKORE. In Simeon, Judg. 15: 19.

ENHAZOR. In Naphtali, Josh. 19: 37.

ENMISHPAT or KADESH. Probably the same as Miribah, Gen. 14: 7.

1, ENOCH. The son of Cain, after whom the first city is named, Gen. 4: 17.

2, The son of Jared, and father of Methusalch, Gen. 5: 18; Luke, 3: 37; he walked with God, : 22; God took him, : 24, note C. B.; Heb. 11: 5; prophesied, Jude, : 14

3, A city built by Cain, Gen. 4: 17.

ENON. A small town on western side of Jordan, near Mount Gilboa, where John baptised, John 3: 23, note C. B.

ENOS. The son of Seth, Gen 4: 26; father of Canaan, 5: 9.

ENRIMMON. A town of Judah, Neh. 11: 29.

ENROGEL. The fountain of Nehemiah, on northeast of Jerusalem, at the foot of Mount Zion, Josh. 15: 7, 18: 16; 2 Sam. 17: 19.

ENSHEMESH. A town with a stream on the borders of Judah and Benjamin, Josh. 15: 7, 18: 17.

ENTAPPUAH. A town on the borders of Manasseh and Ephraim, Josh. 17: 7.

EPAPHRAS. An eminent teacher in Colosse, Col. 1: 7, note C. B.; 4: 12; Philm. : 23.

EPAPHRODITUS. A messenger of the church at Phillippi to Paul at Rome, Phil. 2: 25, note C. B.; 4: 18.

EPENETUS. A christian of Rome, converted in Achaia, Rom. 16: 5, note C. B.

1, EPHAH. Eldest son of Median, Gen. 25: 4; Isa. 60: 6.

2, A district of the Medianites near the Dead sea, Gen. 25: 4; Isa. 60: 6.

EPHESUS. The capital of Ionia, in Asia Minor, situated on the river Cyaster, 23 miles north of Miletus, and famous for its image and temple of Diana, Acts, 18: 21, 24; Paul taught the disciples, 19: 1, note C. B.; tumult raised by Demetrius, 19: 23, note C. B., and Exposition, p. 1222. Here Paul preached three years, 20: 31, note C. B.; fought with beasts at, 1 Cor. 15: 32, note C. B.; the angel of addressed, Rev. 2: 1, note C. B.

1, EPHRAIM. The youngest son of Joseph, Gen. 41: 52, 48: 1; preferred to Manasseh, 48: 19; his descendants, 1 Chron. 7; 20, 28.

2, A tribal division of Canaan, Josh, 16: 5–10; 2 Chron. 28: 9, note C. B.

3, A mountain or mountain range, Josh. 17: 15, 19: 50.

4, A forest or wood on the east of Jordan, where Absalom lost his life, 2 Sam. 18: 6–8, note C. B.

5, A city near the wilderness of Judea, 2 Sam. 13: 23, where Jesus withdrew from persecution, John, 11: 54.

6, Name given to the kingdom of Israel, Isa. 9: 9.

EPHRAIMITES. Their possessions, Josh. 16: 1, 17: 14; 1 Chron. 7: 28; defeated, Judges, 12: 5; threatened for their pride, Isa. 28: 1.

1, EPHRATH. Name given to Bethlehem, Gen. 35: 19.

2, Second wife of Caleb, and mother of Hur, 1 Chron. 2: 19.

3, Name of Ephraim, 1 Sam. 1: 1; 1 Kings, 11: 26.

1, EPHRON A Hittite of Hebron, who sold Abraham the cave for a burial place, Gen. 23: 8.

2, A mountain on the border of Judah and Benjamin, Gen. 35: 19.

3, A town on the borders of Benjamin, 2 Chron. 13: 19.

ERASTUS. The Chamberlain of Corinth, converted by Paul, Acts, 19: 22, note C. B.; Rom. 16: 22, note C. B.; 2 Tim. 4: 20, note C. B.

ERECH. One of the cities of Nimrod, in plain of Shinar, Gen. 10: 10.

ESAR HADDON. The son and successor of Sennacherib, king of Assyria, 2 Kings, 19: 37; Isa. 37: 38, note C. B.

ESAU. The son of Isaac and twin brother of Jacob, Gen. 25: 25, note C. B.; sells his birthright, : 33; meets his brother, 33: 4, note C. B.; his wives and descendants, 36: 1; 1 Chron. 1: 25.

1, ESCHOL. Amorite prince, one of Abraham's allies, Gen. 14: 13, 24.

2, A valley of Hebron and Jerusalem, distinguished for its vineyards; here the spies of Joshua cut a bunch of grapes, Numb. 13: 24; note C. B.; 32: 9.

ESDRALEON. Plain of; see Jezreel.

ESEK. One of the wells dug by Isaac, Gen. 26: 20.

ESH-BAAL. Fourth son of Saul, 1 Chron. 8: 33.

ESHEAN. In tribe of Judah, Josh. 15: 52.

ESHTAOL. A city of Gildah, Josh. 15: 33; near to it Samson was born, Judges, 13: 2, 16: 31.

ESHTEMOH. A Levitical city in Judah, Josh. 15: 50.

ESTHER. A damsel of the tribe of Benjamin, born during the exile; the daughter of Abihail, the uncle of Mordecai, Esth. 2: 15; made queen, : 17; appoints a fast, 4: 15; favorably received by the king, 5: 1; invites the king and Haman to a feast, : 4, 5, 6, note C. B.; : 8, note C. B.; asks her life and that of her people, 7: 3.

1, ETAM. A town in Judah. decorated with gardens and streams by Solomon, 1 Chron. 4: 3, note C. B.; : 32; fortified by Rehoboam, 2 Chron. 11: 6.

2, A rock near the town, Judges, 15: 8.

ETHAM. Third station of the Israelites, Numb. 33: 6, note C. B.

ETHAN. One of four renowned for their sagacity, 1 Kings, 4: 31; 1 Chron. 2: 6.

2, A Levite, and son of Kishi, one of the masters of the temple music, 1 Chron. 6: 44, 15: 19.

3, The person to whom the Psalm 89 is dedicated.

ETHER. In the tribe of Simeon, Josh. 15 : 42, 19 : 7.

ETHIOPIA or CUSH. An extensive country of Africa, southward of Egypt, Gen. 10 : 6, note C. B. ; Isa. 37 : 9, note C. B. ; promise of its conversion, Ps. 68 : 31, 87 : 4 ; Isa 45 ; 14.

EUNICE. A Jewess, the mother of Timothy, and daughter of Lois, Acts, 16 ; 1 ; 2 Tim. 1 ; 5.

EUNUCH. Term of office, Gen. 37 : 36, note C. B. ; Esther, 1 : 10 ; Acts, 8 : 27, note C. B.

EUODIAS. A female disciple at Philippi, Phil. 4 : 2, note C. B.

EUPHRATES. The largest stream in western Asia ; its source is in the mountains of Armenia and falls into the Persian gulf—flows in the Garden of Eden, Gen. 2 : 14 ; a boundary of Israelites, 15 : 18, Deut. 11 : 24, note C. B. ; Josh. 1 : 4 ; 2 Sam. 8 : 3 ; a girdle hidden near it the type of captivity, Jer. 3 : 1, note C. B. ; four angels loosed from it, Rev. 9 : 14, note C. B. : sixth angel pours his vial on it, 16 : 12, note C. B.

EUTYCHUS. A young man who fell down dead from the window while Paul was preaching, Acts, 20 : 9, note C. B.

EVE. The mother of the human race, Gen. 2 : 22, note C. B. ; deceived by the serpent, 3 : 1–6, note C. B. ; punishment, : 16, note C. B.; mentioned by Paul, 2 Cor. 11 : 3 ; 1 Tim. 2 : 13, note C. B.

EVIL MERODACH. Son and successor of Nebuchadnezzar, 2 Kings, 25 : 27, note C. B. ; liberates Jehoiachin, Jer. 52 : 31, note C. B.

EZEKIEL. The son of Buzi the priest, Ezk. 1 : 3 ; supposed to be a native of Sarera ; he was a prophet about 600 years B. C. The first mention of him is in Mesopotamia by the river Chebar, Ezk. 1 : 1 ; his commission, 2 : 1, note C. B. ; eats the roll presented by the angel, 3 : 1, note C. B. ; foretells the taking of Jerusalem, 4 : 1, note C. B. ; carried there in a vision, 8 : 1 ; brought back, 11 : 24, note C. B. ; removes his dwelling as a type of the approaching captivity, 12 ; 3, note C. B. ; not to mourn the death of his wife, 24 ; 16, note C. B. ; his duty as a watchman, 33 : 1 ; not respected by the people, : 30, note C. B.

EZEL. A stone, 1 Sam. 20 : 19.

EZEM. Town of Simeon, 1 Chron. 4 : 29.

EZION GEBER. A city of Idumeæ, on the Red sea, and a station of Israelites, Numb. 33 : 35, note C. B. ; here Solomon equipped his fleet for Ophir, 1 Kings, 9 : 26, note C. B.

EZRA. One of the captives of Babylon, where he probably was born. A Jewish scribe and priest, a lineal descendant from Aaron by Phineas, and grandson of Seraiah, 2 Kings, 25 : 18–21 ; Ezr. 7 : 1–5 ; goes to Jerusalem, : 6–9 ; letter of Artaxerxes to him, : 11–26 ; leads the second expedition of Jews back from Babylon, 8 : 1–20 ; keeps a fast, : 21–23 ; Neh. 9 : 1 ; his prayer and confession, Ezra, 9 : 5 ; reforms illegal marriages, 10 : 1.

F.

FAIRHAVENS. A harbor of Crete, Acts, 27 : 8, note C. B.

FELIX. A Roman procurator of Judea, who received Paul at Cesarea, Acts, 23 : 24, note C. B. ; hears Paul plead, 24 : 10 ; trembles, 25 ; leaves him to Festus, : 27.

FESTUS PORTIUS. The successor of Felix as deputy governor of Judea, Acts, 24 : 27, note C. B. ; hears Paul, 25 : 8 ; his account to Agrippa, : 14 : hears him again, 26 : 1. He died in Judea.

FORTUNATUS. A disciple of Corinth, of Roman origin. He visited Paul at Ephesus, 1 Cor. 16 : 17.

G.

GAAL. Son of Ebed ; conspires against Abimelech, Judges, 9 ; 26 ; defeated by him, : 35, 36, note C. B.

1, GAASH. A hill in Ephraim, on north of which Joshua was buried, Josh. 24 ; 29–30.

2, A brook or valley, 2 Sam. 23 : 30.

GABA or GEBA. A Levitical city in Benjamin, near Jerusalem, Josh, 18 ; 24.

GABATHA. A tesselated pavement outside the preetorium of the Roman governor, John, 18 : 28, note C. B. ; 19 ; 13, note C. B.

GABRIEL. An angel sent to Daniel to explain the vision of the ram and he goat, Dan. 8 : 16, 9 ; 21 ; note C. B. ; sent to Zacharias, Luke, 1 : 19, note C. B. ; to the virgin Mary, : 26.

1, GAD. One of Jacob's sons, Gen. 30 : 11, note C. B. ; had seven sons, 46 : 16 ; his descendants, 1 Chron. 5 : 11 ; his inheritance, Josh. 13 : 24.

2, A tribal division of Canaan, Numb. 34 : 15, note C. B. ; Josh. 13 : 24–28.

3, Name given to the brook of Jabbok, 2 Sam. 24 : 5.

4, A prophet who adhered to David when persecuted by Saul, 1 Sam. 22 : 5 ; sent to David to choose one of three plagues, 2 Sam. 24 : 11, note C. B. ; wrote life of David, 1 Chron. 29 : 29.

5, Heathen god of fortune, called "Troop," or Gad in margin, Isa. 65 : 11, note C. B.

GADARA. Metropolis of Perea, 8 miles east of sea of Tiberias, where Christ permitted the devils to enter the swine, Mat. 8 : 28, note C. B. ; Luke, 8 : 26.

1, GAIUS. A noted christian of Corinth, baptised by Paul, 1 Cor. 1 : 14 ; the host of Paul, Rom. 16 : 23, note C. B.

2, A native or resident of Macedonia, who accompanied Paul, and whose life was periled at Ephesus, Acts, 19 : 29, note C. B.

3, A citizen of Dube, who attended Paul in his last journey to Jerusalem, Acts, 20 : 4.

GALATIA. A province of Asia Minor ; here Paul preached, Acts, 16 : 6, note C. B. ; 18 : 23 ; wrote an epistle to the church there, Gal. 1 : 2 ; see introduction to epistle, page 1295.

1, GALILEE. The northernmost of the three divisions of Palestine, Mark, 1 : 39, note C. B. ; a large and fertile territory, twenty cities of which Solomon gave to Hiram, 1 Kings, 9 : 11, note C. B. ; here Christ dwelt from his youth, Mat. 2 : 22. 23, note C. B. ; from it he came to John the Baptist, 3 : 13 ; here Christ preached and wrought miracles, 4 : 23, 24, note C. B. ; here he met his disciples after his resurrection, Mat. 28 : 7 ; Mark, 16 . 7 ; tradition about the Messiah, Luke, 6 : 44, note C. B.

2, Sea of—*Lake of Gennessareth or Tiberias*, Mat. 4 : 18.

GALILEANS. Inhabitants of Galilee, Mark, 14 : 70, note C. B. ; Luke, 13 : 1, 22 : 59, 23 : 6 ; Acts, 2, 7.

GALLIM. A town of Benjamin, north of Jerusalem, 1 Sam. 25 : 44, note C. B. ; Isa. 10 : 30.

GALLIO. The proconsul of Achaia, and brother of Seneca, Acts, 18 : 12, note C. B. ; : 17.

1, GAMALIAL. A celebrated Pharisee and Rabbi, a member of the Sanhedrim ; his advice respecting the apostles, Acts, 5 : 34, note C. B. ; Paul's tutor, 22 : 3, note C. B.

2, Son of Pedahzur, a prominent person of the children of Manasseh, Num. 1 : 10, 2 : 20, 7 : 25, 59 ; 10 : 23.

GAREB. A hill near Jerusalem, Jer. 31 : 39.

GATH. One of the five royal cities of the Philistines, Josh. 11 : 22, about 32 miles from Jerusalem, one of the cities on which the ark brought calamities, 1 Sam. 5 : 8, 9, note C. B. ; 6 : 18, note C. B. ; : 19, note C. B ; birthplace of Goliah, 1 Sam. 17 : 4, note C. B. ; David fled to it, 21 : 10, note C. B. ; he conquered it, 2 Sam. 8 : 1, note C. B. ; Uzziah broke down its walls, 2 Chron. 26 : 6.

GATH-HEPHER or GITTAH-HEPHER. Birthplace of Jonah, 2 Kings, 14 : 25.

1, GATHRIMMON. A Levitical city of the tribe of Dan, Josh. 9 : 46.

2, A city in the tribe of Manasseh, Josh. 21 : 25.

GAULAN or GOLAN. Levitical town in Manasseh, Deut. 4 : 43, note C. B. ; Josh. 20 : 8 ; 21 : 27 ; 1 Chron. 6 : 71.

GAZA or AZZAH. One of the five cities of the Philistines, on the southern borders of Palestine, Judges, 16 : 1, note C. B. ; taken by the tribe of Judah, Judges, 1 : 18, note C. B. ; Samson carried away the gates of, 16 : 3 ; confined and put out his eyes, : 21, note C. B. ; his death, : 27, 29, note C. B ; Phillip goes towards it and baptised the Eunuch, Acts. 8 . 26, note C. B.

GAZER or GEZER A royal city of the Canaanites, allotted to Ephraim as a Levitical town, Josh. 16 : 3.

GEBA. A city of the tribe of Benjamin, given to the priests, Josh. 21 : 17 ; 1 Chron. 6 : 60 ; built by Asa, 1 Kings, 15 : 22 ; Isa. 10 : 29.

1, GEBAL. A maritime city of Phœnecia, north of Beyroot, now called Jebail, Josh. 13 : 5, note C. B. ; Ez. 27 : 9.

2, A district of Idumea, the Gabalene of the Romans, being a part of the range of mountains which runs from the Elanitic gulf to the Dead sea, Ps. 83 : 7, note C. B.

GIBIM. A town in Judah, Isa. 10 : 31.

GEDALIAH. Governor of Judea under Nebuchadnezzer. He befriended Jeremiah, Jer. 39 : 14 ; 40 : 5, note C. B. ; murdered by Ishmael, 2 Kings, 15 : 22–25 ; Jer. 41 : 2, 18.

GEDER or GEZER. Signifies a wall enclosure, or fortified place, the king of which Joshua put to death, Josh. 12 : 13.

GEDERAH. A city in the plain of Judah, Josh. 15 : 36 ; probably the same as Geder.

GEDERATH. A city in Judah, Josh. 15 : 41 ; taken by Philistines from king Ahaz, 2 Chron. 28 : 18.

GEDOR. A city in the hill country of Judah, Josh. 15 : 58 ; some of the inhabitants joined David, 1 Chron. 4 : 18, note C. B. ; : 39 ; 12 : 7.

GEDEROTHIAM. In Judah, Josh. 15 : 36.

GEHAZI. The servant of Elisha, 2 Kings, 4 : 12 ; pleads for the Shunamite widow, : 14 : made a leper for his falsehood, 5 : 27 ; talks with king Jehoram, 8 : 4, note C. B.

GEHENNA. See Hinnom.

1, GEMARIAH. Son of Hilkiah, one of the bearers of Jeremiah's letter to the captives in Babylon, Jer. 29 : 3. Sent to Babylon with tribute money.

2, Son Shaphran, a scribe of the temple, Jer. 36 : 12.

1, GENNESARET. A lake in the Holy land, 6 miles wide and 13 long, called in the Old Testament Cinnereth, Josh. 12 : 3, note C. B. ; in New Testament it is called sea of Galilee, Mat. 4 : 18, 15 : 29 ; Mark, 1 : 16 ; also sea of Tiberias, John, 6 : 1, 23, note C. B. ; here Christ calmed the storm, Mat. 8 : 26 ; Mark, 4 : 39 ; Luke, 8 ; 34, note C. B. ; here the disciples fished, Luke, 5 : 4, 11.

2, Land of, Mat. 14 : 34, note C. B.

GERAR. Royal city of Philistines, Gen. . : 19 ; Abraham abode here, 20 : 1, note C. B. ; also Isaac, 26 : 6.

GERGESENES. See Gadara.

GERIZIM. A mountain of Samaria, near Shechem, on which the Samaritans erected their temple in opposition to that at Jerusalem, Deut. 11 : 29, note C. B. ; referred to by woman of Samaria, John, 4 ; 20, note C. B. ; from it and Ebal the blessings and curses pronounced, Deut. 27 : 11 ; Josh. 8 ; 33.

1, GERSHOM or GERSHON. One of the two sons of Moses, by Zipporа, Ex. 2 : 22, 18 : 3.

2, A son of Levi, Gen. 46 : 11 ; his sons bare the tabernacle, Numb. 3 : 25, note C. B. ; their number, 4 : 36, note C. B.

GESHEM or GASHMU. One of the enemies of the Jews under Nehemiah, probably a Samaritan, though called an Arabian, Neh. 2 : 19, 6 : 1, 6.

GESHUR. A district of Syria, 2 Sam. 13 : 38, note C. B. ; 15 : 8, note C. B. ; 1 Chron. 2 : 23 ; David married daughter of, by whom he had Absalom, 2 Sam. 3 : 3 ; here Absalom fled after murdering his brother, 13 : 37, note C. B.

GESHURITES. Inhabitants of the above region, Josh. 13 : 2, 13 ; 1 Sam. 27 : 8.

GETHER. A Syrian tribe, Gen. 10 : 23.

GETHSEMANE, (oil press). A garden or grove at the foot of Mount of Olives and in the vicinity of Jerusalem, in which Christ endured his agony and was betrayed, Mat. 26 : 36 note C. B. ; Mark, 14 : 32.

GEZER. A Levitical town in Ephraim, but formerly a royal city of Canaanites, Josh. 10 : 33, note C. B. ; 16 : 3–10 ; Judg. 1 : 29 ; assigned to Levites, Josh. 21 : 21, taken by Pharaoh, 1 Kings, 9 : 16, note C. B. ; built by Solomon, : 17.

GIAH. A place near Gibron, 2 Sam. 2 : 24.

GIBBETHON. Levitical city in Dan, Josh. 19 : 44 ; 21 : 23 ; taken by Philistines, 1 Kings, 15 : 27, 16 : 15.

1, GIBEAH or GIBEATH. A city of Benjamin 6 miles northward from Jerusalem ; its inhabitants abuse the wife of a Levite, Judges. 19 : 14 ; it was the birthplace and residence of Saul, 1 Samuel, 10 : 26, 11 : 4, 15 : 34, 23 : 19. 26 : 1 ; the scene of Jonathan's exploit, 1 Sam. 14 : 1 ; descendants of Saul hung here, 2 Sam. 21 : 6, note C. B.

2, In the mountains of Judah, Josh 15 : 57; 1 Chron. 2: 49, note C B.
3, In Mount Ephraim, where High Priest Eleazer was buried, Josh. 24 : 33.

GIBEON. A city of the Hivites, afterwards a Levitical city, 6 miles north of Jerusalem—the inhabitants deceived Joshua and the Israelites, and secured a treaty, Josh. 9 : 3, note C. B.; condemned to servitude, : 21, note C. B.; near it the Canaanites destroyed by hail and thunder, 10 : 10; sun and moon stood still, . 12, 13, note C. B.; famous on account of cruelty of Saul, 2 Sam. 21 : 1, note C. B.; see map, vol. 2.

GIBLITES. Inhabitants of the city and district of Gebel, in Phœnicia, Josh. 13 : 5, note C. B.; they were stone squarers for Solomon, 1 Kings, 5 : 18, note C. B.

GIDEON. Fifth judge in Israel; the son of Joash, of the tribe of Manasseh, called by an angel to deliver his country from the Midianites, Judges, 6 : 11, note C B.; proofs of his commission, : 36–40; victory over Midianites, and new name, 7 : 1, note C. B.; pacifies the Ephraimites, 8 : 1; refuses the government, : 23; his sons, and death, : 29–35, note C. B.

GIDOM. A city of Benjamin, Judges, 20 : 45.

1, GIHON. The name of one of the rivers of Paradise, Gen. 2 : 13, note C. B.

2, The valley and pool near the western walls of Jerusalem—the place where Solomon was anointed king, 1 Kings, 1 : 33–38, 45, note C. B.

GILBOA. A mountain in the Holy land, 60 miles north from Jerusalem, noted for the defeat and death of Saul and Jonathan, 1 Sam. 31 : 1–6, note C. B ; 2 Sam. 1 : 21.

1, GILEAD. Same as Galeed—a group of mountains connected with Lebanon by means of Mount Hermon, Gen. 31 : 21, note C. B.; : 47; Judges, 7 : 3, note C. B.

2, A large district east of the Jordan, Gen. 37 : 25; distinguished for its rich pasturage; Numb. 32 ; 1 ; Jer. 22 : 6, note C. B.; also its gum or balm, Jer. 8 : 22, note C. B.

3, A city south of the river Gabbok, Judges, 21 : 8, note C. B.

4, Name of Jephtha's father, Judges 11 : 1, note C. B.; grandson of Manasseh, Numb. 26 : 29.

GILEONITE. Residence of Ahethopel, 2 Sam. 15 : 12, 23 : 34.

1, GILGAL. Place of Israel's first encampment, where they set the 12 stones, Josh. 4 : 19, note C. B.; Israelites circumcised, 5 : 2, note C. B.; Samuel's annual visits to, 1 Sam. 7 : 16, note C. B.; Elisha comes to, 2 Kings, 4 : 38; place of idolatry, Amos, 4 : 4, 5 : 5.

2, A place near Shechem, Deut. 11 : 30; Josh. 12 : 23, note C. B.; Neh. 12 : 29.

GILOH. In the mountains of Judah, Josh. 15 : 51; where Ahithopel lived, 2 Sam. 15 : 12, 17 : 23.

GIMZO. A town in Judah, 2 Chron. 28 : 18.

GIRGASHITES. One of the Canaanitish nations, Gen. 10 : 15, 16; Deut. 7 : 1, note C. B ; their country promised to Abraham, 15 : 18–21; subdued by Joshua, 24 : 11 ; map, vol. 1.

GITTAH-HEPER. A boundary of Zebulon, Josh. 19 : 13.

GITTAIM. A town of the Benjamites, 2 Sam. 4 : 3; Neh. 11 : 33.

GITTITES. A tribe of Philistines, and inhabitants of Gath, Josh. 13 : 3.

GOATH. Place near Jerusalem, Jer. 31 : 39.

GOB. Place where David fought with the Philistines, 2 Sam. 21 : 18, note C. B.

GOG and MAGOG. Generally named together—occurs as a proper name, 1 Chron. 5 : 4; Ezk. 38 : 2, note C. B.; : 3, 16, 18 ; 39 : 11; and as the name of a country, Rev. 20 : 8, note C. B.

GOLAN or GAULON. City of refuge in Manasseh, Deut. 4 : 43, note C. B.; Josh. 20 : 8, 21 : 27, 1 Chron 6 : 71.

GOLGOTHA Hebrew name for Calvary, and called place of a skull, Mat. 27 : 33, note C. B ; Mark, 15 : 22 ; John, 19 : 17, note C. B.

GOLIATH. A giant of Gath, 10 feet high, 1 Sam. 17 : 4, note C. B ; challenges Israel, : 8, 10, note C. B.; slain by David, 49, 50, note C. B.

1, GOMER. Eldest son of Japhet, Gen. 10 : 2; Chron. 1 : 5; prediction, Ezk. 38 : 6.

2, Daughter of Diblaim, wife of Hosea, Hos. 1 : 3.

GOMORRAH. One of the cities of the plain, destroyed, Gen. 10 : 19; well watered, 13 : 10 ; destroyed, : 19 : 24, note C. B.; : 28, note C. B.; see Sodom.

1, GOSHEN. A fertile province in Egypt, on the eastern side of the Nile, Gen. 45 : 10, note C. B.; 47 : 1, 6; protected from plagues, Ex. 8 : 22, note C. B.; 9 : 26.

2, A city, with neighboring district, in tribe of Judah, Josh. 10 : 41, note C. B.

1, GOZAN. A river of Media, 2 Kings, 17 : 6, 18 : 11; 1 Chron. 5 : 26.

2, A region of Mesopotamia, 2 Kings, 19 : 12; Isa. 37 : 12.

GREECE or GRECIA. A country on the southeast of Europe, including Ionia and Asia Minor, Dan. 2 : 39, note C. B.; 8 : 21, note C. B.; Zech. 9 : 13; Acts, 20 : 2, note C. B.; map of Paul's travels, vol. 2.

GRECIANS. Murmured, Acts, 6 : 1, note C. B.; Paul disputed against, 9 : 29, note C. B.; many of them converted, Acts, 11 : 19, 20, note C. B.

GREEKS. The Jews thus called all Gentiles, Acts, 19 : 10, 20 : 21; Rom. 1 : 14, 16 ; 2 : 9, 10 ; 1 Cor. 1 . 22, 23 : 24.

GUDGODAH. An Israelitish station in wilderness, Deut. 10 : 7.

GUR. A place in western portion of Manasseh, 2 Kings, 9 : 27.

GURBAAL. A town or district in Arabia, 2 Chron. 26 ; 7.

H.

HABAKUK. Of the tribe of Simeon, and one of the 12 minor prophets. He lived 600 years B. C. Foretells the destruction of Judah by the Chaldeans, Hab. 1 : 1 ; overthrow of the Chaldeans, 2 : 1 ; his sublime prayer, 3 : 1.

HABOR or rather CHABOR. A city or country of Media, to which portions of the ten tribes were carried, 2 Kings, 17 : 6, note C. B ; 18 : 11, note C. B.

HACHILAH. A hill near the desert of Zipp, 1 Sam. 23 : 19, note C. B.

1, HADAD. King of Edom, who defeated the Midianites, Gen. 36 : 35 ; 1 Chron. 1 : 46, 50.

2, King of Syria, who reigned in Damascus in the time of David, 2 Sam. 8 : 5.

3, A young prince of Edom, who opposed Solomon, 1 Kings, 11 : 14.

HADADEZER. King of Zobah in Syria, a powerful monarch. He was thrice conquered by David, 2 Sam. 8 : 3 ; 1 Chron. 18 ; 3.

HADADRIMMON. A city in the valley of Megiddo, near which Josiah was slain, 2 Chron. 35 : 22, note C B.; : 24 ; a great mourning, Zech. 12 : 11. Hadad and Rimmon are the names of Syrian idols.

HADASHAH. In Judah, Josh. 15 : 37.

HADID. In Benjamin, Ezr. 2 : 33 ; Neh. 7 : 37.

HADORAM. An Arabian tribe, Gen. 10 : 27.

HADRACH. A city and region east of Damascus, Zech. 9 : 1, note C. B.

HAGAR, (stranger). An Egyptian servant to Sarah, given to Abraham to wife, Gen. 16 : 2, note C. B; flies from Sarah to Shur, : 7, note C. B.; encouraged by an angel to return, : 8–12; bares Ishmael to Abraham, : 15; she and her son dismissed, 21 : 9–14; comforted by an angel, : 17 ; her history alegorized, Gal 4 : 22.

HAGARENES or HAGARITES. An Arabian pastoral tribe, the descendants of Hagar, 1 Chron. 5 : 10, 20 ; Ps. 83 : 6, note C. B.

HAGGAI. A prophet, born in captivity, but returned from Babylon with Zerubabel, Ezra, 2 : 2 ; he and Zechariah promote the building of the temple, 5 : 1, note C. B.

HAI. Same as Ai, Gen. 13 : 3, note C. B.

HALAH or CHALAH. A district of Media, 2 Kings, 17 : 6, 18 : 11, note C. B.

HALAK. A mountain, Josh. 11 : 17, note C. B.

HALHUL. A town in Judah, Josh. 15 : 58.

HALI. In Asher, Josh. 19 : 35.

1, HAM. (burnt, swathy). Youngest son of Noah, Gen. 5 : 32 ; his offense and punishment, Gen. 9 : 22–25, note C. B.; the father of Canaan, 10 : 6, note C. B.; 1 Chron. 1 : 8.

2, A poetical name for Egypt, Ps. 78 : 51, 105 : 23, 27, 106 : 22, note C. B.

3, A country inhabited by the Zuzim, but whose position is unknown, Gen. 14 : 5.

HAMAN. The Agagite, a common name of the Amalekite kings; a favorite of the king of Persia ; his honors in the court of Ahasuerus, Esth. 3 : 1, note C. B.; not respected by Mordecai, : 2, note C. B.; the want of this respect destroys Haman's happiness, 5 : 13, note C. B.; obtains a decree to slay the Jews, 3 : 9, note C. B.; erects a gallows for Mordecai, 5 ; 14 ; hanged on it himself, 7 : 10 ; his ten sons hanged, 9 : 12 ; illustrates, Prov. 16 : 18.

HAMATH. A city on the river Orontes, in one of the smaller kingdoms of Syria of the same name. Numb. 13 : 21, Josh, 13: 5 ; 2 Kings, 18 : 34, note C. B.; its king friendly to David, 2 Sam. 8 : 9, note C. B.; taken by Solomon, 2 Chron. 8 : 3.

HAMMATH. A fenced city near the sea of Chinnereth, Josh. 19 : 35.

1, HAMMON. A town in Asher, Josh. 19 : 28.

2, A town in Naphtali, 1 Chron. 6 : 76.

HAMMOTHDOR. A town in Naphtali, Josh. 21 : 32.

HAMOR Hivite prince of Shechem, Gen. 34 : 2–13, note C. B.

1, HANANEEL. A kinsman of the prophet Jeremiah, to whom he sold a field. Jer. 32 : 8, note C. B.

2, HANANEEL. A tower in Jerusalem, Neh. 3 : 1, 12 : 39.

1, HANANI. A prophet in the reign of Asa, who reproves him, 2 Chron. 16 : 7.

2, Brother of Nehemiah, Neh. 7 : 2, 3.

1, HANANIAH, (grace or gift). A false prophet of Gibeon, Jer. 28 : 1, breaks the prophet's yoke, : 10 ; his death foretold, : 15.

2, The person associated with Hanan, in charge of the gates of Jerusalem, Neh. 7 : 2.

3, The Hebrew named Shadrach, Dan. 1 ; 7

HANES. A city of Egypt, Isa. 30 : 4, note C. B.

HANNAH. Wife of Elkanah, and mother of Samuel, 1 Sam. 1 : 2, note C. B.; prayed for a son : 10, 11, note C. B.; encouraged by Eli, 14–17 ; bears Samuel, : 20 ; presents him to the Lord, : 24 ; her song, 2 : 1, note C. B.

HANATHON. Town in Zebulon, Josh. 9 : 14.

HANUN. Son and successor of Nahash, king of Amorites, who insulted David's ambassadors by cutting their clothes and beards, 2 Sam. 10 : 4, note C. B.

HAPHARIM. In Issachar, Josh. 19 : 19.

HARA. A province in Assyria, to which the tribes beyond Jordan were carried, 1 Chron. 5 : 26.

HARADAH. A station of the Israelites, Numb. 33 : 24.

1, HARAN. The eldest son of Terah, the brother of Abraham and father of Lot, Gen. 11 : 27, note C. B.; his residence called after him, : 32 ; note C. B.; Abraham leaves it, 12 : 4, 5.

2, —— or CHARAN. A city on river of same name, on the northwestern part of Mesopotamia, Gen. 11 : 31–38, 12 : 4 ; Acts, 7 : 4.

HARARITE. 2 Sam. 23 : 11, 33.

HARETH. A forest in Judah, 1 Sam. 22 : 5.

1, HARIM. The third of the 24 families of the order of Priests, 1 Chron. 24 : 8 ; his descendants return from captivity, Ezra, 2 : 39 ; they put away their strange wives, 10 : 21.

2, Another of his name, Ezra, 2 : 32 ; Neh. 7 : 37.

HAROD. A fountain near Gilboa, Judges, 7 : 1–3.

HARODITE and HAROVITE. The same, 1 Chron. 11 : 27.

HAROSHETH. A town on the north of Palestine, near the lake Merom, where Sisera resided and his army was routed, Judges, 4 : 2–16.

HASHMONAH. An Israelitish station, Numb. 33 : 29.

HAURAN A tract in Syria, south of Damascus, Ezk. 47 : 16, 18.

1, HAVILAH. The son of Cush, Gen. 10 : 7.

2, Son of Shem, Gen. 11 : 29.

3, A land rich in gold, Gen. 2 : 11.

4. A district in Arabia Felix, deriving its name from the second son of Cush, Gen. 25 : 18 ; 1 Sam. 15 : 7, note C. B

HAVOTHJAIR. A district in Gilead, Numb. 32 : 41, note C. B.; Deut. 3 : 14, note C. B.; Judges, 10 : 3, note C. B.

HAZAEL, (vision of God). An officer of Benhadad, King of Syria, who eventually came to the throne, 1 Kings, 19 : 15–18 ; sent to Elisha, 2 Kings, 8 : 7 ; his iniquity foretold, : 12 ; kills Benhadad, : 15 ; oppresses Israel, 10 : 32, 13 : 22 ; diverted from Jerusalem, 12 : 17 ; his death, 13 : 24.

HAZARENAN. A town in the north of Canaan, Numb. 34: 9.
HAZARGADDAH. In Judah, Josh 15: 27.
HAZARHATTICON. Town in the north of Hauran, Ezr. 47: 16.
HAZARMAVETH. A district in Arabia Felix, abounding in spices, Gen. 10: 26.
HAZARSHUAL. In Judah, Josh. 15: 28.
HAZARSUSAH. In Simeon, Josh. 19: 5; 1 Cor. 4: 31.
HAZERIM. The abode of the Avim or Avites, supposed to be in the northern portion of Arabia Petrea, Deut. 2: 23.
HAZEROTH. A station of the Israelites in Arabia Petrea, Numb. 11: 35, 12: 16, note C. B.; Deut. 1: 1, note C. B.
HAZEZONTAMAR. Town in wilderness of Judea, Gen. 14: 7.
1, HAZOR. A chief city of Canaan, near lake Merom. Jabin, its king, was defeated by Joshua, Josh. 1: 1–13; fortified, 19: 36: Judges, 4: 2;1 Kings, 9, 15, note C. B.; destruction foretold, Jer. 49: 33, 33, note C. B; map of Canaan, vol. 2.
2, A town in Judah, Josh. 15: 3, 23.
3, A town in Benjamin, Neh. 11: 33.
4, A district in Arabia, Jer. 49: 23; laid waste by Nebuchadnezzer.
HEBER. The Kenite, the husband of Jael, who slew Sisera, Judges, 4: 11–17; 5: 24.
HEBREWS. Descendants from Abraham, Gen. 40: 15, note C. B.; 43: 32, note C. B.; Ex. 2: 6, 3: 18.
1, HEBRON. One of the most ancient cities of Canaan, in Judah, 20 miles south of Jerusalem, Josh. 10: 3, note C. B.; Luke 5: 39, note C. B.; ancient name, Kirjatharba, Josh. 14: 15; 20: 7; Abraham dwelt there, Gen. 13: 18, note C B; Sarah died here, 23: 2, note C. B.; Isaac dwelt here, 35: 27; a city of refuge, Josh. 20: 7, note C. B.; taken from Amorites, Judg. 1: 10; David goes to, and is made king, 2 Sam. 2: 2, 11; 5: 5; 1 Kings, 2: 11; 1 Chron. 12: 38; 29: 27; Abner buried here, 2 Sam. 3: 22; murderers of Isbosheth hung, 4: 12; league made here, 5: 3; 1 Chron. 11: 3; Absalom's vow made here, 2 Sam. 15: 7; sets up his kingdom, : 10; map of Canaan, vol. 2.
2. A son of Kohath, Ex. 6: 18, Numb. 3: 19; 1 Chron. 2: 42, 43.
HELAM. A town near Euphrates, 2 Sam. 10: 17.
HELBAH. In Asher, Judges, 1: 31.
HELBON or CHELBON. Formerly Haleb, now Alleppo, famed for its wine, Ezk. 27: 18, note C. B.
HELEPH. In Naphtali, Josh. 19: 33.
HELEZ. Called the Paltite, 2 Sam. 23: 26; the Palonite, 1 Chron. 11: 27, and the seventh captain for the seventh month, 1 Chron. 27: 10.
1, HELIPOLIS, (city of the sun). A city of Egypt, on the Nile, called ON, Gen. 41: 45, note C. B., 46: 20; its ruins are about six miles northeast from Cairo.
2, Of Cœlo Syria, in Amos, 1: 5, note C. B.; now called Baalbec, which is a stupendous ruin; Amos, 1: 5, note C. B.
HELKATH. Levitical city in Asher, Josh. 19: 25.
HELKATH-HAZZURIM. Place near Gibeon, 2 Sam. 2: 16.
1, HEMAN. A person of the tribe of Judah, celebrated for wisdom, 1 Kings, 4: 31; 1 Chron. 2: 6.
2, A Kohathite of Levi, leader of the temple music, 1 Ch. 6: 33; 17: 41.
3, The Ezrahite. See Exposition, Psalm 88, page 657.
HENA. A city in Mesopotamia, on the Euphrates, 2 Kings, 18, 34; 19: 13; Isa. 37: 13.
HEPHER. A royal city, Josh. 12. 17.
1, HEPHZIBAH. (delight). The queen of Hezekiah and mother of Manasseh, 2 Kings, 21: 1.
2, The church thus called, Isa. 62: 4.
HERMAS and HERMES, Disciples of Christ at Rome, Rom. 16: 14, note C. B.
HERMOGENES and PHYGELLUS. Fellow laborers in Asia Minor, who turned their backs on Paul, 2 Tim. 1: 15, note C. B.
HERMON. A mountain in the northern boundary of Palestine, Deut. 3: 9, note C. B.; Josh. 12: 5; 13: 5, 11; Ps. 89; 12, note C. B.; dew of, 133: 3, note C. B.
1, HEROD. The great, son of Antipater and Idumean, king of Judea when Christ was born, Mat. 2: 1, note C. B.; sends for the Magi, : 7, 8, note C. B.; orders the slaughter of the children of Bethlehem, : 16, note C. B. He rebuilt and decorated the temple.
2, —— ANTIPAS. The Tetrach, Mat. 14: 1, note C. B.; Luke, 9: 7, note C. B.; son of the former king of Galilee, married his brother's wife, Mat. 14: 3; put John the Baptist to death, : 6–10, note C. B.; Mark, 6: 17; hears of fame of Jesus; plans to kill Christ, Luke, 13: 31, 32, note C. B.; examines Christ, 23: 8.
3, HEROD AGRIPPA, major. Son of Aristobulus and grandson of Herod the great; puts to death the apostle James, Acts, 12: 2; imprisons Peter, : 3, 4; his death, : 21–23, note C. B.
4, HEROD AGRIPPA, minor. The son of the former. Paul is brought before him by Festus, Acts, 25: 13, note C. B.: 24, note C. B.
HERODIANS. A political faction, chiefly Saducees, Mat. 16: 6; Mark, 8: 15; they shaped their religion to suit Herod's family, Mat. 21: 16, note C. B.; Mark, 12: 13, note C. B.
HERODIAS. Sister of Herod Agrippa, and granddaughter of Herod the great; her first husband was her uncle Philip, whom she deserted and lived in adultery with Herod Antipas, Mat. 14: 3, note C. B.; 6: 11, note C. B.; Mk 6: 17–22; Luke, 3: 19.
HESHBON. Metropolis of the Amorites, Numb. 21: 25, note C. B.; 20 miles east of the Jordan, given to the tribe of Reuben, Josh. 13: 17; assigned to the Levites, : 21, 27; famous for its fish pools, Songs of Sol. 7: 4, note C. B.
HESHMON. Town in Judah, Josh. 15: 27.
HETH. Eldest son of Canaan, and father of the Hittites, Gen. 10: 15; Abraham bought a burial place of his sons, 25; 10: daughters of embittered Rebekah's life, 27: 46.
HETHLON. A town near Damascus, Ezr. 47: 15.
HEZEKIAH, King of Judah, succeeds Ahaz, 2 Kings, 16: 20; 2 Chron. 28: 27; conquers the Philistines, 2 Kings, 18: 8; made war on Senacherib, 18. 13, 2 Chron. 32. 1; Isa. 36: 1; receives ambassadors from Babylon, 2 Kings, 20 12, Isa 39: 1, note C. B., threatened for his ostentation, Isa. 39: 6, cleanseth temple, 2 Chron 29. 3, the passover proclaimed, 30: 1; sick, but recovers, 2 Kings, 26. 1; Isa. 38. 1: dies, 2 Kings, 20 21.
HIDDEKEL. The river Tigris, Gen. 2. 14; Dan. 10. 4, note C. B.
HIEL, (life of God) A man of Bethel, who rebuilt Jericho, Josh. 6: 26, note C B.; 1 Kings, 16 34, note C. B.
HIERAPOLIS. A city of Phrygia, not far from Colosse and Laodicea, Col. 4: 13, note C. B., map, travels of Paul, vol. 2.
HILEN. In Judah, 1 Chron. 6: 58.
1, HILKIAH. High Priest in the time of Josiah, 2 Kings, 22: 4
2, Father of Eliakim, 2 Kings, 18: 18.
3, Father of Jeremiah, Jer. 1: 1.
HINNOM, or rather BEN HINNOM. An unknown person, whose name was given to the valley which bounds Jerusalem on the north, Jer. 19: 6, note C. B.; Josh 15: 8, note C. B.; mentioned in connection with rites of Moloch, 1 Kings, 11: 7; Neh. 11: 30; Jer. 7: 31; the Gehenna of the New Testament, Mat. 5: 22, note C. B.: Mark, 9: 43.
1, HIRAM. King of Tyre; sends messengers and materials to David for his house, 2 Sam. 5: 11.
2, King of Tyre, and grandson of the above; congratulates Solomon on his accession, 1 Kings, 5: 1; makes him a present, 9: 14; reply to Solomon about materials, &c., for Temple, 2 Chron. 2: 11.
3, —— or HURAM. A skillful artificer, son of a widow of the tribe of Dan, and of a Tyrian father, 1 Kings, 7: 13–15, note C. B.; 2 Chron. 2: 12, 13, note C. B.; 4: 16.
HITTITES. Descendants of Heth, a Canaanitish nation, Gen. 10: 15; Deut. 7: 1, note C. B.; Judges, 1: 26, note C. B.; two of David's mighty men were, 1 Sam. 66: 6; 2 Sam. 11: 6; had a king, 2 King. 7: 6.
HIVITES. A Canaanitish nation, Gen. 10: 17; 34: 2; Ex. 3: 8; Deut. 7: 1, note C. B.
HOBAB. Son of Jethro, brother-in-law of Moses; accompanies him, Numb. 10: 29, note C. B.
HOBAH. A city north of Damascus, Gen. 14: 15.
1, HOLON. A city of refuge in Judah, Josh. 15: 51.
2, A place in Moab, Jer. 48: 21.
HOPHNI and PHINEHAS. The sons of Eli, 1 Samuel, 1: 3; abused their position to licentiousness, 2: 12–17; their doom foretold, : 27–34; both slain by the Philistines, 4: 11.
HOPHRA or PHARAO HOPHRA. King of Egypt in the time of Zedekiah king of Judah, and of Nebuchadnezzar king of Babylon, Jer. 37: 5, note C. B.
1, HOR. A conical mountain of Arabia Patrea, on the border of Idumea, on which Aaron died, Numb. 20: 22, note C. B.
2, Another mountain in the north of Palestine, Numb. 34: 7: 8.
HOREB. A mountain in Arabia, near to Sinai. Here the angel of the Lord appeared to Moses, Ex. 3: 1, note C. B.. Here he smote the rock, 17: 6, note C. B.; covenant made here, Deut. 5: 2, note C. B.; map, journeyings of Israel, vol. 1.
HOREM. A town in Naphtali, Josh. 19: 38.
HORHAGIDGAD. An encampment of the Israelites, Numb. 33: 32.
HORITES. Dwellers in the mountains of Seir, Gen. 14: 6; 36: 20. Deut 2; 12, 22.
HORMAH. Royal city in Simeon, whither the Israelites were driven, Numb. 14: 45; afterwards conquered. 21: 1–3, note C. B.
HORN. The son of Oil, means fertility, and Horn, elevation or power, Isa. 5: 1, note C. B.; Horn defiled, Job, 16: 15; town on the east, 2 Chron. 18: 10, note C. B.
HORONAIM. A Moabitish city, Isa. 15: 5; Neh. 2: 10.
HOSAH. A town in Asher, Josh. 19: 29.
HOSEA. One of the minor prophets, who lived about 780 B. C., Hosea, 1: 1; see introduction, page 938.
HOSHEA. Son of Elah, and last king of Israel, slew Pekah, his predecessor, and usurped the throne, 2 Kings, 15: 30; 17: 1, note C. B.; carried captive to Assyria, 17: 3–7.
HUKKOK. A town in Naphtali, Josh. 19: 34.
HULDAH, or rather CHULDAH. The wife of Shallum, a prophetess in the time of Josiah; consulted about the denunciation in the new found copy of the law; foretells the destruction of Jerusalem, 2 Kings, 22: 14; 2 Chron. 34; 23.
HUMTAH. A town in Judah, Josh. 15: 54.
HUR. The son of Caleb, who with Aaron held up Moses' hands, Ex. 17: 10; to him and to Aaron Moses directs the people, 24: 14.
HUSHAI. The Archite, a friend of David who acted as his spy, 2 Sam. 15: 32: his counsel preferred to that of Ahithaphel, 17: 7.
HYMENÆUS. A christian professor, of Ephesus, who fell into error and vice, 1 Tim. 1: 20; 2 Tim. 17 18

I

IBHAR, (chosen one). One of David's sons, 2 Sam. 5: 15; 1 Ch. 3: 6.
IBLEAM. Town in Manasseh, Josh. 17: 11; called Bileam by a transposition of letters, 1 Chron. 6: 70, note C. B.
IBZAN, (illustrious). The tenth judge of Israel, born in Bethlehem, Judges, 12: 8.
ICHABOD, (where is the glory). Name given to the son of Phineas, and grandson of Eli, when the Ark was taken, 1 Sam. 4: 21.
ICONIUM. The capital of Lyconia, at the foot of Mt. Taurus, in Asia Minor, now called Konieh; Paul and Barnabas fled to it, Acts, 13: 51, note C. B.; preached in the synagogue and were persecuted, 14: 1–5, note C. B.; revisits it and is stoned, : 19; map, travels of Paul, vol. 2.
1, IDDO. A prophet of Judah, who wrote the history of Rehoboam and Abijah, 2 Chron. 9: 29; 12: 15; 13: 22, note C. B.
2, Grandfather of the prophet Zechariah, Zech. 1: 1; Ezr. 5: 1; 6: 14.
3, Chief of the half tribe of Manasseh, 1 Chron. 27: 21.
4, Chief of the Jews of the captivity, Ezr. 8: 17–20.
IDUMEA. See Edom and Isa. 34: 5; Ezk. 35: 15; Mark, 3: 8, note C. B.; map of Canaan, vol. 2.
IIM. In Judah, Josh. 15: 29.
IJEABARIM. Israelitish station, Numb. 21: 11, note C. B.; 33: 44.
IJON or IJON-ABEL. Fortified city in Naphtali, 1 Kings, 15: 20.
ILLYRICUM. A country lying to the northwest of Macedonia, now called Dalmatia: from Jerusalem; to this country Paul preached, Rom. 15: 19, note C. B.; 2 Tim. 4: 10; map, travels of Paul, vol 2.
IMMANUEL or EMMANUEL, (God with us). Accession, Isa. 7: 14, note C. B.; 8: 8, and in Mat. 1: 23, where it indicates the Messiah, as uniting the human and divine natures.
INDIA. In eastern Asia, remarkable for its fertility and riches, Esth. 1: 18; 9, note C. B.
IRNAHASH In Judah, 1 Chron 4: 12.

IRON. City in Naphtali, Josh. 19 : 38.

IRPEEL. City in Benjamin, Josh. 18 : 37.

ISAAC. Promised to Abraham, Gen. 17 : 19, note C. B.; 18 : 10; born, 21 ; 1; offered in sacrifice, 22 · 12, note C. B.; marries, 24 : 1-67; has two sons, 25 : 24 ; goes to Gerar during the famine, 26 : 1 ; Abimelech makes a covenant with him ; 28 ; sends Esau for provisions, 27 : 1; deceived by Jacob, : 16, note C. B.; : 22, note C. B.; Jacob sent to Padanaram, 28 : 2 ; his age and death, 35 : 29.

ISAIAH. A prophet sent with a complaint against Judah, Isa. 1 : 1-10 ; prophesieth of Christ, 2 : 1-5 ; of coming calamities, 3 : 1-9 ; sees the glory of God, 6: 1; encourages Ahaz, 7: 1; and Hezekiah, 2 Kings, 19. 2; Isa. 37 : 21 ; foretells the Babylonish captivity, 39 : 62; Kings. 20. 17 : foretells the preaching of John Baptist, Isa. 40 : 3, note C. B.; the office of Christ, 42 : 2, note C. B.; his sufferings, 53 : 1, notes to verses 4, 5, 8, 9, 10 ; glory of the church, 60 : 1-14, Exposition, page 788; calling of the Gentiles, and rejection of the Jews, 65 : 1-16 ; God's judgments, 66 : 15.

ISCARIOT See Judas.

ISHBAK, (empty). One of Abraham's sons by Keturah, Gen. 25 : 2

ISHBIBENOB. A giant of the Philistines killed by Abishai, 2 Sam. 21: 16.

ISHBOSHESH, (man of shame). The son of Saul, made king by Abner, 2 Sam. 2 ; 10, note C. B.; murdered, 4 : 7.

1, ISHMAEL, (God hears). Abraham's eldest son by Hagar, Gen. 16 : 11 ; prophecies concerning him, 16 : 12, note C. B.; 17 : 20 ; saved from dying, 21 : 19 ; descendants, 25 . 12 ; 1 Chron. 1 : 29.

2, A prince of the royal line of Judah, conspires against Gedaliah, Jer. 40 : 41.

ISHMAELITES. Arabs descended from Ishmael, Gen. 37 : 25.

1, ISRAEL, (who prevails with God). A name given to Jacob, Gen. 32 : 28, note C. B.

2, The kingdom of the ten tribes from the days of Jeroboam to their dispersion.

ISRAELITES. Descendants of Israel or Jacob, oppressed in Egypt, Ex. 1 : 11, note C. B.; 5 : 9 ; heads of their families, 6 : 14, note C. B.; leave Egypt, 12 : 30 ; numbered, Numb. 1 : 2, note C. B.; : 46, note C. B.; 26 : 2, note C. B.; : 51, note C. B.; enter into covenant, Ex. 19 : 5; Deut. 29 · 10; order of their encampment and marches, Numb. 2 : 1 ; see plan of encampment, p. 183 : 10 . 14, note C. B. ; murmur at Taberah, Num. 11 : 1 ; at the return of spies, 14 : 1 : on the death of Korah, 16 : 41, note C. B.; all murmurers perish, Deut. 2 : 16 ; defeat of the Canaanites at Hormah, Numb. 21 . 3, note C. B. ; various rebellions, Deut. 9 : 1 ; ingratitude, Judges, 8 : 35 ; their war with Benjamin, 19 : 29, note C. B.; ark taken, 1 Sam. 4 : 11 ; desire a king, 8 : 5 ; carried to Babylon, 2 Kings, 25 : 11; return, Ezr. 1 : 5 ; history recapitulated, Psalms, 78 and 105.

1, ISSACHAR, (price, hire). Fifth son of Jacob, Gen. 30 : 18, note C. B.; his inheritance, Josh. 19 : 17 ; descendants, 1 Chron. 7 : 1.

2, A tribal division in Canaan, Numb. 26 : 25, note C. B.

ITALY. Country in the south of Europe, having Rome for its capital, Acts, 18 : 2 ; 27 . 1, note C. B.; Paul a prisoner at Rome, where he wrote his epistle to Hebrews, Heb. 13 : 24 ; map, travel's of Paul, vol. 2.

ITHAMA. Youngest son of Aaron, Gen. 6, 23 ; Numb. 3 : 2 ; 1 Chron. 6 : 3 ; he and his descendants continued in the rank of ordinary priests till days of Eli, Numb. 4 : 28 ; then the high priesthood was transferred to his family. Under Solomon it reverted to the family of Eleazar, 1 King. 2 : 7.

ITHNAN. Town in Judah, Josh. 15 : 23.

ITTAH-KAZION. A town in Zebulon, Josh. 19 :

ITUREA. A district in the northeast of Palestine, of which Philip was Tetrarch, Luke, 3 : 1, note C. B., deriving its name from Jetur or Itur, 1 Chron. 1 : 31 ; 5 : 19.

IVAH. Same as Ava, 2 Kings, 18 : 34

J.

JAALAM or JAALA. One of the sons of Ezra, Gen. 36 : 5.

1, JAAZANIAH. The son of a Maachathite, 2 Kings, 25 : 23

2, A Rechabite, Jer. 35 : 3.

3, The son of Shaphan, Ez. 8 · 1.

JAAZER or JAZER. Levitical city in Gad, Numb. 21 : 32.

JABAL. Ono of the sons of Lamech, Gen. 4 : 20.

JABBOK. Now Zerka, a stream east of the Jordan, falling into it 30 miles below the lake of Tiberias, Gen. 32 : 22 ; note C. B.; Deut. 2 : 37 : Josh. 12 : 2.

JABESH-GILEAD. Town in the half-tribe of Manasseh, beyond Jordan, in Gilead, destroyed for not joining in the war against Benjamin, Judges, 21 : 8, note C. B. ; 10 : note C. B.; threatened by the Ammonites, 1 Sam. 11 : 1 ; inhabitants bury Saul and Jonathan, 31 : 12, note C. B.; David commands them, 2 Sam. 2 : 5, note C. B.

1, JABEZ. A town in Judah, 1 Chron. 2 : 55.

2. A person honorably mentioned, 1 Chron. 4 : 9-10, note C. B.

1, JABIN. King of Hazor, in the northern part of Canaan, Josh. 11 : 1-15, note C. B.

2, Another king of Hazor, who oppressed Israel, Judges 4 : 2, defeated by Debora and Barak, : 4-24 ; Ps. 83 : 9.

1, JABNEEL A town in Judah, Josh. 15 : 11.

2, A town in Naphtali, Josh. 19 : 33.

JABNEH. A town of the Philistines on the Mediterranean, taken by Uzziah, 2 Chron. 26 : 6.

1, JACHIN. Fifth son of Simeon, and head of the Jachanites, Numb. 26 : 12.

2, Name of brass pillars cast by Hiram, 1 Kings, 7 : 21, note C. B.

JACOB. Twin son of Isaac, Gen. 25 : 26 ; gets the blessing by fraud, : 28-34 ; 27 : 19, note C. B.; : 29 ; goes to Padan Aram, 28 : 5, note C.B.; marries Leah and Rachel, 29 : 23, note C. B.; : 28, note C. B.; leaves there, 31 : 17 ; pursued by Laban, : 22 ; wrestles with the angel, 32 : 24; note C. B.; name changed, : 28, note C. B.; meets Esau, 33 : 4, note C. B., resides at Shechem, : 18, note C. B.; goes to Bethel, 35 : 1 ; sends to buy corn in Egypt, 42 : 1, note C. B.; goes to Egypt, 46: 5, note C. B.; presented to Pharaoh, 47 : 7 ; blesses the sons of Joseph, 48 : 15 ; foretells the destiny of his sons, 49 : 1-27 ; see illustration, page 125; charge concerning his burial, : 29 ; his death, : 33 ; mourning for him, 50 : 1 ; commentary, page 92, his family in Egypt, Ex. 1 : 1 ; his descendants, 1 Chron. 2 : 1.

JACOB'S WELL. A fountain near Shechem, where Christ instructed the woman of Samaria, John 4 : 6, note C. B.

JADDUA. Son of Jonathan, and high priest who officiated after the captivity, Neh. 12 : 11, note C. B.

JAEL. The wife of Heber, Judges, 4 : 17 ; invites Sisera to her tent and kills him, : 18, 21, note C. B.

JAGUR. In Judah, Josh. 15 : 21.

JAHAZ or JAHAZA. A city of Moab, where Moses defeated Sihon, Numb. 21 : 23 ; Deut. 2 : 32 : allotted to Reuben, and afterwards to Levites, Josh. 13 : 18 ; 1 Chron. 6 : 78 ; taken by Moabites after the death of Ahab, Isa. 15 : 4.

1, JAIR, (enlightener). Eighth Judge of Israel, Judg, 10: 3. note C.B.

2, Son of Segub, of tribe of Manasseh, Numb. 32 : 41 ; Deut. 3 : 14 ; Josh. 13 : 30 ; 1 Chron. 2 : 22.

JAIRUS. Chief ruler of the synagogue at Capernaum, whose daughter Christ restored to life. Mark. 5 : 22, note C. B.; Luke, 8 : 41.

JAMBRES. An Egyptian magician, who with Jannes undertook to counteract the influence of Moses on the mind of Pharaoh, 2 Tim. 3 : 8, note C. B.

1, JAMES. The greater or elder ; the son of Zebedee and Salome. and brother of John ; a fisherman called to attend Jesus, Mat. 4 : 21 ; Mark, 1 : 19 ; zeal reproved, Luke, 9 : 54 ; requests to sit at the right hand of Jesus, Mark, 10 : 35, note C. B. ; put to death by king Herod Agrippa, Acts, 12 : 2.

2, JAMES. The less or younger ; the kinsman or brother of Jesus, Gal. 1 : 19 ; an apostle, Mat. 13 : 55 ; Jesus appears to him after his resurrection, 1 Cor. 15 : 7 ; his speech at the council, Acts, 15 : 13 ; author of Epistle James, 1 : 1.

3, Son of Alphaus, one of the twelve, Math. 10 : 3 : Mark. 3 : 18 : Luke, 6 : 15 ; Acts, 1 : 3 ; mother's name was Mary, Mat. 27 : 56.

JANNES. See Jambres.

JANOHAH. A town in Ephraim, Josh. 16 : 6.

JANUM. Town in mountains of Judah, Josh. 15 : 53.

JAPHETH. Eldest son of Noah, Gen. 5 : 22 ; he and Shem cover Noah, 9 : 23 ; his descendants, 10 : 2 ; 1 Chron. 1 : 5.

JAPHIA. A town in Zebulon, Josh. 16 : 3.

JAPHLITE. Town in Ephraim, Josh. 19 : 12.

JAPHO JOPPA. City of the Philistines, now the seaport of Palestine, 4 miles northwest of Jerusalem, Josh. 19 : 46 ; map, travels of Paul, vol. 2.

JAREB. A king of Assyria, Hosea, 5 : 13 ; 10 : 6.

JARED. The father of Enoch, Gen. 5 : 15 ; Luke, 3 : 37.

JARHA. The Egyptian servant of a Hebrew, who married the daughter of Sheshan, 1 Chron. 2 : 34.

1, JARMUTH. A town in Judah, Josh. 10 : 3 ; its king killed by Joshua. : 5 ; 10 : 11, note C. B.

2, A Levitical city in Issachar, Josh. 21 : 29.

JASHOBEAM. A valiant man in David's army, who slew 300 men, 1 Chron. 11 : 11 ; passed through the camp and drew water for David, : 16.

JASON, (healer). A kinsman and host of Paul, who at Thesalonica, to rescue Paul, hazarded his life, Acts, 17 : 5, note C. B.; he removed to Rome, Rom. 16 : 21.

JATTIR. A Levitical city in mountains of Judah, Josh, 15 : 48.

1, JAVAN. The fourth son of Japhet, and father of the Ionians or Greeks. Gen. 10 : 2 ; Isa. 66 : 19.

2, Greece, primarily, modern Ionia, Gen. 10 : 2 ; Dan. 8 : 21, Joel, 3 ; 6, note C. B.

3, A city in Arabia Felix, Ezk. 27 : 13, 19, note C. B.

JAZER. A city at the foot of Mt. Gilead, near brook of same name, Numb. 31 : 1 ; Josh. 21 : 39 ; Isa. 16 : 8, 9.

JEARIM. A mount in Judah, Josh. 15 : 10.

JEBUS, (possession). Ancient name of Jerusalem, Josh. 18 : 16, note C. B.; Judges, 19 : 10, 11, note C. B.

JEBUSITES. The descendants of Jebus, the son of Canaan, Gen. 10 : 16 ; a most powerful nation, who settled about Mt. Moriah, Deut. 7 : 1, note C. B.; here they built a city and called it Jebus, after the name of their founder, 1 Chron. 11 : 4 ; they were not conquered by Joshua, Josh. 15 : 63, note C. B.; David encouraged his men to kill them, 2 Sam. 5 : 8, note C. B.; the site of the Temple purchased of Arauna Jebusite, 2 Sam. 24 : 18, note C. B.

JECONIAH. Son of Jehoakim, also called Assir, 1 Chron. 3 : 17, note C. B.; succeeds his father, 2 Kings, 24 : 6 , 2 Chron. 36 . 8 ; his captivity foretold, Jer. 22 25, ; carried to Babylon, 2 Kings, 24 ; 12 ; Jer. 24 : 1 ; false prophecy about his return, 28 : 4, after 37 years imprisonment he is released and raised to dignity, 52 ; 31.

JEDAIAH. A priest, who with 973 Jews, returned from Babylon, Ezr. 2 : 36.

JUDIAEL. A brave officer of David's, 1 Chron. 11 : 45 ; 12 : 20.

JEDIDAH, (well beloved). The mother of Josiah, 2 Kings, 22 : 1.

JEDIDIAH. The name given to Solomon at his birth, by Nathan, 2 Sam. 12 : 24, 25, note C. B.

JEDUTHUN. A Levite, and one of the four masters of the temple music, 1 Chron. 16 : 38.

JEGARSAHADUTHA. The Chaldee name of the scene of the covenant between Jacob and Laban, Gen. 31 : 46, note C. B.; : 47.

JEHOASH or JOASH. Son of Ahaziah, king of Judah, saved by his aunt and made king, 2 Kings, 11 : 12, note C. B.; 2 Chron. 24 : 1. note C. B.; kills Zachariah, 24 : 21 ; killed by his servants, : 25 ; 2 Kings, 12 : 20.

1, JEHOAHAZ. Called Ahaziah, son of Jehu, king of Israel and succeeds him, 2 Kings, 10 : 35 ; begins his reign with slaughter of the seed royal, 13 : 1, note C. B.; his peculiar sickness, 2 Chron. 21 : 18, note C. B.; : 19, note C. B.; his burial, : 20, note C. B.

2, Called Shallum, son of Josiah, king of Judah, succeeds him, 2 Kings, 23 : 31 : 2 Chron. 36 : 1 ; carried to Egypt, 2 Kings, 23 : 33 ; 2 Chron. 36 : 4 ; foretold not to return, Jer. 22 : 10.

JEHOIACHIN. See Jeconiah.

JEHOIADA. High Priest in the time of Ahaziah, preserves Joash from the cruelties of Athalia, 2 Kings, 11 : 4 ; 2 Chron. 23 : 1 ; anoints him King, 2 Kings. 11 : 12. note C. B.; restores the worship of God, 2 Chron. 23 : 16 ; his death, 24 : 15, note C. B.

JEHOIAKIM. Son of Josiah, and 18th king of Judah ; his name was *Eliakim*, which Necho changed to Jehoiakim, and made him king, 2 Kings, 23 : 34 : succeeds Jehoahaz, 2 Chron. 36 : 4 ; conquered by

Nebuchadnezzar, 2 Kings, 24 : 1; carried to Babylon, 2 Chron. 36 : 6; Dan. 1 : 1, note C. B.; his death foretold, Jer. 22 : 12, note C. B.; to be buried like an ass, Jer. 22 : 19, note C. B.

JEHORAIB. The first family of Priests established by David, 1 Chron. 24 : 7, note C. B.; from his family the Maccabees descended.

1, JEHORAM. Son and successor of Jehosaphat, king of Judah, 1 Kings, 22 : 50, 2 Kings, 8 : 16, note C. B.; Edomites revolt from him, 2 Chron. 21 : 8; receives help from Elijah, : 12; Philistines and Arabs distress him, : 16; his death, : 19, note C. B.

2, —— or JORAM. King of Israel, and succeeds Ahaziah, 2 Kings, 1 : 17, note C. B.; war with Moabites, 3 : 6; killed by Jehu, 9 : 24.

1, JEHOSAPHAT. Fourteenth king of Judah, son and successor of Asa, 1 Kings, 15 : 24; 2 Chron. 17 : 1; his greatness, : 12; alliance with Ahab, 18 : 1, note C. B; 1 Kings, 22 : 2; his victories he ascribes to God, 2 Chron. 29 : 28, note C. B.; alliance with Ahaziah, : 35; war with Moabites and Edomites, 2 Kings, 3 : 7; reproved by prophet, 2 Chron. 19 : 2; fears the Lord, and proclaims a fast, 20 : 3; defeats its Ammonites, Moabites and Edomites, : 22, note C. B.; makes ships, which are destroyed, : 35; 1 Kings, 22 : 48, note C. B.; dies, 50; 2 Chron. 21 : 1.

2, Son of Ahilud, recorder to David and Solomon, 2 Sam. 8 : 16, note C. B; 1 Kings, 4 : 3.

3, A valley between Jerusalem and the Mount of Olives, Joel, 3 : 2, note C. B.; : 12, note C. B.

JEHOSHEBA. The daughter of king Joram, and the aunt of king Joash; she saves his life, 2 Kings, 11; 2, note C. B.

JEHOSHUA. One of the spies sent by Moses, Numb. 13 : 16; 1 Chr. 7 : 27.

JEHOVAH or JAH. The name of God, significant of his self-existence, Ex. 3 : 14, note C. B.; Ps. 83 : 18; Isa. 12 : 2; 26 : 4.

JEHOVAH-JIREH, (Jehovah will provide). Place of Abraham's trial of faith and deliverance, Gen. 22 : 14, note C. B.

JEHOVAH-NISSI, (Jehovah my banner). Place where Moses built a commemorative altar for his victory, Ex. 17 : 15.

JEHOVAH-SHALOM, (Jehovah of peace). Place where Gideon built a commemorative altar, Judges, 6 : 24.

1, JEHU, (He that exists). Tenth king of Israel, and founder of the fourth dynasty; he was son of Nimishi, captain of the troops of king Joram, and anointed king, 1 Kings, 19 : 16; 2 Kings, 9 : 6; kills Joram, king of Israel, : 24; kills the sons of Ahab, 10 : 1, 8, note C. B.; also priests of Baal, : 18; dies : 35.

2, The prophet, son of Hanani, who reproved Jehosaphat, 1 Kings, 16 : 17; 2 Kings, 19 : 2.

JEHUD. Town in Dan, Josh. 19 : 45.

JEKABZEEL. Town in Judah, Neh. 11 . 25.

JEPTHA, (the opener). One of the judges of Israel; the son of Gilead by a concubine, Judges, 11 : 1, note C. B.; thrust out by his brethren, : 2; solicited to head the Gileadites, : 5; agrees on the terms, : 9; expostulates with the Ammonites, : 12, note C. B.; : 28; his rash vow, : 30–31, note C. B.; victorious, : 33; met by his daughter, : 34; fulfilled his vow, 39, note C. B.; Ephraimites quarrel with him; 12 : 1; his death, : 7; his faith, Heb. 11 : 32.

JERAH. An Arabian tribe, Gen. 10 : 26; 1 Sam. 27 : 10.

JEREMIAH, (raised up). The prophet, son of Hilkiah, Jer. 1 : 1; his commission, : 4–10 : God's promise, 15 : 19; laments for Josiah, 2 Chron. 35 ; 25 ; prophecies in gates of Jerusalem, Jer. 17 ; 19 ; complains of ill usage, 20 : 7, note C. B.; advises the king to yield to Nebuchadnezzar, 21 : 8 ; foretells the captivity, 25 : 8 ; is apprehended, 26 : 8 ; acquitted, : 16 ; writes to the captains of Babylon, 29 : 1, note C. B.: imprisoned by Zedekiah, 32 : 1 ; his prophecies written by Baruch, 36 ; 4, note C. B.; foretells the return of Chaldeans, 37 : 7, note C. B.: put in prison. : 15, note C. B.; : 16, note C. B.; in the dungeon, 38 : 6 ; favored by Zedekiah, : 14 ; by Nebuchadnezzar, 39 : 11, note C. B.; goes to Gedaliah, 40 : 6, note C. B.; promises safety to Johanan, 42 : 7 ; foretells Nebuchadnezzar's conquest of Egypt, 43 : 8 ; destruction of Jews there, 44 : 14, note C. B.; gives his prophecy to Seraiah to be carried to the Euphrates, 51 : 59, note C. B., complains of the misery of his country, Lam. 1 : 18.

JERICHO. Called the city of palm trees, 8 miles west of Jordan, and 19 east from Jerusalem, in a plain of the same name ; spies sent to view it, Josh. 2 : 1; taken by Joshua, 6 : 21, note C. B.; curses denounced upon its rebuilder, : 26, note C. B.; rebuilt by Hiel, 1 Kings, 16 : 34, note C. B.; road to, Luke 10 : 30; Christ passed through it, 19 : 1.

1, JEROBOAM. Son. of Nebat, 1 Kings, 11 : 26 ; opposes Solomon, : 27 ; employed by Solomon : 28 ; addressed by the prophet Aiajah, : 29 ; made first king of Israel by the ten tribes, 12 : 20 ; sets up the worship of calves, : 28, note C. B.; opposed by the prophet at Bethel, 13 : 1 ; his death, 14 : 20.

2, Son of Joash, and succeeds him as king of Israel, 2 Kings, 13 : 13; 14 : 16 ; dies, : 29.

JERUBBAAL. Same as Gideon, Judges, 7 . 1 ; note, C. B.; 8 : 35, note C. B.

JERUEL. A wilderness in Judah, westward of Dead sea, 2 Chron. 20 : 16.

JERUSALEM. A royal city of the Canaanites, and from the time of David the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors, 1 Chr. 8 : 28, note C. B.; 9 : 3, note C.B.; it was called Salem in the time of Abraham, Gen. 14 : 18; Heb. 7 : 2; called Jebus when Israel obtained possession, Josh. 10 : 1, note C. B.; 15 : 8 ; 1 Chr. 11 : 4. Jerusalem is a compound of *Jebus* and *Salem*. In its most flourishing period it consisted of four parts, built on four hills, viz: Zion, Zecra, Moriah, and Bezetha. The whole foundation was a high rock, with four heads or hills with steep ascents on every side except the north, and surrounded with a deep valley which was embosomed with hills, Ps. 125 : 2. The city was encompassed with three walls, over which there were towers. It was taken by the children of Judah, Judges, 1 : 8, note C. B : recovered by the Jesuits, 21 : taken by David, 1 Sam. 5 : 6 ; 1 Chr. 11 : 4 ; threatened for its crimes, Jer. 1 : 5 ; 2 : 3 ; 4 : 19 ; 5 : 7–9; 10 : 17 ; Ezk. 21 : 1 , 22 : 1 ; taken by Nebuchadnezzar, 2 Kings, 25 : 4 ; 2 Chron. 36 : 17 ; Jer. 39 : 1 ; 52 ; 4 ; burned, 52 : 12, note C. B.; its desolation lamented, Lam. 1 : 1 ; captivity represented, Ezk. 4 : 1, note C. B.; 5 : 1, note C. B.; to be rebuilt, Neh. 3 : 1 ; 4 : 1 ; its walls finished, 6 : 15 ; note C. B.; its inhabitants chosen by lot, 11 : 1, note C. B.; dedication of its walls, 12 : 27, note C. B., its future state, Ezk. 48 : 30, note C. B.; its new name, : 35. It was taken by Pompey, 63 years B. C., and the walls demolished. 43 years B. C. the walls were rebuilt by Herod the Great, and the city embelished. Christ's lamentations over it, Mat. 23 : 37 ; foretells its destruction, 24 : 2, note C. B.; : 28, note C. B.; foretells the building a trench or wall around it, Luke, 19 : 43, note C. B.; destroyed by Titus, A. D. 70; terrible calamities, Luke, 21 : 24, note C. B.; 23 : 29, note C. B. A. D. 614 it was taken by Heraclius the Persian, by storm, and much of it destroyed. A. D. 636–7, taken by Khalif-Omar, the Arabian. It remained in the possession of the Arabians till towards the year 1,000. In A. D. 960, the dominion of Palestine passed from the kalifs of Bagdat to the Fatemite kalifs of Egypt, who in 1073 were dispossessed by the Turkmans. The Egyptian kalifs recovered possession. A. D. 1099 Godfrey of Bouilon, the leader of the Crusades, assaulted and took Jerusalem. A. D. 1187 it was wrested from the Christians by the Sultan Saladin. A. D. 1229 it again, by treaty, came into the hands of the Christians. About 1243 it reverted again to the Mohamedans. The present walls were enclosed by Suleiman the magnificent, A. D. 1542. A. D, 1832 it became subject to Mahommed Ali.

JESH-ANA. A town in Judah, 2 Chron. 13 : 19.

JESHIMON. A city in Simeon, 1 Sam. 23 : 24.

1, JESHUA. The head of a family who returned from Babylon, Ezra, 2 : 2 ; builds the altar for burnt offerings, 3 : 2.

2, A town in Judah, Neh. 11 : 26.

JESHURUN. Name given to people of Israel, Deut. 32 : 15 ; 33. 5; Isa. 44 : 2.

JESSE. Father of David, Ruth, 4 : 17–22 ; 1 Sam. 16 : 19 ; his descendants, 1 Chron. 2 : 13.

JESUITES. Posterity of Jesui, Numb. 26 : 44.

1, JESUS, (Saviour). The name of the Redeemer, generally Jesus Christ, which see.

2, Name for Joshua, captain of Israel, Acts, 7 : 45 ; Heb. 4 : 9.

1, JETHER. Husband of Abigail, David's sister, 1 Chron. 2 :

2, Son of Gideon, Judges, 8 : 20.

JETHLAH. A town in Dan. Josh. 19 : 42.

JETHRO, (excellence). A priest or prince of Midian, and father-in-law of Moses, Ex. 2 : 16, note C. B ; brought to Moses his wife and children, 18 : 1 ; note C. B.; sacrifices to God, : 12 ; advice to Moses, : 19, note C. B.

JETUR. An Arabian tribe, Gen. 25 : 15.

JEWS. A name borne by the Israelites among foreign nations, from Judah, their ancestor.

1, JEZEBEL. Wife of Ahab, king of Israel, 1 Kings, 16 : 31 ; attempts to destroy the prophets of the Lord, 18 : 4 ; note C. B.; fed the prophets of Baal, : 19 ; plots against Naboth, 21 : 8, note C. B.; devoured by dogs, 2 Kings, 9 : 33, note C. B.

2, —— A woman so called, Rev. 2 : 20.

JEZER. Head of the family of Jezerites, Gen. 46 : 24 ; Numb. 26 : 49.

JEZRAHIAH. Chief of the singers at the dedication of the wall, Neh. 12 : 42.

1, JEZREEL. A town in the tribe of Issachar, Josh. 17 : 16 ; here stood the palace of Ahab and his successors, 1 Kings, 21 : 1 ; Abner made Ishbosheth king over it, 2 Sam. 2 : 9 ; here was the vineyard of Naboth, 1 Kings, 18 : 42 ; 21 : 1 ; here Jehu executed his commission against the house of Ahab, 2 Kings, 9 : 14–37 ; Philistines encamped here, 1 Sam. 29 : 11, note C. B.

2, A town in the mountains of Judah, Josh. 15 : 56.

3, An extensive plain betwen Jezreel and Acre, in one part of the valley of Megiddo, 2 Chron. 35 : 22 ; 1 Kings, 18 : 46 ; here Josiah fell, 2 Kings, 23 : 29 ; afterwards called Esdraelœon.

JIPHTAH. A town in Judah, Josh. 15 : 43.

JIPH-THAHEL. A valley in the tribes of Zebulon and Asher, Josh. 19 : 14.

JOAB. Son of Zeruiah, David's sister, 1 Chron. 2 : 16 ; the general of David, 2 Sam. 2 : 13 ; 8 : 16 ; 20 : 23 ; kills Abner, 3 : 27 ; also Amasa, 20 : 10 ; remonstrates with David, 1 Chron. 21 : 3 ; aids on the plea for Absalom, 2 Sam. 14 : 2 ; slew Absalom, 18 : 14 ; dissuades David from mourning, 19 : 1 ; put to death by order of Solomon, 1 Kings, 2 : 29, 30, note C. B.

1, JOAH. Secretary to king Josiah, and employed to repair the Temple, 2 Chron. 34 : 8.

2, Another sent by Hezekiah to receive the proposition of Rabshakeh, 2 Kings, 18 : 18.

JOANNA, (gift of the Lord). Wife of Chuza, steward of Herod Antipas, the Tetrarch of Galilee, one of the faithful women who ministered to Christ when living, Luke, 8 : 2, 3 ; 24 : 10.

1, JOASH or JEHOHASH. The father of Gideon, and worshipper of Baal, but afterwards of the true God, Judges, 6 ; 11, 25–32.

2, An officer, the keeper of the prophet Micaiah during Ahab's war with Syria, 1 Kings, 22 : 26 ; 2 Chron. 18 : 25.

3, The 8th king of Judah, and only son of Ahaziah, not slain in the conspiracy of his grandmother ; he was hidden six years, and brought to the throne by Jehoiada, at the age of seven, 2 Kings, 11 : 12, note C. B.; 2 Chron. 24 : 1, note C. B. After the death of Jehoiada, he fell into idolatry, 2 Chron. 24 : 17 ; was vanquished by the Syrians, : 23 ; afflicted with loathsome disease, : 25 ; slain by conspirators, : 26 ; buried in Millo, 2 Kings, 12 : 20.

4. Son and successor of Jehoahaz, king of Israel, 2 Kings, 13 : 10 ; he reigned 16 years, following the evil example of Jeroboam, : 11 ; dies, : 13.

JOB. The patriarch, renowned for his patience, his character and wealth, Job. 1 : 1 ; Exposition, page 568, C. B.; his losses of property and children, : 13–19 ; his resignation : 20 : 21, note C. B.; sufferings, 2 : 7, note C. B.; curses his day, 3 : 1–3, note C. B.; answers Eliphaz, 6 : 1 ; 7 : 1 : replies to Bildad, 9 : 1 ; 10 : 1 ; to Zophar, 12 ; 1 ; 13 : 1 ; 14 : 1 ; to Eliphaz' second speech, 16 : 1 ; 17 : 1 ; to Bildad, 19 : 1 ; to Zophar's second speech, 21 : 1 ; to Eliphaz' third, 23 : 1 ; 24 : 1 ; to Bildad's, 26 : 1 ; 27 : 1 ; 28 : 1 ; to Zophar's argument, 29 : 1 ; 30 : 1 ; asserts his innocence, 31 : 1 ; submits to God, 40 : 3 ; 42 : 1 ; is restored to double prosperity, : 10, 13 ; age and death, : 16 ; note C. B.; classed with Noah and Daniel, Ezk. 14 : 14, 20 ; his patience, James 5 : 11.

JOBAB. An Arabian tribe, Gen. 10 : 29.

JOBEHAH. A town in Gad, Numb. 32 : 35.

JOKEBED. Wife of Amram, and mother of Moses, Aaron and Miriam, Ex. 6 : 20, note C. B.; Numb. 26 : 59.

1, JOEL, (willing). One of the minor prophets, the son of Pethuel, Joel, 1 : 1 ; introduction to the book, page 947, C. B.

2, The eldest son of Samuel, 1 Sam. 8 : 2.

3, The son of Josibiah, 1 Chron. 4 : 35.

4, The son of Zichri, Neh. 11 : 9 ; a ruler of half the city.

JOGBEHAH. A place in Benjamin, near Nobah. Judges, 8 : 11.

1, JOHANAN. Son of Careah, informs Jedediah of Ishmael's conspiracy against him, 2 Kings, 25 : 23 ; Jer. 40 : 8–13, note C B.; he recovers the captives, 41 : 11–14 ; requests Jeremiah to inquire of God, 42 : 11 ; goes to Egypt, 43 : 1.

2, Son of Josiah, 1 Chron. 3 : 15.

1, JOHN, (the grace or gift). Son of Zacharias and Elizabeth, Luke, 1 : 57–63 ; his habits and raiment, Mat. 3 : 4, note C. B.; his testimony to Jesus, John, 1 : 15 ; note C. B.; 3 : 27 ; Mat. 3 : 11, note C. B.; Mark, 1 : 7 ; called the Baptist, and his preaching, Mat. 3 : 1, note C. B.; Mark, 1 : 4 ; Luke, 3 : 3 ; baptises in Jordan, Mat. 3 : 6 ; baptises Jesus, : 13 ; baptises at Ænon, John, 3 : 23 : imprisoned by Herod, Luke, 3 : 19 ; his death, Mat. 14 : 10, note C. B.; Mark, 6 : 16 ; Luke, 9 : 9 ; his disciples at Ephesus, Acts. 19 : 3.

2, The apostle, the son of Zebedee and Salome, a fisherman, and younger brother of James ; called by Jesus, Mat. 4 : 21 ; at the transfiguration, 17 : 1 : sent to prepare passover, Luke, 22 : 8 ; leans on his bosom, John, 21 : 20 ; receives Christ's mother after the crucifiction, John, 19 : 25–27 ; testimony to divinity of Christ, John, 1 : 1 ; 1 John, 3 : 1 ; banished to Patmos, Rev. 1 : 9.

3, Surnamed Mark, which see.

JOKDEAM. A town in the mountains of Judah, Josh. 15 ; 56.

JOKMEAM. Levitical city in Ephraim, 1 Chron. 6 : 68.

JOKNEAM. Levitical city in Zebulon, Josh. 12 : 22.

JOKSHAN. Son of Abraham by Keturah, Gen. 25 : 2 ; 1 Chron. 1 : 32.

1, JOKTAN. Elder son of Eber, Gen. 10 : 25.

2, An Arabian people, Gen. 16 : 26–32, note C. B.

1, JOKTHEEL. A city of Selahor, the rock, same as Petrea, the capital of Arabia Petrea, in the valley of salt, 2 Kings, 14 : 7, note C. B.

2, A town in Judah, Josh. 15 : 38.

1, JONADAB. Son of Shimeah, and nephew of David, a crafty and wicked man, 2 Sam. 13 : 3 ; 5 : 32–35.

2, Son of Rechab, a Kenite, cotemporary with Jehu and witness of his zeal, 2 Kings, 10 : 15 ; note C. B.; his temperance pledge and command, Jer. 35 : 6, note C. B.

JONAH, (a dove). One of the minor prophets, son of Amittad, introduction, page 958, C. B.; 2 Kings, 14 : 25 : is commanded to go to Nineveh, Jon. 1 : 2 ; flees, and is swallowed by a fish, : 3, 17, note C. B.; Mat. 12 : 40, note C.-B.; his prayer, 2 : 1 ; preaches to Ninevites, 3 : 2, note C. B.; anger, 4 : 1 ; reproved, 4 : 11 ; mentioned by Christ. Mat. 12 : 39, 41.

JONATHAN, (gift of God). A young Levite, the son of Gersham, Judges, 17 : 7 ; 18 : 30, note C. B.; who became priest to Micah, 17 : 10 ; the Danites take him with them, and he and his posterity were priests to their idol, 18 : 19–30.

——— Eldest son of Saul, smites the Philistines, 1 Sam. 13 : 3 : 14 : 1–13 : his love for David, 18 : 1–4 : note C. B.; Exposition, page 361 ; informs David of his father's designs against him, 19 : 1 ; makes a covenant with him, 20 : 1 ; takes leave of him, : 35–42 ; comforts him at Zip, 23 : 16–18 ; 31 : 2 ; his death lamented, 2 Sam. 1 : 11–27.

JOPPA. Now Jaffa or Yaffa, Ezra, 3 : 7, note C. B. A seaport town on the Mediterranean, about 35 miles northwest from Jerusalem, and 30 miles south of Cacarea ; here the wood for Solomon from Lebanon was unloaded. 2 Chron. 2 : 16 ; here Jonah took ship, Jon. 1 ; 3 ; here Peter restored Dorcas to life, Acts, 9 : 38–42 ; here received the messengers of Cornelius, 10 : 5, 23. Still the landing place of pilgrims.

1, JORAM or JEHORAM. Son of Ahab, and ninth king of Israel, 2 Kings, 1 : 17, note C. B ; 3 : 1 ; he followed the wicked policy of Jeroboam. Involved in war with Benhadad, king of Syria, 2 Kings, 6 : 1–23 ; 7 : 1–20. After the death of Benhadad, Hazael fights against him ; is wounded, 2 Kings, 8 : 28 ; is killed by Jehu, his general, 9 : 24 ; his body thrown into the field of Naboth, : 25, 26.

2, The son and successor of Jehosaphat, king of Judah, 2 Kings, 8 : 16, note C. B.; marries Athalia, the daughter of Ahab, : 18 ; Moab rebels, : 20 ; his death and burial, : 23 : 24.

JORDAN. The principal river of Palestine, which rises in Anti Lebanus, 12 miles north of Cesarea Phillippi—it flows southerly and forms the lake of Samechon, which is 8 miles long and 4 broad ; running 28 miles further south, it forms the sea of Genessareth, which is 13 miles long and 6 broad ; thence through a long valley, and falls into the Dead sea, Josh. 3 : 1, note C. B ; it was miraculously divided, Josh. 3 : 15, note C. B ; : 17, note C. B.; 4 : 11 ; by Elijah, 2 Kings, 2 : 8 ; by Elisha, : 14 ; John baptised in, Mat. 3 : 6.

1, JOSEPH. Son of Jacob, by Rachel born, Gen. 30 : 24 ; his dreams, 37 : 5 ; sold into Egypt, . 28 ; bought by Potiphar, 39 : 1 ; personal beauty, : 6, note C. B.; falsely charged, : 14, note C. B.; put into prison, : 20 ; interprets dreams, 40 : 12, note C. B.; : 13, note C. B.; brought to Pharaoh and interprets his dreams, 41 : 14, note C. B.; set over the land, : 39–43, note C. B.; his age: : 46 ; his family, : 50–52 ; treats his brethren roughly, 42 : 9, note C. B.; his favor to Benjamin, 43 : 16 : made known to them, 45 : 1, note C. B.; meets his father, 46 : 29 ; presents him to Pharaoh, 47 : 7 ; visits his sick father 48 : 1 ; embalms and buries his father, 50 : 2, note C. B.; : 10, note C. B.; : 13 ; his own death, 50 : 26, note C. B.

2, Husband of Mary—of royal line of David, Mat. 1 : 6, 16 ; espoused Mary, : 18 ; Luke, 1 : 27 : admonished by angel, : 20 ; warned to flee to Egypt, 2 : 13 ; note C. B ; Christ and mother go to Jerusalem, Luke, 2 : 41, note C. B.; : 42, note C B ; a carpenter, Mat. 13 ; 55 ; probably died before Christ entered on his public ministry, as he is not named among those at the cross, John, 19 : 25–27.

3, Of Arimathea, a Jewish senator and believer in Christ, Mat. 27 : 57 ; Mark, 15 : 43, note C. B.; Luke 23 : 50, note C. B.; John, 19 : 38 ; did not consent to the crucifixion of Christ, Luke, 23 : 51 ; begged the body of Christ, : 52 ; buried in his own tomb, : 53.

4, Called Barsabas, which see, Joses.

5, Several others, Numb. 13 : 7 ; 1 Chron. 25 : 2 ; Ezr. 10 : 42 ; Neh. 12 : 14

JOSES or JOSEPH. Son of Cleopas, brother of James the less, Mat. 13 : 55 ; 27 ; 56, note C. B.; Mark, 6 : 3, note C. B.; 15 : 40, 47 ; thought to be the same as Barsabas, Acts, 1 : 23, note C. B.

1, JOSHUA. Son of Nun, of the tribe of Ephraim, the assistant and successor of Moses. Original name was Oshea, Numb. 13 ; 8 : altered, 13 : 16, note C. B.; first mentioned as a victorious commander, Ex. 17 : 8–16 : minister of Moses, 24 : 13 ; sent to explore the land of promise, Numb. 13 : 16, note C. B.; gave a good report of it, 14 : 6 ; appointed to succeed Moses, 27 : 18 ; encouraged by Moses, Deut. 31 : 7–14 ; succeeds him, 34 : 9 ; Josh. 1 : 1 ; his instructions, : 8 ; angel appears to him, 5 : 13 ; God encourages him, 8 : 1, note C. B. ; writes the law on stone, 32 ; conquers Canaan, 11 : 16 ; his inheritance, 19 : 49 ; his exhortation before his death, 23 : 1, note C. B.; 24 : 1, note C. B.; : 25–29 ; his age and death, : 29, 30.

2, The High Priest, son of Josedech, Hag. 1 : 1, 12, 14 ; aids in rebuilding the temple, 2 : 4 ; a type of the prophecy of Zechariah, Zech. 3 : 3.

3, The governor of Jerusalem under Josiah, 2 Kings, 23 : 8.

4, A Bethlemite, the owner of the field into which the cart came with the ark, 1 Sam. : 6 : 14–18.

JOSIAH. Son and successor of Amon, king of Judah, 2 Kings, 21 : 24 ; 22 : 1, note C. B ; 2 Chron. 33 : 25 ; repairs the temple, 34 : 8 ; finds the book of the law, 2 Kings, 22 : 8, note C. B.; 2 Chron. 34 : 14, note C B.; keeps the passover, 35 : 1, 18, note C. B.; his disobedience : 22, note C. B.; slain at Megeddo, : 23 ; 2 Kings, 23 : 29 ; lamentations over him, 2 Chron. 35 : 25.

JOTBAH. A city of Judah, 2 Kings, 21 : 19.

JOTBATHAH. An Israelitish station, Numb. 33 ; 33, note C. B.

1, JOTHAM. Youngest son of Jerubaal, Judges, 9 : 5 ; addresses the people of Shechem, : 8, note C. B.; he flees to Beer, : 21 ; his imprecations fulfilled : 56, note C. B.

2, King of Judah, succeeds Uzziah, 2 Kings, 15 : 7 ; 2 Chron. 27 : 1 ; conquers the Ammonites : 5, note C. B.; dies, : 9 ; 2 Kings, 15 : 38.

JOZACHAR. Conspires and slays Joash, 2 Kings, 12 : 19–21, note C. B.

JUBAL. One of Cain's descendants, father of musical instruments, Gen. 4 : 21, note C. B.

1, JUDAH. Fourth son of Jacob by Leah, Gen. 29 : 35 ; saves life of Joseph, 37 : 26 ; his sons, 38 : 34 ; guilty connection with Tamer, : 14, note C. B.; confesses his guilt : 26 ; pleads that Benjamin may go to Egypt, 43 : 3, note C B.; intercedes with Joseph, 44 : 18–34 ; made head of his brethren, 49 : 8–10, note C. B.; illustration, page 126.

2, Tribe of, sprang from him, and was commanding and powerful, numbering 74000 adult males, Numb. 1 : 27 ; Josh. 15 : 1 ; this tribe adhered to David, 1 Kings, 12 : 20, note C. B.; Christ of this tribe, Mat. 1 : 2, note C. B.; Heb. 7 : 14.

3, In distinction to Israel, the kingdom which consisted of ten tribes who revolted under Jereboam, 1 Kings, 12 : 12 ; Ps. 114 : 2.

4, Mountains of, Josh. 15 ; 48.

5, Wilderness of, Judges, 1 : 16.

1, JUDAS or JUDE. Who wrote the epistle, and is called Lebbeus and Thaddeus, or brother of James the less, and near relative of Jesus, Mat. 10 : 3, note C. B.; 13 : 55 ; Mark, 3 : 18 ; 6 : 3 ; Luke, 6 : 16 ; Acts, 1 : 13.

2, ——— ISCARIOT. That is, man of Carioth, a city of Judah, Josh, 15 : 25 ; one of the twelve, Mat. 26 : 47 ; Mark, 14 : 43 ; censures Mary for anointing Jesus, John, 12 : 4 ; his treachery foretold, Mat. 26 : 23, note C. B.; : 25, note C. B.; Mark, 14 : 20 ; Luke, 22 : 21 ; John, 6 : 71 ; 13 : 26, note C. B.; bargains with Pharisees, Mat. 26 : 15, note C. B.; Mark, 14 : 10 ; Luke, 22 : 3, 4 ; betrays Jesus, Mat. 26 : 47 ; Mark, 14 : 43 ; Luke, 22 : 47 ; John 18 : 3 : brings back the money and confesses his guilt, Mat. 27 : 3 ; hangs himself, 27 : 5 ; note C. B.; Acts, 1 : 18, note C. B.

3, ——— Surnamed Barnabas, Acts, 15 : 22 ; 27 : 32.

4, ——— Of Galilee, his insurrection, Acts, 5 : 37.

5, ——— A Jew of Damascus, with whom Paul lodged, Acts, 9 : 11.

1, JUDEA or JEWRY. The land of the Jews, Mat. 19 : 1 : after the captivity this name was applied to the whole of Palestine west of the Jordan, Haggai, 1 : 1, 14 ; 2 : 2 ; under the Romans in the time of Christ, Palestine was divided into Judea, Galilee and Samaria, Luke, 2 : 4 ; John, 4 : 3, 4 ; Acts, 9 : 31 ; Judea was the most southerly, John, 7 : 1, note C. B.; map of Canaan, vol. 2.

2, Wilderness of, where John preached and Christ was tempted, was the eastern part of Judah, 2 Sam. 15 : 28.

JULIA. A christian woman of Rome, to whom Paul sent salutation, Rom. 16 : 15.

JULIUS. The centurion who had charge of Paul, and treated him with kindness, Acts, 27 : 1–43.

JUNIA, (youthful). An early convert to christianity, Rom. 16 : 7.

JUPITER, (weeping father). Supreme god of the heathen Greeks and Romans, Acts, 14 : 12, note C. B.; : 13, note C. B.; 19 : 35.

1, JUSTUS, (upright). Surname of Barsabas, Acts 1 : 23.

2, Called Jesus, a believing Jew, who was a fellow laborer with Paul when at Rome, Col. 4 : 11.

3, A pious Jewish proselyte, in whose house Paul preached at Corinth, Acts, 18 : 7.

JUTTAH. A Levitical city in the mountains of Judah, Josh. 15 ; 55.

K.

KABZEEL. A city of Judah, near the west shore of the Dead sea, Josh. 15 : 21 ; here Benaiah, the general of Solomon's army, was born, 2 Sam. 23 : 20.

KADESH or KADESH-BARNEA. Also called En-mishphat, Gen. 14 : 7 ; a city of the tribe of Judah, about 24 miles south from Hebron, and on the south of Canaan ; here the Israelites long sojourned, Deut. 1 : 46 ; from it the spies went, Numb. 13 : 26 ; 32 : 8 ; here Miriam died, 20 : 1, note C. B.; here at the waters of Miribah, Israel rebelled and Moses incurred the divine displeasure, Numb. 20 : 2 ; Deut. 32 : 51 ; map of journeyings of the Israelites, vol. 2.

KADMONITES. A Canaanitish nation, Gen. 15 : 19.

1, KANAH. A brook dividing Ephraim from Manasseh, Josh. 16 : 8 ; 17 : 9, note C. B.

2, A town in the tribe of Asher, Josh. 19 : 28, note C. B.

KARKAA Town in Judah, Josh. 15 : 3.

KARKOR. Town beyond Jordan, Judges, 8 : 10.

KARTAH. Town in Zebulon, Josh. 21 : 34.
KARTAN. A Levitical city in Naphtali, Josh. 21 : 32.
KATTATH. A town in Zebulon, Josh. 19 : 15.
KEDAR, (blackness). Son of Ishmael, and father of the Kadarenes, who resided in Arabia, Gen. 25 : 13; David sojourned here, Ps. 120 : 5, note C. B.; descendants of traded with the Tyrians, Ezk. 27 : 21; to be conquered, Jer. 49 : 23; to add to the glory of the church, Isa. 60 : 7.
KEDEMAH. Youngest son of Ishmael, Gen. 25 : 15; his posterity resided eastward of Gilead, Deut. 2 : 26; Josh. 13 : 18; 21; 37.
KEDEMOTH. A Levitical city in Reuben, Deut. 2 : 26; Josh. 13 : 18.
1, KEDESH. A town in the south of Judah, Josh. 15 : 23.
2, City of refuge in Nephtali, Josh. 12 : 22; 19 : 37; 20 : 7, note C. B.
3. H town in Issachar, 1 Chron. 6 : 72.
KEHELATHAN. An Israelitish station, Numb. 33 : 22.
KEILAH. A city in Judah, 18 miles southwest of Jerusalem, Josh. 15 : 44; saved by David from Philistines, 1 Sam. 23 : 1, note C. B.; here Abiathar came to David, : 6; David departs, : 12; rulers from assisted Nehemiah, Neh. 3 : 17.
1, KEMUEL. Third son of Nahor, and father of Aram, Gen. 22 : 21.
2, Name of a prince of Ephraim, appointed to divide the land, Num. 34 : 24.
KENATH. A town in Manasseh, taken by Nobah, Numb. 33 : 22; 1 Chron. 2 : 23, note C. B.
1, KENAZ. One of the dukes of Edom, Gen. 36 : 15.
2, Father of Othniel, and brother of Caleb. Judges, 1 : 13; 3; 9.
KENITES or KENEZITES. A tribe of Midianites dwelling among the Amalekites, Gen. 15 : 19; Jethro was one of them, Numb. 24 : 21, note C. B.; Judges, 1 : 16; the land promised, but for Jethro's sake they are allowed to dwell in tribe of Judah, 1 Sam. 15 : 6, note C. B.
1, KERIOTH. A town in Judah, Josh. 15 : 25.
2, A city in Moab, Jer. 48 : 24.
KETURAH, (perfumed). Second wife of Abraham, Gen. 25 : 1, note C. B.; called his concubine, 1 Chron. 1 : 32; her descendants, Gen. 25 ; 2-4.
KEZIZ. A valley, Josh. 13 : 21.
KIBROTH-HATTAAVAH, (the graves of lust). Place where Israel loathed the manna, Numb. 11 : 4, 34, note C. B.
KIBZAIM. A Levitical city in Ephraim, Josh. 21 : 22.
KIDRON or CEDRON, (the turbid). Winter torrent, which ran through the valley of Jehosaphat on the east side of Jerusalem, between the city and the Mount of Olives; David crossed it in his escape from Absalom, 2 Sam. 15 : 23, note C. B.; near to it Asa, Hezekiah and Josiah, burnt the idols, &c., 1 Kings, 15 : 13, note C. B.; 2 Kings, 23 : 4; 2 Chron. 29 : 16; Christ passeth it on his way to Gethsemane, John, 18 : 1 note C. B.
KINAH. A town in Judah, Josh. 15 : 22.
1, KIR. A city of the Medes to which the Syrians and part of the Hebrews were carried by the Assyrians, 2 Kings, 16 : 9, note C. B.
2, Fortified city on the borders of Moab, Isa. 15 : 1; 16 : 7; it was ravaged by Jehoram, 2 Kings, 3 : 25, note C. B.
KIR-HARASETH. Probably Ar or Arcopolis, a Moabitish town, 2 Kings, 3 : 25, note C. B.; ruined by Assyrians and Chaldeans, Isa. 16 : 7, note C. B.; Jer. 48 : 31.
KIRIATHAIM.. Gen. 14 : 5; Jer. 48 : 1.
KIRIOTH A city of Moab, ruined by Nebuchadnezzar, Jer. 48 : 24; Amos, 2 2.
KIRJATH. See Kirjath Jarim, Josh. 18 : 28.
1, KIRJATHAIM. An ancient town east of Jordan, Gen. 14 : 5; Josh. 13 : 19
2, A town in Naphtali, 1 Chron. 6 : 76.
KIRJATH ARBA. Ancient name of Hebron, Gen. 23 : 2; Josh. 14 : 15; note C. B.; 20 : 7; Judges, 1 : 10; here Sarah died, Gen. 23 : 2.
KIRJATH BAAL. Same as Kirjath Jearim, Josh. 15 : 60.
KIRJATH-HUZOTH. A town in Moab, Numb. 22 : 39, note C. B.
KIRJATH-JEARIM. Originally one of the towns of the Gibeonites, in the tribe of Judah, Josh. 9 : 17; 15 : 9; here the ark was brought from the Philistines, 1 Sam. 7 : 1; from it David removed the ark, 1 Chron. 13 : 6; 2 Chron. 1 : 4.
KIRJATH-SANNAH or KIRJATH-SEPHA, also DEBIR. A town in Judah, Josh. 15 : 16; Judges, 1 : 11-13.
1, KISH. The father of king Saul, 1 Sam. 9 : 1; 10 : 11; 14 : 51; 2 Sam. 21 : 14
2, The son of Gibeon, 1 Chron. 8 : 30.
3, The son of Mahli, 1 Chron. 23 : 21.
4, The son of Abdi, 2 Chron. 29 : 12.
1, KISHION or KISHIAN. A town in Issachar, Josh. 19 : 20.
2, A river which rises in Mt. Tabor, and flows nearly westward into the Mediterranean by the port of Accho, Josh. 19 : 11, note C. B.; Judges, 5 : 21, note C. B.; Ps. 83 : 9.
KITHLISH. A town in Judah, Josh. 15 : 40.
KITRON. A town in Zebulon, Judges, 1 : 30, note C. B.
KITTIM. Son of Javan, and grandson of Noah, Gen. 10 : 4, see Chittim.
KOHATH. Son of Levi, and father of the Koathites, Gen. 46 : 11; Numb. 4 : 18; 34 : 37, note C. B.; his descendants formed one of the three divisions of the Levitical tribe, Ex. 6 : 16; Numb. 4 : 4-6; 1 Chron. 6 : 2.
1, KORAH. Son of Esau, Gen. 36 : 14, 18; 1 Chron. 1 : 35.
2, A Levite, the son of Izhar, and great-grandson of Levi, Ex : 6 ; 21; his rebellion, 16 : 1; note C. B.; his punishment, : 32, 33, note C. B.

L.

1, LABAN. Son of Bethuel, brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servants, Gen. 24 : 29; gives Rebekah to be Isaac's wife, : 50, note C. B.; receives Jacob, 29 : 13; agrees to give him Rachel to wife for his services, : 15-18, note C. B.; is deceived, : 23, note C. B.; bargains for Rachel, : 28, note C. B.; departs from Laban, 31 : 17-20, note C. B.; Laban pursues, : 22; warned of God in a dream not to hurt Jacob, : 24, note C. B.; makes a covenant with him, and erects memorial stones, : 46, note C. B.; parts peacefully from him, : 55.
2, In the desert of Arabia, or plains of Moab, Deut. 1 : 1, note C. B.
LACHISH. A city of Judah, 20 miles southeast of Jerusalem, Josh. 10 : 3, 5, 31, note C. B.; Amaziah fled to it, 2 Kings, 14 : 19; fortified by Rehoboam, 2 Chron. 11 : 9; resists the assaults of the Assyrian army under Sennacherib, 2 Kings, 18 : 17; 19 : 8; Jer. 34 : 7; map of Canaan, vol. 2.
LAH-MAM. A city in Judah, Josh. 15 : 40.
1, LAISH. Original name of city of Dan. Judges, 18 ; 7, note C. B.; : 14, 29.
2, Father of Phalti, to whom Saul gave Michal, David's wife, 1 Sam. 25 : 44 ; 2 Sam. 3 ; 15.
LAKUM. In Naphtali, Josh. 19 : 33.
1, LAMECH. Descendants of Cain by Methusael, Gen. 4 : 18 ; the first polygamist, : 19 ; his children, : 20, 22 ; his speech, : 23-24, note C. B.
2, Son of Methusaleh, and father of Noah, Gen. 5 : 25 ; age and death, : 28-31.
LAODACEA. A city of Phrygia, upon the river Lycus, near Colosse, Col. 4 : 13, note C. B.; Paul's concern for the saints there, Col. 2 : 1, note C. B ; Christ's message to the church of, Rev. 3 : 14 ; see Exposition, page 1389 ; map of travels of Paul, vol. 2.
LAPIDOTH. The husband of Deborah the prophetess, and the name of the place where she dwelt, Judges, 4, 4, 5.
LASEA. A city in Crete, Acts, 27 : 8, note C. B.
LASHA. A town on east of Dead sea, abounding with hot springs, Gen. 10 : 19.
LASHARON. A Canaanitish city, Josh. 12 : 18.
1, LAZARUS. The brother of Martha and Mary, John 11 : 1 ; note C. B.; raised from the dead, : 41 ; sat at supper with Christ, 12 : 2, note C. B.; visited by many Jews, : 9.
2, Name of a poor afflicted man in the parable, Luke, 16 : 20.
LEAH. Eldest daughter of Laban, Gen. 29 : 16 ; given to wife to Jacob, : 23, note C. B.; favored of the Lord, : 31 ; Dinah her daughter, 34 : 1 ; her sons, 35 : 23 ; buried, 49 : 31.
LEBANON or LABANAH. The same, Ezr, 2 : 45 : a mountain range on the borders of Syria and Palestine—the western ridge is called Lebanon or Libanus, and the eastern Anti Libanus, Deut. 3 : 25, note C B., Judges, 3 : 3 ; 1 Kings, 5: 14 ; 7 : 2 ; snow, of its utility, Jer. 18 : 14, note C. B.; sometimes put for Jerusalem, Ezk. 17 : 3 ; note C. B.; also for the temple, Zeph. 11 : 1, note C. B.: map of Canaan, vol. 2.
LEBAOTH. A town in Simeon, Josh. 15 : 32 ; Judges, 21 : 19, note C. B.
LEBBEUS or THADDEUS. Same with Judas or Jude, Mat. 10 : 3 ; Mark, 3 : 18 : brother of Jesus, 6 : 3 ; Luke, 6 : 16 ; Acts, 1 : 13.
LEHABIM. Probably Lybians. Gen. 10 : 13.
LEHI or RAMATH-LEHI. A place in the south of Palestine, Judg. 15 : 9, 19.
LEMUEL. Supposed to be Solomon ; lessons from his mother, Prov. 31 : 1, note C. B.; : 4.
LESHEM. A town called Laish and Dan. Josh. 19: 47 ; Judges, 18 : 7, note C. B.
LETUSHEM. An Arabian tribe, Gen. 25 : 3.
LEUM MIM. An Arabian tribe, Gen. 25 : 3.
1, LEVI. Third son of Jacob and Leah, Gen. 29 : 34 ; assists Simeon in destroying the Shechemites, 34 : 25 ; his sons and his age, Ex. 6 : 16, note C. B.; his descendants, 1 Chron. 6 : 1, note C. B.
2, The tribe of, their number, Ex. 1 : 47 ; table in note C. B.; separated for the service of the sanctuary, Deut. 10 : 8.
LEVITES. Descendants of Levi, devoted to the Lord, Numb. 3 : 6, note C. B.; 8 : 13, note C. B.; accepted instead of the first born, Num. 3 : 12, note C. B.; : 46, note C. B.: their number, 3 : 39, note C. B.; 4 : 36, note C. B.; their portion, Deut. 14 : 28, note C. B.; to serve 25 years, Numb. 8 : 25, note C. B.
LEVITICAL CITIES. Forty-eight in number, Josh. 21 : 41, note C. B.; Numb. 35 : 4, note and a plan of the city and suburbs, page 231.
LIBANUS. See Lebanon.
1, LIBNAH. A station in the wilderness, Numb. 33 : 20.
2, A royal city of the Canaanites, afterwards a Levitical town in Judah, Josh. 10 : 29, note C. B.; 15 : 42 ; 21 : 13 ; the inhabitants offended with Jehoram, 2 Kings, 8 : 22, besieged by Sennacherib, Isa. 37 : 8.
LIBNI and LAADAN. The same, 1 Chron. 23 : 7, note C. B.
LIBYA. An extensive country in Africa, westward of Egypt ; its inhabitants warlike, Jer. 46 : 9, note C. B.; its fall foretold, Ezk. 30 : 5 ; men at Jerusalem on the day of Pentecost, Acts, 2 : 10.
LINUS. A christian at Rome, 2 Tim. 4 : 21.
LO AMMI. Name of child, significant of a future event, Hos. 1 : 9.
LOD or LUD or LYDDA. A town east of Joppa, in Benjamin, 1 Chron. 8 : 12, note C. B.
LODEBAR. A place near Jordan, 2 Sam. 9 : 4.
LOIS. Grandmother of Timothy, distinguished for her faith, 2 Tim. 1 : 5.
LO-RUHAMAH. Name of child, significant of future event, Hos. 1 : 6.
LOT. Son of Haran, and nephew of Abraham, Gen. 11 : 31 ; 12 : 5 ; accompanies Abraham, 13 : 5 ; strife and separation, : 7 ; resides at Sodom, : 10 ; rescued, 19 : 1, note C. B.; his conduct, : 31, note C. B.; : 32, note C. B ; his posterity, : 37, note C. B.; : 38, note C. B.; vexed with the society of the wicked. 2 Peter, 2 : 7.
LUBIM. The Lybians, always connected with the Egyptians and Ethiopians, 2 Chron. 12 : 3.
LUCAS. Same as Luke, Phil. : 24.
LUCIFER, (light bringer). Latin name of the morning star, or son of the morning. Title by which Nebuchadnezzar is described, Isa. 14 : 12.
LUCIUS. Of Cyrene, a minister of Antioch and relative of Paul, Rom. 16 : 21 ; though some regard him as the same as Luke, Acts, 13 : 1 ; note C. B.
LUD. Son of Shem, peopled Lydia in Asia Minor ; see map end of vol. 1 ; Gen. 10 ; 22.
1, LUDIM. An African nation, Gen. 10 : 13.
2, The Lydians, Gen. 10 : 22.
LUHITH. A height in Moab. Isa. 15 : 5 : Jer. 48 : 5, note C. B.
1, LUZ. A town in the country of Hittites, Judge, 1 : 26.
2, The ancient name of Bethel, Gen. 28 : 19 ; Josh. 16 : 2, note C. B.
LYBIA. See Libya.

LYCAONIA. A province of Asia Minor, forming part of Cappadocia, subject to the Romans when visited by Paul, Acts, 14: 6, note C. B.: 11, note C. B.

LYCIA. A province in southwest of Asia Minor, Acts, 27: 5; map of travels of Paul, vol. 2.

LYDDA. A town fourteen miles N. E. from Joppa, and thirty-two W. from Jerusalem—Peter visited the saints here, Acts, 9: 32; cures Eneas, ; 33, 34; its inhabitants turn to the Lord, : 35; map of Canaan, vol. 2.

1. LYDIA. Converted, Acts, 16: 14; she and household baptized, : 15.

2, A province on west coast of Asia Minor, Ezr. 30: 5; map of travels of Paul, vol. 2.

LYSIAS. Chief captain of Roman band at Jerusalem who rescues Paul, Acts, 21: 31, note C. B.; 23: 22; sends him to Cesarea, : 33; writes to Felix, 26: 30–32.

LYSTRA. A city of Lacaonia, where Paul and Barnabas were taken for gods, Acts, 14: 6, note C. B.; : 11; native place of Timothy, 16: 12; map of travels of Paul, vol. 2.

1, MAACHAH, MAACHATHI. A city and region at the foot of Mt. Hebron, Deut. 3: 14; Josh. 13: 13.

2, Son of Nahor, Gen. 22: 24; supposed to be the father of the Maachathites, Deut. 3: 14; Josh. 12: 5.

3, Daughter of Talmai, king of Goshen—the wife of David, and mother of Absalom and Tamar, 2 Sam. 3: 3.

4, Mother or grandmother of King Asa, 1 Kings, 15: 10.

5, The father of Achish, king of Gath, 1 Kings, 2: 39.

6, The head of the tribe of Simeon in the days of David, 1 Chron. 27: 16.

7, Father of Hanan, one of David's worthies, 1 Chron. 11: 43.

8, Concubine of Caleb, 1 Chron. 2: 48.

9, Granddaughter of Benjamin, married to Machir, 1 Chron. 7: 16.

MAARATH. A town in Judah, Josh. 15: 59.

MACEDONIA. A large province of ancient Greece, N. W. of the Ægean sea, Acts, 19: 29, note C. B.; Paul was directed to it by a vision, Acts, 16: 9; Silas and Timothy preached in it, : 18: 5; churches of exemplary for contributions, Rom. 15: 26; 2 Cor. 8: 1–5; note C. B.; kindness to Paul, : 11: 9; map, travels of Paul, vol. 2.

MACHBENAH. A town in Judah, 1 Chron. 2: 49; same as Cabbon, Josh. 15: 40.

1, MACHIR. Son of Manasseh, and grandson of Joseph, and chief of the Machirites, Gen. 50: 23; Numb. 26: 29; 27: 1; 32: 39; 36: 31; Josh. 17: 1, note C. B.; Judg. 5: 14

2, Son of Ammiel, in Lodebar, who sheltered Mephibosheth, 2 Sam. 9: 4; furnishes David with provisions, 17: 27–28, note C. B.

MACHPELAH. Name of the cave where Abraham, Sarah, Isaac, Rebecca and Joseph were buried, Gen. 23: 9, 17, 19, note C. B.; 25: 9; 49: 29–32.

MADAI. Third son of Japhet, Gen. 10: 2; from whom the Medes have descended.

MADMANNAH. A city in the southern part of Judah, Josh. 15: 31; 1 Ch. 2: 49, see note C. B.

MADMEN. A town on the borders of Moab, Jer. 48: 2, note C. B.

MADMENAH. A town near Jerusalem, Isa. 10: 31.

MADON. A Canaanitish city, Josh. 11: 1.

MAGBISH. Doubtful whether a man or a place, Ezr. 2: 30.

MAGDALA, A town on the east of the sea of Tiberias, Mat. 15: 39, note C. B,; compared with Mark, 8: 10; the probable birth-place of Mary Magdalene; map of Canaan, vol. 2.

MAGOG. Name of son of Japhet, Gen. 10: 2; and of a great nation descended from him, Ezk. 38: 2, note C. B.; 39: 6; probably Scythian or Tartar tribes.

MAHALALEEL. Son of Cainan, of the race of Seth, Gen. 5: 15.

1, MAHALATH. Wife of Rehoboham, 2 Chron. 11: 18,

2, Daughter of Ishmael, whom Esau married, Gen. 28: 9.

MAHANAIM. City on east of Jordan, Gen. 32: 2, note C. B.; given to the Levites, Josh. 21: 38; here Ishbosheth fixed his residence, 2 Sam. 2: 8; here David fled before Absalom, 17 27.

MAHANEH. In the tribe of Judah, Judges, 18: 12.

MAHER SHALEL-HASH-BAZ. A child, so-called, to signify a future event, Isa. 8: 1.

MAHLAH. One of the daughters of Zelophehad, who received a portion of the land of promise, Numb. 26: 33; Josh. 17: 3; 1 Chron. 7: 18.

MAHLON. Son of Elimelech and Naomi, married Ruth—he died in Moab, Ruth, 1: 2–5.

MAKAZ. A town in Dan, 1 Kings, 4: 9.

MAKHELOTH. Station in the wilderness, Num. 33: 25.

MAKKEDAH. A town in Judah, near Jerusalem, Josh. 10: 10, 17, 28, note C. B.; 15: 41.

MALACHI. The last of the O. T. prophets, who wrote 400 B. C.—he foretells the appearance of John the Baptist, Mal. 4: 5, 6.

1, MALCHIAH. The keeper of the prison in Jerusalem when Jeremiah was imprisoned, Jer. 38: 1–6.

2, Others of this name, 1 Chron. 6: 40; 9: 12; Ezr. 10: 25; Neh. 3: 11–14.

MALCHISUA. Third son of Saul, who perished with his father, 1 Sam. 31: 2.

MALCHOM, or MILCOM. An idol of Ammonites, same as Moloch, 1 Kings, 11: 33.

MALCHUS. Servant of Caiaphus, whose ear Peter cut off, John, 18: 10.

1, MAMRE. The brother of Aner and Eschol, and friend of Abraham, Gen. 14: 13.

2, An oak grove near Hebron, Gen. 13: 18; 23: 17.

MANAENG. A christian teacher at Antioch, Acts, 13: 1.

MANAHATH. A town in Benjamin, 1 Chron. 8: 6.

1, MANASSEH. One of the tribal divisions. Josh, 17: 7.

2, Eldest son of Joseph, Gen. 41: 51; blessed by Jacob, 48: 12, note C. B.; his inheritance, Josh. 13: 29; 17: 1; his descendants, 1 Chron. 7: 4; the chief men of half tribe, 1 Chron. 5: 23; conquered by Pul, king of Assyria, : 26; illustration, page 126.

3, Fourteenth king of Judah, son and successor of Hezekiah, 2 Kings, 21: 1; 2 Chron. 33: 1; carried to Babylon, 33: 11, note C. B.; restored, : 13; dies, 2 Kings, 21: 18.

MANOAH. Father of Samson, of the tribe of Dan, Judg. 13: 2; prays for the return of the angel, and is answered, : 8-23.

MAON. A city in the south of Judah, near the wilderness of the same name, Josh. 15: 55; 1 Sam. 23: 24, note C. B.

MARAH. A well of bitter water, Ex. 15: 23.

MARALAH. A town in Zebulon, Josh. 19: 11.

MARESHAH. A city in Judah, Josh 15: 44; 1 Chron. 4: 21, note C. B.; here Asa routed the Ethiopians, 2 Chron 14: 9.

MARK or MARCUS. The evangelist and son of Mary, in whose house the Christians were praying for Peter's deliverance, Acts, 12: 12; accompanies Paul to Antioch, 12: 25, note C. B.; separates from Paul, 15: 38; accompanies Barnabas, : 39; sister's son to Barnabas, Col. 4: 10; commended by Paul, 2 Tim. 4: 11; Philm. : 24

MARS HILL. See Areopagus and note to Acts, 17: 22.

MARTHA. Sister of Lazarus and Mary, entertains Jesus, Luke, 10: 38; her behavior at the death of her brother, John, 11: 6–20; serves at the supper, 12: 2.

1, MARY. Mother of Jesus, and descendant of the royal house of David, Mat. 1: 6–16; addressed by Gabriel, Luke, 1: 26–35; her song, : 46–55; espoused to Joseph, Mat. 1: 18, note C. B.; Saviour born at Bethlehem, Luke, 2: 1–7, note C. B.; presents the infant at Jerusalem, : 21–24; went to the passover, : 41, 42, note C. B.; at the marriage in Cana, John, 2: 1; she inquires for Christ when he was teaching, Mat. 12: 46; Mk. 3: 31; Luke, 8: 19; present at the crucifixion, and committed to John, John, 19: 25; with the disciples after the resurrection, Acts, 1: 14.

2, Magdalene dispossessed of devils, Luke, 8: 2; witnessed the crucifixion, Mat. 27: 56, note C. B.; attended his burial, : 60, 61, note C. B.; brought spices to embalm Christ, Mk. 16: 1; the first to see him after the resurrection, Mat. 28: 1–9; Mark, 16: 1–9; John, 20: 14.

3, The sister of Lazarus, Luke, 10: 39; anoints Christ at the supper at Bethany, Mat. 26: 7; Mk. 14: 3; John, 11: 12; 12: 3.

4, Wife of Cleopas, the mother of James and Joses, Mark, 15: 40; John, 19: 25.

5, Mother of John Mark, Acts, 12: 12.

MASH. A people on the borders of Mesopotamia, Gen. 10: 23.

MASHAL. A town in Asher, 1 Chron. 6: 74.

MASREKAH. Town or district in Edom, Gen. 36: 36.

MASSAH. An Israelitish station, Ex. 17: 7.

MATTAN. A priest of Baal, killed before the altar, 2 Kings, 11: 18; 2 Chron. 22: 17.

MATTANAH. An Israelitish station, Numb. 21: 18.

MATTHAN. Son of Eleazer, father of Jacob, and grandfather of Joseph, the husband of Mary, Mat. 1: 15, 16.

MATTHEW or LEVI. The Evangelist, and one of the Apostles, Mat. 9: 9; Mark, 2: 14; Luke, 5: 27; makes a feast for Christ, Mat. 9: 10 numbered with the apostles, 10: 3; Mark, 3: 18; Luke, 6: 15: Acts, 1: 13.

MATTHIAS. Chosen in the place of Judas Iscariot, Acts, 1: 26, note C. B.

MAELON. See Elon.

MARAH. Name of a town or cave near Sidon, Josh. 13: 4.

MEDAN. Third son of Abraham by Keturah, Gen. 25: 2.

MEDEBA. A city of the tribe of Reuben, near Heshbon, Numbers, 21; 30; Joshua, 13: 16; taken by the Moabites, Isa. 15: 2.

MEDIA. The country of the Medes, near the Caspian, Esther, 12: 2, note C. B.; it was here that Shalmanesar carried the ten tribes, 2 Kings, 17: 6; 18: 11; Isaiah, 13: 17; 21: 2; Jas. 25: 25.

MEDES and PERSIAN EMPIRE. Represented by the breast of silver, Dan. 2: 39, note C. B.; represented by a bear, 3: 5, note C. B.; represented by a ram, 8: 4, note C. B.

MEGIDDO. A city of Menasseh, forty-four miles north of Jerusalem. John, 17: 11; Judges, 1: 27; 2 Kings, 23: 29, note C. B.; near to it Jabin's army was routed by Deborah and Barak, Judges, 5: 19; fortified by Solomon, 1 Kings, 9: 15; here Ahaziah fled when wounded, 2 Kings, 9: 27; near this Josiah was slain, 2 Kings, 23: 29, 30, note C. B.; 2 Chron. 35: 20–35; map of Canaan, vol. 2.

MEJARKON. A town in Dan, Joshua, 19: 46.

MELCHIZEDEK. King of Salem and Priest, Gen. 14: 18, note C. B.; Heb. 7: 1, note C. B.; blesses Abraham, : 19, note C. B.; a type of Jesus, Hebrews, 5: 6; 7: 1–15; Abraham paid tithes to him, Gen. 14: 20, note C. B.; Heb. 7: 4.

MELITA. Now called Malta, an island in the Mediterranean sea, where Paul was wrecked, Acts, 28: 1, note C. B.; map, travels of Paul, vol. 2.

MEMPHIS. The ancient capital of Lower Egypt, situated on the west side of the river Nile, twenty miles south of Cairo, Jer. 46: 19, note C. B.; many Jews fled there from the Assyrians, Hos. 9: 6.

MENAHEM. Son of Gadi, cut off Shallum, and seized the crown of Judah, 2 Kings, 15: 14; laid waste Tiphsah, : 16; purchased friendship of king of Assyria, : 19; reigned ten years, and died, 17: 20.

MEONENIM. A plain where soothsayers dwelt, Judges, 9: 37; note C. B.

MEPHAATH. A Levitical city in Reuben, Josh. 13: 18.

1, MEPHIBOSHETH. A son of King Saul, 2 Sam. 21: 8, 9,

2, Son of Jonathan and nephew of Saul, lame of his feet, 2 Sam. 4: 4; sought out and received by David, 9: 1; falsely accused by Ziba, 16: 1; excuses himself, 19: 24.

MERAB. The eldest daughter of Saul, promised in marriage to David, but gave her to another, 1 Sam. 14: 49; 18: 17–19.

MERATHAIM. Probably Babylonia is meant, Jer. 50: 21.

MERCURIUS or MERCURY. One of the fabulous heathen gods, Acts, 14: 12.

1, MERIBAH. A fountain which gushed from Horeb, where a rock was struck by the rod of Moses, Ex. 17: 7.

2. A fountain in the desert of Zin, near Kadesh, produced in a supernatural manner, Numb. 20: 13, 24

MERODACH, MERODACH BALADAN, or BERODACH-BALADAN. The son of Baladan, king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Kings, 20: 12; Isa. 39: 1, note C. B.; his image was worshipped, Jer. 50: 2

MEROM. Supposed to be the Samachon or upper lake of Jordan, now called Hulch, near which Jabin and other kings met to fight Joshua, Josh. 11: 5, note C. B.; map of Canaan, vol. 2.

MEROZ. A place in the north of Palestine, whose inhabitants re-

fused to assist their brethren when they fought against Jabin, and were therefore cursed. Judges, 5 : 23, note C. B.

MESHA In Arabia, supposed to be the modern Mecca, Gen. 10 : 30, the King of the Moabites' tributary to the King of Israel, 2 Kings, 3 : 4; revolts, : 5 overcome, and sacrifices his eldest son, : 24–27.

MESHACH The Chaldean name given to Michael, one of the three Hebrew youths, Daniel's companions, Dan 1 : 7.

1, MESHECH The sixth son of Japhet, Gen 10 : 2; Ps. 120 : 5, note C. B.

2, A people inhabiting the Moschean mountains, between the Black and the Caspian sea, Gen 10 : 2; Ezek. 32 : 26, note C. B.

MESOPOTAMIA A province between the rivers Tigris and Euphrates, Gen. 24 : 10, Judges, 3 : 8, note C. B; called by the Hebrews Padan-Aram, Gen. 28 : 2; here were situated Eden, Shinar, and Babylon —here Abraham, Nahor, Sarah, Rebecca, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Gen. 11 : 31; 29 : 1; 30 : 1; Neh 9 : 7, Acts, 7 : 2; from it came Balaam to curse Israel, Deut. 23 : 4, persons from it at the Pentecost, Acts 2 : 9; map, travels of Paul vol 2

MESOBAITE. Named, 1 Chron. 11 : 47

MESSIAH. Hebrew word of the same import as Christ in the Greek, signifying anointed, and designating the promised Saviour—pre-existence believed, John, 8 : 58, note C. B.; to be pierced, Zech. 12 : 10, note C. B; was expected by the Jews in accordance with the prophecies, Mark 15 : 43 note C B.; Luke, 2 : 33; John, 4 : 25; 10 : 24; 11 : 27.

MITHEG-AMMAH. Probably a town of the Philistines, 2 Sam. 8 : 1, note C. B

METHUSELAH. The son of Enoch, Gen. 5 : 21; father of Lamech, : 25; died at the age of 969, : 27

1, MICAH. One of the minor prophets, 750 years B. C., Mic. 1 : 1, note C. B.; prophecied about 50 years in the reign of Jonathan, Ahaz and Hezekiah, Jere. 26 : 18, note C. B.

2, An Ephraimite, the son of a rich and superstitious widow, Judges, 17 : 1, note C. B.; robbed of his gods by the Danites, 18 : 18.

1, MICAIAH. A prophet in the days of Ahab, 1 Kings, 22 : 8; foretells the death of Ahab and defeat of Israel, : 17–28.

2, The mother of Abijah, 2 Chron 13 : 2.

3, The son of Gemariah, who informed the princes of Judah that Baruch had read to the people Jeremiah's prophecies, Jere. 36 : 11.

MICHAEL. The chief of the angelic princes, Dan. 10 : 13; 12 : 1, note C. B; his contention with the devil, Jude, : 9; fights against the dragon, Rev. 12 : 7

MICHAL. The daughter of Saul married to David, 1 Sam. 18 : 20; saves his life by strategem, 19 : 13, note C. B.; given to Phalti, 25 : 44; brought back to David. 2 Sam. 33 : 13; despises him for dancing before the Ark, 6 : 16–20, note C. B.

MICH-MASH. A town in Benjamin, nine miles from Jerusalem, near which Jonathan and his armor-bearer began to defeat the Philistines, 1 Sam. 13 : 2, note C. B.; 14 : 6, note C. B.; : 31; Neh. 7 : 31; Isa 10 : 28, note C. B.

MICHMETAH. A town in Ephraim, Josh. 16 : 6; 17 : 7, note C. B.

MIDDIN. A place in the wilderness of Judah, Josh. 15 : 61.

1, MIDIAN. The fourth son of Abraham by Kiturah, Gen. 25 : 2; he gave the name to the land whither Moses fled, and where Jethro resided. Ex 2 : 15.

2, A country in Arabia, on the eastern coast of the Red sea, Ex. 4 : 19, note C. B; map, Journeys of the Israelites, vol. 1.

3, East of the Dead Sea and south of Moab, 1 Kings, 11 : 18; note C. B.

MIDIANITES. An Arabian nation descended from Abraham by his son Medean, Gen. 25 : 2; to be vexed for enticing Israel to worship Baal-peor, Numb. 25 : 17, note C. B.; defeated, Numb. 31 : 3, note C. B.; offerings after the victory, : 48–50, note C. B; oppress the Israelites, Judges, 6 : 1; conquered by Gideon, 7 : 16; 8 : 17–28.

MIGDAL EDAR. A village near Bethlehem, Gen. 35 : 21, note C. B.; used for Bethlehem itself, and figuratively for the royal stock of David. Mack 4 : 8, note C. B.

MIGDAL EL. A fortified city in Napthali, John, 19 : 38; the same as Magdala, Mat. 15 : 39, note C. B.

MIGDAL GAD. A town in Judah, Josh 15 : 37.

1 MIGDOL. A place on the west coast of the Red Sea, near to which the Hebrews encamped before they passed through it, Ex. 14 : 2, note C. B., here Johanan and his associates in rebellion took up their abode, Jer. 44 : 1; map, Journeys of Israel, vol. 1.

2, Or Magdolus, Jer 46 : 14, note, C. B.

MIGRON. A town in Benjamin, 1 Sam. 14 : 2.

MILEOM. See Molech

MILETUS or MILETUM. A city and seaport of Ionia, in Asia Minor, in the province of Caria, 36 miles south of Ephesus—Paul addresses the Elders of, Acts, 20 : 15–18, note C. B.; Trophinius left sick there, 2 Tim. 4 : 20.

1, MILLO. A noted person, whose family assisted the Shechemites in making Abimelech King, Judges, 9 : 6–20.

2, Part of the citadel of Jerusalem, 2 Sam. 5 : 9; 1 Kings, 9 : 15, note C. B.; : 24.

MINNI. An ancient province of Armenia, Jer. 51 : 57, note C. B.

MINNITH A town four miles from Heshbon, which belonged to the Ammorites when Jephtha made war against them, Judges, 11 : 33, note C. B; famed for its fine wheat, and brought to the Tyrian market. Ezk, 27 : 17.

MIRIAM. Sister of Moses and Aaron, who leads the song after the passage of the Red Sea, Ex 15 : 20; note C. B.; her punishment for complaining of Moses, Numbers, 12 : 14, note C. B.; her death, 20 : 31.

MIZGAB. A town in Moab, Jer. 48 : 1

1, MISHAEL, MISHAL or MASHAL. A Levitical city in Asher, Josh. 19 : 26.

2, Name of several persons, Ex. 6 : 22; Neh. 8 : 4; Dan. 1 : 6.

MISPAH. See Mizpah.

MISREPHOTH-MAIM. A town or region near Sidon, Josh. 11 : 8; Ezr. 2 : 2.

MITHCAH. An Israelitish station, Numb. 33 : 28.

MITHNITE. Name of an unknown tribe, occurs only in 1 Chron. 11 : 43.

MITYLENE. The capital of the island of Lesbos, through which Paul passed on his way to Corinth, Acts, 20 : 14, note C. B.

MIZAR. A mountain on eastern ridge of Lebanon, Psl. 42 : 6;

1, MIZPAH or MIZPEH. A city of the tribe of Judah, 18 miles west from Jerusalem, Josh. 15 : 38; given to the Benjamites, 18 : 26; here Samuel dwelt, 1 Sam. 7 : 5; here he anointed Saul, 10 : 17.

2, A city in the tribe of Gad and on the mountains of Gilead, near Mount Hermon, where Jacob and Laban made a covenant. Gen. 31 : 49; here Jephtha resided. Judges 11 : 11, note C. B.; : 29–34, note C. B.; 2 Kings, 25 : 23, note C. B.

3, A town in Moab, 1 Sam. 22 : 3

4, A valley in Lebanon, Josh. 11 : 3–8, note C. B.

MIZRAIM. A son of Ham, Gen. 10 : 6–13; the Hebrew name for Egypt, which see.

MNASON. An aged disciple of Christ, and native of Cyprus, Acts, 21 : 16, note C. B.

1, MOAB. A son of Lot, and father of Moabites, Gen. 19 : 37, note C. B.

2. Plains of, Numb. 22 : 1, note C. B.

MOABITES. A people and country on east side of Jordan, Gen. 19 : 37, note C. B.; map of journeys of Israelites, vol. 1; not to be received into the congregation of Israel, Deut. 23 : 3, note C. B.; conquered by David, 2 Sam. 8 : 2; rebel after the death of Ahab, 2 Kings, 1 : 1; defeated, 3 : 24; their desolation foretold, Isa. 15 : 1 : 16 : 1; Jere. 48; 2; Eze. 25 : 4, note C. B.; : 9, note C. B.; Amos, 2 : 1; Zeph. 2 : 8; to be restored, Jere. 48 : 47, note C. B.; map of Canaan, vol. 2.

MOLADAH. A town in Simeon, Josh. 15 : 26.

MOLECH, MOLOCH or MILCOM. The principal idol of the Ammorites, formed with the face of an ox—his hands stretched out and hollow within, where fire was placed to heat the image, that it might consume the offerings—children not to be sacrificed to him, Lev. 18 : 21, note C. B.; 20 : 2; see exposition, p. 160, and note C. B; 1 Kings, 11 : 5, note C. B.; some children were, 2 Kings, 16 : 3; 21 : 3–6; Jere. 32 : 35, note C. B.; 49 : 1, note C. B.; Ezek, 20 : 31; Acts. 7 : 43, note C. B.; see Hinnom.

MOPH. See Memphis.

MORDECAI, The son of Jais, of the family of Saul, and one of the chiefs of the tribe of Benjamin—was carried to Babylon with Jeconiah, king of Judah. He was the uncle and guardian of Esther, Est. 2 : 5; discovers the treason against the king, : 21; rewarded for it, 6; 6–8, note C. B.; : 11, note C. B.; his mourning on account of a decree against the Jews, 4 : 1, note C. B.; advanced to high honor, 8 : 1–15; 10 : 3; returns to Jerusalem, Ezra, 2 : 2.

1, MOREH. An oak grove near Shechem, Gen. 12 : 6, note C. B

2, A hill near Jezreel, Judges, 7 : 1.

MORESHETH-GATH. A town in Judah, Michah, 1 : 14.

MORIAH. One of the hills within the walls of Jerusalem—here Abraham intentionally offered Isaac, Gen. 22 : 2; here David interceded for his people, 2 Sam. 24 : 16–25; here the temple was built by Solomon. 2 Chron. 3 : 1, note C. B.

MOSEROTH, MOSERA. An Israelitish station, Numbers, 33 : 30, note C. B.

MOSES. The Jewish Lawgiver, Ex. 2 : 2, note C. B.; son of Amram, 1 Chron. 6 : 3; saved by Pharaoh's daughter, Ex. 2 : 5. note C. B.; his personal beauty, Heb. 11; 22, note C. B.; kills an Egyptian, Ex. 2 : 12, note C. B.; goes to Median, : 15; marries Zipporah, : 21, note C. B.; his sons, : 22; God appears to him, 3 : 2; in Median, 4 : 19, note C. B.; returns to Egypt, : 20; circumcises his son, 5 : 25, note C. B.; meets Aaron, : 27; his age, 7 : 7; his rod becomes a serpent, : 10, note C. B.; his song after passing the Red Sea, 15 : 1; goes to Sinai, 24 : 1; forty days and nights in the mount, : 18; desires to see the glory of God, 33 : 18; shown it, 34 : 5; forty days without food, : 28; his face shines, : 20, note C. B.; complains of his charge, Numbers, 11 : 10; smites the rock, 20 : 9, note C. B.; his address to Israel before his death, Deut. 1 : 1; his warnings concerning their future disobedience, 31 : 29; his song, 32 : 1; blesses the tribes, 33 : 1; not allowed to go over Jordan, Deut. 3; 26; views the land from Nebo, 34 : 1, note C. B.; death and burial, : 5, 6, note C. B.; his age and character, : 7–10; his prayer, Psl. 90 : 1; his laws to be remembered, Malachi, 4 : 4; the Israelites said to be baptized to him, 1 Cor. 10 : 1, note C. B.; : 2, note C. B.; his faith celebrated, Hebrews, 11 : 23–28.

MOZAH. A town in Benjamin, Josh. 18 : 26.

MYRA. A city of Lycia, on the Mediterranean, where Paul embarked for Rome, Acts, 27 : 5, note C. B.; map, travels of Paul, vol. 2.

MYSIA. The northwest province of Asia Minor—here Paul preached, Acts, 16 : 7, note C. B.; map, travels of Paul, vol. 2.

N.

1, NAAMAH. Daughter of Lamech, and sister of Tubal Cain, Gen. 4 : 22, note C. B.

2, An Ammoritess, the wife of Solomon, and mother of Rohoboam, 1 Kings, 14 : 21, note C. B.

3, A town in Judah, Josh. 15 : 41.

NAAMAN. A general in the army of the king of Syria, 2 Kings, 5 : 1, note C. B.; directed by little Jewish maid to apply to Elisha to cure his leprosy, : 2–5; goes to the prophet, and slights his directions, : 6–12; prompted by his servant, he follows his directions, and is cured, : 13, 14; his grateful acknowledgments and determination to serve God, : 15–18, note C. B.

NAARAN. A town in Ephraim, the same as Naarath, Josh. 16 : 7; 1 Chron. 7 : 28, note C. B.

NABAL. A rich man of the tribe of Judah—his ungrateful behavior towards David, 1 Sam. 25 : 2; his death, : 38.

NABOTH. An Israelite of the city of Jezreel, who had a vineyard near the palace of Ahab, 1 Kings, 21; 1 : refuses to sell it, : 3, note C. B.; murdered by the contrivance of Jezebel, : 13, note C. B.

1, NADAB. Son of Aaron, slain for offering strange fire, Lev. 16 : 1. note C. B.

2, King of Israel; succeeds his father Jeroboam, 1 Kings, 14 : 20; dies, 15 : 27.

NAHALIEL. An Israelitish station, Numb. 21 : 19.

NAHALLAL or NAHALOL. A Levitical city in Zebulon, Josh. 19 : 15.

NAHASH. A king of the Ammonites; threatens the inhabitants of Jabesh-gilead, 1 Sam. 11 : 1, note C. B.; defeated by Saul, : 11.

1, NAHOR. Son of Terah, and brother of Abraham, Gen. 11 : 26; marries Milcah, : 29; his descendants. 22 : 20.

2, A city of Mesopotamia, Gen. 24 : 10.

NAHUM. One of the minor prophets, who lived 713 B. C., Neh. 1 : 1.

NAIN. A town in Palestine, three miles south of Mount Tabor, remarkable as the place where Christ raised to life the widow's son, Luke, 7 : 8–11, note C. B.

NAIOTH. A place near Ramah, where Samuel and David dwelt, 1 Sam. 19 : 18–22.

NAOMI. The wife of Elimelech, and mother-in-law of Ruth, Ruth, 1 : 2–5; returns to Bethlehem, : 6–22; sends Ruth to glean, 2 : 2, note C. B.; instructs her how to act towards Boaz, 3 : 1–5; her compliance, : 7, note C. B.; the result, : 9, note C. B.

NAPHISH. An Ishmaelitish tribe, Gen. 25 : 15.

1, NAPHTALI. Sixth son of Jacob, Gen. 30 : 8, note C. B.; 35 : 25; his sons, 46 : 24; prophetic blessings on him and his posterity, illustration, page 126; 49 : 21; Deut. 33 : 23, note C. B.; his descendants, 1 Chron. 7 : 13.

2, A tribal division of Canaan, Josh. 19 : 32.

3, A mountain in Galilee, Josh. 20 : 7.

NAPHTUHIM. An Egyptian, Gen. 10 : 13.

NARCISSUS. The Christians of his family saluted, Rom. 16 : 11.

NATHAN. A prophet who commended David for his intention to build a temple, 2 Sam. 7 : 3; reproves him for his adultery, 12 : 1, note C. B; prevents Adonijah from being king, 1 Kings, 1 : 11–27; sent by David to anoint Solomon, : 32–39; wrote the history of David, 1 Chron. 29 : 20.

NATHANAEL. A disciple of Christ, supposed to be the same with Bartholomew; attends Christ, John, 1 : 45–50; saw Jesus after his resurrection, 21 : 2.

NAZARETH. A small city of Zebulon in lower Galilee, 73 miles north of Jerusalem, and 6 miles west of Mount Tabor, noted for the wickedness of its inhabitants, Mat. 2 : 23, note C. B.; Mark, 1 : 9; Luke, 4 : 29, note C. B.; John 1 : 46, note C. B.; here Christ dwelt from his childhood to his public ministry, Luke 2 : 51; 4 : 16; here he preached, : 16–27; an attempt was made to put him to death, : 29, note C. B.; map of Canaan, 2.

NEAH. A town in Zebulon, Josh. 19 : 13.

NEAPOLIS. A maratime city in Macedonia, now called Napoli, which Paul visited, Acts, 16 : 11, note C. B.; map, travels of Paul, vol. 2.

NEBAIOTH. Eldest son of Ishmael, Gen. 25 : 13; 1 Chron. 1 : 29; his posterity formed one of the Arabian tribes, Isa. 60 : 7.

NEBAJOTH. Gen. 15 : 13, note C. B.

NEBALLAT. A town in Benjamin, Neh. 11 : 34.

NEBAT. Father of Jeroboam, the first king of the ten tribes who revolted from the house of David, 1 Kings, 11 : 21.

1, NEBO. A city of the tribe of Reuben, Numb. 32 : 38, 1 Chron. 5 : 8; Jer. 48 : 1, note C. B.

2, A city in the land of Judah, Ezr. 2 : 29; 10 : 43; Neh. 7 : 33, note C. B.

3, A mountain beyond Jordan, where Moses died, Deut. 32 : 49.

NEBUCHADNEZZAR. The great king of Babylon, 2 Kings, 24 : 1, note C. B.; carries Jehoiakim captive, 2 Chron. 36 : 6; also Jehoiachin, his son, : 10, foretold to conquer the neighboring nations, Jer. 27 : 1, note C. B.; : 8, note C. B.; uses divination, Ezk. 21 : 19; note C. B.; takes Jerusalem and burns the temple, 2 Chron. 36 : 19; his dream, Dan. 2 : 1, note C. B.; requires all men to worship his golden image, 3 : 1, note C. B.; his dream of the great tree, 4 : 10, note C. B.; interpretation of dreams, : 25, note C. B.; his praise of the true God, Dan. 2 : 47; 3 : 28; 4 : 37; his arrogance, insanity, and restoration, : 30 : 36, note C. B.

NEBUZAR-ADAN. General of the armies of Nebuchadnezzar, who besieged Jerusalem, 2 Kings, 25 : 8; destroys that city, and takes the people captive, : 9–20; Jer. 30 : 1–14; liberated the people, Jer. 40 : 1–6.

NECHO. King of Egypt in the days of Josiah, 2 Chron. 36 : 20.

NEHEMIAH. The inspired penman of the book which bears his name: he laments the state of Jerusalem, Neh. 1 : 1; his prayer, : 5; sent by Ahasuerus to Jerusalem, 2 : 1; arrives there, : 9; urges the Jews to rebuild, 17 : rebukes the usurers, 5 : 6 : finishes the wall, 6 : 15, note C. B.

NEHUSHTAN. Margin, statues—the brazen serpent, 2 Kings, 18 : 4, note C. B.

NEIEL. A town in Asher, Josh. 19 : 27.

NEKEB. A town in Naphtali, Josh. 19 : 33.

NERGAL. An idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Kings, 17 : 30, note C. B.

NERO. One of the most wicked and infamous of the Roman emperors, who lived in the time of Paul, from whose household some were converted, Phil. 4 : 22, note C. B.

NETHINIMS. Servants who carried wood and water, &c., for the use of the tabernacle and temple, 1 Chron. 9 : 2, note C. B.; Ezr. 2 : 43–58 : 7 : 7, 24.

NEPHTOAH. A fountain in the tribe of Judah, near the valley of Jerusalem, called Ben-Hinnom, Josh. 15 : 8, 9, note C. B.

NETOPHAH. A city and district lying between Bethlehem and Anathoth, 1 Chron. 9 : 16; Ezr. 2 : 22; Neh. 7 : 26 : Jer. 40 : 8.

NEZIB. A town in Judah, John, 15 : 43.

NIBHAZ. The idol god of the Avites, who was worshipped in the likeness of a dog, 2 Kings 17 : 31, note C. B.

NIBSHAN. A town in Judah, Josh. 15 : 43.

NICANOR. One of the seven deacons of the Church of Jerusalem, Acts, 6 : 3–6.

NICODEMUS. A Pharisee and ruler among the Jews, a member of the Sanhedrim : his conversation with Jesus, John, 3 : 1–20; pleads in favor of Jesus, 7 : 50 : comes to embalm him, 19 : 39.

NICOLAITANS. A set of heretics, who taught the community of wives; imputed their wickedness to God as the cause, Rev. 2 : 6, note C. B.; : 15.

NICOLAS. One of the seven deacons at Jerusalem, Acts, 6 : 5, note C. B.

NICOPOLIS. A city in Epirus, now called Nicopi, where Paul determined to winter, Titus, 3 : 12, note C. B.; map, travels of Paul, vol. 2.

NILE. The chief river in Egypt, called in scripture, the river of Egypt, Gen. 15 : 18, note C. B.; also, "the river." Gen. 41 : 1; it flows from south to north about 1500 miles, and falls by several streams or mouths, into the Mediterranean sea; it is called Sihor, Josh. 13 : 3, note C. B.; map, journeys of Israelites, vol. 1.

NIMRAH, NIMRIM. A town in Gad, Numb. 32 : 3.

NIMROD (Rebellion). The son of Cush, and founder of the Babylonian Empire, Gen. 10 : 9, note C. B.; 1 Chron. 1 : 10.

NINEVEH (Dwelling place of Ninus). The capital of the Assyrian Empire on the Tigris, founded by Ashur, the son of Shem, Gen. 10 : 11, note C. B.; said to be 60 miles in circumference, and in the time of Jonah its population 600,000, Jonah, 3 : 3, note C. B.; 4 : 11, note C. B.; Jonah preaches there, 3 : 4, note C. B.; spared on repentance, : 10; threatened with destruction, Nah. 1 : 23; peculiar manner of its taking predicted, 2 : 6, note C. B.; her iniquities, 3 : 1. note C. B.; taken and destroyed, 3 : 10, note C. B; soon after the time of Christ, no trace of it to be found—its ruins lately recovered; map, Eastern countries, vol. 1.

NISROCH, (great eagle). An idol of the Assyrians, 2 Kings, 19 : 37; Isa. 37 : 38.

NO. No-Ammon, a once Populous city, thought to be Thebes or Diospolis—its situation now is scarcely known, Jer. 46 : 25; Ex. 30 : 14–16; Neh. 3 : 8, note C. B.

NOAH, (comfort). Born, Gen. 5 : 29, note C. B.; his character, 6 : 9; forewarned to build the ark, : 15, note C. B.; saved from the deluge, 8 : 1; offers sacrifices to God, : 20; note C. B.; his intoxication, 9 : 4. note C. B.; his age and death, : 28; his descendants, 10 : 1; mentioned with Job and Samuel, Ezk. 14 : 14; his faith celebrated, Heb. 11 : 7; called a preacher of righteousness, 2 Peter, 2 : 5.

NOB. A Levitical city in Benjamin, to which David fled from Saul, 1 Sam. 21 : 1, note C. B.; here Doeg by Saul's order, murdered 85 priests, with their families, 22 : 18, note C. B.; here the Benjamites resided after the captivity, Neh. 11 : 32.

NOBAH A town in Manasseh, Judges, 8 : 11, note C. B.

NOD, (flight). The country to which Cain fled, Gen. 4 : 16

NODAB. An Ishmaelitish tribe, 1 Chron. 5 : 19.

NOPH. See Memphis, Jer. 36 : 19, note C. B.

NOPHAH. A place on the east of Jordan, Numb. 21 : 30.

NYMPHAS, (bridegroom) A christian in Laodicea, noted for the piety of his household, Col. 4 : 15.

O.

1, OBADIAH, (servant of the Lord). The fourth of the minor prophets, who prophesied about 599 years B. C.: see introduction to, page 957, and notes.

2, The governor of king Ahab's household, 1 Kings, 18 : 3; saves the Lord's prophets and feeds them, : 4, note C. B.; meets Elijah, : 7.

3, One of the heroes of the tribe of Gad who joined David, 1 Chron. 12 : 9

4, One of the nobles sent by Jehosaphat to teach the cities of Judah, 2 Chron. 17 : 7, note C. B.

5, One of the Levites who superintended the rebuilding of the temple under Josiah, 2 Chron. 34 : 12.

6, The head and leader of 218 males and females, who returned with Ezra from Babylon, Ezr. 8 : 9.

7, One of the priests who sealed the written covenant which Nehemiah caused the people to enter into, Neh. 10 : 5.

Others of his name are mentioned in 1 Chron. 3 : 21; 7 : 3; 8 : 38; 9 : 16, 44; 27 : 19.

OBAL. An Arabian tribe, Gen. 10 : 28.

1, OBED, (serving). The son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ruth, 4 : 17, note C. B.; 1 Chr. 2 : 12.

2, One of David's valiant men, 1 Chron. 11 : 47.

OBED-EDOM, (serving Edom). A Levite who received the ark, 2 Sam. 6 : 10; his prosperity, 1 Chron. 13 : 11–14.

OBIL. An Ishmaelite or Arab, who had charge of David's camels, 1 Chron. 27 : 30.

OBOTH. An Israelitish station, Numb. 21 : 10, 11, note C. B.

ODED, (erecting). The prophet who in Samaria remonstrated against the detention of 200,000 captives whom Pekah had brought from Judah, and returned with them, 2 Chron. 28 : 9, note C. B.

2, Father of Azaria, 2 Chron. 15 : 1–8.

OG. A giant, and Amoritish king of Bashan, Numb. 21 : 33; 32 : 33 : Deut. 3 : 1, note C. B.; great size, : 11, note C. B.

OLIVES or OLIVET. A mountain on the east of Jerusalem, from which it was separated by the valley of Jehosaphat, through which ran the brook Kidron. David went up it when he fled from Absalom, 2 Sam. 15 : 30, note C. B.; Jesus from thence tells of the destruction of Jerusalem, Mat. 24 : 1; ascends to heaven from it, Acts, 1 : 12; see picture, page 1152.

OMRI. King of Israel, succeeds Zimri, 1 Kings 16 : 21, note C. B.; builds Samaria, : 24, note C. B.; dies, : 28.

1, ON. See Heliopolis

2, A chief of the tribe of Reuben, Numb. 16 : 17.

ONAN. Son of Judah, Gen. 38 : 4; his sin and punishment, : 9–10, note C. B.

ONESIMUS. A servant of Philemon, converted at Rome, Philemon, : 1–10, note C. B.; sent back, : 11 15, note C. B.; sent to Colosse, Col. 4 : 9.

ONESIPHORUS. One of the early christians, who was not ashamed of Paul's chain, 2 Tim. 1 : 16; his household saluted, 4 : 19, note C. B.

ONO. A town in Benjamin, 1 Chron. 8 : 12.

OPHEL. A part of Mt Zion, rising higher than the rest, and near the south of the temple. 2 Chron. 27 : 3; 33 : 14; Neh. 3 : 26; 11 : 21

1, OPHIR. One of the 13 sons of Joktan, and descendant of Shem, Gen. 10 : 26–29, who settled in southern Arabia.

2, The country celebrated for the purity and abundance of its gold and precious stones—Solomon sent his ships there, 1 Kings, 9 . 28, note C. B.; 10 : 1, note C. B.; 22; 48 : 1 Chron. 29 : 14; 2 Chron, 8 : 18, note C. B.; Job. 22 : 24; Isa. 13 : 12.

OPHIR. A town in Benjamin, Josh. 18 : 24.

1, OPHRAH. A town in Benjamin, Josh. 18 : 23; 1 Sam. 13 : 17.

2. A town in Manasseh, to which Gideon belonged, Judges, 16 : 11-24 : 8 : 27.

OREB. A rock near the Jordan, Judges, 7 : 25.

OREB and ZEEB (Raven and Wolf) Two Midianitish chiefs, who were made prisoners by the Ephraimites in attempting to re-cross the Jordan after the victory of Gideon, and were slain, Judges, 7 : 25 ; 8 : 3.

ORION. A group of stars, Job. 9 : 9 ; 38 : 31 ; Amos, 5 : 8, note C. B

ORPAH. The daughter-in-law of Naomi, Ruth, 4 : 14.

OSHEA. See Hosea and Numb. 13 : 16, note C. B.

OTHNIEL (Lion of God). Son of Kenaz, first Judge of Israel, brother of Caleb, Josh. 15 : 17 ; his valor obtained for wife Achsah, the daughter of Caleb, Judges, 1 : 11–13 ; he delivered Israel, 3 : 9.

OZIAS. The son of Joram, and father of Jotham, Mat 1 : 8, 9, note C. D.

P.

PAARAI. The Arbite, one of David's mighty men, 2 Sam. 23 : 35.

PADAN-ARAM (The Plains of Aram). The country in Mesopotamia from which Rebecca, the wife of Isaac, was brought, Gen. 24 : 10 : 25 : 20 ; to it Jacob fled from Esau, 28 : 6 ; 31 : 18 ; 35 : 9–26 ; 48 : 7 ; map of eastern countries, vol. 1.

PALESTINE. A name given to the Holy Land, from the Palestines, or Philistines, who possessed a great part of it, Ex. 15 : 14 ; Isa. 14 : 29–31 ; see Philistines ; map of Canaan, vol. 2.

PAMPHYLIA. A province of Asia Minor, nearly opposite the island of Cyprus—map, travels of Paul, vol 2 ; it gives name to that part of the Mediterranean sea which washes its coast, Acts, 27 : 5 ; in Perga, one of its chief cities, Paul and Barnabas preached, Acts, 13 : 13 ; 14 : 24 ; here John separates from Paul, 15 : 36–38, note C. B. ; devout persons from here at Pentecost, Acts, 2 : 10.

PAPHOS. A city on the western coast of the island of Cyprus, where Paul preached and converted Sergius Paulus, the Roman Proconsul, Acts, 13 : 6, note C. B. ; here Elymas, the sorcerer, was struck blind : 8–11 , now called Bafo or Baff ; map, travels of Paul, vol. 2.

PARAH. A town in Benjamin, Josh. 18 : 23.

PARAN, or EL PARAN. A desert of Arabia Petrea, lying to the south of Palestine, and north of Red Sea, Gen. 14 : 6 ; here Hagar and Ishmael dwelt, 21 : 21 ; here the cloud rested on the march of the Israelites, Numb. 10 : 12, note C. B. ; here they pitched their camp, 12 : 16, note C. B. ; hence the spies sent out, 13 : 3, note C. B. ; to it David went after the death of Samuel, 1 Sam. 25 : 1 ; 1 Kings, 11 : 18 ; map, journeys of Israelites, vol. 1.

PARAS. See Persia.

PARMENAS. One of the seven Deacons at Jerusalem, Acts, 6 : 5, 6.

PAROSH and PHARAOH. The same in the original. Ezr. 8 : 3.

PARTHIANS. The inhabitants of Parthia, in the N. W. of Persia, in the province of Media, Acts, 2 : 9.

PARVAIM. A gold region, supposed to be the same as Ophir, 2 Chron. 3 : 6, note C. B.

PAS-DAMMIN. A town in Judah, 1 Chron. 11 : 13

1, PASHUR. Son of Immer, and chief governor in the house of the Lord—smites Jeremiah, and puts him in the stocks, Jer. 20 : 1, note C. B. ; : 2, note C. B. ; condemned to a fearful doom, : 4–6.

2, Son of Malchiah, an enemy of Jeremiah, Jer. 21 : 1, note C. B. ; his descendants return from the captivity, Ezr. 2 : 38.

PATARA. A seaport town of Lycia, which Paul visited, Acts, 21 : 1, note C. B. ; map, travels of Paul, vol. 2.

PATHROS. A city and region of Upper Egypt, mentioned Isa. 11 : 11, note C. B. ; Jere. 44 : 1–15 ; Eze. 29 : 14, note C. B. ; 30 : 14.

PATMOS, now called PATINOA. An island in that part of the Mediterranean sea called the Egean sea, 45 miles west of Miletus ; it is about 30 miles in circumference, and of barren soil—to it John was banished, and here he wrote the Apocalypse, Rev. 1 : 9, note C. B. ; map, travels of Paul, vol. 2.

PAU. A city in Edom, Gen. 36 : 39 ; also Pai, 1 Chron. 1 : 50.

PAUL, also called SAUL The great Apostle of the Gentiles—of the tribe of Benjamin, Rom. 11 : 1 ; born in Tarsus, and educated by Gamaliel, Acts, 22 : 3, note C. B ; a pharisee, 23 : 6 : a persecutor of Stephen, Acts, 8 : 1 ; of the church generally, 9 : 1 ; 22 : 4, note C. B. ; struck blind on his way to Damascus, 9 : 3 ; 22 : 6, note C. B. ; 26 : 13 ; baptized, Acts, 9 : 18 ; his life endangered, : 23–25, note C. B. ; 2 Cor. 11 : 32 ; goes to Jerusalem, Acts, 9 : 26 ; leaves Jerusalem with Barnabas, and goes to Antioch, 12 : 25 ; set apart to the Gentiles, 13 : 1 ; goes to Selucia and Cyprus, : 4, note C. B. ; converts Sergius Paulus, and strikes Elymas blind, : 6–12 ; comes to Antioch, Pisidia, : 14 ; is at Iconium, : 51, note C. B. ; at Lystra, and cures the lame man, 14 : 8 ; stoned there, : 19 ; at Derbe, : 20 ; returns to Antioch, : 26 ; sent to Jerusalem with Barnabas about the question of circumcision. 15 : 2 ; circumcises Timothy at Lystra, 16 : 1 3, note C B. ; sails for Troas, : 11 ; at Philippi converts Lydia, : 14 ; imprisoned, : 23, 24 ; earthquake, : 26 ; the jailor and household converted and baptized, : 27–34 ; released from prison, : 35–40 ; at Thesalonica, 17 : 1 ; at Berea, : 10, note C. B ; at Athens, : 15, note C. B. ; at Corinth, 18 : 1, note C. B ; at Cenchrea, : 18, note C. B. ; at Ephesus, : 19 ; returns to Antioch, : 22 : his third journey, : 23 ; at Ephesus, 19 : 1, note C B. ; miracles and success there : 11–20, note C. B. ; sends Timotheus and Erastus to Macedonia, : 21, 22 ; uproar at Ephesus, : 23–41, note C. B. ; goes to Macedonia, 20 : 1 ; in Greece, : 2, note C. B. ; at Troas, : 5, note C. B. ; preaches and raises Eutychus to life, : 7–12 ; at Miletus, and addresses the Elders of the church at Ephesus, : 18–35 ; departs, and is found at Cesarea, 21 : 8 ; at Jerusalem, : 17 ; apprehended, : 33 : put in the castle, : 34, note C. B. ; addresses the people, 22 : 1–23 ; returned to castle and bound, : 25, note C. B. ; pleads before the Sanhedrein, 23 : 1–11, notes C. B. ; covenant of 40 men to slay him : 12, note C. B. ; sent to Cesarea, : 23 ; pleads before Felix, 24 : 1–21 ; preaches before Drusilla, : 24, note C. B. ; pleads before Festus, 25 : 8 ; appeals to Cæsar, : 10, note C. B. ; : 11, note C. B. ; before Agrippa, 26 : 1 ; sails for Rome, 27 : 1, note C. B. ; shipwrecked at Melita, 28 : 1, note C B. ; cures the sick there, : 7 ; arrives at Rome, : 16, note C. B. ; addresses the Jews, : 17 ; continues there two years preaching the Gospel . he suffered martyrdom under Nero. : 30, note C B

PEKAH. The son of Remalia commanded the army of Pekahiah, King of Israel, and after conspiring to slay him, succeeded him, 2 Kings, 15 : 25 ; confederates with Rezin, King of Syria, against Judah, Isaiah, 7 : 1 : slain, 2 Kings, 15 : 30.

PEKAHIAH. Succeeds his father, Manahem, 2 Kings, 15 : 22 ; slain, : 25.

PEKOD. Probably a part of Babylonia, Jer. 50 : 20 ; Ezk. 23 : 23 ; note C. B.

1, PELATIAH. The son of Benaiah, a prince who lived in the time of Zedekiah, King of Judah, Eze. 11 : 1–13.

2, Son of Hanani, 1 Chron, 3 : 21.

PELEG (Division). Son of Ebor, in whose days men were divided by the confusion of languages. Gen. 10 : 21, note C. B. ; 11 : 16.

PELETHITES. Valiant soldiers, who were the guards of David, 2 Sam. 8 : 18, note C. B.

PELONITE. Mentioned, 1 Chron. 11 : 27–36.

PENIEL or PENUEL. A place on the east of Jordan, near the brook Jabbok, so named by Jacob, because he here saw the face of God, Gen. 32 : 24–30, note C. B. ; here the Gadites built a city, the tower of which Gideon cast down, Judges, 8 : 8–17 ; re-built by Jeroboam, 1 Kings, 12 : 15.

PEOR. A mountain on east of Jordan, near Nebo, and Pisgah, Balak brought Balaam to the top of it, Numb. 23 : 28 ; the idolatry of the Israelites in worshipping Baal-peor, 25 : 3, note C. B. ; : 18 ; 31 : 16 ; Josh. 22 : 17.

PERAZIM. A hill in Judah, Isa. 28 : 21.

PEREZ–UZZAH or BREACH ON UZZAH. 2 Sam. 6 : 8.

PERGA. A city of Pamphylia, on the river Caystrus, where Paul and Barnabas preached, Acts, 13 : 14 ; 14 : 25, note C. B ; map, travels of Paul, vol. 2.

PERGAMOS, now BERGAMO. A city of Mysia, in Asia Minor, on the river Caicus, about forty miles northwest from Thyatira—Christ's message to the church there, Rev. 2 : 12, note C. B. ; map, travels of Paul, vol 2

PERIZZITES. A tribe of the ancient Canaanites, Gen. 13 : 7, note C B. ; 15 : 20 ; delivered into the hands of Judah, Judges, 1 : 4 ; Solomon made them pay tribute, 2 Chron. 8 : 7.

PERSIA. A country in Asia, 2 Chron. 36 : 20 ; Esther, 1 : 3, 14, 18 ; 10 : 2, note C. B. ; Eze. 27 : 10 ; 38 : 5 ; prediction about its kings, Dan. 8 : 20 ; 10 : 13–20 ; 11 : 2, note C. B. ; exposition, p. 934 ; map of Eastern Countries, vol. 1.

PERSIANS. Inhabitants of Persia, foretold to conquer Babylon, Isa. 21 : 2 ; cities and provinces given to wives, Esther, 2 : 18, note C. B. ; who admitted to the presence of the King, 4 : 11, note C. B. ; who allowed at King's table, 5 : 12, note C. B.

PETER. Son of Jonas and brother of Andrew, John, 1 : 40 ; his name originally Simon, : 41 ; changed to Cephas, or Peter, : 42, note C. B. ; attends Jesus, Luke, 5 : 11 ; recognizes Christ as Messiah, Mat. 16 : 16 ; John, 6 : 69 ; rebukes him, Mat. 16 : 22, note C. B. ; Mark, 8 : 32 ; rebuked by Christ, Mat. 16 : 23, note C. B. ; Christ predicts that he should deny him thrice, Mat. 26 : 34, note C. B. ; protests that he will not deny him, Mat 26 : 35 ; in defense of Christ cuts off Malchus' ear, John, 18 : 10 ; denies him, Mat. 26 : 69 ; Mark, 14 : 60 ; Luke, 22 : 54 ; John, 18 : 15–25 ; sees him after resurrection, Luke, 24 : 34, note C. B ; 1 Cor. 15 : 5 ; three times avows his love to Christ, John, 21 : 15–17 ; address about successor of Judas, Acts, 1 : 15 ; sermon on the day of Pentecost, 2 : 14 ; cures lame man at gate of Temple, 3 : 2 ; imprisoned, 5 : 18 ; speaks boldly, : 29, note C. B. ; communicates Holy Spirit to the Samaritans, 8 : 17 ; confounds Simon Magus, : 20, note C. B. ; cures Æneas of palsy, 9 : 33 ; raises Dorcas, : 36, note C. B. ; Cornelius sends for him. 10 : 33, note C. B. ; defense for preaching to Gentiles, 11 : 2 ; imprisoned by Herod, and delivered by an angel, 12 : 3 ; opposed by Paul, Gal. 2 : 11, note C. B. ; expects to die soon, 2 Peter, 1 : 14 ; testimony to transfiguration of Christ, : 18 ; commends Paul's epistles, 3 : 15 ; he suffered martyrdom under Nero.

PETHOR. A city of Mesopotamia, the native place of Balaam, Numbers, 22 : 5, note C B. ; Deut. 23 : 4.

PHALTI. Son of Laish, marries Michal after Saul took her from David, 1 Sam. 25 : 44 ; from him David afterwards took her, 2 Sam. 3 : 15.

PHANUEL. The father of the prophetess Anna, Luke, 2 : 36.

PHARAOH. The name of a race of Egyptian kings, down to the Babylonish captivity, derived from Phre, the sun.

1, In the time of Abraham, 1920 B. C. Takes Sarah from Abraham, and restores her, Gen. 12 : 15, note C. B. ; : 20.

2, In the time of Joseph, 1728 B C. His prophetical dream, Gen. 41 : 2, note C. B. ; exalts Joseph, : 39 ; : 40, note C. B. : : 42, note C. B. ; : 43, note C B. ; kindly receives Jacob and family, 47 : 1–10.

3. In the time of Moses, 1571 B. C. Oppresses and persecutes the Jews, Ex. 1 : 8, note C. B. ; : 11 ; commands their male children to be slain, : 22, note C. B. ; his daughter saves Moses, and adopts him, 2 : 5, note C B. ; : 10.

4, Under whom Israel left Egypt, 1491 B. C. Moses sent to him, Ex. 3 : 10 ; his obduracy, : 19 ; God's message to him, 4 : 22 ; refuses to let Israel go, 5 : 1 ; hardens his heart, 7 : 14, note C. B. ; drowned in the Red Sea, 14 : 23.

5, In the time of David, 1030 B. C. Gave protection to Hadad, son of the King of Edom, who was cotemporary with David, 1 Kings, 11 : 15–22.

6, Father-in-law to Solomon. 1010 B. C. Gave his daughter in marriage to Solomon, 1 Kings. 3 : 1, note C. B. ; took Gezer, and gave it as a present to his daughter, 9 : 16, note C. B.

PHARAOH–SHISHAK. 975 B. C., near the end of Solomon's reign, 1 Kings, 11 : 40, note C. B.

PHARAOH–ZERAH. 930 B. C., in the time of Asa.

PHARAOH–SO or SEVECHUS. 730 B. C., cotemporary with Ahaz, 2 Kings, 17 : 4.

PHARAOH–TIRHAKA. 720 B. C., who makes a league with Hezekiah. 2 Kings, 19 : 9, note C. B.

PHARAOH–NECHO. 612 B. C., in the time of Josiah—carries Jehoahaz captive to Egypt, 2 Kings, 23 : 29, note C. B. ; : 33, note C. B. ; foretold not to return, Jer. 22 : 10, note C. B. ; his defeat foretold, Eze 17 : 17 : Josiah slain, 2 Chron. 35 : 20–24, note C. B.

PHARAOH–HOPHRA. Grandson of the former, entered into alliance with Zedekiah, King of Judah, against the King of Babylon, Jer. 46 : 2–16 : predictions against him, Isa. 19 : 1 ; 20 : 4 ; Ex. 29 ; 1 ; 30 : 20–26 : 31 ; 2 ; 32 : 2.

PHARPHAR. River of Damascus, 2 Kings, 5 : 12 ; see Abana.

PHEBE. A deaconess of the church at Cenchrea, near Corinth, Rom. 16 : 12.

1, PHENICE, PHENICIA. A province of Syria, on the Mediterra-

nean coast, north of Galilee—hither the persecution which followed the death of Stephen, drove some Christians, Acts, 11: 19; Paul and Barnabas pass through, 15: 3, note C. B; Paul went in a ship bound for, 21: 2, note C. B.: Tyre and Sidon were its principal cities; map of Canaan, vol. 2.

2, A seaport on the western shore of the island of Crete, Acts, 27: 12, note C. B.; map, travels of Paul, vol. 2.

PHICOL. A general in the army of Abimelech, king of Gerar, Gen 21: 22.

PHILADELPHIA. A city of the province of Lydia, in Asia Minor, 24 miles east of Sardis, the site of one of the seven churches. Christ's message to it, Rev 3: 7, note C. B; map, travels of Paul, vol. 2.

PHILEMON. A rich and pious citizen of Colosse, to whom Paul addressed an epistle, Phile : 1; see introduction, page 1339.

1, PHILIP. The apostle; attends Jesus, John, 1: 43; brings Nathaniel to Christ, : 45; questioned about the loaves, 6: 1, note C. B.; desires to see the Father, 14: 8.

2, The deacon, Acts, 6: 5; preaches to the Samaritans, 8: 5, note C. B.; to the Eunuch, : 27, note C. B.; found at Azotus, : 40, note C. B.; goes to Cesarea, : 40; receives Paul and his companions, 21: 8.

3, The tetrarch; son of Herod the great by his wife Cleopatra, Luke, 3: 1.

4, Another son of Herod the great, by Marianne, the daughter of Simon the High Priest; his wife Herodias was taken from him by his brother; he is called Herod, Mat. 14. 3; Mark, 6: 17.

PHILIPPI. One of the chief cities of Proconsular Macedonia, within the limits of ancient Thrace, and called a colony because many of Anthony's followers were colonized there by Augustus, Acts, 20: 6, note C. B.; it is situated on the river Strymon; Paul and Silas preached here, Acts, 16: 12; note C. B.; here Lydia and the jailor were converted and baptised, : 14–34; here a church was formed to which Paul wrote one of his epistles, Phil 1: 1; see introductory remark, page 1309; map, travels of Paul, vol. 2.

PHILISTIA. A part of the southwest of Palestine, so called, because possessed by the Philistines, Ps. 60: 8; 87: 4, note C. B., 108: 9.

PHILISTINES. The inhabitants of Philistia, conquered by Shagmar, Judg. 3: 31; oppress the Israelites, 13: 1; 16: 21, note C. B.; they take the ark, 1 Sam. 4; 1; put it in temple of Dagon, 5: 1, note C. B.; send it back, 6: 10; defeated after sacrifice by Samuel, 7: 9: defeated by Saul, 14: 20; also by David, 2 Sam. 5: 17; destruction foretold, Jer. 47: 1; Ezk 25: 10, note C. B.; Amos, 1: 6, note C. B.; Zeph. 2: 4, note C. B.; Zech. 9: 5, note C. B.

1, PHINEHAS. Son of Eleasar, and grandson of Aaron, the High Priest; kills Zimri and Cosbi, Numb 25: 6; led the army against Midianites, 31: 6; Ps. 106: 30; remonstrates with the tribes beyond Jordan, Josh. 22: 5–34; superintendent of Levites, 1 Chron. 9: 20.

2, Son of Eli; his guilt and death, 1 Sam. 1: 3; 2: 12–34; 3: 13; 4: 11.

PHRYGIA. An inland province of Asia Minor; devout persons came thence to the Pentecost, Acts, 2: 10; the Gospel was early preached here, and church formed here, Acts, 16: 6, note C. B., 18: 23; map, travels of Paul, vol. 2.

PHUT or PUT. Son of Ham, Gen. 10: 6, note C. B.; his posterity, with Cush and Ludim, served in Egyptian armies, Jer. 46: 9; Ezk. 27: 10.

PHYGELLUS and HERMOGENES. Forsake Paul, 2 Tim. 1: 15, note C. B.

PIBESETH or PUBASTUM. The same as Bubastes, a city of Egypt, on the Pelusiac branch of the Nile, near the top of the Delta, Ezk. 30: 17, note C. B.

PIHAHIROTH. The path through which the Hebrews marched to west shore of the Red sea, Ex. 14: 2, note C. B.; : 9; map, journeys of the Israelites, vol. 1.

PILATE, PONTIUS. The Roman Governor of Judea, appointed A. D. 26. He made himself odious to Jews and Samaritans, Luke, 13; 1; he questioned Christ, Mat. 27: 11, note C. B.; Mark, 15: 2; Luke, 23: 13: John, 18: 33; is warned by his wife, Mat. 27: 19; attempts to release, and asserts Christ's innocence, : 24; delivers him to be crucified, : 26, note C. B.; removed and sent to Rome; is banished to Vienna, where he dies by his own hand.

PIRATHON. A town in Ephraim, Judges. 12: 15.

PISGAH. The highest top of that chain of mountains called Abarim, and so close to Nebo as to form part of it; hence Moses is said to view Canaan from Nebo and sometimes from Pisga, Deut. 3: 27; 32: 49; 34: 1; Balak brought Balaam to the top of it, Numb. 23: 14; map, journeys of Israelites, vol. 1.

PISIDIA. A province of Asia Minor; here Paul and Barnabas planted a Christian church, Acts, 13: 14; 14: 24, note C. B.; map, travels of Paul, vol. 2.

PISON. One of the four rivers which watered the Garden of Eden, Gen. 2: 11.

PITHON. A treasure city of Lower Egypt, on the Nile, built of brick made by the Hebrews, Ex. 1: 11, note C. B.

PLEIADES. That cluster called *the Seven Stars*, Job. 9: 9; note C. B.: 38: 31.

PONTUS. The northeastern province of Asia Minor, which took its name from Pontus Euxinus, (Euxine sea,) Acts, 2: 9; the birthplace of Aquila, 18: 2; the gospel early planted there, 1 Peter, 1: 1; map, travels of Paul, vol. 1.

POTIPHAR. A principal officer of Pharaoh, to whom Joseph was sold, Gen. 37: 36, note C. B.; 39: 1; advances Joseph, : 4, note C. B.; is deceived by his wife and casts Joseph into prison, : 20, note C. B.

POTIPHERA. The priest of On, the city of the sun; his daughter Asenath was the wife of Joseph, Gen. 41: 45.

PRETORIUM. Name of the house of the Prætor, or Roman governor, in which he dwelt in Jerusalem. This palace was built by Herod, near the tower of Antonia, Mat. 27: 27; Mark. 15: 16, note C. B.; John, 18: 28, 33.

PTOLEMAIS. A seaport town of Canaan, on the Mediterranean, 32 miles south of Tyre, Acts 21: 7, note C. B.; ancient name is Acho, Judges, 1: 31, note C. B.; present name is Acra; map, travels of Paul, vol. 1.

PTOLEMY EPIPHANES. Prediction respecting, Dan. 11: 15, note C. B.; : 17, note C. B.

PTOLEMY EUERGENTES. Prediction respecting, Dan. 11: 7, note C. B.

" LAGUS. Prediction respecting, Dan. 11: 5, note C.B.

" PHILADELPHUS. Predictions respecting, Dan. 11: 6.

" PHILOMETER. Prediction respecting, Dan. 11: 25, note C. B.

" PHILOPATER. Prediction respecting, Dan. 11: 11; note C. B.

PUBLIUS. The governor of Melita, Paul cures his father, Acts, 28: 8.

1, PUL. King of Assyria, invades Israel, 2 Kings, 15: 19, note C. B., conquers half tribe of Manasseh, 1 Chron. 5: 26, note C. B.

2, An Arabian tribe, Isa 66: 19, note C. B.

PUNON. An Israelitish Station, Numb. 33: 42, note C. B.

PUTEOLI. A maritime town of Campania in Italy, eight miles from Naples; here Paul abode seven days, Acts, 28: 13, note C. B.; modern name, Puzzuoli.

Q.

QUARTUS. A disciple mentioned by Paul, Rom. 16: 23.

R.

RAAMAH. Fourth son of Cush, Gen. 10: 7; supposed to have founded a city in Arabia famous for its commerce; his descendants brought to Tyre precious stones, gold and spices, Ezk. 27: 22.

1, RABBAH or RABBATH. The capital city of the Ammonites. It stood near the source of the river Amon, Deut. 3, 11; Joab besieged and took it, 2 Sam. 11: 1; 12: 26, note C. B.; prediction against it, Jer. 49: 2, note C. B; Ezk 28: 5; Amos, 1: 14.

2, A town in Judah. Josh 15; 60.

RABBATH MOAB. The capital of the Moabites, sometimes called Ar, Numb 21: 28: Isa. 15: 1.

RABBITH. A town in Issachar, Josh. 19: 20.

RAB-MAG. An officer in Nebuchadnezzar's army, Jer. 39: 3, note C. B.

RABSARIS. One of the generals sent by the king of Assyria from Laish, against Jerusalem, 2 Kings, 18: 17, note C. B.

RABSHAKEH. One of the three sent by the king of Assyria against Jerusalem; his blasphemous message, 2 Kings, 18: 19, note C.B.

RACHAL. A town in Judah, 1 Sam. 30: 29.

RACHEL. Daughter of Laban; a shepherdess who is met by Jacob, Gen. 29: 9, note C. B; : 12; married to him, : 28, note C. B.; her barrenness, 30: 1; bears Joseph, : 23; bears Benjamin and dies, 35: 18, note C. B.; represented as mourning for her children, Jer. 31: 15; see picture, page 64.

RAGUEL and REUEL. The same in the original, Ex. 2: 18, note C. B.; Numb. 10: 29, note C. B.

1, RAHAB. A Canaanitish woman, the *inn keeper* of Jericho, who received the spies sent, Josh. 2: 1, note C. B.; in return was saved at the destruction of the place, 6: 25; her faith, Heb. 11: 31, note C. B.; her works, James 2: 25.

2, A poetical name for Egypt, Ps 87: 4; 89: 10; Isa. 51: 9.

RAK-KATH. A town in Naphtali, Josh. 19: 35.

RAK-KON. A town in Dan, Josh 19: 46.

1, RAMAH. A city of Benjamin, six miles north from Jerusalem, Josh. 18: 25; Judges, 19: 13; in it dwelt Elkanah and Samuel, 1 Sam. 1: 1–19; 7: 17; 8: 4; 34: 20: 1; Rachel mourns here, Jer. 31: 15, note C. B.; captive Jews here, 40: 1, rebuilt by those who returned from Babylon, Neh. 7: 30; referred to in Mat. 2: 18, note C. B.; map, Canaan, vol. 2.

2, A town in Napthali, Josh. 19: 29, 36.

3, A town in Gilead; see Ramoth Gilead.

RAMATHAIM. Zophim, now Ramla, a place in Mt. Ephraim, 1 Sam. 1: 1, note C. B.

RAMESES or RAAMSES. A city and province in the land of Goshen, Egypt, Gen. 47: 11, note C. B; the children of Israel, 600,000 strong, depart from it, Ex. 12: 37, note C. B.

1, RAMOTH. A famous city in the mountains of Gilead, often called Ramoth-Mizpeh, Josh. 13: 26; it belonged to Gad, and became a Levitical city, Deut. 4: 43, note C. B.; Josh. 20: 8; 21: 38.

2, ——GILEAD. The same as Mizpeh; a city of refuge in Gad, Deut. 4: 43, note C. B.

3, —— NEZER. Josh. 19: 3.

REBEKAH. Daughter of Bethuel; meets servants of Abraham, Gen. 24: 15–45; marries Isaac, : 67, note C. B.; bears Jacob and Esau, 25: 24; deceives her husband, 27: 15, note C. B; : 16, note C. B.; see picture, page 48.

RECHABITES. A tribe or family of the Kenites, 1 Chron. 2; 55; of peculiar temperate habits, drinking no wine; their example recommended, Jer. 35: 2, note C. B.; : 6, note C. B.; : 19, note C. B.

RECHAB. 1 Chron. 4. 12.

RED SEA. An arm of the Indian ocean, which stretches along the west side of Arabia and the east of Ethiopia, and which from the straits of Babelmandel on the south, and the isthmus of Suez on the north, is about 1200 miles long, originally called the Sea of Edom, Ex. 10: 19; Israelites led to it, 13: 18, note C. B.; sea divided, 14: 16, note C. B.; ; 21, note C. B.; : 22, note C. B.; closes on the Egyptians, : 26, 28; a boundary, 23: 31; map, journeys of Israelites, vol. 1.

REHOB. A Levitical city in Ashur, Numb. 13: 21; Josh. 19: 28; 21: 31.

REHOBOAM. Son and successor of Solomon, 1 Kings, 12: 1, 2; Chron. 10: 1; the ten tribes revolt from him, 1 Kings, 12: 16; 2 Chron. 10: 16; forbidden to invade Israel, 2 Chron. 11: 1; his death, 1 Kings, 14: 31; 2 Chron. 11: 16.

1, REHOBOTH. A well dug by Isaac, Gen. 26: 22.

2, By the river Euphrates, Gen. 36: 37.

3, A town of ancient Assyria, Gen. 10: 11.

REKEM. A town in Benjamin, Josh, 18: 27.

REMETH. A Levitical city in Issachar, Josh. 19: 21.

REMPHAN. An Egyptian idol, probably Saturn, or Chiun, Am. 5: 26, note C. B; Acts, 7: 43.

1, REPHAIM. An ancient people of unusual stature, beyond Jordan, Gen. 14: 5, note C. B.; Deut. 3: 11.

2, A valley adjacent to the valley of Hinnom, called the valley of giants, Josh. 15 : 8.

REPHIDIM. An Israelitish station, Ex. 17 : 1 ; here Amalek fought, : 8.

RESEN. An Assyrian city, between Nineveh and Calah, Gen. 10 : 12.

1, REUBEN. The eldest son of Jacob by Leah, Gen. 29 : 32 : brought mandrakes to his mother, 30 : 14, note C. B.; lay with his father's concubine, 35 : 22 ; kept his brethren from killing Joseph, 37 : 21 ; reminds them of their cruelty to him, 42 : 22 ; offers his sons as hostages, : 37 ; his father's last words to him, 49 : 3, 4, illustration, page 126 ; his sons and descendants, Numb. 26 : 5–11; 1 Chron. 5 : 1–3.; map of Canaan, vol. 2.

2, A tribal division of Canaan, Numb 32 : 29.

REUBENITES. Desire to settle beyond Jordan, Numb. 32 : 1; granted, : 33 ; Deut. 3 : 12 ; Josh. 1 : 12 ; 13 : 15 ; sent thither after the conquest, 22 : 1 ; their numbers and conquests, 1 Chron. 5 : 18.

REUEL. The father of the shepherdesses, whom Moses helped to water their flocks, Ex. 2 : 18, note C. B.

REZEPH. A city subdued by the Assyrians, 2 Kings, 19 : 12, note C. B.

REZIN. King of Assyria, who confederated with Pekah, king of Israel, against Judah, 2 Kings, 15 : 37 ; 16 : 5 ; Isa. 7 : 1.

REZON. The son of Eliadah ; revolts from Hadadezer, and opposes Solomon, 1 Kings, 11 : 23.

RHEGIUM. A city in the southwest of Italy in the Kingdom of Naples, and now called Reggio ; here Paul landed on his way to Rome, Acts, 28 : 13, note C. B ; map, travels of Paul, vol. 2.

RHODANIM. See Dodanim.

RHODES. An island of the Mediterranean, 75 miles east of Crete, Acts, 21 ; 1, note C. B.; map, travels of Paul, vol. 2.

RIBLAH. A city of Syria, in the country of Hamath, where Pharaoh-Necho deprived Jehoahaz of his crown, and gave it to Jehoiakim, 2 Kings, 23 : 33, note C. B.; here Nebuchadnezzar abode while his army besieged Jerusalem, 25 : 6 ; here the sons of king Zedekiah were slain, and his eyes put out, Jer. 39 : 5 ; 52 : 9.

1, RIMMON. Meaning of the name, 1 Sam. 14 : 2, note C. B.; a town in Simeon, Josh. 15 : 32 ; 19 : 7 ; Neh. 11 : 29.

2, A town on a high conical rock, northeast of Gibeah, near the desert, Judges, 20 : 45, 47, note C B.

3, An idol of Damascus, 2 Kings, 5 : 18, note C. B.

4, —— METHOAR. A Levitical city in Zebulon, Josh. 19 : 13.

5, —— PAREZ. An Israelitish station, Numb. 33 ; 19, note C B.

RIPHATH. A northern people, descended from Gomer, Gen. 10 : 3.

RISSAH. An Israelitish station, Numb. 33 : 21, note C. B.; : 10.

RITHMA. A station in the wilderness of Paran, near Kadesh-Barnea, Numb. 33 : 18, note C. B.

1, RIVER. Name given sometimes by the Hebrews to *seas*, as the Red sea, and Mediterranean, Ps 74 : 15 ; Hab. 3 : 8 ; Isa. 23 : 3 ; *river of God*, showers, Ps. 65 : 9 ; river of life in Paradise, Rev. 22 : 1 ; one to rise from Jerusalem, Eze. 47 : 2 ; Zech. 14 : 8.

2, —— *of Egypt*. A stream anciently called Phinocura, and now Wady-el-Arish ; it formed the southwest boundary of Canaan ; it is now dried up, Numb. 34 : 5 ; Josh. 15 : 4, note C. B.

3, —— *Stream of Egypt*, Isa. 27 : 12.

4, Flood of Egypt, Amos, 8 : 8 ; means the Nile.

RISPAH. The concubine of Saul whom Abner took, 2 Sam. 3 : 7, note C. B.; sons of, 21 : 8, note C. B.; 10

ROGEL or EUROGEL. A fountain in Judea, Josh. 15 : 7.

ROGELIME. A place in Gilead, 2 Sam. 17 : 27.

ROME The chief city of Italy, and long the mistress of the world, founded 708 B.C. It is on the Tiber, 16 miles from the sea ; it so increased as to cover seven hills, and was 20 miles in circumference, and once containing 2,000,000 of inhabitants. Strangers from it were at Jerusalem, Acts. 2 : 10, note C. B.; from it all Jews were commanded to depart, 18 : 2, note C. B.; Paul was carried there a prisoner, 28 : 16, note C. B.; remained there two years, : 30, note C B.; sent an epistle to the saints there, Rom. 1 . 1 ; map, travels of Paul, vol. 2.

ROMAN. Citizen ; privileges of, Acts, 22 : 25, note C. B.; 25 : 11, note C. B.

—— Bishops and Church of ; predictions, Dan. 11 : 36, note C. B.; : 38, note C. B. ; 12 : 7, note C. B.; duration of its idolatry and tyranny, Rev. 11 : 2, note C. B.

—— Hierarchy ; represented by beast with two horns, Rev. 13 ; 1, note C. B.

—— Predictions concerning, Dan. 11 ; 36, note C. B.

—— Empire ; represented by legs of iron, and feet of iron and clay, Dan. 2 : 40, note C. B.

" represented by king of fierce countenance, Dan. 8 : 23, note C. B.

" represented by great and terrible beast, with ten horns, Dan. 7 : 7, note C. B.

" represented by beast with seven heads, Rev. 13 : 1, note C. B.

" represented to have seven forms of government, Dan. 7 : 7, note C. B.; Rev. 17 : 10, note C. B.

" its division into ten kingdoms, Dan. 2 : 41 ; 7 : 7, note C. B.; : 20.

" invasion of by the Huns predicted, Rev. 8 : 8, note C. B.

" invasion of by the Vandals and Moors predicted, Rev. 8 : 10, note C. B.

" its gradual extinction

RUFUS. The son of Simon the Cyrenian, who was constrained to carry the cross on which Christ was to be crucified, Mark, 15 : 21 ; saluted by Paul, Rom. 16 : 13.

RUMAH. Same, perhaps, as Arumah, Judges, 9 : 41 ; 2 Kings, 23 : 36.

RUTH. A Moabitess, who returned to Judea, Ruth, 1 : 4 ; clave unto Naomi, 14 : note C. B.; Boaz shews her kindness. 2 : 8. 14, note C. B.; 3 : 17, marries Boaz, 4 : 13 , from this marriage descended David and Christ, Mat 1 : 5 ; see picture, page 336.

S.

SABEANS. A people of Arabia ; carried away Job's cattle, Job. 1 : 15 ; note C. B.; large of stature, Isa. 45 : 14, note C. B.

SABTAH. An Arabian tribe, Gen. 10 : 7.

SABTECHAH. A district in Africa, Gen. 10 : 7.

SALAMIS. A city of the island of Cyprus, where Paul and Barnabas preached, Acts 13, 5, note C. B.; map, travels of Paul, vol. 2.

SALATHIEL and SHEALTIAL. The same in original, Hag. 1 : 1 ; son of Jaconiah, 1 Chron. 3 : 17 : Mat. 1 : 12.

SALCHAH. A city of Bashan, Deut. 3 : 10.

1, SALEM. The ancient name of Jerusalem, Gen. 14 : 18 ; Heb. 7 : 1.

2, A place near which John baptised, John, 3 : 23.

1, SALMONE. A seaport in the island of Crete, Acts, 27 : 7 ; note C. B.; map, travels of Paul, vol. 2.

2, The wife of Zebedee, and mother of James and John, Mark, 15 : 40 ; 16 : 1.

SALT SEA. See *Dead Sea*, Numb. 34 : 3, note C. B.

SALT CITY. A town near Dead sea ; Josh. 15 : 62, note C. B.

SALT VALLEY. Near Dead sea, 2 Sam. 8 : 13 ; 2 Kings, 14 : 7, note C. B.

1, SAMARIA. The capital city of the Ephraimites, 42 miles north from Jerusalem, built by Omri, 920 years B. C., and called after the name of the original owner of the hill on which it was built, 1 Kings, 16 : 24, note C. B ; a favorite residence of the kings of Israel, 1 Kings, 22 : 39 ; a grievous famine there, 2 Kings, 6 ; 25, note C. B.; relieved by the flight of the enemy, 7 : 6 ; taken by the Assyrians, 18 : 9 ; destroyed by Hyrcanus and rebuilt by Herod, Mic. 1 : 6, note C. B.

2, The country of the Ephraimites, 1 Kings, 13 ; 32. In the New Testament it always means the country between Judea and Galilee, west of Jordan, belonging to Ephraim and Manasseh, Luke, 17 : 11 ; Christ talks with woman of, John, 4 : 4, note C. B.; christians scattered there by persecution, Acts, 8 : 1 ; Philip preached there, : 5, note C. B.

SAMARITANS. Inhabitants of Samaria. After Shalmaneser, king of Assyria, carried away captive the ten tribes, he repeopled Samaria with a colony of Babylonians, Cuthians, and other idolaters, 2 Kings, 17 : 24. These left the worship of idols, embraced the Jewish religion, and built a temple on Mt. Gerizim ; their offspring, mixed with apostate Jews, are called Samaritans ; their enmity to the Jews, John, 4 : 9; name used as a reproach, 8 : 48 ; Christ not received by them, Luke, 9 : 53.

SAMGAR-NEBO. Priest of Nebo ; an idol, Jer. 39 : 2, note C. B.

SAMOS. An island in the Mediterranean sea, 9 miles from the coast of Asia Minor, devoted to the worship of Juno, Acts, 20 : 15 ; map, travels of Paul, vol. 2.

SAMOTHRACIA. An island on the coast of Thracia, which Paul visited, Acts, 16 : 11, note C. B.; map, travels of Paul, vol. 2.

SAMSON. Son of Manoah, Judges, 13 : 24 ; kills a lion, 14 : 5 ; note C. B.; his marriage and riddle, : 14 ; slays Philistines, 15 : 8, note C. B ; carries off the gates of Gaza, 16 : 3 ; by his death many slain, : 27, note C. B.; 29, : note C. B.

SAMUEL, (God hath heard.) The son of Elkanah by Hannah, 1 Sam. 1 : 20 ; devoted to God, : 24 ; called of God, 3 : 4 ; persuades the Israelites to abandon idolatry, 7 : 3 ; his sons misbehave, 8 : 3 ; when the people desired a king, he forewarned them of the custom of kings, : 10 ; receives Saul, 9 : 19 ; anoints him, 10 : 1, note C. B.; asserts his own integrity, 12 ; 1 ; reproves Saul, 13 : 13 ; anoints David, 16 ; 13 ; dies, 25 : 1 ; appears to Saul, 28 : 9, 19, note C. B.

SANBALLET. The Horonite, governor of Samaria—grieved that the city and temple of Jerusalem were to be rebuilt, Neh. 2 : 10 ; 6 : 1.

SANSANNAH. A town in Judah, Josh. 15 : 31.

SAPHIR. A town in Judea, Mich. 1 : 11.

SARAH. The wife of Abraham, Gen. 11 : 29 ; 12 : 5 ; her name changed, 17 : 15 ; bare Isaac, 21 : 2 ; died, 23 : 2–19.

SARDIS. A large city of Asia Minor, at the foot of Mount Tmolus, fifty miles east of Smyrna, Rev. 1 : 11 : Christ's message to the church there, 3 : 1, note C. B.; map, travels of Paul, vol. 2.

SAREPTA, or ZAREPHATH. A Phœnician town near Tyre, Luke, 4 : 26, note C. B.

SARESCHIM. The chief eunuch, Jer. 39 : 3, note C. B

SARID. A town in Zebulon, Josh. 19 : 10.

SATAN. Adversary, enemy—the prince of fallen angels, Mat. 9 : 34 ; appears in the presence of God, Job, 1 : 6 ; 2 : 1 ; tempts David to number Israel, 1 Chron. 21 : 1, note C. B.; opposes Joshua, the high priest, Zech. 3 : 1, note C. B.; tempts Jesus, Mat. 4 : 3, note C. B.; Mk. 1 : 13 ; Luke, 4 : 2 ; hinders the saints, 1 Thess. 2 : 18, note C. B.; Judas called devil, John, 6 : 70, note C. B ; Peter called Satan, or opposer, Mat. 16 : 23 ; seen by Jesus as lightning falling from heaven, Luke, 10 : 18, note C. B.; to be bound 1000 years, Rev. 20 : 2 ; note C. B.

SAUL. Son of Kish, and first king of Israel, sent to find his father's asses, 1 Sam. 9 : 3, note C. B.; applies to Samuel, : 18 ; prophesies, 10 : 9, note C. B., chosen king, : 17 ; delivers the people of Jabesh-Gilead, 11 : 11 ; arms the people against Philistines, 13 : 3 ; sacrifices without Samuel, : 8 ; defeats them, 14 : 20 ; makes a rash vow, : 24 ; his victories, 14 : 47 ; deserted by Samuel, 15 : 35 ; sends for David, 16 : 19 ; attempts to kill him, 18 : 10, note C. B.; 19 : 10 ; prophesies : 23 ; pursues David. 22 : 6 ; orders the execution of the priests of Nob. 22 : 11 ; spared by David in the cave, 24 : 1 ; also at Hachilah, 26 : 5, note C. B.; consults the witch of Endor, 28 : 7, note C. B.; hit by archers, 31 : 3 ; falls on his sword, : 4, note C. B.; 1 Chron. 10 : 2, note C. B.; seven of his sons put to death by the Gibeonites, 2 Sam. 21 . 8, note C. B.; buried by David, : 12 ; descendants, 1 Chr. 8 : 33 ; 9 : 39.

—— Of Tarsus. See Paul.

SAVIOUR. One who delivers from danger—a term applied pre-eminently to our Lord, because he saves his people, Mat. 1 : 21, note C. B.; Luke, 2 : 11, note C. B.; John, 4 : 42, note C. B.; Acts. 5 : 31.

SCEVA. A Jew at Ephesus, whose seven sons were exorcists, Acts, 19 : 13, note C. B.; : 14–16.

SEA. The Hebrews thus name the fresh water lakes of Genesareth, Mat. 4 : 18 ; Jazer, Jer. 48 : 32 , Dead or Salt Sea, Gen. 14 : 3 ; great sea, or Mediterranean, Ps. 104 : 25 ; molten laver in the temple, 1 Kings. 7 : 23 ; 2 Chron. 4 : 2 ; the whole ocean, which shall give up its dead,

Rev. 20. 13; also to rivers, as the Nile, Nah. 3: 8; Euphrates, Isa. 19: 5.

SEBA. An African tribe, Gen. 10: 7.

SECACAH. A town in Judah, Josh. 15: 61.

SECHU A village near Ramah, 1 Sam. 19: 22.

1, SEIR The father of the Horites, Gen. 36: 30.

2, Name of country where his posterity dwelt, Gen. 36: 20

3, The mountainous country of the Edomites, reaching from the Dead Sea to the Elanitic Gulf, Gen. 14: 6; 32: 3, note C. B.

4, A mountain in Judah, Josh. 15: 10.

SEIRATH A place in Ephraim, Judg. 3: 26.

1, SELA or SELAH Capital of the Edomites taken by Amoziah, and its inhabitants slain, 2 Kings, 14: 7, note C. B.

2, Same as Petra, Judges, 1: 36.

SELAH-HAMMAHLEKOTH. In the wilderness west of the Dead Sea, 1 Sam 23: 28, note C. B.

SELUCIA. A city of Syria, near the mouth of the Orontes—here Paul and Barnabas embarked, Acts, 13: 4, note C. B.; map, travels of Paul, vol 2

SENAAH A town in Judah, Ezra, 2: 35.

SENEH. A sharp rock in the pass Mechmash, 1 Sam. 14: 4.

SENIR or SHENIR. Ammonite name of Mt. Hermon, Deut. 3: 9

SENACHERIB King of Assyria invades Judah, 2 Kings, 18: 13, 2 Chr 32: 1; Isa. 36: 1; his army destroyed, 2 Kings, 19: 35; 2 Chr 32: 21; Isa 37: 36; dies, 2 Kings, 19: 37; Isa. 37: 37.

SEPHAR A port in Arabia, Gen 10: 30.

SEPHARAD A place in Lydia, Asia Minor, Obad : 20.

SEPHRAVAIM. A town subject to the Assyrians, supposed to be the present Sipphara, on the Euphrates, 2 Kings, 17: 24; 18: 34; 19. 13; Isa. 36: 19, note C B.; 37: 13.

SERAIAH and Azariah. The same, Neh 7: 7; a high priest of the Jews, was taken captive, and, with 70 others, was put to death at Riblah, Jer. 52: 24-27.

SERGIUS-PAULUS. The deputy governor of Cyprus converted by Paul, Acts, 13: 12.

SERUG. The father of Nahor, and grandfather of Abraham, Gen 11: 22-26.

SETH or SHETH. Born to Adam, Gen. 4: 25; 5: 3; the father of Enos, : 6; his age and death, : 8.

SHAAL'BIM or SHAALABIM. A town of the Ammorites in the tribe of Dan, Judges, 1: 35; 19: 42.

SHADRACH. With his companions, accused to Nebuchadnezzar, Dan. 3: 12; charged to serve his idol, : 13-15; his firm resolution, 16-18; cast into the furnace, : 19-23; miraculously preserved, : 24-26 note C B.

SHAHARAIM. A descendant of Benjamin, who resided in Moab. 1 Chron. 8: 8-28.

SHAHAZ'IMAH or SHAHAZIM. A town in Issachar, Josh. 19: 22

SHALEM. Gen. 33: 18, note C. B.

SHALIM. 1 Sam. 9: 4.

SHALISHA or SALISA. 1 Sam. 9: 4.

1, SHALLUM or SHILLEM. A son of Naphtali, and father of the Shillemites, Gen. 46: 24; Numb. 26: 49; 1 Chron. 7: 13.

2, Son of Jabesh, who murdered and succeeded Zechariah, 2 Kings 15: 10-14

SHALMANEZER. King of Assyria, subdued Israel, and put them under tribute, 2 Kings, 17: 3; imprisoned their king: 4; took Samaria, destroyed the cities, and murdered the people, : 5; 18: 9 12.

SHAMGAR. The third judge of Israel, who delivered them from the Philistines, Judges, 3: 31.

1, SHAMIR. A town in Mt. Ephraim, Judg. 10: 31.

2, A town in Judah, Josh. 15: 48.

SHAMMAH. The third of David's mighty men, who routed the Philistines, 2 Sam. 23: 11; brought water to David, : 13-17.

SHAPHAN. Secretary of the temple in the time of Josiah, 2 Kings, 22: 8, 9; informed Josiah that the book of the law was found, : 10, 11; 2 Ch. 34: 14.

1, SHAPHAT. One of those sent to spy the land of Promise, Numb. 13: 5.

2, The father of Elisha, 1 Kings, 19: 16.

3, Others, 1 Chron. 3: 22; 5: 12; 27: 29.

SHAPHET. A mountain in the desert, Numb. 33: 24, note C. B.

SHARAIM or SHAARAIM. A town in Judah, Josh. 15: 36; 1 Sam. 17: 52.

1, SHARON or SARON. The name of three places in Canaan celebrated for their great beauty and fertility, one in the inheritance of Reuben, 1 Chron. 5: 16, note C. B. 27: 29; map of Canaan, vol. 2.

2, A district between Joppa and Cæsarea, Acts, 9: 35.

3 Figuratively, any beautiful country, Isa. 33: 9; 65: 10.

SHARUHEN. A town in Simeon, Josh. 19: 6.

SHAVEH. A valley north of Jerusalem, Gen. 14: 17.

1, SHEBA or SEBA. Son of Cush, Gen. 10: 7.

2, Son of Joktan, Gen. 10: 28.

3, Son of Jokshan and grandson of Abraham, Gen. 25: 3.

4, Rebels against David, 2 Sam. 20: 1-22.

5, A country peopled by the descendants of the son of Joktan, whose queen visited Solomon, 1 Kings, 10: 1, note C. B.; 2 Chron. 9: 1-9, note C. B.; spices brought from, Jer. 6: 20, note C. B; Ezk. 27: 22.

6, Arabia and Ethiopia, Ps. 72: 10, note C. B.

SHEBAM. A town in Reuben, Numb. 32: 3.

SHEBNAH. Treasurer and secretary to Hezekiah, 2 Kings, 18: 18; his death foretold, Isa. 22: 15-19.

1, SHECHEM. A son of Hamor, and prince of Shechem, debauches the daughter of Jacob, Gen. 34: 2; proposes to marry her, : 4-12; murdered by Simeon and Levi, : 25.

2, Or Sichem, on the plain of Moreh, where Abraham passed, Gen. 12: 6, note C. B.

3, A Levitical city of refuge in Ephraim, forty miles north of Jerusalem—near to it Jacob bought a piece of ground, Gen. 33: 18, note C. B.; here Joshua assembled the Israelites before his death, Josh. 24: 1; it became the capital of Samaria, and was called Sychar, John, 4: 5; note C. B.

SHELEPH. An Arabian tribe. Gen. 10: 26.

SHEM. Second son of Noah, Gen. 5: 32; he, with Japhet, modestly covers his father, 9: 23; his age, 11: 10; his descendants, 1 Chron. 1: 17.

SHEMA. A town in Judah, Numb. 32: 3.

1, SHEMAIAH. The prophet applies to Rhehoboam, 2 Chr. 11: 2; 12: 5.

2, Others of his name, Ezr. 8: 13; Neh. 3: 29; Jer. 36: 12.

SHEN. A rock, 1 Sam. 7: 12.

SHEPHAM. A place in Judah, Numb. 24: 10.

SHEPHERDS. Dignity of office, Gen. 29: 9; why abomination to Egyptians, Gen. 42: 32; 46: 34, note C. B.; picture, p. 1001.

SHESHACK. A name of Babylon, Jer. 25: 26, note C. B.; 51: 41.

SHESHBAZZAR. A prince of Judah, believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels returned to Jerusalem, Ezra, 1: 8; Zech. 4: 9; see Zerubbabel.

SHIBARIM. A town in Judah, Josh. 7: 5.

SHIBMAH. A town in Reuben, Numb. 32: 38.

SHICRON. A town in Judah, Josh 15: 11.

SHIHOR-LIBNATH. A stream on the borders of Asher, Josh. 19: 26.

SHILOAH. A small fountain and brook outside Jerusalem which supplied a pool within—said to be the same as Gihon, Isa. 8: 6, note C. B

1, SHILOH. A name of the Messiah, Gen. 49: 10.

2, A city of Ephraim, situated on a hill fifteen miles north of Jerusalem, where the Israelites were assembled, the land divided to a portion of the tribes, and the tabernacle fixed, Josh. 18: 1, note C. B.; 19: 51; Judges, 18: 31; 21: 19; 1 Sam. 1: 3-24; 1 Kings, 2: 27 14: 2; after the departure of the ark, the place sank into ruins, Jer. 7: 12-14; 26: 6; map of Canaan, vol. 2.

SHILHIM. A town in Judah, Josh. 15: 32.

SHIMEI. A Benjamite and kinsman of Saul, who curses David, 2 Sam. 16: 5; pardoned, 19: 18; put to death by Solomon, 1 Kings, 2: 37, note C B., : 46.

SHIMRON, SHIMRON-MERON A town in Zebulon, Josh. 11: 1.

SHINAR. A province of Babylon, where the tower of Babel stood, Gen. 10: 10; 11: 2; to it Nebuchadnezzar carried the vessels of the temple, Dan. 1: 2

SHISHAK. King of Egypt, Jeroboam, flies to until the death of Solomon, 1 Kings, 11: 40, note C. B.; plunders Jerusalem, 14: 25: 2 Chron 12: 2-9.

1, SHITTIM. The last station of the Israelites before they passed Jordan, Numb. 25: 1.

2, A valley west of the Jordan, probably near Jerusalem, Joel, 3: 18.

SHOA. A tribe named in Ezk. 23: 23.

SHOBACH. A general of the King of Assyria whom David slew, and routed his great army, 2 Sam. 10: 16.

SHOPHAN. A town in Gad, Numb. 32: 35.

SHUAL. A district in Benjamin, 1 Sam. 13: 17.

SHULAMITE. A name given to the spouse song of Sol. 6: 13.

SHUNAMITE. A native of Shunem, Abishag, so-called, 1 Kings, 1: 3; also, hostess of Elisha, 2 Kings, 4: 12; her son raised to life, : 32; brought to the king, 8: 1.

SHUNEM A town in Issachar, five miles south of Tabor, Josh. 19; 18; here the Philistines encamped against Saul, 1 Sam. 28: 4; visited by Elisha, 2 Kings, 4: 8, note C. B.; map of Canaan, vol. 2.

1, SHUR. A city on the borders of Egypt towards Palestine, supposed to be near the modern Suez, Gen. 16: 7, note C. B.

2, Wilderness named from the city, Ex. 15: 22, note C B.; 1 Sam. 15: 7; 17: 8; also called Etham, Numb. 33: 8.

1, SHUSHAN or SUSA. The metropolis of Susiana, a province of Persia or Elam, Neh. 1: 1, note C. B.; Esth 2: 8; 3: 15; 8: 15.

2, Winter palace of the Persian kings, on the river Choaspes, Dan. 8: 2;

SIBMAH. A city near Heshbon, famous for its vines, Josh. 13: 19, note C. B.; Isa. 16: 8; Jer. 48: 32.

SIBRAIM. A city near Damascus, Eze. 47: 16.

SIDDIM. The plain of the cities of Sodom and Gomorrah, which became the Dead Sea, Gen. 14: 3, note C. B.

SIDON or Zidon. One of the most ancient cities and district of Phenecia, situated on the shore of the Mediterranean, eighteen miles north of Tyre—founded by Sidon, the eldest son of Canaan, Gen. 10: 15-19, situated in the alotment of Asher, but never conquered—judgments predicted, Ezk. 28: 21; frequently mentioned in the New Testament, Mat. 11: 21; Mark, 3: ; Luke, 4: 26; Paul touched here on his way to Rome, Acts, 27: 3; map of Canaan, vol. 2.

SIHON. King of the Amorites conquered, Numb. 21: 21; Deut. 2: 26.

1, SIHOR. Hebrew name for the Nile, Isa. 23; 3, note C. B.

2, The river of Egypt on the Rhinocura, Josh. 13: 3.

SILAS. One of the primitive preachers—exhorts the Christians at Antioch, Acts, 15: 23; accompanies Paul, : 40; imprisoned with him at Philippi, 16: 19.

SILLA. A place near Jerusalem, 2 Kings, 12: 20

1, SILOAH or SILOAM. A fountain and pool near Mt. Zion, in Jerusalem, Neh. 3: 15, note C. B.; John, 9: 7, note C. B.; picture, page 737.

2, A tower, Luke. 13: 4.

SILVANUS (Woody). A faithful preacher and companion of Paul, 2 Cor. 1: 19; 1 Thess. 1: 1, note C. B.; 1 Peter, 5: 12, note C. B; thought to be the same as Silas.

1, SIMEON. Second son of Jacob, Gen. 29: 33; he and Levi murder the Sechemites, 34: 25; detained in Egypt, 42: 24; blessed by Jacob, 49: 5-7; illustration, page 126; his inheritance, Josh. 19: 1; his descendants, 1 Chr. 4: 24.

2, Tribal division of Canaan, Josh. 19: 1-9; conquer Gedor, and the Amalekites, 1 Chron. 4: 39; map of Canaan, vol. 2.

3, A pious old man at Jerusalem who waited for the Messiah, Luke, 2: 25; took him in his arms, : 28; foretells the trials of Mary, : 34-35.

1, SIMON. Son of Mary and Cleophas, and brother or cousin-german of Christ, Mat 13: 55; Mark, 6: 4.

2, The Canaanite and apostle, Mat. 10: 4.

3, Surnamed Peter, the Apostle, Mat. 10: 2; see Peter.

4, The Pharisee, Luke, 7: 36.

5, The leper who entertains Christ at Bethany, Mat. 26: 7; Mark, 14: 3.
6, The father of Judas Iscariot, John, 6: 71; 12: 4.
7, The Cyrenian who carries the cross of Christ, Mat. 27: 32; Mark, 15: 21; Luke, 23: 36.
8, The tanner with whom Peter lodged at Joppa, Acts, 9: 43; 10: 6, 17, 32.
9, Magus, the sorcerer, at Samaria, Acts, 8: 9–13.

1, SIN. A strong fortified city at the mouth of the eastern arm of the Nile, supposed to be Pelusium of the Greeks, now called Zineh, Ezk. 30: 15, note C. B.

2, A wilderness which the Israelites entered on leaving the Red Sea, Ex. 16: 1, note C. B.; 17: 1; map, journeys of Israelites, vol. 1.

SINAI. A mountain in the wilderness of Horeb, in the desert of Arabia, Petrea—here the Israelites came, Ex 19: 1, note C. B.; the ten commands delivered from it, 20: 1; Deut. 5: 4; represents the law, Gal. 4: 24; Heb. 12: 18.

SINIM. Probably China, some say Persia, Isa. 49: 12, note C. B.

SINITES. A northern Canaanitish people, Gen. 10: 17.

SION. One of the names of Mt. Hermon, Deut. 4: 48; it was called Sireon by the Sidonians, and Shenir by the Ammorites, Deut. 3: 9, note C B.

SIPHMOTH. A town in Judah, 1 Sam. 30: 28.

SIRION. See Sion.

SISERA. General of the army of Jabin, King of Hazor, Judges, 4: 2; killed by Jael, : 18.

SITNAH. One of Isaac's wells, Gen. 26: 21.

SMYRNA. A celebrated commercial city of Ionia, on the east shore of the Ægean Sea, 46 miles north of Ephesus, and still a flourishing place. Christ's message to the church there, Rev. 2: 8; map, travels of Paul, vol. 2.

SO. King of Egypt, joins Hoshea against the Assyrians, 2 Kings, 17: 4.

1, SOCOH, SHO-CHOH or SOCHO. A town in Judah, in the vale of Elah, Josh. 15: 35.

2, A town near the mountains of Judah, Josh, 15: 38; now called Shuweikeh.

SODOM, GOMORRAH, ADMAH, and ZEBOIM. Four cities of the Canaanites, in the vale of Siddim, on the ground now covered with the Dead Sea—they were destroyed for their wickedness by fire from heaven and earthquake, Gen. 13: 10, note C. B.; 14: 11–17; 18: 20–25; 19. 1–28, note C. B.; Deut. 29: 23, note C. B.; Isa. 1: 9; Jer. 23: 14; Mat 10: 15; Luke, 17: 29; 2 Pet. 2: 6; Jude, : 7; Rome and the Papal Empire thus called, Rev. 11: 8, note C. B.

SOLOMON. Son of David by Bathsheba, born in Jerusalem, 2 Sam 5: 14; 12: 24, note C. B.; made king, 1 Kings, 1: 38; 1 Chron. 23: 1, 29: 22, note C. B.; sacrifices at Gibeon, 2 Chron. 1: 2, note C. B.; 1 Kings, 3: 4; chooses wisdom, 2 Chron. 1: 7–12, note C. B; judges between two mothers, 1 Kings, 3: 16, note C. B.; his power and wealth, 2 Chron. 1: 14, note C. B.; 9: 17, note C. B.; 1 Kings, 10: 23, note C B.; his science, 1 Kings, 4: 29; congratulated by Hiram, King of Tyre. 5: 1; preparations for the Temple, : 13; applies to Hiram for aid, 2 Chr. 2: 3; builds the Temple, 1 Kings, 6: 1; 2 Chr. 2: 1; 3: 1; his dedicatory prayer, 2 Chron, 6: 12; 1 Kings, 8: 22, note C. B.; sacrifices offered, 2 Chr. 7: 4, note C. B.; warned of God, 7: 12; 1 Kings, 6: 11: covenant with him, 9: 1, note C. B.; other buildings, 2 Chron. 8: 1; 1 Kings, 7: 1; appoints the courses of the priests, 2 Chron. 8: 14; receives Queen of Sheba, 2 Chron 9: 2, note C. B, 1 Kings, 10: 1; note C. B.; his wives and concubines, 11: 1-3, note C. B.; his idolatry, : 4; threatened for it, : 9; opposed by Hadad, : 14; by Rezon, : 23; by Jeroboam, : 26; his acts and death, : 41, note C B.; 2 Chron 9: 29, prayer for him, Ps. 72: 1; a song for him, Ps. 127.

SOLOMON'S PORCH. A part of the Temple, Acts. 5: 12, note C. B.

SOREK. A valley near to Gath, Judges, 16: 4.

SOSIPATER. Paul's kinsman, to whom he sent his salutation, Rom. 16: 21; thought to be the same as Sopater, Acts, 20: 4.

SOSTHENES. The chief ruler of the synagogue at Corinth, and one of the earliest converts there, Acts, 18: 17, note C. B.; accompanies Paul, 1 Cor. 1: 1, note C. B.

SPAIN. A Romish province in the southwest of Europe, anciently including Portugal, Rom. 15: 24, note C. B.

STEM OF JESSE. Royal family of David, &c., Isa. 11: 1

STEPHANUS. One of the first converts at Corinth, and baptized by Paul, 1 Cor. 1: 16; he visits Paul at Ephesus, 16: 17.

STEPHEN. One of the first seven deacons, Acts, 6: 5; is accused, : 11, note C. B.; defends himself, 7: 1; is stoned, and prays for his murderers, : 59, 60, note C. B.

STOICS. A sect of heathen philosophers who received their name from *stoa*, or porch; at Athens, where they were taught by Zeno, they maintained that all events happened by fatal necessity—that man has no liberty of will—that he ought to be equally indifferent to pleasure and pain; they disputed with Paul at Athens, Acts, 17: 18, note C. B

1, SUCCOTH. A place east of Jordan, and south of the sea of Galilee, where Jacob pitched his tents, Gen. 33. 17, note C. B.; it belonged to the tribe of Gad, Josh. 13: 29; map of Canaan, vol. 2.

2, The first station of the Hebrews after their emancipation, Ex. 12: 37; see note; Numb. 33: 6, note C. B.

SUCCOTH-BENOTH. An idol of the Babylonians set up in Samaria, 2 Kings, 17: 30, note C B.

SUKKIMS. An African nation, 2 Chron 12 3

SYCHAR. See Shechem.

SYENE, now ESSUAN. A city of Egypt, in the Thebias or southern extremity, towards Ethiopia, Ezk 29: 10.

SYNAGOGUE. The original Greek word is transferred, and means a convention or assembly—now used to designate the place of assembling. They took their rise during the Babylonish captivity, and afterward they were found wherever the Jews migrated; in these Christ and the apostles taught.

SYRACUSE. A city on the southeast coast of Sicily, where Paul tarried three days, Acts, 28: 12, note C. B.; map, travels of Paul, vol. 2.

SYRIA An ancient kingdom on the north of Canaan, of which Damascus, and afterwards Antioch, was the capital—conquered by David 2 Sam 8: 3-6; 10: 6-16; its king distresses Ahaz, 2 Chron. 28. 5 to be conquered by the Assyrians, Isa 8: 4; judgments on it, Amos, 1: 3 Christ's fame spread through it, Mat. 4: 24, note C. B.; letters sent to the brethren there, Acts, 15: 23, note C. B.; Paul went through it, : 41; map, travels of Paul, vol 2.

SYRO-PHENICIAN WOMAN. Her great faith, Mark, 7: 25, 26, note C. B.

T.

TAANACH or TANACH. A Levitical city in Manasseh, west of Jordan, Josh. 17: 11; 21: 25; Judges, 1: 27.

TAANACH SHILOH. A town on the border of Ephraim, Josh, 16: 6.

TABATH. A town in Issachar, Judg. 7: 22.

TABERAH. An Israelitish station where many were consumed by fire for their murmuring, Numb. 11: 3; Deut. 9: 22.

TABITHA. See Dorcas.

1, TABOR. A mountain in Palestine, not far from Kadesh, and having a beautiful plain on the top; here Barak defeated Jabin, Judg. 4: 12–14, note C. B.; supposed to be that on which Christ was transfigured, Mat. 17: 1, note C. B.; Mark, 9: 2; Luke, 9: 28; called by Peter Holy Mount, 2 Peter, 1: 18; map of Canaan, vol. 2

2, An oak grove in the vicinity of Benjamin, 1 Sam. 10: 3.

3, A Levitical city on Mt. Tabor, 1 Chron. 6: 77.

TADMOR or TAMAR. A city built by Solomon in a fertile tract in the midst of a sandy desert, on the confines of Arabia Deserta, a 160 miles east of Damascus, and 90 west of the Euphrates, 1 Kings, 9: 18, note C. B.; 2 Chron. 8: 4. After the conquests of Alexander, the name was changed to Palmyra; it is now in ruin.

TAHAPANES or TEHAPHNEHES or TAHAPANJES. A city of Egypt, to which the rebellious Jews under Johanan retired, and which Nebuchadnezzar took, Jer. 2: 16, note C. B. 43: 7, note C. B.; 46: 14; Ezk. 30: 18.

TAHATH. An Israelitish station, Numb. 33: 26.

TAHTIM HOD SHI. A district, uncertain where, 2 Sam. 24: 6.

1, TALMAI. Son of Anak, destroyed by Israelites, Numb. 13: 22; Josh. 15: 14.

2, King of Goshur, the father of Maachah, whom David married, and mother of Absalom and Tamar, 2 Sam 3: 3.

1 TAMAR. The daughter-in-law of Judah, Gen. 38: 6–14, note C. B.; : 21, note C. B.

2, The daughter of David, 2 Sam 13: 16.

3, The daughter of Absalom, 2 Sam. 13: 27.

4, A city of Judea, at southern point of the Dead Sea, Ezk. 47: 19; 48: 28; thought to be the same as Engedi.

TAMMUZ. An idol supposed the same as Adonis, Osiris, and perhaps Chemosh, mourning for him, Ezk. 8: 14, note C. B.

1, TAPPUAH. A town in Ephraim, Josh. 16: 8; 17: 8.

2, A town in Judah, Josh. 12: 17: 15: 34.

TARAH An Israelitish station, Numb. 33: 27,

TARALAH. A town in Benjamin, Josh. 18: 27.

TARPELITES. A people of Assyria sent by the Persians to colonize Samaria, Ezra, 4: 9.

1, TARSHISH The son of Javan, supposed to have founded Tarshish or Tarsus, Gen. 10: 4; 1 Chron. 1: 7.

2, Or Tarsus, the capital city of Cilicia, on the river Cyndus; to it Jonah fled, Jonah, 1: 3, note C. B; 4: 2; the birth-place of Paul, Acts, 9: 11, note C. B.; 21: 39, note C. B.; 22: 3, note C. B.; : 28, note C. B.; to it Barnabas went to find Paul, Acts, 11: 25, note C. B.; map, travels of Paul, vol. 2.

3, To which Solomon sent fleets from the Red Sea through the straits of Babelmandel, must have been some place in the East Indies, 1 Kings, 10: 22; 2 Chron. 9: 21, note C. B.; Jehoshaphat made ships of, 1 Kings, 22: 48, note C. B.; 2 Chron. 20: 34, note C. B.

4, Used for the east. Isa. 60: 19, note C. B.

TARTAK. The idol of the Avites, 2 Kings, 17: 31.

TARTAN. Name of office, 2 Kings, 18: 17, note C. B.

TATNAI. The Governor of Samaria, obstructs the re-building of the Temple, Ezra, 5: 3, note C. B.

TEKOA or TEKOAH. A city of Judah, 12 miles south of Jerusalem—a widow of persuades David to recall Absalom, 2 Sam. 14: 2, note C B.; fortified by Rehoboam, 2 Chron. 11: 6; near to it a massacre, 20: 23, note C. B.; trumpet blown in, Jer. 6: 1, note C. B.

TELABIB. A town in Mesopotamia, Eze. 3: 15, note C. B.

TELAIM. A town in Judah, 1 Sam. 15: 4.

TELASAR or THELASAR. Probably Telafor, in Assyria, 2 Kings, 19: 12; Isa. 37: 12.

TELEM or TELAIM. A town in Judah, Josh. 15: 24.

TELARSA or TELHARESHA A place in Babylonia to which the Israelites were carried, Ezra, 2: 59; Neh. 7: 61.

TELMELAH. A place in Babylonia where Israelites were carried, Ezra, 2: 59.

1, TEMA. Son of Ishmael, Gen 25: 15; 1 Chron. 1: 30.

2, Place in Arabia where his descendants lived, Job, 6: 19; Isa. 21: 14; Jer. 25: 23.

1, TEMAN. Grandson of Esau, and parent of the Temanites, Gen. 36: 11–15; 1 Chron. 1: 53.

2, The land of Edom, thus called, Jer. 49: 20; Eze. 25: 13; Amos, 1: 12.

3, One of the strong places of the Idumeans, Obad. ; 9, note C. B.

TEMANI See Gen. 36: 34, note C. B.

TEMPLE. Of Solomon—its size, 1 Kings, 6: 2, note C. B.; commentary, p 415; 2 Chron. 3: 1, note C. B.; destruction by Nebuchadnezzar, Jer 52: 12, note C. B.

——— Of Herod—magnitude and beauty, Luke, 21: 5; destruction predicted by Christ, Mat. 24: 1, see commentary, page 1050, and notes; destroyed by Titus, A. D. 70.

TERAH. Father of Abraham, Gen. 11: 24; went to Canaan, : 31; died in Haran, : 32

TERTIUS. Paul's amanuensis—thought to be the same as Silas, Rom. 16: 22.

TERTULLUS. Celebrated orator who impeached Paul, Acts, 24: 1.

THADDEUS. See Judas.

THEBEZ or THEBES. A city of the tribe of Ephraim, near Shechem, where Abimelech was killed by a woman, Judges, 9: 50, note C. B.

THEBIAS. See Pathros.

THEOPHILUS. An eminent Christian, to whom Luke addressed his Gospel and the Acts, Luke, 1: 3, note C. B; Acts, 1: 1.

THESSALONICA. The capital of Macedonia, now called Salonichi; here Paul planted a church, Acts, 17: 1, note C. B.: introduction, page 1318; to this church, Paul sent two epistles, 1 Thess. 1: 1; 2 Thess. 1: 1; map, travels of Paul, vol. 2.

THREE TAVERNS. A place 30 miles from Rome; Acts, 28: 15, note C. B.; map, travels of Paul, vol. 2.

THEUDAS. An imposter—put to death, Acts, 5: 36, note C. B.

THOMAS, called DIDYMUS. One of the twelve, Mat. 10: 3; his remark about Lazarus, John, 11: 16, note C. B.; asks the way to the Father, 14: 5, note C. B.; his disbelief of Christ's resurrection, 20. 24; sees Jesus, 21: 2.

THYATIRA. A city of Lydia, Asia Minor, 26 miles north of Sardis, and 56 northeast of Smyrna. Lydia, a native, converted by Paul, Acts, 16: 14; Christ's message to the church here, Rev. 2: 18, .note C. B.; map, travels of Paul, vol. 2.

1, TIBERIAS. A city of Galilee belonging to Naphtali, on the lake of Genesareth, John, 6: 23, note C. B.; map of Canaan, vol 2.

2, Lake, called sea of, John, 6: 23, note C. B.; picture, 1072.

TIBERIUS CÆSAR. The Roman Emperor, Luke, 3: 1, note C. B.

TIBHATH. A town in Syria, 1 Chron. 18: 8.

TIGLATH-PILESAR. King of Assyria, invades Israel, 2 Kings, 15: 29, note C. B.

TIMNA. The concubine of Elaphaz, 1 Chron. 1: 36, note C. B.

TIMNAH. An Edomite tribe, Gen. 36: 40.

1, TIMNATH. A city of Judah, Gen. 38: 12, note C. B.; Samson went to, Judges, 14: 1.

2, Heres—Joshua buried here, Judges, 2: 9, note C. B.

TIMOTHY or TIMOTHEUS. An Evangelist whose father was a Greek, and his mother a Jewess—born at Derbe or Lystra, Acts, 16: 1–3, note C. B.; sent by Paul to Philippi, Phil 2: 19; exhorted to diligence, 1 Tim. 4: 13; 6: 11; his ancestors commended, 2 Tim. 1: 5; Epistles directed to him by Paul, 1 Tim. 1: 2; 2 Tim. 1: 2.

1, TIPSAH. A city of Ephraim, six miles from Samaria—was taken and put to the sword, 2 Kings, 15: 16.

2, A large city on the Euphrates, now called Ed Deir, 1 Kings, 4: 24.

TIRAS. A people descended from Japheth, Gen. 10: 2.

TIRHAKAH. King of Cush, or Ethiopia—came to assist Hezekiah, and defeated Sennacherib, 2 Kings, 19: 9.

TIRZAH. A city of Ephraim in which the Kings of Israel resided, 1 Kings, 14: 17, note C. B.; 15: 21, 16: 8; 2 Kings, 15: 16.

TISHBI. A town in Naphtali, 1 Kings, 17: 1.

TITUS. An Evangelist—a Gentile by birth, and Paul's assistant, 2 Cor. 8: 23, left in Crete, Tit. 1: 5; not circumcized, Gal. 2: 3; affection for Corinthians, 2 Cor. 7: 13; 8: 16; Paul sends letter to him, Tit. 1: 4; see introduction to this letter, page 1336.

TOB A district on the east of Jordan, to which Jeptha fled, Judges, 11: 3-5.

TOBIAH. An Ammonite who opposed the re-building of the Temple, Neh. 2: 10: 4: 7–19.

TOCHEN A town in Simeon, 1 Chron. 4: 32.

1, TOGARMAH or TOGARMUTH. Hebrew name for Armenia, Gen. 10: 3.

2, Third son of Gomer, Gen. 10: 3; 1 Chron. 1: 6; his descendants. Ezk. 27: 14.

TOI. King of Hamoth, in Syria, who sent his son with presents to David, 2 Sam. 8: 9–11.

1, TOLA. Eldest son of Issachar, Gen. 46: 13; 1 Chron. 7: 1.

2, Tenth judge of Israel, Judges, 10: 1.

TOLAD. A town in Simeon, 1 Chron. 4: 29.

TOPHEL. A town near Moab, Deut. 1: 1, note C. B.

TOPHET. A place on southeast of Jerusalem, in the valley of Hinnom, where children were burnt to Moloch, 2 Kings, 23: 10, note C. B.; Jer. 7: 31, note C. B; a fire was constantly kept there to consume the filth of the city, Isa. 30: 33, note C. B.

TRACHONITIS. A small rocky district south of Damascus, of which Philip was Tetrarch, Luke, 3: 1.

TROAS. A maritime city of Phrygia, or Mysia, on the shores of the Archipelago which Paul visited, Acts. 16: 8; 20: 5, note C. B; 2 Cor. 2: 12; 2 Tim 4: 13; near it stood ancient Troy; map, travels of Paul, vol. 2.

TROGYLIUM. A town and promontory near the foot of Mount Mycale, in Asia Minor, five miles from Samos, Acts, 20: 13, note C. B.: map, travels of Paul, vol. 2.

TROPHIMUS. A native of Ephesus, converted by Paul, Acts, 20: 4: 21: 28; 2 Tim. 4: 20

TRYPHENA and TRYPHOSA. Two Christian women in Rome, Rom. 16: 12.

1, TUBAL. The fifth son of Japheth, Gen. 10: 2.

2, A people named after progenitor, and supposed to have settled in Asia Minor, near the Euxine, Isa. 66: 19.

3, Cain, the son of Lamech, and the inventor of forging iron, Gen 4: 22, note C. B.

TYCHICUS. A disciple who accompanied Paul, Acts, 20: 4; sent by Paul to Ephesus, Eph. 6: 21; 2 Tim. 4: 12; sent to Colosse, Col 4: 7; to Titus, Tit. 3: 12.

TYRANNUS. A teacher at Ephesus, in whose school Paul preached, Acts, 19: 6.

TYRE or TYRUS (A rock). One of the most ancient and celebrated cities—the emporium of Phœneccia, and the seat of great wealth and power—situated on the coast of the Mediterranean Sea, within the boundaries of the tribe of Asher, John, 19: 29; though never conquered by them; a colony of Zidon, Isa. 23: 12, note C. B.; also daughter of Tarshish, Isa. 23: 10, note C. B.; location and threatened destruction, Isa. 23: 1, note C. B.; besieged thirteen years by Nebuchadnezzar, Ezk. 29: 18, note C. B.; taken by Alexander the Great, Zech 9: 2, note C. B.; predictions fulfilled, Ezk 26: 3, note C. B.; 12, note C. B.: 14, note C. B; 21; Christ journeyed in that region, Mat 15: 21; a Christian church was established here before A. D 58, Acts 21: 3–7; Christ upbraids Chorazin as more wicked than Tyre, Mat. 11 21, 22; map, travels of Paul, vol. 2

U.

UCAL. The person to whom Agur addressed his words, Prov. 30: 1.

ULAI. A river near the city of Shushan, in Persia, on the banks of which Daniel has a vision, Dan. 8: 2–16.

UMMA. A town in Asher, Josh. 19: 30.

UPHAZ. The name of a gold country, perhaps Ophir, Jer. 10: 9; Dan. 10: 5.

UR. A city of Chaldee, near the Euphrates, where Terah and Abraham resided, Gen. 11: 28-31, note C. B.; 15: 7; Neh. 9: 7; 1 Chron. 11: 35; map, eastern countries, vol. 1.

URIAH. An Hittite, the husband of Bathsheba, 2 Sam. 11: 3; visits David, : 6-13; is slain by David's order, : 14-25.

URIJAH. The idolatrous high priest who, at Ahaz's request formed an altar like one at Damascus, 2 Kings, 16: 10–16.

1, UZ. The eldest son of Aram, and grandson of Shem, Gen. 10: 23.

3, A country in Arabia where Job resided—situation uncertain, Job, 1: 1, note C. B.; map of Canaan, vol. 1.

UZAL. A district in Arabia, Gen. 10: 27.

UZZAH. The son of Abinadab, smitten for touching the ark, 1 Chr. 13: 9.

UZZIAH. See Azariah.

1, UZZIEL. One of the sons of Kohath, Ex. 6: 18; Numb. 3: 19; 1 Chron. 6: 2–8.

2, Others, 1 Chron. 7: 7; 25: 4; 2 Chron. 29: 14; Neh. 3: 8

UZZEN-SHERAH. 1 Chron, 7: 24.

V.

VASHNI. The son of Samuel, 1 Chron. 6: 28.

VASHTI. The Queen of Ahashuerus, who refused to appear at his command, Esth. 1: 12; divorced and degraded, : 19, note C. B.

W.

WISE-MEN or MAGI. An appellation given among the Medes and Persians to a class of priests devoted to the study of moral and physical sciences. Daniel shows in what estimation they were held; he was appointed master of the Wise Men. They were jealous of his wisdom. Those were of a different character who came to Jerusalem to see Christ, Mat. 2: 1, note C. B; sent for by Herod. : 7, 8, note C. B.; guided by supernatural star, : 9, 10; worshipped the Saviour, : 11; warned of God, : 12.

X.

XERXES. King of Persia—his great riches foretold, Dan. 11: 2; note C.B.

Z.

ZAANAN. A town in Judah, perhaps the same as Zenan, Mica. 1: 11, note C. B.

ZAANANNIM or ZAANAIM. A town in Naphtali, Josh. 19: 33.

ZAAVAN and ZAVAN The same in the original, 1 Chron. 1: 42.

ZABAD. Four persons thus named, 1 Chron. 2: 36; 7: 21; 2 Chron. 24: 26; Ezra, 10: 27.

ZABUD. A son of Nathan, the prophet and adviser of Solomon, 1 Kings, 4: 5.

ZABDI. The father of Carmi, Josh. 7: 1.

ZACCHEUS (Just) A chief publican or tax gatherer, who seeks to see Christ, Luke, 19: 2, note C. B.; called by him, : 5; entertains Christ, 6; encouraged by him, : 9.

1. ZACHARIAH or ZECHARIAH. King of Israel—succeeds his father, Jeroboam, 773 B C., 2 Kings, 14: 29; reigned six months, is conspired against, and slain, 15: 8–11.

2, Son of Jehoida, high priest of the Jews, supposed to be the same as Azariah, 1 Chron. 6: 10, 11; put to death in the Temple by order of Joash, 2 Chron 24: 20; Mat. 23: 35, note C. B.

3, Son of Jeberechiah, 2 Chron. 26: 5; attested Isaiah's writing, Isa. 8: 2.

4, One of the minor prophets who returned from Babylon—began to prophesy when young, Ezra, 5: 1, note C. B.; encouraged the Jews to build the Temple, Zech. 1: 12; 8: 1; introduction to book, page 975.

ZACHARIAS. An ordinary priest, and father of John the Baptist, Luke, 1: 5, note C. B; his vision, : 11; his prophesy, : 67, 68, note C. B.

ZADOC. Son of Ahitub—accompanies David in his flight from Absalom, 2 Sam. 15: 24; put into the high priesthood, 1 Kings, 2: 35; anoints Solomon, 1 Kings, 1: 39; his descendants to be high priests, Ezk. 44: 15.

ZAIR Supposed the same as Seir, 2 Kings, 8: 21, note C. B.

ZALMON or SALMON. A hill in Samaria, near Shechem, Judges, 9: 48; Ps. 68: 14, note C. B.

ZALMONAH. An Israelitish station, Numb. 33: 41.

ZALMUNNA and ZEBA. Kings of Midian, whom Gideon pursued, Judges, 8: 5; conquered and slain by him, : 10, note C. B.; : 21, note C. B; Ps. 83: 11.

ZAMZUMMIMS. An ancient race of giants east of the Jordan, defeated by Chedorlaomer, Gen. 14: 5; dispossessed by the Ammonites, Deut. 2: 20, 21.

ZANOAH. The name of two towns in Judah, Josh. 15: 34; Neh. 3. 13

ZAPHNATH-PAANEAH (Saviour of the world). An Egyptian name which Pharaoh gave to Joseph, Gen. 41: 45, note C. B.

ZAPHON. A town in Gad, Josh. 13: 27

ZARAH or ZERAH. The son of Judah by Tamar, Gen. 38 30; his posterity, 1 Chron 2: 6.

ZARED. A mountain torrent rising in the mountains of Moab, Numb 21: 12.

ZEREPHATH or SAREPTA. A city of the Sidonians, on the Mediterranean, between Tyre and Sidon, where, during a famine, Elijah lodged with a widow, 1 Kings, 17: 9, note C B.; Luke, 4: 26, note C. B.; map of Canaan, vol. 2.

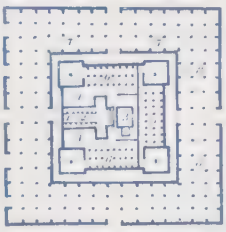
ZARETAN A town in Manasseh, Josh 3 16
ZARETH-SHAHAR. A village in Reuben, Josh 13 : 19.
ZARTAN Situation of, 1 Kings, 1 : 7-46.
ZEBA See Zalmunna.
ZEBEDEE The husband of Zalmone, and the father of James and John, Mat 4 : 21 ; 10 : 2 ; Mark, 1 : 19
1, ZEBOIM. A valley near Jericho, 1 Sam 13 : 18.
2, A city of Benjamites, Neh. 11 : 34.
3. One of the four royal cities destroyed ; see Sodom.
ZEBUL. Governor of Shechem, Judg. 9 : 28 ; calls Abimelech to fight against Gaal, : 30-41
1, ZEBULUN. Sixth son of Jacob by Leah, Gen. 30 : 20 ; 35 : 23 ; his sons, 46 . 14 ; Numb. 1 : 30 ; prophetic benediction of his father, Gen. 49 . 13 ; illustration, page 126.
2, A tribal division of Canaan, Josh. 19 : 10 ; map of Canaan.
3. A border city belonging to Asher and Zebulun, Josh. 19 : 27.
ZECHARIAH. Son of Jehoida, barbarously murdered, 2 Chron. 24 : 22, note C B; see Zachariah.
ZEDAD A place in Aram, north of Canaan, Numb. 34 : 8.
1, ZEDEKIAH. Son of Josiah, the 20th and last king of Judah, Jer. 52 : 1 ; succeeds Jehoiachim, 2 Kings, 24 : 17, note C. B.; 2 Chron. 36 : 10 ; rebels against Nebuchadnezzar, : 13 ; his captivity foretold, Jer 34 : 2 ; 37 : 17 ; Ez. 12 : 8 ; 21 : 25 ; sends for Jeremiah, Jer. 21 : 1 ; taken, and his eyes put out, 2 Kings, 25 : 7, note C. B.; Jer. 39 : 4 ; 52 : 8.
2, The false prophet exposed and reproved by Micah, 1 Kings, 22 : 11-24.
3, Another false prophet denounced, Jer. 29 : 21.
ZEEB and OREB. Princes of Midian, taken and slain, Judges, 7 : 25.
ZELAH. A town in Benjamin, Josh. 18 : 28 ; Saul buried here, 2 Sam. 21 : 14.
ZELOPHEHAD. The son of Hephar, who left only daughters, Numb. 27 : 1 ; to whom an inheritance was given, : 7, note C. B.
ZELOTES. Surname of Simon, the Canaanite, Luke, 6 : 15, note C. B.
ZELZAH. A town in Benjamin, 1 Sam. 10 : 2.
ZEMARAIM. A city of Benjamin, near Bethel, Josh. 18 : 22 ; near to it a mountain, where the army of Jeroboam were slain, 2 Chron. 13 : 4-17.
ZEMARITE. A Canaanitish people, Gen. 10 : 18.
ZENAN. A town in Judah, Josh. 15 : 37.
ZENAS. A pious lawyer, and friend of Paul, Titus, 3 : 13.
1, ZEPHANIAH. One of the minor prophets, who lived in the time of King Josiah, 625 B. C., Zeph. 1 : 1.
2, The deputy high priest under Seraiah, 2 Kings, 25 : 18 ; Jer. 52 : 24 ; by him Zedekiah consulted Jeremiah, Jer. 21 : 1 ; 29 : 29 ; 37 : 3.
3, A Kohathite in the seventh generation from Levi, 1 Chron. 6 : 36.
4, Valley of, where situated, 2 Chron. 14 : 10.
ZEPHATH. A city in southern Palestine, Judges. 1 : 17.
ZEPHATHAH. A valley in southern Palestine, 2 Chron. 14 : 10.
ZER. A town in Naphtali, Josh. 19 : 35.
ZERED. A brook or torrent rising in the mountains of Moab, Deut. 2 : 13, note C. B.
ZERUBBAEL or ZOROBABEL. The son of Shealtiel, and of the royal race of David, Ezra, 3 : 2 ; Mat 1 : 12 ; his Chaldean name Sheshbazzar, Ezra, 1 : 8 ; the sacred vessels committed to him by Cyrus to carry to Jerusalem, Ezra, 1 : 7-11, note C. B.; 5 : 14-16 ; the number who returned with him, 2 : 64, note C. B.; was zealous in re-building, 5 : 2 ; Hag. 1 : 12 ; was encouraged by the prophet, Hag. 1 : 1 ; Zech. 4 : 6-10 ; Messiah, so-called, Hag. 2 : 23.
ZERUIAH. The sister of David, and mother of Joab, 2 Sam. 2 : 18 ; 3 : 39 ; 8 : 16 ; 16 : 10 ; 1 Chron. 2 : 16.
ZIBA. A servant of King Saul—his treachery, 2 Sam. 9 : 2-10 ; 16 : 1 ; 19 : 24-30.
ZIDDIM. A town in Naphtali, Josh 19 : 35.
ZIDON. See Sidon and Tyre
ZIK-LAG. A city in southern part of Judah, Josh. 15 : 31, note C. B. ; given by Achish, King of Gath, to David for an asylum from Saul, 1 Sam. 27 : 6, note C. B.; burned by Amalekites, 30 : 1 ; David repairs and dwells in it, 2 Sam. 1 : 1.
ZILPAH. The handmaid of Leah, and concubine of Jacob, Gen 29 : 24 ; 30 . 9. 10 ; 35 ; 26.
ZIMRAN. An Arabian tribe, named after Keturah's first-born, Gen 25 : 2.
1, ZIMRI. A general in the army of Elah, King of Israel—murders and succeeds him, 1 Kings, 16 : 10 ; burns himself, : 18.
2, The son of Salu, a prince of the Simeonites, and slain by Phineas, Numb. 25 : 14, 15.
ZIN. A wilderness near Kadesh Barnea—the Israelites come there, Numb 20 : 1 ; rebelled there, 27 : 14 ; Deut. 32 : 51 ; map, Journey of Israel, vol. 1.
ZION or SION. The southern hill on which the more ancient part of Jerusalem was built, being 2,500 feet above the Mediterranean ; also called the city of David, who took it from the Jebusites, fortified it, and fixed his residence there, 2 Sam. 5 : 7 ; 1 Chron. 11 : 5 ; 1 Kings, 8 : 1 ; to be ploughed, like a field, Jer. 26 : 18, note C. B. ; its lamentations, Sam. 4 : 1-5 ; its future glory, Isa. 2 : 3 ; Mic. 4 : 2.
ZIOR. A town in the hill country of Judah, Josh. 15 : 54.
1, ZIPH. A town in Judah, near Hebron ; here David concealed himself from Saul, 1 Sam. 23 : 24, note C. B ; : 15 19.
2, A city near Maon and Carmel of Judah, Josh 15 : 24-55.
3, A wilderness, 1 Sam. 23 : 14, note C. B.
ZIPHRON. A boundary place, Numb. 34 : 9.
ZIPPOR. Father of Balak, Numb. 22 : 2.
ZIPPORAH. Daughter of Jethro, and wife of Moses, Ex. 2 : 21, note C. B.; bears a son, : 22 ; 4 : 20 ; circumcised them, : 25 ; brought to Moses, 18 : 1-6 ; commentary, page 117.
ZIZ. A cliff or mountain pass near Engedi, 2 Chron. 20 : 16.
ZOAN or TANIS. One of the oldest cities of Lower Egypt, near the Mediterranean, Numb. 13 : 22, note C. B. ; Ps. 78 : 12, note C. B.; : 43 ; Isa. 19 : 11 ; 30 : 4 ; Eze. 30 : 14 ; map, Journey of Israel, vol. 1.
ZOAR or BELA. Gen. 14 : 2 ; a town in the vale of Siddim, Gen. 13 : 10, note C B.; rebelled against Chedorlaomer, 14 : 4 ; for it Lot intreated, and to it he fled, 19 : 20-23 ; situated at south end of the Dead Sea, Deut 34 : 3 ; Isa. 15 : 5.
ZOBAH or ARAM ZOBAH. A Syrian kingdom—against its kings Saul fought, 1 Sam. 14 : 47 ; David smote its king, 2 Sam 8 : 3-5 ; 1 Kings, 11 : 24.
1, ZOHAR. A Hittite, Gen. 23 : 8.
2, Son of Simeon, Gen. 38 : 30.
3, Descendant of Judah, 1 Chron. 4 : 7.
ZOHELETH. A rock near Enrogel, adjoining Jerusalem, 1 Kings, 1 : 9.
ZOPHAR. One of Job's three friends, called the Mamathite, Job, 2 : 11, note C. B.; answers, Job, 11 : 1 ; second speech, 20 : 1.
ZOPHIM. A plain on Mount Pisgah, Numb. 23 : 14.
ZORAH or ZOREAH. A city of Dan, on the borders of Judah, Josh. 19 : 41, note C B ; here Samson was born and buried, Judges, 13 : 2-25 ; 16 : 31 ; men sent from to spy the land, 18 : 2 ; fortified by Rehoboam, 2 Chron 11 : 10.
ZUPH. A Levite, the father of Samuel, 1 Sam. 1 : 1 ; 1 Chron. 6 : 34. 35 ; his posterity dwelt here, 1 Sam. 9 : 5, note C. B.
ZUR. A prince of Midian, whose daughter was killed by Phineas, Numb. 25 : 15 ; was himself slain, 31 : 8.
ZURISHADDAI. The father of Shalumiel, Numb. 1 : 6.
ZUZIMS. A race of giants who dwelt beyond Jordan—were conquered by Chedorlaomer and his allies, Gen. 14 : 5 ; supposed to be the same as Zamzummims, Deut. 2 : 20.

THE END.


EUXINE or BLACK SEA
MACEDONIA
THRACIA
PAPHLAGONIA
GALATIA
MYSIA
CAPPADOCIA
CARIA
PAMPHYLIA
CILICIA
SICILY
CRETE
CYRENAICA
LIBYA
EGYPT
ARABIA
Travels and Voyages of St. Paul.
St. Paul's return to Jerusalem after his Conversion and his Travels & Voyages till his second return
1st Voiage
2d Journey
3d Journey
Jerusalem
Alexandria
Gaza
Cyrene
Long. East 24 from Greenwich 26
22
28
30
32
34

CANAAN

Adapted to the
GOSPEL HISTORY
and Exhibiting the
PRINCIPAL TRAVELS OF
JESUS CHRIST



PLAN of the *TEMPLE*

Reference

1 Holy of Holies
2 Holy Place
3 Altar of Burnt offg
4 Priests Court
5 Israelites Court
6 Womens Court
7 Court of the Gentiles
8 Solomons Porch
9 Beautiful Gate

Sidon
Damascus
Tyre
Cesarea
Ptolemais
Capernaum
Bethsaida
Nazareth
Tiberias
Gergesa
Gadara
Abila
Bostra
Cesarea Palestinæ
SAMARIA
Ampatris
Joppa
Ephraim
Bethabara
Philadelphia
Jericho
Emmaus
Azotus
JERUSALEM
Bethany
Machærus
Bethlehem
Hebron
Country
Gaza
Sea of the Dead Sea

Reference to our Lords Travels

From Nazareth to Jerusalem when twelve years of age and his return

From his entrance on his Ministry to the Passover next ensuing in the thirty first year of his life A.D. 29

From the first to the second Passover during his Ministry A.D. 29.

From Jerusalem to Capernaum after the celebration of the second Passover

It appears that our Lord did not visit Jerusalem at the celebration of either the third or fourth Passover during his Ministry, but retiring chiefly at Capernaum frequently visited other parts of Galilee and sometimes the country beyond Jordan and the Sea of Galilee or Tiberias

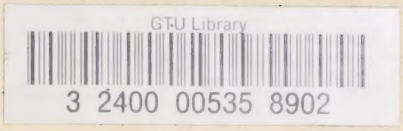
Our Saviours Journeyings from the fourth Passover during his Ministry to the fifth at he was Crucified in the thirty fifth year of his

PLAN OF THE
CITY OF JERUSALEM

Sepulchres of the
Ephraim Gate
Corner Gate
Mid Gate
Upper Gate
Lazarus Tomb
Sepulchres of Christ
Valley Gate
Fountain Gate
Pool of Siloam
Dung Gate
Water Gate
Prison Gate
Upper Pool
Gihon


MAP
of
CANAAN
or the
HOLY LAND
Edrei
Asitaroh
Gergesi
Tiberias
Ramath mizpeh
Kenath Nobah
Mahanaim
Succoth
Gilead
Shiloh
Ephraim
Bethabara
Aroer
Adam
Debir
RABBATH AMMON
Abel shittim
Gezer
Ajalon
Gibeon
Ginathoth
Bethhogla
Jericho
Kedemoth
Lasha
Beezer
Dibon
Arnon
Hebron
Kirjath arba
Carmel
Note The outer line of the Dead Sea is drawn according to its extent as described by Josephus, the inner line represents it as described by modern Travellers
Scale of English Miles

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